

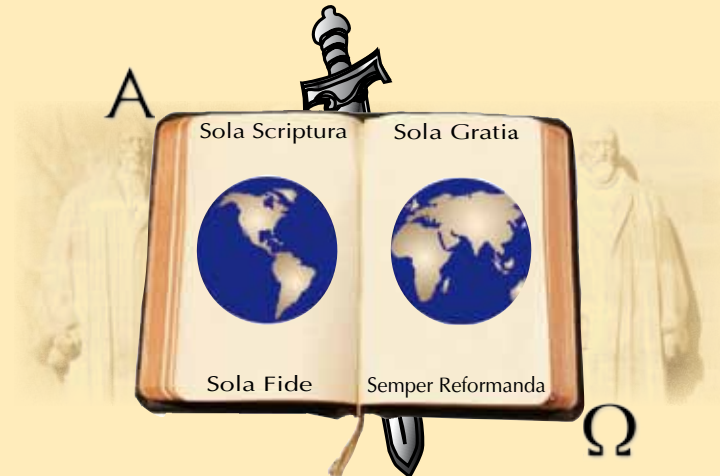
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“Casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ” — 2 Corinthians 10:5



REFORMATION INTERNATIONAL THEOLOGICAL SEMINARY CATALOG



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Reformation International Theological Seminary

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Cover Picture & Watermark

On the front cover, and on each page as a watermark, is the Reformation Wall of *The International Monument to the Reformation*, Geneva, Switzerland.

The Wall is located on the grounds of the University of Geneva, founded by John Calvin in 1559. It was built in 1909 to commemorate the 400th anniversary of Calvin's birth and the 350th anniversary of the university's establishment. The Wall was built into the old fortified city walls of Geneva, thus representing the city's integral importance to the Reformation.

The four statues at the center were the men God used to establish biblical churches which in turn changed the world through the *right preaching of the Gospel* with all its implications by applying the Word of God to every aspect of life. That Reformation continues to this day and needs again the renewed vigor of such men as memorialized there.



From left to right, the figures are those of William Farel (1489 – 1565); John Calvin (1509 – 1564); Theodore Beza (1519 – 1605); and John Knox (c.1513 – 1572).

The Seminary Insignia

The insignia for the Seminary found on the front cover and on page 5 is composed of the Word of God (represented by the open Scriptures) as the beginning and the end of all creation (represented by the Alpha and Omega). This word from God not only created the world, but is central to the task of the Great Commission to preach the Gospel to every creature (Mark 16:15) to the end of making disciples from all the nations (Matthew 28:19). The sword beneath illustrates that God's word is the *sword of the Spirit* (Ephesians 6:17) which is *quick and powerful* (Hebrews 4:12). The Alpha and Omega on both sides also represent the Lord Jesus Christ (the Word) whose birth, life and death as Immanuel (God with us) is not only the beginning and ending of true faith, but also of the world. Reformation is founded upon these fundamentals and must start in the sovereign election of God both of men and nation (Israel and now the church). It finds its life alone in the Gospel of grace and its power by the Holy Spirit through the word. This is represented by the three *solas* of the Reformation placed on the Bible as their source and authority: "*Sola Scriptura*" (by *Scriptures alone*), "*Sola Gratia*" (grace alone), and "*Sola Fide*" (faith alone). This leads to the motto of the Reformation which is *Semper Reformanda* (always reforming). Our Seminary has been given these truths to *commit to others who shall be able to teach others also* (2 Timothy 2:2). May God grant more men such as those of Geneva memorialized on the Reformation Wall, as seen behind and beneath this insignia symbolizing their submission to these same truths.





Message from the Board

Why another Christian Seminary? The answer: to offer a unique perspective and program that is *distinctly Biblical* and *confessionally Reformed*, in the heritage of the Protestant Reformation which so transformed the world, especially Western Civilization. There is a crisis in higher education today, including “Christian” higher education. The crisis is theological and ethical. Many seminaries today have sold out doctrinal adherence for the sake of popularity and finances. This generally happens gradually rather than quickly and thus, sometimes imperceptibly. That which was distinctly Reformed often becomes more broadly evangelical and eventually, more liberal as cracks develop in the institution’s adherence to its confession of faith. Even today, much that passes for Reformed theology is contrary to the true theology of the Reformation. Many of the famous, historically Reformed institutions founded early in U.S. and Canadian history are now among those which promote doctrines denying the faith they were founded to propagate. Even in many currently Reformed seminaries, true Calvinism has been discarded for a modernized, modified Calvinism that agrees more with the world and thus is more acceptable to donors and students. They have discarded the absolute truth of the Bible and the sovereign Lordship of Christ Jesus in return for relative truth and a redefined Christ. Our objective is to be faithful to God first, and only after that is accomplished, to seek acceptance from men.

Coinciding with the theological downgrade mentioned above, is the downgrade of the Gospel. The biblical

distinctions that once set apart the true Gospel from various false gospels have become so blurred that most false gospels are accepted as “intellectually deficient” but true gospels, even by evangelical, Reformed and Presbyterian churches. Consequently, instead of salvation being totally of the Lord, man now is generally considered to have a role in it. Faith is no longer a gift of God, but now is brought by man to the Gospel.

Theology is the queen of all sciences. Through it, all the other sciences are properly perceived, ordered and promoted. Without it, man usurps God and places those things of the creature above that of the Creator. From this comes cultural and societal decline and decay. The results of this surround us today. Yet this is no reason for the Christian to surrender and abdicate in the face of such decay. Nay, it is but a greater reason for the Christian church, its ministers and people to be better prepared for the spiritual battle behind all of these problems that affect the church and all of society.

Christ said, “*Ye shall know the truth and the truth shall set you free.*” (John 8:32). All truth leads to Christ and is consistent with Scripture. Consequently, we have no fear of the truth nor where it will lead us. Our courses are designed to examine the Scripture and hold all positions accountable to it. Those skills will prepare people well for all of the contrary doctrines found in the world.

In many denominations, the battle lines continue to move backward in the area of doctrine all the while



claiming increasing victory in the realm of evangelism and church growth. Many so-called “Christian” seminaries pay homage to the Bible, but operate contrary to its directives, by maintaining a strict separation between Biblical teaching and so-called “secular” disciplines. They may talk of a Christian world-view, but they fail to define such a perspective in terms of the only reliable standard — the Word of God; or they promote dogmas which are opposed to the development of a unified Biblical perspective.

We offer an alternative to the environment of doctrinal decline and moderation amongst those claiming adherence to the theology of the Reformation. Our goal is a consistently Biblical alternative to liberalism; broad evangelicalism; secular humanism; Christian surrender; functional ignorance; ethical chaos; and dependence upon business, advertising and sociological engineering to build Christ’s church. As you will see when you examine our catalog, we have many distinctive elements due to our thorough-going Calvinism and the consistent teaching of a Biblical and confessional theology that has a thorough-going, world-view perspective. We are committed to the Pauline mission: *For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ* (2 Corinthians 10:4-5).

Our understanding is that Seminary is preparation for a life in any calling of service to the Lord. An under-

graduate Seminary degree can be coupled with graduate level courses at other schools in preparation for life skills, since proper theology is the proper base for all other studies in the sciences.

Our prime objective is ministry preparation, whether for the laymen, church officer or minister. We seek to give each of our graduates an in-depth understanding of the Scriptures. For those in or entering the Gospel ministry, most of our professors speak from the experience of the pastorate. Our goal is to give each minister the necessary tools for effectively understanding and opening the Scriptures to their flocks. It is further to enable them to understand and effectively preach the Gospel in the power of the Holy Spirit without reliance upon man’s methods. In all this, we seek first to glorify God and honor Him by teaching the truth upon which He will build His church through the work of Jesus Christ as it is applied by the Holy Spirit. As He prospers faithfulness to His truth, the church will grow as He pleases. Our charge is faithfulness and obedience to this truth. Further, our objective is to do this all in a way which enables the home or small class setting in the English language anywhere in the world. We trust you will see our vision for theological education and that you will recognize the beauty of these biblical distinctives. Since only the Lord Jesus Christ and His Word are the beginning of wisdom, we know you will agree that Reformation International Theological Seminary is a school to seriously consider.

The Education Board

Reformation International Theological Seminary



Administration & Staff

Reformation International Theological Seminary is a post-secondary educational ministry of Reformation Christian Ministries which operates under the oversight of The King's Reformed Presbyterian Church of Palm Bay, Florida and Sharon Orthodox Presbyterian Church of Hialeah, Florida. The educational programs are overseen by an Education Board.

Education Board Members:

Rev. Dr. Jeffrey K. Boer, B.A., M.Div., D.Min.

Rev. Michael G. Waters, B.A., M.Div.

Rev. Rudy E. Poettcker, B.A., M.Div.

Seminary Board of Advisors

(in addition to those already serving on the Education Board):

Rev. Dr. Wes Bredenhof, B.A., M.Div., Th. D.

*Rev. Dr. Leonard J. Coppes, B.A., B.D., Th.M.,
Th.D.*

Rev. Richard F. Gainer, B.A., M.A.

Seminary Officers and Staff:

Director of Academics:

Rev. Dr. Jeffrey K. Boer, B.A., M.Div., D.Min.

Dean of Studies (non-doctoral):

Rev. Rudy E. Poettcker, B.A., M.Div.

Chair of Doctoral Committee:

Rev. Dr. Jeffrey K. Boer, B.A., M.Div., D.Min.

Accounting & Registrar:

Rev. Thomas F. Booher, B.A., M.Div.

SPECIAL NOTES

1. Reformation International Theological Seminary (RITS) operates first under the authority of the church and thus under the authority of the Lord Jesus Christ. We grant various degrees at the Bachelor, Master, and Doctoral levels.
2. RITS does not require nor desire secular accreditation but was until recently a certified member of the Florida Council of Private Colleges, Inc. (FCPC) which represents its member independent colleges and universities before any government and/or educational agency. RITS voluntarily and without reservation submitted to the FCPC as an educational association for a thorough and rigorous FCPC Review Team examination. The examination was achieved by qualified experienced educational personnel providing quality peer review examining of our faculty, verification of academic curriculum and course development with examination criteria, distance learning processes, campus operations, catalogs, brochures, advertisements, application forms, financial, student records and transcripts, and web site. Furthermore, student interviews were conducted which determined that the educational learning experience provided has achieved true learning in keeping with educational standards of excellence that equaled or exceeded the FCPC standards. FCPC standards exceed the minimum standards of the State of Florida. For verification of all FCPC standards, go to <http://www.fcpc-edu.org/>. We have also been a member of the Council of Private Colleges of America (CPCA) <http://cpc-a-edu.us/>.
3. As ministries of its overseeing church, a 501(c)(3) tax-exempt corporation, RITS is eligible for tax-exempt donations as determined by the Internal



Revenue Service. We welcome financial contributions which are tax-deductible within the United States. Canadian donations may be tax-exempt for certain aspects of this educational program through our Canadian registered charity affiliate. Contact us for information.

4. RITS admits male or female students of any race, color, nationality, or ethnic origin to all the rights, privileges, programs, and activities generally accorded to students by our administrative or educational policies.

History and Founding of Reformation International Theological Seminary 1996 to present

RITS was conceived in 1996 in an effort to resolve the problem of providing affordable theological education for mission fields of Reformation Christian Ministries (founded in 1979). In consultation with the sessions of Bethel Orthodox Presbyterian Church (now disbanded) and Sharon Orthodox Presbyterian Church, it was agreed that The King's Reformed Presbyterian Church would be the official overseeing church. Application was then made and approval received from the State of Florida on October 24, 1996.

The emphasis of RITS was founded by its two overseeing churches in consultation with numerous other theologians, professors and pastors including some

of those on the Education Board and Advisory Board. The intention was to have a thoroughly Biblical and confessional Reformed Seminary which was not afraid to tackle tough issues and so prepare its students for ministry in a world full of tough issues. Furthermore, it was determined that the purpose of the Seminary was to counter much of the influence which has invaded so much of the Reformed community in the world—broad evangelicalism, modified Calvinism, church Growth and “academics for the sake of academics.” Instead of concentrating on the “success orientation” of church growth or mind-pleasing doctrines of modified Calvinism, RITS seeks a return to the full-orbed Biblical doctrines of the Reformation as found in the teachings of Reformers (especially John Calvin), the English, Scottish, Dutch, German and Hungarian Reformed churches and their offspring.

Our program, professors and advisors demonstrate the commitment to theological excellence which is vital to the purpose of any educational institution. Furthermore, we have started this Seminary in a modest way without any debt and therefore our aim of affordable academic excellence is viable. We aim not at fancy and impressive buildings but at graduated students who are prepared for their future of service through ministry. They will be our hallmarks.

Harvard was founded only a few years after the Puritans had established a base in America - in a virtual wilderness. What was later called Princeton began in a small log structure, giving rise to its nickname “the log college.” These institutions began in extremely humble circumstances, just as is the case of RITS. Nevertheless they grew and remain today, some three hundred years later. Lord-willing, RITS will follow this



pattern, with one notable exception: unlike Harvard and Princeton, RITS will, by God's Sovereign Grace, remain staunchly true to the Word of God as best summarized and represented by what is called Calvinism. We look forward to a bright future as the Word of the Lord spreads throughout the world and all nations, peoples, tribes, and tongues stream to "the mountain of the Lord."

Seminary Government

RITS is a post-secondary educational ministry of Reformation Christian Ministries which operates under the oversight of The King's Reformed Presbyterian Church of Palm Bay, Florida and Sharon Orthodox Presbyterian Church of Hialeah, Florida. The Seminary is governed by Reformation Christian Ministries through an Education Board it has formed for this purpose. The Education Board has the final authority on all policy and administrative decisions pertaining to RITS while the church has final authority over all doctrinal matters.

The Seminary also has a Board of Advisors that acts in a substantive advisory capacity. This board is involved in helping RITS maintain a quality standard of excellence coupled with practical applicability in the educational programs as well as in running its extensions.

Accreditation

In the U.S., and even more so in most other nations today, "higher education" is largely in the hands of the state, which funds much education out of taxation revenue (although students may have to contribute in part themselves, or promise to repay

tuition "loans"). The state then finances its schools, colleges and universities, and establishes state and national guidelines and curricula. For theological education these are now typically "liberal" and "higher-critical" schools, and unacceptable to conservative and reformed students. Strictly speaking it is the desire to qualify for state financial credits or funding which motivates most schools to seek "accreditation"; a term which is inapplicable to those who reject the clear "Erastianism" of that situation. One traditional alternative used in the U.S. has been for groups of like-minded seminaries and schools to mutually recognize each other's certificates. This is in line with the theory of absolute separation of church and state. One key reason for RITS locating within the State of Florida is that Florida provides an relatively friendly environment for Bible-based education. The Council of Private Colleges of America (CPCA) and the Florida Council of Private Colleges (FCPC) are organizations which are composed of independent educational institutions to function as self-regulatory bodies. These organizations operate under the laws of the State of Florida. RITS is a member in good standing of the FCPC, and so its standards are monitored by the wider private education sector. The CPCA and the FCPC give the soundest possible "authority" and backing to RITS degrees, whilst maintaining the Scriptural independence of the church from state control or domination.

It is important to note that accreditation does not guarantee success to a student nor the acceptance of credits from one institution to another. Every student who is thoroughly prepared for his or her respective ministry will generally find doors opened on the basis of proven competence rather than a degree from an accredited institution.



DOCTRINAL INFORMATION

Mission and Purpose

Reformation International Theological Seminary has several distinctives which help define its mission and purpose and which set it apart from other institutions:

1. *High Calvinism.* The Educational Committee and the faculty of the Seminary are committed to the full authority of Scripture as expressed in the Westminster Confession of Faith, the Belgic Confession, the Canons of Dordt, the Heidelberg Catechism, the Second Helvetic Confession and to the Biblical and historic Reformed Faith, including all of its social implications. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work* (2 Timothy 3:16-17).
2. *Biblical World-view.* We are committed to teaching a comprehensive Biblical world and life view as derived from scriptural Reformed doctrine. We believe that the Bible is authoritative to all on which it speaks, and that it speaks (explicitly or by good and necessary inference) to all things — including theology, philosophy, government, economics, literature, the arts, and all else. Thus, the Bible is the foundation of all knowledge. The Bible provides the framework by which all issues are analyzed, evaluated, and understood. *For the weapons of our warfare are not carnal but mighty in God for pulling down*

strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ (2 Corinthians 10:4-5).

3. *Gospel Optimism.* We believe in the ultimate success of the Gospel of God's sovereign grace; and we believe that this truth can and should make a difference now in every area of academic discipline and that Bible and Gospel-based theology is the only proper foundation upon which other disciplines can be properly understood. The gates of hell shall not stand before the advance of Christ's kingdom. *And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it* (Matthew 16:18).
4. *Theistic Ethics.* We hold a high view of God's Biblical "Moral" Law, as contained in both the Old and New Testaments, where not altered by the advent of Christ Jesus according to New Testament revelation. The entire Bible is our standard for familial, ecclesiastical, and socio-political relationships. *Do we then make void the law through faith? Certainly not! On the contrary, we establish the law* (Romans 3:31).

This complex of distinctives makes Reformation International Theological Seminary quite unique among all Christian seminaries in the nation and the world. Our mission is to prepare Christians for ministry no matter what further education or endeavors they pursue.



Educational Approach

As indicated by the above distinctives, the educational approach of Reformation International Theological Seminary is firmly rooted in the Bible. The Scriptures provide the framework through which all right thinking and all proper ministry issues come forth because the Scriptures are the foundation of all knowledge and wisdom.

We also believe that knowledge for the sake of knowledge is useless and heretical (1 Corinthians 8:1). In theology, there is little that is theoretical which does not have its practical consequences. While teaching that which might be considered theoretical, at all times the Seminary will seek to demonstrate the practical implications which issue from differences at the “theoretical” level. While philosophy is important, at all times, the Seminary will seek to keep the Bible as the basis for all philosophy which it teaches. Knowledge drawn from the reservoir of Scripture must be used to advance the Kingdom of God in this world, and that solely enabled by the grace of God. To that end we encourage our students to seek employment and/or internships while they are enrolled at the Seminary to the degree this is practical or possible. We emphasize that it is the responsibility of each person, when he or she graduates, to use the tools they have acquired obediently to exercise godly dominion in a profession, occupation, or endeavor. While knowledge is important in the Christian life, the key is the power of the Gospel in their lives applied by the Holy Spirit. This necessarily issues forth in a love for God’s law from the heart which makes it a delight to obey. Education is but a tool in the hands

of the Holy Spirit to better enable a Christian to both serve God and love his fellow man, especially those of like precious faith. It can be used wisely or foolishly by the student. If it is used humbly for God’s glory, then the education has achieved its end. *Therefore, whether you eat or drink, or whatever you do, do all to the glory of God* (1 Corinthians 10:31).

Doctrinal Statement

The Staff, Committees, and Faculty of Reformation International Theological Seminary hold to the authority of Scripture as expressed in either the *Westminster Confession of Faith*, the *Larger and Shorter Catechisms* or the *Belgic Confession*, the *Canons of Dordt*, and the *Heidelberg Catechism*. These are all Reformed or Calvinistic creeds. These Calvinist confessional statements, while man-made, are nevertheless the clearest and most thorough statements of the doctrine which we are convinced the Bible teaches. We believe, in fact, that creeds are important in that they present to the church a systematic formulation of Biblical doctrine. We make no claim that any creedal statement is perfect and unchangeable for all time — only the Bible stands in such a position. We do, however, believe in the full authority of God’s holy written Word as systematically explained and expressed in the Reformed creedal formulations.

For those who are not familiar with the *Westminster Standards* (*the Confession of Faith, Larger Catechism and Shorter Catechism*), these were adopted by the churches in United Kingdom in 1648 by the church and confirmed by the English and Scottish Parliaments. These are essentially a Reformed (Calvinistic) statement of doctrine, and were drawn up as a medium



for promoting agreement and uniformity of faith and worship in the Reformed churches in the United Kingdom and beyond. In addition, we respect substantial portions of other creeds, such as the London Confession (Reformed Baptist), the Savoy Confession (Reformed Congregationalist) and the Thirty-Nine Articles (Reformed Episcopal), although these are not our adopted doctrinal standards.

We also believe that all social, political, economic, scientific, and cultural ideas must be derived (in a natural way) from the Biblical Reformed doctrine. A Biblical world and life view is not separate from theology. All that we hold to and teach must be an implication or application of Biblical Calvinism as it is expressed in the Westminster Standards and other related creeds and summarized in the Gospel. This helps to assure that all thought and action flow from sound doctrine and that the church (organized) is an integral part of the advancement of God's Kingdom as it upholds sound doctrine.

With regard to the church, the heritage of our institution is derived ultimately from the Scriptures. But in more modern times (and more systematically) it is derived from the Reformation energized by John Calvin and others, such as the Continental European Reformed movements (Dutch Reformed, the basis for the Christian Reformed Church and its spin-offs; German Reformed, the basis for the Reformed Church in the United States; French Huguenots, and others); the Scottish Presbyterians (e.g., John Knox); the English and American Puritans; Southern Presbyterianism; and the recent conservative spin-offs within American Presbyterianism: the Orthodox Presbyterian Church (Dr. J. Gresham Machen) and the Presbyterian Church

in America, among others.

Additional Position Statements

We believe that knowledge and truth regarding all affairs are directly related to and derived from theological doctrine. Thus, we believe that there are numerous social implications derived from Biblical doctrine to which we strongly hold. In other words, there is what might be called applied theology. The consistent and faithful application of Biblical Reformed theology leads us to the following positions:

We believe in a *literal six-day creation* of the universe, as set forth in the book of Genesis. From this account we also hold to a *young earth cosmology*. We reject all forms of evolutionism, including theistic evolution, threshold creationism, and progressive creationism as well as such teachings which can lead in that direction such as the framework hypothesis.

We believe that the Lord Jesus Christ is the author of the *Great Commission* and He commissioned the church to fulfill the Great Commission, which means that the church is responsible for fulfilling this mandate using His Word rather than man's ideas. Consequently, we reject the methodologies of man so often employed by the church in evangelism, preaching, church-planting/growing, and cross-cultural missions. These go under various names, but all emphasize the importance of numbers, statistics, decisions for Christ, and growth irrespective of the truth of the Gospel preached and the doctrines taught.

We believe that Christ has established the rules for His offices in His church. For this reason, *men alone shall be permitted to pursue degrees for the pastor-*



ate and the teaching professions within the church, specifically Bachelor of Ministry in Pastoral Studies (B.M.P.S.), Master of Minister in Pastoral Studies (M.M.P.S.), Bachelor of Divinity (B.Div.), Master of Divinity (M.Div.), Master of Theology (Th.M.), and Doctor of Theology (Th.D.). Women are permitted to pursue other degrees, but will not be permitted to take any pastoral courses as electives. No student shall be permitted to attend classes or take courses or receive a degree who is living in clear and consistent violation of the Scriptures in any obvious way including such sinful life styles as adultery, fornication, homosexuality, regular absence from worship services or family worship, or other such sinful lifestyles which the committee shall deem inconsistent with the Christian profession.

We believe that the Christian church and its families are the building blocks for a godly civilization, spear-headed by evangelism, not revolution. To that end, we believe that education in Christian schools and/or Christian home-schools is the duty and responsibility of believers and is vitally important for the advancement of the Kingdom of God. We reject the notion that education is the responsibility of the state.

We believe that the problems of man find resolution in the Gospel, as applied by the Holy Spirit through the word of God found in the Scriptures. Thus, we believe in Biblical counseling as the means of dealing with psychological problems and that proper Biblical counseling is the domain of the church. We reject modern secular psychological theories and any attempt to synthesize them with Biblical teaching. The Gospel must be preached, the failed "gods" of society must be exposed, and God's laws and principles must

be taught in order to lay a firm foundation for our children's children.

Online Study through the Internet

Students with computers (especially overseas) who wish to take advantage of the outstanding communication potential of the Internet may utilize this with Reformation International Theological Seminary. In fact, our objective is to make substantial use of on-line courses, without losing the necessary contact with the instructors. Therefore, all students will need access to a computer and the Internet as this will be the Seminary's primary means of communication and education. All course-work, with some exceptions, will be submitted electronically.

ACADEMIC & ADMINISTRATION INFORMATION

Student Information General Requirements

The prospective student is assessed according to moral character, testimony regarding the Lord Jesus Christ, academic background, and actual achievements. The Seminary will admit only those students who make a credible profession of faith in the Lord Jesus Christ and who maintain Biblical moral character. Furthermore, a student must be a member in good standing of an orthodox Bible-believing church unless there be none in their area. The Seminary reserves the right to refuse admission to any student based upon his inadequate profession of Christian faith or moral character.



Purpose of Degrees at Reformation International Theological Seminary

The purposes of the degrees at Reformation International Theological Seminary are for religious and church purposes only. This fact does not preclude their acceptability by those outside of the immediate Christian community; however, that is ancillary to our immediate purposes to promote and build up those within the church of our Lord Jesus Christ.

Admissions To The Seminary for Degree Programs

The following must be submitted to the Seminary administration and be approved before a student is admitted to the programs of study.

1. Completed application forms with a \$100.00 non-refundable application fee.
 - a) Application for Admission
(required of all students)
 - b) Proctor Application Form
(required by all degree students taking courses)
 - c) Study Time Estimation Form
(recommended but not required)
2. Personal Testimonies:
 - a) written statement of faith,
 - b) written statement giving reasons for pursuing a program of theological study.

3. Complete transcripts of all high school/college and Seminary work completed. (Students who seek credit for prior learning done outside the classroom may apply for credit based upon this prior learning by requesting the *Prior Learning Credit Assessment Form*. There is a cost associated with both the assessment and the credits granted through this means.)
4. Two letters of recommendation clearly indicating the person's position and relationship to the applicant, to be sent directly to the Seminary and not through the student. Special attention should be given to the spiritual development of the student. Ordinarily, these should not be relatives. The letters should be from individuals stating their knowledge of the student and their recommendation of the student to Reformation International Theological Seminary.
5. A similar letter of recommendation from the student's church session, consistory, board of elders or pastor.
6. A personal or telephone interview may be required in order to obtain additional information.

Applicants who submit all relevant materials will be notified in writing within twenty (20) business days of receipt as to acceptance or non-acceptance. Following notification of acceptance, the applicant will receive information relevant to registration, classes, courses, and their requirements.



Transfer Students

A transfer student must make application for enrollment in the same manner as a new student. Students with credits from other seminaries which they would like considered for credit at Reformation International Theological Seminary should send transcripts of relevant courses with their application. (If an enrollment application fee is not sent, a non-refundable transfer credit evaluation fee will need to be included with this information.) Transcripts must accompany any requests for transfer credit, along with a catalog of the school from which the credits were received describing the course, the instructor, textbooks, and/or readings. The transfer student must not have been expelled (or otherwise removed) from the previous institution for a moral infraction recognized as such by the Bible and the historic Reformed faith, unless this infraction has been repented of and/or successfully dealt with by the church.

Evaluation of transfer credit will be on a course-by-course basis. Since the Seminary's curriculum is unique in its perspective, there is no guarantee that the institution can accept credit even where course titles are similar and descriptions are apparently equivalent. No course with a grade lower than a "C" will transfer.

Credit which has been granted for another degree in any other institution may not be transferred in as credit for a degree in the Seminary. Only credits granted by another institution which have not nor are intended to be applied to another degree may be considered for transfer of credit to the Seminary. The student must complete his last twenty-five percent of total credit hours for his selected program at Reformation International Theological Seminary unless otherwise

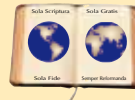
exempted by testing. None of these last twenty-five percent credit hours may be by *Prior Learning Assessment credits* unless they include examinations conducted by the Seminary.

Inactive Student

A student will be processed as inactive if he has been "inactive" for a period of six (6) months. Inactivity means that the student does not submit course work and/or notify the school and receive exception for inactivity. Inactive students will not be eligible for verification by the school as currently active and enrolled. Efforts will be made to contact the student prior to processing for inactive status. The Seminary reserves the right to process students who fail to maintain contact with the Seminary beyond six months without notice. A reactivation fee of \$75.00 is required to resume studies after being placed on inactive status.

Disenrollments

If a student fails to submit course materials after one year (an additional six months beyond being placed on inactive status), he will be processed for disenrollment. Should a student desire to resume studies after disenrollment, he will be required to complete the entire enrollment process, including application fees. Completed courses will be retained. The student will be required to restart any uncompleted courses. Efforts will be made to contact the student prior to processing for disenrollment. The Seminary reserves the right to process students who fail to keep contact with the Seminary beyond one year without notice.



Classification of Students

Junior: A student who has completed no more than twenty-nine credit hours of Seminary study.

Middler: A student who has completed between thirty and sixty credit hours of Seminary study.

Senior: A student who has completed over sixty credit hours of Seminary study.

Post-Graduate: A student who is enrolled in an advanced Masters or Doctoral degree program.

Special: A student who is enrolled in the M.M.T.S. degree for training elders and deacons. Also, a student at the bachelor level who does not have a standard high school diploma. If admitted, the student may pursue a degree as if he had a diploma. (Applicants who may not fully satisfy all admission requirements may be admitted to take selected regular courses. Acceptance is given on a course-by-course basis. Such a student is not a degree candidate.)

Certificate: Any student who enrolls with the Seminary for the purpose of completing single courses or groups of courses (such as Old Testament studies) for credit, but not with the idea of completing a degree. Such students will receive a certificate of completion for courses or sets of courses.

Audit: Person (enrolled or unenrolled) doing the course without completing the required submissions. *Syllabi, questions, quizzes, and exams are only issued to enrolled students taking courses for credit.* Any person having audited a course who wishes to receive credit must be enrolled and complete the required submissions.

Student Life

Reformation International Theological Seminary will not engage in the business of closely monitoring the private lives of students. Nevertheless, as part of our responsibilities to other students and the reputation of our Lord Jesus Christ, we do promote orderliness in conformity with Biblical standards. Any reproach brought upon Jesus Christ is also brought upon His Body, the church (and thus upon Reformation International Theological Seminary). All students are under the authority of their local church in such matters, but Reformation International Theological Seminary will generally recognize any disciplinary action taken by the local church under whose auspices the student's religious life is to be subject. The student's devotional life is an important part of his nurturing in the faith of Jesus Christ. All students should maintain regular daily and/or family devotions and regular church attendance at all called worship services of their church.

Credits and Credit Hours

For students outside North America, credit hours or credits for courses may be somewhat foreign. Without getting into the history of these terms, it should be noted that each degree is composed of a group of courses designed to fulfill the requirements for that degree program. Each course is generally based upon a certain number of hours of classroom lecture per semester (generally fourteen weeks). For example, a three hour course would have three hours of lecture per week, a five hour course five hours and so forth. In actuality, these lectures do not generally last an entire hour, but anywhere from forty-five to fifty minutes. Nevertheless, the term "hour" has contin-



ued to be used. For each hour of lecture, it has been estimated that approximately two hours of study time outside of class is needed. In this way, a student is able to judge how much study time is necessary for each hour of class per week. Credits are then based upon the number of hours that the course is rated to be worth. Therefore, a three hour class will get three credits. Some schools simply used the term “credits”, others use “hours” and yet others use “credit hours”. We have chosen to use the term “credit hours” for the sake of our many international students since it conveys more meaning. Since most schools in North America use these terms, and because students occasionally transfer from one school to another, it is rather easy for the institutions to “transfer credit” from one school to another. While courses of study in many foreign schools are set up on an entirely separate basis, since this approach is gaining wider and wider acceptance throughout the world, Reformation International Theological Seminary decided to maintain this system.

Testing Out and Prior Learning

Incoming students or already-enrolled students may be able to “test out” of a course by successfully completing special examinations prepared for that course to receive the credit. This may not be possible in some courses. These exams are developed by the faculty of the Seminary and may include extensive essay questions and an oral interview component. There will be a \$100.00 charge for each test. The student should bear in mind that such exams are likely to be extremely difficult.

A student may also receive credit for prior learning and life experience by making a request, substantiated by documentation (e.g., on-the-job training, non-credit post-secondary programs or seminars, etc.). The student should request the *Prior Learning Credit Assessment* Form for more details.

IMPORTANT INFORMATION ON GRADES

Grades: All work is graded on a percentage and letter basis.

Incomplete (I) grades are awarded only when work is turned in incomplete or with omissions. Any work omitted will involve a notification fee which must be sent in with the omitted work. Any work marked incomplete (I) which is not completed within six months will receive a failing grade (F). If a student withdraws from a course after a course deadline or fails to respond within the one year time frame allowed for any course, he will receive a “withdrawn” (W) on his transcript. Withdrawn (W) and Failing (F) grades can only be removed from the records by retaking the course and paying the normal course fees associated with those courses. Any student who does not notify the school that he is withdrawing from a course will be subject to the full extent of the late fees before he will be allowed to take any additional courses. All notification of withdrawal should be done by certified mail or “Read-Reply” email notification to the Registrar and dated no later than the last date on which the course is regularly due.



All Courses are Taken at a Distance

All courses at Reformation International Theological Seminary are taken at a distance and may be taken one or more at a time (though, with the exception of some of the language courses, it is recommended that only one course be taken at a time). Course arrangements will be determined in conjunction with the Dean of Studies.

Study Hours and Reports

In order to assist the student to develop a realistic approach to the completion of his degree program, each student is encouraged to complete a *Study Hours Estimation Form* as part of his enrollment application process (see the form in Appendix A).

In order to develop and maintain strong and effective study habits that are especially important for those studying at a distance and not with regular classroom schedules, each student will be required to maintain

Grade	Meaning	Percentages
A	Excellent	95.0-100%
B	Good	85.0-94.9%
C	Average	75.0-84.9%
D	Poor	70.0-74.9%
F	Failing	0-69.9%
I	Incomplete	
W	Withdrawn	
AU	Audit	

a Monthly Study Report (see Appendix B) scheduling the hours of each day of the week set aside for study and how effectively this schedule has been followed.

Course Time Allocations, Late Fees and Active Student Status

It is estimated that an average student working full-time (eight hours per day) on one course at a time will complete one 3-credit hour course every three weeks (one week per credit hour). While a full-time student will average one week for each credit hour, many students are not able to study full-time. Every course has a time limit of one year for completion but a much more rapid pace is recommended. If the student fails to complete a course in one year, he will have to pay the then current tuition fee for the course if he intends to complete it. If the course is paid for, the student will be given an incomplete (I) for that course until the work is completed. If the course is not paid for, the student will receive a failing grade (F) for that course. If the student wishes to avoid the late fees, he may withdraw from the course anytime prior to the course deadline and receive a "withdrawn" (W) on his transcript. To maintain "active student status" in the Seminary, a student must be active in at least one course. If a student withdraws or fails a course and is not enrolled in any other courses, he will be processed for Inactive status.

Group Study Classes

Presbyteries, classes, churches, schools, mentors, or professors who wish to establish a group study center for training groups of students should contact the Seminary for details. Such groups are encour-



aged to consider this as a means of outreach in their community, as well as a way of making this training available for their own congregation.

Transferability of Credits

All credits earned through Reformation International Theological Seminary are transferable to other institutions only at the discretion of the receiving institution.

Course Work, Grading and Submissions

Upon enrollment, each student should work with the Dean of Studies to coordinate a schedule of course completion. Courses should be taken by regular degree students as arranged with the Dean of Studies on an individual basis. The Seminary is in process of reorganizing many of its courses to be more efficient and stream-lined. Consequently, all new students will work with those courses only.

All work submitted to the Seminary — courses and projects, tests, theses and dissertation projects — becomes the property of the Seminary. Students should keep copies of their original work. Students who have the opportunity to have their theses or dissertations published should contact the Seminary for instructions. We may also be able to assist in the publishing of selected titles.

Students are required to sign that the work they submit is their own work and that they understand that cheating in any form, including plagiarism, may be cause for dismissal from the Seminary.

Course work submissions are based upon guidelines established in each course syllabus. All theses and extensive reports shall be based upon the latest edition of *Writing Research Papers: A Complete Guide* by James D. Lester or *A Manual for Writers of Term Papers, Theses, and Dissertations* by Kate L. Turabian (available from the Seminary bookstore).

Academic Standings

Courses are passed upon satisfactory completion of all required course work as stated in each course's syllabus. This work will be applied toward the graduation requirements on the basis of credit hours completed.

Dean of Studies

The Dean of Studies from the Seminary serves as a counselor to students pertaining to the academic aspects of their studies. Any questions regarding study approach, appropriate courses, should be discussed with him. He also administers the courses and study materials with students.

Proctoring of Examinations

Many courses will require the taking of proctored (supervised) examinations. It will be necessary for the student to provide the Seminary with one or more reliable and reputable persons who are willing to supervise examinations for courses on behalf of the Seminary. Your supervisor or mentor should be in agreement with the choices submitted. (In a letter provided by the mentor, submitted with your application, have him mention his agreement with your selection of proctor(s) being submitted for approval.) Each proctor applicant will need to fill out and sign a



Proctor Application Form. These are to be included with your application package. Proctors may be any person or institution which can maintain the confidentiality of the examinations and provide a secure location and situation for testing. A proctor must be someone other than your mentor or a family member, and may not be employed with the same institution where you work.

Regulations for Graduation

No degree will be awarded without completion of all required courses and all fees paid. A student must be enrolled at Reformation International Theological Seminary at the time of his graduation. All students in the advanced Master or Doctor degree programs are required to maintain an 85% grade average.

Policy/Course Changes

Administration will notify students of any changes in policy or courses directly affecting students during the calendar year via Administrative Bulletins either by e-mail or letter. The Seminary catalog is updated regularly and will reflect any changes occurring during the year. Be sure to have and read through a copy of the Seminary catalog dated no later than the current calendar year. Your feedback is encouraged to maintain high quality standards of administration and education.

FINANCIAL INFORMATION

General

All tuition and fee charges are subject to change without advance notice; however, the Seminary will make every effort to keep costs low and to make increases tolerable and predictable. Unless otherwise stated in any announcement, fees shall be subject to change immediately upon the decision of the Seminary to make such change. Any increase in tuition and fees is not retroactive, but shall become effective for any student the next time a payment would normally be due.

For low income students serious about studying with Reformation International Theological Seminary, we recommend you obtain either your church's or a community of local churches' financial support to enable you to enroll.

Books, Audio Recordings, Syllabi and Supplies

The purchase of books, audio recordings, CD-ROM, DVD, syllabi, and supplies is solely the responsibility of the student. Where possible, the Seminary bookstore will maintain a supply of used books at a reduced price. The price for these items will vary from course to course, but a student should



budget for an additional \$100.00-175.00 per course for these materials (though some courses may be higher). Some books may be used in several courses. All sales to students are final. Students are encouraged to keep these materials for future use.

All recordings remain the property of their copyright holder and no recording may be reproduced or duplicated in any fashion without the written permission of Reformation Christian Ministries. Some students may wish to buy and then resell their recordings to other students. Copyrighted electronic media purchased through the bookstore is only leased and may not be resold without prior permission from Reformation Christian Ministries.

Shipment Costs for Course Material Ordering

All students will need to be prepared to make payments for shipments of courses. Details about the cost and policies regarding shipments will be clearly stated on the *Payment and Order Form* in emailed by the Dean of Studies to you upon beginning each course.

Family Member's Discount

If otherwise qualified and at the school's discretion, immediate family member(s) (spouse, sibling, children, etc.) of an enrolled student may also study at the Seminary at a rate of twenty-five percent (25%) discount off tuition. This discount applies only to immediate family members living in the same residence as the student. The discounted family member(s) may not be taking more courses than the student who is taking courses at the regular fee, nor may they move onto other courses until the regular-fee student completes his/her course. Other fees will be the same in most cases.

Work, Study and Finances

1. Work may be done by some qualified students in some courses or for the Seminary office as a form of a work scholarship. Limited scholarships may be available. Inquiries should be made with administration.
2. Because we believe that the responsibility for education lies with the student, the family, and/or the church and not with the state, the Seminary will not accept any direct payments from any government agency, local, state, or federal.

We are convinced that it is not a legitimate function of the government to provide educational services or assistance of any kind. Certainly, it is not feasible for Christians to separate themselves from every illegitimate governmental function or service (otherwise we could not live in the world); yet it is feasible to



refuse participation in educational financial assistance programs which essentially are legal plunder. Veterans benefit programs do not fall under this category, as they are benefits provided as part of employment programs.

Degree Payment Options

Full Prepayment 10% Discount Option: Full advance payment for the entire degree program based upon the following formula:

(Degree required credit hours X \$95 = Total degree fee) - 10% = Prepayment Discounted Fee

Installment Options:

Course by course: each course may be paid for as it is begun and course materials ordered. Price will vary depending upon the number of credit hours for the course X \$95.

Monthly Installments: 24 to 48 month plans available. Fully paid before graduation. Discuss various plans with Registrar.

Degree Payment Methods

All payments, except the full prepayment plan, may be made as follows:

FROM THE US — by *personal or business check, money order or credit card* (Visa® or Mastercard®). Note: Any check that does not clear shall be charged \$75 and no payment by check privileges will be henceforth allowed.

FROM ALL OTHER COUNTRIES — by *certified check in U.S. dollars drawn on a U.S. bank, U.S. dollar money order or credit card* (Visa® or Mastercard®).

CREDIT CARD PAYMENTS in non-U.S. currency — Please make all credit card payments in non-U.S. cur-

rency via our website shopping cart for school fee payments or by contacting the U.S. office to determine the correct amount at current currency exchange rates.

Refund of Fee Policy

Any candidate having **fully prepaid his fees** who withdraws from a degree program of the seminary because of illness or other sufficient cause as determined by the Seminary, may receive a refund as follows based upon the date the payment was received by the Seminary:

75% within one week

50% refund within two weeks.

25% refund within three weeks.

No refund after four weeks.

To receive a refund of pre-paid tuition fees the Seminary must be notified in writing within the time periods specified above. Three weeks after any fees have been paid, no refunds for that or any future payments shall be made for that particular degree program.

Refunds according to the above schedule for **course by course** payment option shall only apply to the first course taken. All courses thereafter, once enrolled shall not be refunded.

No refunds are made on **monthly installment** payments. Any courses not fully paid shall not be granted credit until they are paid.

Catalog & Forms

Our catalog & forms are available only on-line.
<https://reformationseminary.org/resources/>



BASIC FEES

Application Fee

\$100.00 (payable at initial enrollment and non-refundable)

Graduate and Undergraduate Degree Credits

	Credits
Master of Divinity	100
Master of Arts in Religion	70
Master of Arts in Christian Studies	45
Bachelor of Divinity	120

\$95 X Credits = Total fee

Full Fee Prepayment discount = 10%

By-Course and monthly payment options.

Post-Graduate Degree Flat-Rate Fees

Doctor of Theology	\$6,900
Doctor of Philosophy	\$6,900
Doctor of Ministry	\$6,100
Doctor of Education	\$6,100
Doctor of Letters	\$5,500
Master of Theology	\$4,500

Full Fee Prepayment discount = 10%

Three payment and monthly payment options

See catalog.doctoral.reformation.edu for more details.

Credit Transfer Evaluation Fee

\$50 (unless other amount stated by Registrar): if credit transfer evaluation is requested any time prior to enrollment. Non-refundable.

Late Course Fees

A student who fails to complete a course in one year will have to pay the then current tuition fee for the course if he intends to complete it. Most students are required to turn in work weekly.

Reactivation Fee

Non-refundable: \$75.00. This fee applies to any student who has been declared "Inactive" in course work. After six months of being "Inactive", the student is automatically disenrolled and will have to re-enroll.

Transcript Fee

\$20.00. Transcript provided will only show successfully completed courses that have had all fees paid.

Prior Learning Assessment Fees

Preliminary Assessment: \$10.00 per course

Full Assessment: \$20.00 per course

Credit Applied: \$20.00 per credit hour (Assessment fees may be deducted from this amount.)

Request *Prior Learning Form* for details.

Audited Courses

Courses may be audited by simply purchasing the course materials and books.



Graduation Fee

\$150 upon graduation to cover graduation certificate costs. Allow two months for receipt.

Fees and Charges Policy

Reformation International Theological Seminary is entirely non-profit in its ministry. All fees and charges are designed to cover the costs of the Seminary and also to assist in spreading the Reformation internationally. Therefore, any financial surpluses experienced by the Seminary will be used to further expand the educational offerings of the Seminary and to provide the educational benefits to those in need of education but without the financial abilities afforded to others.

Course Material Usage and License

All recordings from the Seminary are copyrighted. They may be sold, loaned out or shared, but they may not be copied, duplicated or electronically stored in any form except by written authorization.

The Seminary may offer some course materials on diskette/CD-ROM/USB drives in the form of computer files. This material is copyrighted and may be used only by the student to complete his course, but may not be shared, sold, loaned out, copied, duplicated or electronically stored in any other form unless authorized in writing by the Seminary. Students who order computer files are licensed to use these for themselves alone and may not transfer them to any other student in any form or convey them by electronic means, including email. All students who order course files must sign an agreement stating that they will abide by this license.

Time Limits on Courses and Degrees

Every course has a one year time limit. Most courses require weekly submissions. Late fees must be paid within thirty days after the due date of the course, or the course will be counted as Incomplete. Students working toward any degree except post-graduate degrees (Th.M. and all doctorates), are required to complete that degree within six years. One year extensions may be given on a case-by-case basis after that period and must be requested in writing within thirty days of the end of six years past the date of enrollment. While the Seminary will most eagerly work with any enrolled student, it is not obligated to grant a degree to a non-enrolled past student or one who has failed to apply or be granted an extension to the degree deadline.

Donations

Reformation International Theological Seminary is part of a local church which is tax-exempt for donation purposes according to U.S. Internal Revenue Tax Codes. Donations are encouraged.

The M.Div. program is based upon the rules for examination for ordination as set forth in the Westminster Confession of Faith (1647). The section on the Form of Church Government states that the man presenting himself for ordination:

2. shall be examined touching his skill in the original tongues, and his trial to be made by reading the Hebrew and Greek Testaments, and rendering some portion into Latin [English]; And whether he hath skill in logic and philosophy.



3. What authors in divinity he hath read, and is best acquainted with; and trial shall be made in his knowledge of the grounds of religion, and of his ability to defend the orthodox doctrine contained in them against all unsound and erroneous opinions, especially those of the present age; of his skill in the sense and meaning of such places of scripture as shall be proposed unto him, in cases of conscience, and in the chronology of the scripture, and the ecclesiastical history.

This degree shall be awarded to students who have attained a Bachelor degree or a first theological degree (Master of Arts in Christian Studies or Master of Arts in Religion or comparable) from an approved institution of higher learning and who complete the prescribed course of study for a Master of Divinity. It is assumed that the student entering this program of study will have a good general knowledge of the Bible. One hundred fifteen (110) credit hours are required. (This degree program is offered only to male students; however, female students may take many of the M.Div. level courses and apply them toward other degrees.)

Courses and Credits

The following courses are required for the Master of Divinity degree. Course descriptions are later in the catalog. Course number: Year one = 500s. Second number indicates in which year any prerequisites are found. Third number is sequential number for amount of courses in that path for that year. *[Example: 612: Second year course with prerequisite in year one and*

is second of that type of course in the year.]

Courses are subject to availability and change.

Orthodox Presbyterian Church Recommended Curriculum

The Orthodox Presbyterian Church has set forth "Recommended Curriculum" to serve as guidelines to ministerial candidates, presbyteries and seminaries. As these have become acknowledged as good guide-lines by a number of other Reformed and theologically conservative denominations and churches, the Seminary has chosen to demonstrate the adherence of our seminary program's fulfillment of these guidelines. These are displayed only in the M.Div. program.

The OPC "Recommended Curriculum" can be found here: <https://opc.org/OS/html/V5/2d.html>



Master of Divinity Degree Courses
Total Credits Required 100 (Bachelor of Divinity 120)

Note: Courses with an * next to them are under revision (this applies to all degree programs shown below)

Old Testament Studies		Credits	OPC Requirements¹
OTS 501	THE HISTORICAL BOOKS	3	See line below
OTS 601	THE PROPHETIC BOOKS	3	S:I A1,2; B:III C, D1
OTS 701	THE POETIC BOOKS	2	See line above
New Testament Studies			
NTS 501	THE GOSPELS	2	S:I A1,2, B; III C,D2
NTS 601	ACTS AND ALL EPISTLES	2	S:I A1,2, B; III C,D2
Biblical Theological Studies			
BTS 501	COVENANTS OF PROMISE	3	S:III B
Exegetical Studies			
EXE 501	BIBLICAL INTERPRETATION (HERMENEUTICS)	2	S:I A2; III A, D
Scripture & Biblical Language Studies			
GRK 501	GREEK 1	4	S:II B
GRK 502	GREEK 2	4	S:II B
STS 601	BIBLICAL TEXTUAL CRITICISM	2	S:III C
HEB 601	HEBREW 1*	4	S:II A
HEB 602	HEBREW 2*	4	S:II A
Systematic Theology Studies			
SYS 500	CHRISTIAN DOCTRINE	1	D:III A, B
SYS 501	SYSTEMATIC THEOLOGY 1	3	D:III A, B
SYS 502	SYSTEMATIC THEOLOGY 2	4	D:III A, B
SYS 601	SYSTEMATIC THEOLOGY 3	4	D:III A, B
SYS 602	SYSTEMATIC THEOLOGY 4	5	D:III A, B
Ecclesiastical Studies			
MTH 701	ECCLESIOLOGY	3	D: IV A
MTH 702	THEOLOGY OF CHRISTIAN EDUCATION*	1	P:VI A, B, C
MTH 703	THEOLOGY OF WORSHIP (LITURGICS)	3	P:II A
MTH 801	THEOLOGY OF REFORMED EVANGELISM	3	P:III A, B; IV B
MTH 802	THEOLOGY OF MISSIONS/MISSIOLOGY*	3	P:IV A, B
MTH 803	THEOLOGY OF CHRISTIAN ETHICS*	2	D:III B
MTH 804	CREEDS AND CONFESSIONS	4	D:I; III A



Master of Divinity Degree Courses (cont'd.)

Apologetical/Ethical Studies

		Credits	OPC Requirements ¹
APL 601	INTRODUCTION TO APOLOGETICS	5	D:II A, B, C; P:III B
APL 701	APPLIED APOLOGETICS	4	D:II A, B, C; P:III B

Church History Studies

HCH 701	ANCIENT CHURCH HISTORY	3	D:I A
HCH 702	MEDIEVAL CHURCH HISTORY*	3	D:I A
HCH 703	REFORMATION CHURCH HISTORY*	3	D:I A
HCH 801	MODERN CHURCH HISTORY	3	D:I A

Pastoral Studies

PAS 701	HERMENEUTICS & HOMILETICS	4	P:II B; III B; S:IV B
PAS 702	THEOLOGY OF PASTORAL CARE AND COUNSELING	3	P:V A
PAS 801	PASTORAL PRACTICUM AND PRACTICE PREACHING	3	P:II A,B,C; III B; V B; P:VII P
PAS 802	CHURCH ADMINISTRATION*	1	P:VII A, B

Electives**

APL 901	HISTORY OF PHILOSOPHY	1	D:II B
PAS 901	ELDER PRACTICUM	2	P:I B
MTH 903	THEOLOGY OF JOHN OWEN	5	D:III A, B
OTS 902	OLD TESTAMENT SURVEY	4	S:I A
HCH 802	DENOMINATIONAL CHURCH HISTORY*	1	D:I A
PAS 902	PARLIAMENTARY PROCEDURE*	1	D:IV B

¹The seminary uses "The Recommended Curriculum for Ministerial Preparation" of the *Orthodox Presbyterian Church Form of Government* (see pp. 189-197) notations refer to those requirements met by each course. Abbreviations: S=Scripture; D=Doctrine; P=Practical

Theology. **Electives may be substituted with approval. **Thesis: If required**, 7,500 words plus bibliography. (Credit hours subject to change)



Bachelor Of Divinity (B.D.)
Total Credits Required 120

When the above mentioned courses for the Master of Divinity program are completed by a student who has not received an undergraduate degree, that student may receive the Bachelor of Divinity degree (B.D.). Some additional electives will be assigned to complete the total credits needed of 120.





Master Of Arts in Religion Total Credits Required 70

The Master of Arts in Religion is slightly more than a two year program of study. Students are required to have a Bachelor degree or its equivalent from an approved institution along with the following courses. The M.A.R. is a Theological Studies degree. Course descriptions can be found later in this catalog. Electives may be used to fulfill the total credits required. Some language and history courses may be replaced with other electives.

COURSES

		Credits
Biblical Theological Studies		
BTS 501	COVENANTS OF PROMISE	3
Exegetical, Scripture & Biblical Language Studies		
EXE 501	BIBLICAL INTERPRETATION (HERMENEUTICS)	2
GRK 501	GREEK 1	4
GRK 502	GREEK 2	4
STS 601	BIBLICAL TEXTUAL CRITICISM	2
HEB 601	HEBREW 1	4
HEB 602	HEBREW 2	4
Systematic Theology Studies		
SYS 501	SYSTEMATIC THEOLOGY 1	3
SYS 502	SYSTEMATIC THEOLOGY 2	4
SYS 601	SYSTEMATIC THEOLOGY 3	4
SYS 602	SYSTEMATIC THEOLOGY 4	5
Apologetical Studies		
APL 701	INTRODUCTION TO APOLOGETICS	5
Church History Studies		
HCH 701	ANCIENT CHURCH HISTORY	3
HCH 702	MEDIEVAL CHURCH HISTORY	3
HCH 703	REFORMATION CHURCH HISTORY	3
HCH 801	MODERN CHURCH HISTORY	3
Ecclesiastical Studie		
MTH 802	THEOLOGY OF REFORMED EVANGELISM	2

Balance of 70 required credits made up from electives.



Master Of Arts in Christian Studies
Total Credits Required 45

The Master of Arts in Christian Studies is a sixteen month program of study with an emphasis in *Bible and Theology*.

6=6@9'5B8'H<9C@C; MA 5>CF

The following courses are for the Master of Arts Christian Studies (M.A.C.S.) degree with an emphasis in Bible and theology. Course descriptions can be found later in this catalog. Other M.A.C.S. majors are available upon request.

COURSES

Biblical Theological Studies		Credits
BTS 501	COVENANTS OF PROMISE	3
Old Testament Studies		
OTS 501	THE HISTORICAL BOOKS	3
OTS 601	THE PROPHETIC BOOKS	3
OTS 701	THE POETIC BOOKS	2
New Testament Studies		
NTS 501	THE GOSPELS	2
NTS 601	ACTS AND THE EPISTLES	2
Exegetical, Scripture & Biblical Language Studies		
EXE 501	BIBLICAL INTERPRETATION (HERMENEUTICS)	2
Systematic Theology Studies		
SYS 500	CHRISTIAN DOCTRINE	1
SYS 501	SYSTEMATIC THEOLOGY 1	3
SYS 502	SYSTEMATIC THEOLOGY 2	4
SYS 601	SYSTEMATIC THEOLOGY 3	4
SYS 602	SYSTEMATIC THEOLOGY 4	5
Ecclesiastical Studies		
MTH 801	THEOLOGY OF REFORMED EVANGELISM	3
MTH 804	CREEDS AND CONFESSIONS	4
Electives		

Balance of 45 required credits made up from electives.



ADVANCED DEGREES

In the Presbyterian and Reformed churches, the ministry has generally been viewed as a profession for which one is first called and then thoroughly trained. In addition to the degrees listed above, Reformation International Theological Seminary offers several advanced degrees. Request the Doctorate and Other Advanced Degrees supplement for more details on these programs.

Doctoral School of Theology and Other Advanced Degrees

View or download the Doctorate and Other Advanced Degrees catalog for more information on the following:

1. Master of Theology (Th.M.)
2. Doctor of Ministry (D.Min.)
3. Doctor of Letters (D.Litt.) [Litterarum Doctorum]
4. Doctor of Education (Ed.D.)
5. Doctor of Philosophy (Ph.D.) [in Christian Thought or other Christian discipline]
6. Doctor of Theology (Th.D.)

Teaching Practicum of the Advanced Degrees Program

This segment of the program enables the candidate to sharpen his communication and organizational skills as well as his teaching abilities, at the same time allowing Reformation International Theological Seminary to benefit from these skills reflecting the lower than normal fee for this degree.

A candidate who is able to sign the Faculty Covenant may be invited to serve as a registered Teaching Fellow of the Seminary and teach one or more courses for the seminary for in-class (if that is practical) or extension during his last year of study. Various assignments can be considered in this responsibility in consultation with the Doctoral Committee, his mentor and the administration of the Seminary.



COURSE DESCRIPTIONS

A note about course numbers: Courses are assigned numbers based upon their ranking as a first, second or third year course in the M.Div. degree. Courses with the 500 pertain to a first year course, 600 to a second year course, and 700 to a third year course. Courses with numbers 800 or above generally refer to electives or courses which may be used at various advanced degree levels, although this does not preclude their being used by other students. Furthermore, some of the courses at the lower levels are perfectly suitable for students who are at higher levels if this is their first level of study done on the particular subject of that course. Course name and numbers, as well as availability, subject to change.

Preparatory Courses

ENG 500 ENGLISH GRAMMAR AND COMPOSITION non-credited.

Only for students needing or desiring supplemental training in English Grammar and Composition. Grammar is a means not an end. We learn grammar not to become grammarians, but to communicate better. The purpose the Composition component of this course is to teach you seven different ways to organize your thoughts. Once you know the seven patterns, you can constantly apply them to your own writing. The result: you should be able to write paragraphs, then essays, and finally lengthy papers based on sound organizational principles.

PHL 500 CRITICAL THINKING AND LOGIC 2 credit hours.

Covers the basic insights necessary to develop skills in argument, logic, the Christian's understand-

ing of reasoning and the importance of linguistic analysis, informal fallacies, and deductive reasoning.

Old Testament Studies

OTS 501 THE HISTORICAL BOOKS 3 credit hours.

Surveys the historical books from Genesis to 2 Kings. Doctrinal and historical aspects will be emphasized and information from archaeology will also be utilized to bring the text to life. An introduction to the authorship, origin and canonicity of the books of the Bible covered including aspect of modern Biblical criticism.

OTS 601 THE PROPHETIC BOOKS 3 credit hours.

Overviews the prophetic books giving particular attention to their historical context as it relates to their prophecy. An introduction to the authorship, origin and canonicity of the books of the Bible covered including aspect of modern Biblical criticism.

OTS 701 THE POETIC BOOKS 2 credit hour.

Completes the survey of the Old Testament books as it covers the poetic books of Psalms, Proverbs, Ecclesiastes and Song of Solomon. An introduction to the authorship, origin and canonicity of the books of the Bible covered including modern Biblical criticism.

BTS 842 THEOLOGY OF THE OLD TESTAMENT 1 2 credit hours.

Examines various contemporary Biblical theologians and critically analyses their theological consistency with Scripture. The course specifically aims at showing the difference between many "new" Biblical



theologies which are inconsistent with proper Biblical and Reformed hermeneutical principles and with Scripture itself.

BTS 844 THEOLOGY OF THE OLD TESTAMENT 2 credit hours.

Beginning with Genesis, this course takes the book of Genesis and develops a Biblical theology from the book with particular emphasis on the development of the covenants in the Old Testament.

New Testament Studies

NTS 501 THE GOSPELS 2 credit hours.

A study of the Gospels, covering the Life of Jesus Christ, His theology and ministry, with an emphasis on His deity. An introduction to each book will be given covering its author, date of writing and canonicity issues.

NTS 601 ACTS AND EPISTLES 2 credit hours.

The study of these books and their writers. An introduction to each book will be given covering its author, date of writing and canonicity issues.

NTS 611 THE GENERAL EPISTLES

1 credit hour.

The study of these books and their writers. An introduction to each book will be given covering its author, date of writing and canonicity issues.

Exegetical Studies

EXE 501 BIBLICAL INTERPRETATION (HERMENEUTICS) 2 credit hours.

The principles of the science of interpretation of Scripture, its history and its methods. There is a practical treatment of language, the concept of meaning, perspicuity and the Spirit, the relevance and use of extra-Biblical scholarship, grammatical, semantic, syntactic and cultural analysis, analogy of faith and canonical exegesis, "fuller sense", allegory vs. historical-grammatical exegesis, continuity and discontinuity between the Old Testament and New Testament literary genres.



GRK 501 GREEK 1 4 credit hours.

An introduction to the orthography, vocabulary, and grammar of New Testament Koine Greek. The course follows the text written by Dr. J. Gresham Machen. Nouns, verbs, and adjectives form the basis of the discussion in this first course. Machen presents to the student direct quotations from the New Testament towards the end of the course to introduce exegesis and principles of interpretation.

GRK 502 GREEK 2 4 credit hours.

Continuation of GRK 501 by completing Dr. Machen's text. The discussion centers more on verbals such as participles and infinitives.

GRK 601 GREEK 3 (Reading and Exegesis) 3 credit hours.

Reading, translation, and exegesis of extended portions of the Greek New Testament.

GRK 602 GREEK 4 (Reading and Exegesis) 3 credit hours.

Continuation of GRK 601.

GRK 701 GREEK 5 (Advanced Reading and Exegesis) 3 credit hours.

Reading and translation with extensive practice in exegesis utilizing all the previously learned skills in GRK 501-602.

GRK 702 GREEK 6 (Advanced Reading and Exegesis) 3 credit hours.

Continuation of GRK 701.

HEB 601 HEBREW 1 4 credit hours.

A basic study of Hebrew reading, grammar, and vocabulary. The emphasis will be to learn to read first and then develop the additional skills.

HEB 602 HEBREW 2 4 credit hours.

Continuation of HEB 601.

HEB 901 HEBREW 3 (Reading) 3 credit hours.

Reading and translation of extended portions of the Hebrew Old Testament.

HEB 902 HEBREW 4 (Exegesis) 3 credit hours.

Extensive practice in exegesis utilizing all the previously learned skills in HEB 601-701.

Systematic Theology Studies

SYS 501 SYSTEMATIC THEOLOGY 1 (Westminster Confession 1-5) 3 credit hours.

An expositional lecture, section by section, through the first five chapters of the Westminster Confession (considered by many to be the finest brief systematic theological confession ever penned) covering all significant points of theology contained therein. Readings in three major significant systematic theologies are coordinated with these lectures to give a unique and confessional approach to the study of theology. Prerequisite: EXE 501.

SYS 502 SYSTEMATIC THEOLOGY 2 (Westminster Confession 6-9) 4 credit hours.

A continuation of SYS 501 covering Westminster Confession chapters 6-9 and theological topics contained therein.



SYS 601 SYSTEMATIC THEOLOGY 3 (Westminster Confession 10-20) 4 credit hours.

A continuation of SYS 501 covering Westminster Confession chapters 10-20 and theological topics contained therein.

SYS 602 SYSTEMATIC THEOLOGY 4 (Westminster Confession 11-33) 5 credit hours.

A continuation of SYS 501 covering Westminster Confession chapters 21-33 and theological topics contained therein.

SYS 721 SYSTEMATIC THEOLOGY 5 (Calvin's Institutes) 5 credit hours.

An advanced systematic theology through Battle's Edition of the Institutes of the Christian Religion by John Calvin covering all points of theology contained in this masterpiece of Reformed theology.

MTH 804 CREEDS AND CONFESSIONS 4 credit hours.

An examination of the development, structure, and theology of the principal Christian creeds and confessional standards throughout the history of the Christian church. Special emphasis will be given to the confessional statements that have arisen in Reformed Churches from the time of the Reformation until the present.

THE 615 CULTS AND HERESIES 2 credit hours.

An introduction to the various heresies and cults operative within the twentieth and twenty-first centuries with which a Christian should be familiar.

THE 620 COMPARATIVE RELIGIONS 2 credit hours.

A brief comparison of the major religions followed by a thorough contrast of the major religions of Judaism, Islam, Hinduism, and Christianity.





THE 734 COMPARATIVE CREEDS 2 credit hours.

A contrasting and comparing of the Westminster Confession of Faith, Larger and Shorter Catechisms and the Belgic Confession, Heidelberg Catechism, and Canons of Dordt.

THE 741 DEACONOLOGY 2 credit hours.

An in-depth treatment of the responsibilities of the deaconal office bearers and their role in the Church. Particular emphasis is given to some of the problems that need to be faced in the matter of deaconal aid both at home and in missionary settings.

THE 801 NEW TESTAMENT TEXTUAL CRITICISM 3 credit hours.

An introduction to the Bible and textual criticism, with particular emphasis on the question of which textual basis should be used by the church. Of particular importance will be the long-running controversy between the texts behind the King James Version of the Bible and the more modern translations.

THE 805 THE PURITAN THEOLOGY OF JOHN OWEN 5 credit hours.

A study of the theology of John Owen set in the historical setting of his time; this course will overview this most influential English Puritan who continues to impact the entire Calvinistic world.

THE 810 THE THEOLOGY OF JONATHAN ED- WARDS 3 credit hours.

This course takes a topical approach and covers Edwards' teachings regarding all the major points of systematic theology with particular emphasis on Edwards' unique theological contributions.

THE 830 CIVIL GOVERNMENT 2 credit hours.

This course discusses the theology of the civil magistrate and the role of the Christian and the Church as they relate and interact with the civil government as well as the role of civil government under God.

THE 840 THE KINGDOM OF GOD 2 credit hours.

The purpose of this course is to discuss the various differences in views of the Kingdom of God, particularly as regards its outworking on earth and the degree to which this impacts the role of the Church and the Christian in it prior to its consummation.

THE 860 CREATION 2 credit hours.

This course discusses the various views held about creation including the length of the creation days, the possibility of lengthy gaps between six literal days, the gap theory, the framework hypothesis, the possibility of Adam having animal ancestors, and theistic evolution and demonstrates how these are contrary to the Bible in other areas and do not solve the problems they were intended to solve. Hermeneutical issues will be very important in this course.

THE 870 EGALITARIANISM 2 credit hours.

The issues of equality between the sexes is discussed from a biblical perspective. The course will concentrate primarily upon the church, but also demonstrate that a proper understanding in this realm is necessary for a proper application of these biblical standards in all areas of life.



Ecclesiastical Studies

MTH 701 701 ECCLESIOLOGY 3 credit hours.

A more thorough treatment of this subject than is covered in the first six systematic courses with special emphasis on its power, purpose, offices, ministry, and sacraments.

MTH 702 THEOLOGY OF CHRISTIAN EDUCATION 2 credit hours.

A true theology of Christian education is developed from the perspective of the covenant. The course covers Christian education as a philosophy, from the Old and New Testament, in history, as it impacts society, how it contrasts with education outside the covenant, and its part in the Great Commission.

MTH 703 THEOLOGY OF WORSHIP (LITURGICS) 3 credit hours.

Designed to introduce the student to the whole theology of worship sufficiently to understand what is necessary to lead worship services in a way consistent with the Scriptures.

MTH 802 REFORMED MISSIONS 3 credit hours.

A thoroughly Reformed and Biblical introduction to the theological basis for missions and the strategy for missions both within one's own culture and cross-culturally. Such areas as church-planting, linguistics, indigenization, and the appropriate use of anthropo-





logical perspectives, printed materials, and electronic media, as well as the relation of missions to political and social reform.

MTH 801 THEOLOGY OF REFORMED EVANGELISM 2 credit hours.

A study of the theology of evangelism, emphasizing what it is not, as well as what it is and taking an extended look at the Book of Acts to demonstrate this theology exegetically. This course is particularly designed to rectify many of the errors that have crept into Reformed churches from Finney, Moody, and many modern evangelists whose emphasis is on decisional regeneration, lay preaching and methodological manipulation rather than Biblical evangelism. The layman's role in Biblical evangelism is also covered.

Apologetical/Ethical Studies

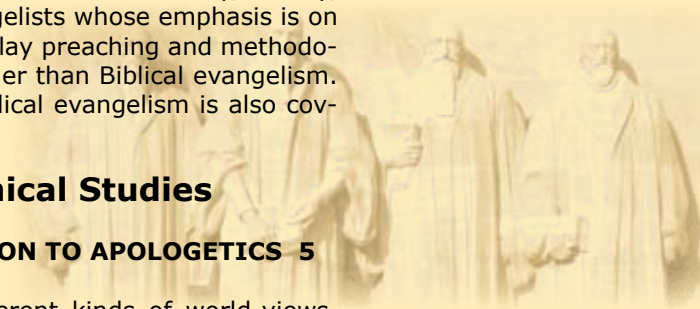
APL 601 INTRODUCTION TO APOLOGETICS 5 credit hours.

This is a survey of different kinds of world-views, from secular to religious, and how to refute each. Emphasizes the necessity of revelational authority in our beliefs and defense of them.

PHL 703 BIBLICAL APOLOGETICS 1 credit hour. A look at apologetics from the Bible and how the various important persons of the New Testament, especially Jesus and the Apostle Paul, contended for the faith.

APL 701 Applied Apologetics 5 credit hours.

A critical and historical survey of the development of the main schools of philosophy and the principal developments in Christian doctrine and thought. A framework will be provided for formulating a Christian world-view. Christian thought will be compared and contrasted to certain major thinkers in the history of Western philosophy. The study begins with Pre-Socratic philosophers and ends with the status of philosophy in the twentieth century.





responses to the hammer-blows of Kant's critical philosophy and continuing with valuable discussions and insights regarding Hegel and Absolute Idealism, Materialism, Evolutionism, Nihilism, Marxism, Pragmatism, Personalism, Logical Positivism, and Linguistic Analysis.

ETH 801 THEOLOGY OF CHRISTIAN ETHICS 2 credit hours.

Covers the scope of ethics, from its foundational concepts to a critique of non-Christian ethical systems, through a discussion of the purpose of our conduct, the kind of people we should be, the norms by which we must live, and many of the practical (and difficult) moral issues which arise today including the use of the Sermon on the Mount, the Ten Commandments, and the Two Great Commandments for today.

Church History Studies

HCH 704 CHURCH HISTORY 1 — TO THE REFORMATION 3 credit hours.

A basic introduction to the development of the Christian church's doctrine, faith, and practice from its founding at Pentecost to the time of the Protestant Reformation.

HCH 705 CHURCH HISTORY 2 — REFORMATION TO MODERN 3 credit hours.

A basic introduction to the development of the Christian church's doctrine, faith, and practice from the time of the Protestant Reformation to the present day.

HCH 701 ANCIENT CHURCH HISTORY 3 credit hours.

This course examines the history of the ancient church in detail. Following a historical progression, the course covers the development of doctrine and introduces the student to the main figures in the Patristic Age.

HCH 702 MEDIEVAL CHURCH HISTORY 3 credit hours.

This class is a survey of the church from the fall of the Roman empire up to the Reformation. The class covers the growth of the papacy; the rise and development of monasticism, scholasticism, and doctrinal controversies; mysticism and the mystics; popular piety and religious life, as well as the demand to reform.

HCH 703 REFORMATION CHURCH HISTORY 3 credit hours.

This course traces the historic development of the Protestant Reformation from its background prior to the sixteenth century to its impact on the world and church of today. The lives and teachings of the leading Reformers (Luther, Zwingli, Calvin, and Knox) are examined in some detail, along with the course of the Reformation in various nations: Germany, England, Scotland, France, and the Netherlands. In addition, both the rise of the major Protestant Movements - Lutheranism, Calvinism, Anabaptism, and Puritanism - and the Roman Catholic and Remonstrance reactions are outlined.

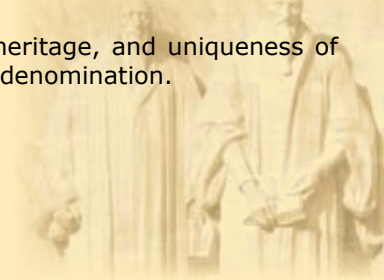


**HCH 801 MODERN CHURCH HISTORY
3 credit hours.**

The class discusses the change in the intellectual background which developed in the seventeenth and eighteenth centuries: the claims of reason; pietism; the evangelical revival. Also, the conflicts and attitudes of the present day are studied. This course, coupled with a denominational church history course, is designed to prepare the student for examinations in a particular Reformed or Presbyterian denomination. (See HCH 803 below.)

**HCH 803 DENOMINATIONAL CHURCH HISTORY
1 credit hour.**

A study of the history, heritage, and uniqueness of the student's respective denomination.



Pastoral Studies

**PAS 501 PASTORAL THEOLOGY (POIMENICS)
3 credit hours.**

An examination of the writings of Paul to Timothy and Titus concerning the life of the minister (personal, domestic, and ecclesiastical) including his necessary gifts and calling and the work of the minister, including his title and functions as model, preacher, teacher, evangelist, pastor, worship leader, counselor, and administrator.

**PAS 611 THEOLOGY AND PRACTICE OF
PREACHING (HOMILETICS) 2 credit hours.**

The theology and practice of preaching emphasizing the model of Biblical preaching rather than the methodologies developed by man over the centuries which actually are more humanly devised rhetorical techniques than divinely inspired Biblical approaches. The student is taught to preach what the Holy Spirit teaches in the Scriptures since only then can he count on the work of the Holy Spirit through the preacher.



PAS 702 PASTORAL CARE AND COUNSELING 3 credit hours.

A follow-up course for PAS 501 PASTORAL THEOLOGY. A pastor is more than just a preacher, he is also a shepherd and this aspect of the pastoral relationship will be developed. A contrast is also made between psychology and Christian counseling.

PAS 801 PASTORAL PRACTICUM 4 credit hours.

Four hundred hours of practical pastoral ministry under the oversight of an existing pastor approved by the school for such oversight.

GPS 702 ELDER/DEACON PRACTICUM 3 credit hours.

Two hundred hours of practical ministry under the oversight of an existing pastor approved by the school for such oversight.

PAS 802 CHURCH ADMINISTRATION 1 credit hour.

This course is designed to introduce the pastor to the organizational structure of the church Biblically and legally to deal with conflict and its resolution. It emphasizes the practical outworking of conflict resolution principles and instructions on church by-laws, church discipline documents, activity releases for minor children, counseling, and confidentiality factors.

GPS 806 CHURCH RELATED TAX LAW AND PRACTICES 1 credit hour.

This course is designed to acquaint a student with the principles of tax law that relate to the church and church related workers.

PAS 803 PARLIAMENTARY PROCEDURE 1 credit hour.

A basic introduction to Robert's Rules of Order and procedures on the floor of most ecclesiastical bodies. Denominationally specific parliamentary procedures shall be studied as part of this course for those who will sit for examinations which require familiarity on these points.

Christian Counseling Curriculum

COU 501 INTRODUCTION TO BIBLICAL COUNSELING 3 credit hours.

First course in the M.A.C.C. program. This course will introduce the student to the nouthetic counseling principles as provided by Dr. Jay Adams.

COU 502 A THEOLOGY OF BIBLICAL COUNSELING 3 credit hours.

An explanation of the theology supporting nouthetic counseling.

COU 511 THE PRACTICE OF BIBLICAL COUNSELING I 3 credit hours.

The first of two courses in declaring how to put the lessons of nouthetic counseling to work.

COU 512 THE PRACTICE OF BIBLICAL COUNSELING II 3 credit hours.

The second course of putting nouthetic counseling practices to work. Prerequisite COU 511.

COU 521 PRACTICUM I 3 credit hours.

The student in the M.A.C.C. program must participate in actual counseling sessions implementing



the methods and information given in the preceding courses. Each course consists of 75 forty-five minute counseling sessions. All sessions require completing a Counseling Practicum Form. Prerequisites COU 501, 502, 511, and 512.

COU 522 PRACTICUM II 3 credit hours.

Continuation of COU 521. The student in the M.A.C.C. program must participate in actual counseling sessions implementing the methods and information given in the preceding courses. Each course consists of 75 forty-five minute counseling sessions. All sessions require completing a Counseling Practicum Form. Prerequisites COU 501, 502, 511, 512, and 522.

COU 531 PROBLEMS IN BIBLICAL COUNSELING I 3 credit hours.

A critique of modern so-called Christian counseling methods.

COU 532 PROBLEMS IN BIBLICAL COUNSELING II 3 credit hours.

Continuation of COU 531. A critique of modern so-called Christian counseling methods. Prerequisite COU 531.

COU 541 SYSTEMS EVALUATION I 3 credit hours.

Teaching the methods of the world and why they are wrong.

COU 542 SYSTEMS EVALUATION II 3 credit hours.

Continuation of COU 541. Teaching the methods of the world and why they are wrong. Prerequisite COU 541.

EDUCATION BOARD MEMBERS

Rev. Dr. Jeffrey K. Boer, M.Div., D.Min.; Hialeah, Florida. ‡ Pastor, writer, lecturer, professor, author of numerous articles in various Christian magazines. Serves on the board of Reformation Christian Ministries and has served on numerous denominational committees. He currently is Stated Clerk of the OPC's Presbytery of the South. Pastor, Sharon Orthodox Presbyterian Church, Hialeah, Florida.

Rev. Rudy E. Poettcker, M.Div., Palm Bay, Florida. Pastor, missionary, teacher, professor. Dean of Studies, Reformation International College & Theological Seminary. Headmaster, Christian Liberty Academy of Paramaribo, Suriname. Pastor, The King's Presbyterian Church, Palm Bay, Florida. Session Advisor, First Presbyterian Church, Paramaribo, Suriname.

Florida Faculty

The following serve as faculty in Florida:

Rev. Dr. Jeffrey K. Boer (M.Div.; D.Min.)
Rev. Rudy E. Poettcker (M.Div.)



BOARD OF ADVISORS

The following men have routinely been sought out for their wise counsel regarding the future of Reformation International Theological Seminary in addition to those already serving on the Education Board.

Rev. Dr. Wes Bredenhof (Reformed Missiology)

B.A., University of Alberta; M.Div., Theological College of the Canadian Reformed Churches; Th. D. Missiology, Reformation International Theological Seminary. Minister — Canadian Reformed Churches

Rev. Dr. Carl W. Bogue, M.Div., Th.D.; Scottsdale, Arizona ‡ Pastor, educator, professor, author of *Jonathan Edwards and the Covenant of Grace*; *Hole in the Dike: Critical Aspects of Berkouwer's Theology*; contributor to *Inerrancy and the Church*, *The Scriptural Law of Worship, God and Politics: Four Views on the Reformation of Civil Government*. Pastor, Emeritas, Faith Presbyterian Church (Presbyterian Church in America), Akron, Ohio.

Rev. Dr. Leonard J. Coppes ‡ B.A., Bethel College; B.D., Bethel Theological Seminary; Th.M., Princeton Theological Seminary; Th.D., Westminster Theological Seminary. Minister — Orthodox Presbyterian Church

Rev. Richard F. Gainer B.A., M.A., Bob Jones University. Minister — United Reformed Churches of North America

Rev. Dr. Robert Grossmann ‡ B.S., University of California (Berkeley); B.D., Westminster Theologi-

cal Seminary; M.Div., Whitefield Theological Seminary; Ph.D., Reformation International Theological Seminary. Minister — Reformed Church in the United States

Rev. Dr. David P. Murray, M.A., Dip.Th., D.Min.; Grand Rapids, Michigan ‡ Pastor, lecturer, professor. Former Pastor, Free Church of Scotland (Continuing), Professor, Puritan Reformed Seminary, Grand Rapids, Michigan.

Dr. Stephen P. Westcott, M.A.C.S., Ph.D., D.Litt., Bristol, England ‡ Professor, Doctoral Committee Chairman, Reformation International Theological Seminary. Author, *By Bible Alone—John Owen's Puritan Theology for Today's Church*; Editor, *Wycliff New Testament*; *Coverdale Bible*

Rev. Iain A. M. Wright R.D., B.A., B.D., University of Edinburgh, Th.D. (in progress) Evangelische Theologische Faculteit, Leuven, Belgium. Minister - Orthodox Presbyterian Church

‡ Doctoral committee members

PROFESSORS AND LECTURERS

The following is a list of professors and lecturers who have taught courses which are used by Reformation International Theological Seminary . Some of these courses were specifically taught for Reformation International Theological Seminary, while others were procured by special arrangements.

Rev. Dr. Greg L. Bahnsen (Hermeneutics, Calvin's Institutes, Philosophy, Apologetics, Logic, Ethics) B.A., Westmont Seminary; M.Div., Th.M., Westminster Theological Seminary; Ph.D.,



University of So. California. Minister - Orthodox Presbyterian Church (deceased)

Rev. Dr. Jeffrey K. Boer † (Reformed Evangelism) B.A., Dordt College; M.Div., Westminster Theological Seminary; D.Min., Whitefield Theological Seminary; Post-graduate studies, Rosemead Graduate School of Psychology. Minister — Orthodox Presbyterian Church

Rev. Dr. Carl Bogue † (Systematic Theology 1-4) B.A., Muskingum College; M.Div., Pittsburgh Theological Seminary; Drs., Th.D., Free University of Amsterdam. Minister — Presbyterian Church in America (retired)

Rev. Dr. Wes Bredenhof (Reformed Missiology) B.A., University of Alberta; M.Div., Theological College of the Canadian Reformed Churches; Th. D. Missiology, Reformation International Theological Seminary. Minister — Canadian Reformed Churches

Rev. Frederik Di Lella (Greek, Hebrew), B.A., M.Div.,

Rev. Dr. Leonard J. Coppes † (Old Testament and New Testament Biblical Theology) B.A., Bethel College; B.D., Bethel Theological Seminary; Th.M., Princeton Theological Seminary; Th.D., Westminster Theological Seminary. Minister — Orthodox Presbyterian Church

Rev. Richard F. Gainer (Greek) B.A., M.A., Bob Jones University. Minister — United Reformed Churches of North America (retired)

Rev. Dr. Robert Grossmann † (Church History, Creeds and Confessions, Pastoral Theology, Liturgics) B.S., University of California (Berkeley);

B.D., Westminster Theological Seminary; M.Div., Whitefield Theological Seminary; Ph.D., Reformation International Theological Seminary. Minister — Reformed Church in the United States (retired).

Mr. Albert J. Hembd (New Testament Textual Criticism) M.S. Ed., Butler University; M.A.C.S., Reformation International Theological Seminary.

Rev. Dr. Joseph P. Morecraft III (Biblical Theology, Old Testament and New Testament Survey), B.A., King's College; M.Div., Columbia Theological Seminary; M.Th. and Th.D., Whitefield Theological Seminary. Minister, Lecturer, Writer & Speaker — Reformed Presbyterian Church of the United States.

Rev. Dr. David P. Murray (Hebrew, Old Testament Introduction) M.A., University of Glasgow; Dip.Th., Free Church of Scotland College; D.Min., Reformation International Theological Seminary. Professor, Puritan Reformed Seminary, Lecturer in Hebrew and Old Testament — Free Church Seminary

Rev. Dr. Jack Scott (Old Testament Studies) B.A., Davidson College; M.Div., Columbia Theological Seminary; Ph.D., Dropsie University. Professor — Belhaven College (Presbyterian Church in America)

Rev. Dr. Morton H. Smith (New Testament Studies) B.A., University of Michigan; B.D., Columbia Theological Seminary; Th.D., Free University of Amsterdam. Minister — Presbyterian Church in America (retired)/



Dr. Stephen P. Westcott # (U.K. and Presbyterian Church History; New Testament Textual Criticism, Puritan Theology of John Owen)

M.A.C.S., Reformation International Theological Seminary; Ph.D., D.Litt., Whitefield Theological Seminary.

Contact Information

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772-663-8844



Web Site: <http://www.reformation.edu> AND/OR <https://reformationseminary.org>

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