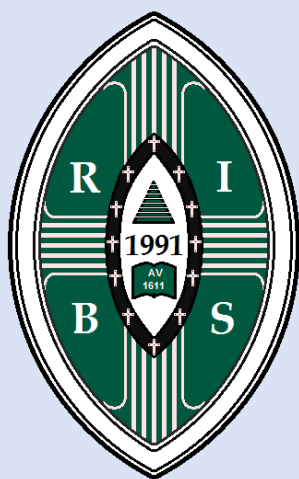


BAPTIST INTERNATIONAL

School of the Scriptures

Curricula of Teaching Offered by
Rhode Island Baptist Seminary



Baptist International School of the Scriptures
and Rhode Island Baptist Seminary
are Ministries under the Authority of
Historic Baptist Church
Wickford, Rhode Island 02852
www.HistoricBaptist.org

Class Number

000

Class Title

B. I. MANUAL AND HANDBOOK

Prepared by

N. Sebastian Desent, Ph.D., Th.D., D.D.

Date

May 15, 1991. Revised October 22, 2020

Credits

0

Level

N/A

This Syllabus is Approved for
Baptist International School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 000 B. I. MANUAL AND HANDBOOK

This Syllabus is the *Baptist International Manual* (or *Handbook*) that was first printed in 1991 for prospective students interested in the program. At that time, we did not have internet websites or a means of sending digital files. We even spoke of tapes and photocopies of typed lessons. The *Manual* needed updating and is now available in this Syllabus for churches interested in using the document to inform potential students interested in attending their Seminaries.

This Syllabus can be used in conjunction with Class 200 *S. O. S. Compendium* to show what lessons are contained in each class.

NOT FOR SALE

All Materials Offered by *Baptist International* are Free of Charge.

CLASS 000 B. I. MANUAL AND HANDBOOK

BAPTIST INTERNATIONAL
(formerly Baptist Christian University, International)

of Baptist Christian Schools, Shreveport, Louisiana

International Biblical Teaching Curricula of the

School of the Scriptures

Teaching Programs for:

Associate of Scripture Ministries
Graduate of Theology Scripture Ministries
Bachelor of Theology Scripture Ministries
Master of Arts Scripture Ministries
Doctor of Philosophy Scripture Ministries

SCHOOL INFORMATION and HANDBOOK

Field Office: Historic Baptist Church
220 West Main Street North Kingstown, RI 02852

N. Sebastian Desent, Ph.D., Th.D., D.D.,
Pastor of Historic Baptist Church
President of Baptist International

And Jesus came and spake unto them, saying,
All power is given unto me in heaven and in earth.
Go ye therefore, and teach all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost:
Teaching them to observe all things
whatsoever I have commanded you:
and, lo, I am with you alway,
even unto the end of the world. Amen.

Matthew 28:18-20

CLASS 000 B. I. MANUAL AND HANDBOOK

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Purpose

1. The Purpose (or Goal) of *Baptist International* is to evangelize the world for the Lord Jesus Christ, through the obedience of Biblical precepts and the observance of His commandments (Matthew 28:18-20). Specifically, our Purpose is described as follows:
2. To make the gospel of salvation known to every creature, by the scriptures, according to the commandment of God (Romans 16:25, 26).
3. To teach ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:18-20).
4. To teach baptized believers to observe the commandments of Christ.
5. To start and help local independent fundamental Bible-believing and obeying Baptist churches worldwide by teaching Holy Ghost chosen, church-sent men to observe the New Testament commandments, which include the preaching of the Gospel, baptism, and teaching faithful men (Acts 13:1-3; 2 Timothy 2:2).
6. To provide the local independent fundamental Bible-believing and obeying Baptist churches worldwide with an organized Biblical teaching curricula whereby they can observe and teach to observe all things whatsoever Christ has commanded. Reproducing men that will also reproduce other reproducers is God's means of evangelizing the world for Christ.
7. To recognize those who accomplish the approved curricula with degrees issued from *Rhode Island Baptist Seminary* and *Baptist International* (formerly *Baptist Christian University, International*), one of the Baptist Christian Schools in Shreveport, Louisiana.

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What We Believe and Teach

1. We believe in the local independent fundamental Bible-believing Baptist churches, and that the sole authority to DO and TEACH all things related to the Lord Jesus Christ belongs to these churches individually and independently one of another (Matthew 28:18-20; 1 Timothy 3:15).
2. We believe and teach that these churches of like doctrine are commanded to “by love serve one another” in the Gospel of Jesus Christ as demonstrated in the New Testament, and that this is the basis of fellowship (Galatians 5:13; 1 John 1:3).
3. We believe and teach that because we are a local independent Baptist church, we have no need or desire to adjust our beliefs for any board, accrediting body, or fellowship, or for the purpose of gaining students, tuition, or recognition.
4. We believe and teach that each local church should be its own headquarters for its own work, teaching, and practical experience. For students enrolled in this program who are not yet church ordained and sent men (i.e., pastors, missionaries, evangelists, preachers, etc.), it is necessary that that man’s pastor be the teacher, or that his pastor grant permission to another teacher to teach that man. It is expected that every B. I. enrolled student will eventually be involved in the start or operation of a local church, and within that church be involved in a teaching program of some form, whether it be the *School of the Scriptures* or otherwise (Matthew 28:18-20).
5. We believe and teach that each local church should organize their own school as they see fit, using their own God-given men, resources, experiences, etc., as the Lord sees fit. When a church uses our curricula, each B. I. registered student must fulfill the entire curriculum requirements for that level to earn the degree for that level.
6. We believe and teach that the S. O. S. curricula is so designed as to fulfill the Great Commission, which is to go (into all the world) and teach folks how to be saved, baptize them scripturally, and then teach these baptized believers to observe the commandments of Jesus Christ as found in the Holy Bible.
7. Related to the scriptures:
 - A. We believe and teach that God wills that *every creature* hear and accept the Gospel of Jesus Christ. We believe that God wants the gospel to be made known to every creature by the scriptures (Acts 17:30; Romans 16:25, 26, 2 Peter 3:9).
 - B. We believe and teach that the King James Version (A.V. 1611) *is* the Holy Bible, that these Scriptures are God-inspired and preserved, and that this Holy Bible is pure and without error, and that it is the authority for all doctrine, and that it should be used as the textbook for all teaching of Biblical truth in the English language (John 17:17; Proverbs 30:5, 6; 2 Timothy 3:15, 16, etc.).
 - C. We believe and teach that all Biblical Teaching should be done under the authority of a true New Testament church (1 Timothy 3:15; Matthew 28:18- 20; Ephesians 3:20).

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- D. In respect to foreign language translations, we believe and teach that God has preserved his word perfectly and fully in the Old Testament in the Hebrew *Masoretic Text* (MT) and that he has preserved his word perfectly and fully in the New Testament in the Greek *Textus Receptus* (T/R). We reject as trustworthy the *Septuagint* (LXX) and other corrupt *Alexandrian* texts.
 - E. We believe and teach that God's word should be freely distributed *without charge* to the people of this world, according to God's commandment, in the form of low-cost quality-printed booklets. We understand that very high-quality Bibles have a cost, and that it is perfectly permissible to charge for and purchase leather-bound, top quality Bibles, when they are marketed to people desiring such Bibles and who are able and willing to pay the high price. We understand the higher cost of these Bibles is due to the leather-binding, the higher-cost of quality materials, and the study notes, maps, helps, etc. However, priority should always be given to the free distribution of God's word to all people (Romans 16:25-26; Proverbs 23:23).
- 8. We believe and teach that salvation is by grace through faith in the death, burial, and resurrection of our Lord Jesus Christ: that Christ died for our sins, shedding His blood as the atonement for sin (Romans 3:25; 1 Corinthians 15:1-5; Romans 10:8-10; Romans 1:16, 17; Ephesians 2:8-10; Acts 16:31; etc.).
 - 9. We believe and teach that saving faith is truly believing with the heart, and that saving faith will always manifest itself by good works and confession with the mouth (Ephesians 2:10; 2 Corinthians 5:17; James chapter 2; Matthew 7:13-27; Hebrews 12:5-11; Romans 10:9; Acts 8:37; John 12:42, 43; Luke 12:8, 9; Matthew 12:34, 35).
 - 10. We believe and teach that a person is saved when he believes (salvation is not a process), that he receives the gift of salvation once and for all, and that once received, salvation cannot be lost, taken away, or disposed of. We agree with the statement, *Once saved, always saved* (John 3:16; 10:27-18; Romans 8:38-39).
 - 11. We believe and teach that a person who receives salvation is saved and is immediately sealed with the Holy Spirit until the day of redemption (Ephesians 1:13-14; 4:30).
 - 12. We believe and teach that *whosoever can be saved*, that God is not a respecter of persons. We reject wholeheartedly the erroneous teachings of Calvinism (John 3:16; Romans 2:11; 10:13).
 - 13. We believe and teach that *faith cometh by hearing, and hearing by the word of God* (Romans 10:17).
 - 14. We believe in the Deity of our Lord Jesus Christ: that Jesus Christ is God manifest in the flesh (1 Timothy 3:16).
 - 15. We believe in the Holy Triune God: The Father, the Son, and the Holy Ghost; and that these Three are One (1 John 5:7; Matthew 28:19, etc.).
 - 16. We believe and teach in the pre-millennial second coming of our Lord Jesus Christ and a pre-tribulation catching-up (rapture) of believers in Christ (John 14:1-6; 1 Thessalonians 4:13-18).

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17. We believe and teach that true scriptural baptism is immersion in water performed under the authority of a local New Testament church, that the candidate for baptism should be one who is saved, and that he should be baptized upon his profession of faith in the Lord Jesus Christ. We believe that baptism is to be done in the name of the Father, and of the Son, and of the Holy Ghost; the believer being added to the church by baptism (Matthew 28:18-20; Acts 2:41, 47; 8:37; 1 Corinthians 12:13-28).
18. We believe and teach that there is a literal heaven prepared for those who have received the gift of eternal life through faith in Jesus Christ. We believe in a literal fiery hell prepared for those who do not obey the gospel of Jesus Christ (John 14:1-6; 1 Peter 1:4; Matthew 10:28; etc.).
19. We believe and teach that there is the Judgment Seat of Christ where all born again believers will be judged for those things done in the body, whether they be good or bad (2 Corinthians 5:10, 11).
20. We believe and teach that the church is a local body of baptized believers who have covenanted themselves together to carry out the commandments of our Lord Jesus Christ.

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General Information

What *Baptist International* is

History

Baptist International was formerly called *Baptist Christian University, International*. It was one of the five schools under the umbrella of Baptist Christian Schools in Shreveport, Louisiana, where J. G. Tharpe was the Chancellor and the Pastor of Baptist Tabernacle. B. C. U. I.'s name was changed to *Baptist International* in 1989, shortly after the finalization of the curricula. The name *Baptist International* had been used in connection with the *School of the Scriptures* work since the early 1960's.

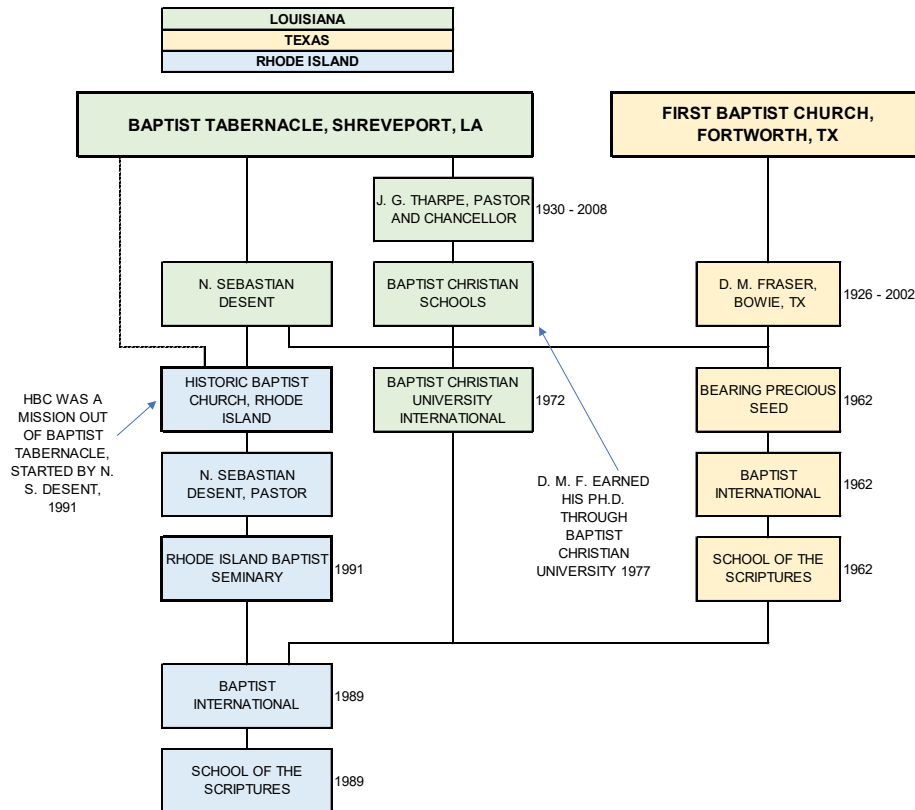
The work to develop the *School of the Scriptures* curricula for *Baptist Christian University, International*, was officially commissioned in 1972 by J. G. Tharpe. The development of the curricula was done by D. M. Fraser, who also developed the *Bearing Precious Seed* work in connection with the *School of the scriptures*. D. M. Fraser was already involved in the B. P. S. and S. O. S. work since the early 1960's. D. M. Fraser completed and turned over the curricula to J. G. Tharpe in 1989. N. Sebastian Desent was assigned the position of Vice-President of B. C. U. I. at that time, taking responsibility for the curricula.

D. M. Fraser was the president of B. C. U. I. (Shreveport, LA) and B. I. (Bowie, TX), both separate works, until 1993 when Pastor Desent took over the responsibility as president. At that time, all involved agreed to continue to use the name *Baptist International* in place of B. C. U. I. We decided to use the *Baptist International* name since the name was already in use and the curricula used for both was generated by the same man. *Baptist International* was one of the five schools under the umbrella of Baptist Christian Schools in Shreveport, Louisiana.

To help clarify the structure and the history, we have included the illustration on the next page.

See illustration next page.

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How Baptist International Operates

B. I. operated as a true ministry of an independent Baptist church, Baptist Tabernacle in Shreveport, Louisiana, where J. G. Tharpe was the pastor and B. I.'s president. B. I.'s vice president (now, president), Nash S. Desent, is also a pastor of an independent Baptist church, Historic Baptist Church in North Kingstown, Rhode Island, where B. I.'s field office is located. Pastor Desent is responsible for affairs related to B. I. All work performed in fulfillment of B. I.'s curricula should be channeled through Historic Baptist Church's *Rhode Island Baptist Seminary* for credit. Diplomas were originally issued from Rhode Island with authorization from Shreveport. Since 1993, when Pastor Desent assumed the presidency, it is *Rhode Island Baptist Seminary* that authorizes the diplomas.

B. I.'s Curricula:

B. I. uses the original School of the Scriptures (S. O. S.) curricula developed by D. M. Fraser for the Associate, Masters, and Ph.D. levels. The Graduate, Bachelor, and Masters of Divinity level curricula were developed by Nash S. Desent. The B. I. program is Biblically based in all aspects. Any independent Baptist church students who are registered with and approved by Rhode Island Baptist Seminary will receive degrees for their work accomplished in fulfillment of the curricula.

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In English, B. I. uses the Holy Bible (A.V. 1611, King James Version) as the only required textbook. B. I. believes in performance before recognition and the reproduction of reproducers.

Why the scripture work

The scripture work is vital to the Lord's work and world evangelism. B. I. understands the necessity of publishing the scriptures and realizes a Biblical curriculum could never be complete or Biblical unless it involved the scripture work. As the Old Testament kings and priests copied the scriptures according to God's commandment (Deuteronomy 17:18-20); we see the New Testament kings and priests (Revelation 1:6), God's children, obeying the New Testament commandment to get His word to the nations. The book of Acts exemplifies Christians getting the word to the heathen (6:4, 7; 8:4; 11:1; 12:24; 13:48, 49; 17:11; 19:20; 20:32; etc.).

God's work as defined in the Great Commission includes "teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19), and Romans 16:25-26 shows God's commandment to make the gospel known to the nations "by the scriptures." A true Biblical course will not overlook the scripture mandates. Here are a few reasons why we do the scripture work:

1. Because it is necessary. Folks are born again by the word of God (1 Peter 1:23), and there are millions of people who have not yet received a copy of the scriptures.
2. Because it is commanded (Romans 16:25, 26). Jesus said, "If you love me, keep my commandments" (John 14: 15). We want to keep Christ's commandments the best we are able.
3. Because it brings a blessing. God has magnified his word above all his Name (Psalm 138:2). God blesses his word and chose his churches to be involved in and responsible for the propagation of his word. Church members find it a great blessing to do the scripture work.
4. Because it is practical. God's word does not change. It will live and abide forever. True New Testament churches are the means by which God preserves and multiplies his word. God does not rely on heathen book publishers to magnify his word. He uses his bride – the local church -- to receive and multiply his seed. It should be these independent Baptist churches, the churches that stand for the word of God, the King James Version, that publish the scriptures.

The churches that use the B. I. program will be involved in scripture work. The level of the scripture work they will be involved in should be determined by the Lord.

There are four basic aspects to the scripture work:

1. The raising of financial and other types of support to produce the scriptures.
2. The production of the scriptures. This involves the printing, and the assembly, and the finishing of the scriptures.
3. The distribution of the scriptures to all nations, locally and abroad, through the local churches and their missionaries.

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4. The teaching and the technical support of the scripture work in churches who are involved in the scripture work (the reproduction and multiplication of the effort).

Churches starting in the scripture work will usually follow this progression as the Lord leads:

1. ***Distribution***. These churches will distribute scriptures in their own town and in other areas as God leads. Church missionaries should also be given the opportunity to distribute scriptures. Historic Baptist Church is prepared, as God provides, to supply scriptures to those churches and men involved in the scripture work and to those using the B. I. program. Scripture distribution should always be a church-backed effort.

Note: Historic Baptist Church does not charge for scriptures or for its teaching (Proverbs 23:23). Neither do we solicit funds for the support of the ministry (Matthew 10:8). Occasionally, Historic Baptist Church will ask some churches to give and work with them toward a scripture publishing goal. If churches wish to contribute to the effort of supplying scriptures to the lost worldwide, they may give to the scripture work of Historic Baptist Church.

2. ***Assembly***. When a church's use of scriptures is at a high level, they should plan on getting involved in the assembly of scripture signatures into books for their own distribution and that of their missionaries. The cost for assembly equipment and the space required is minimal. Many times, the Lord provides the necessary equipment and space if he sees the church is sincere in its desire to do scripture the work.
3. ***Production*** of scriptures. Depending on the Lord's leading, a church may arrive quickly to a scripture publishing operation. It will usually start out small with limited and outdated equipment and grow continually from that point.

Churches can also subcontract their printing needs to printshops. This is expedient and the church does not require the special talent involved with having their own printshop. In cases where the church uses outside resources, they must be very careful to check the work being done for accuracy and quality.

4. ***Headwater*** church or major supplier. A church will eventually increase its scripture publishing capacity to the point where it is teaching other churches how to do the scripture work (reproduction) and supplying those churches with scriptures on an international capacity.

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School of the Scriptures Teaching Programs

Section 42: Associate of Scripture Ministries		Credit Hours
201	School of the Scriptures Orientation	1
202	Introduction to Doctrine	1
203	Commandment Doctrine of Christ	1
204	Christian Principles of Finance	1
205	Christian Principles of Service	1
206	Introduction to Scripture Publishing	1
207	Introduction to Teaching	1
208	World Evangelism – World Perspective	1
209	World Evangelism – Jerusalem	1
210	Introduction to Scripture Distribution – Judea and Samaria	1
211	Preparation and Application for Service and Term Evaluation	1
212	Doctrine of Holiness	1
213	Scriptural Time Management	1
214	Doctrine of the Scriptures	1
215	Principles of Christian Liberty	1
216	Introduction to Languagology	1
217	Structure and Order of the Family	1
218	Prayer and Principles	1
219	Word Study System of Scripture Research	1
220	Introduction to Ecclesiology	1
221	New Testament Doctrine	2
222	Identification, Handling, Translation, and Publication of the Scriptures	1
223	Introduction to Inter-Church Service	1
224	English and the Universal Language Structure	3
225	Introduction to Music	1
226	Survey of the Bible	1
227	Introduction to Ethnology	1
228	Dispensational Studies	1
229	Doctrine of Scriptural Reproduction	1
Total Credit Hours (1 credit hour equals 18 class hours)		32
Practical Training with Work Journal		
	Print Shop and Assembly, Writing, Study, Church Ministry, etc.	8
	To Every Creature — Jerusalem	8
	To Every Creature — Judea	2
	To Every Creature — Samaria	2
	To Every Creature — Uttermost	4
	Preaching and Teaching	4
	By Love Serve One Another	4
Total Hours for Associate of Scripture Ministries		64

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Graduate of Theology Scripture Ministries Credit Hours		Credit Hours
<i>Completion of the S.O.S. Associate's Curriculum</i>		<i>64</i>
201	School of the Scriptures Orientation	1
301	Baptist Distinctions I	2
302	Baptist Distinctions II	2
303	Baptist Distinctions III	2
304	Introduction to Greek and the New Testament	2
305	Introduction to Hebrew and the Old Testament	2
306	Biblical Hermeneutics	2
307	Biblical Homiletics	2
308	Study of Difficult Passages of Scripture	2
309	Post-Gospels Revelations	1
310	Paper Written Related to World Evangelism (10 Page Minimum)	2
Total Class Credit Hours		84
Practical Training with Work Journal		
Print Shop and Assembly, Writing, Study, Church Ministry, etc.		2
To Every Creature — Jerusalem		2
To Every Creature — Judea		1
To Every Creature — Samaria		1
To Every Creature — Uttermost		2
Preaching and Teaching		2
By Love Serve One Another		2
Total Hours for Graduate of Theology Scripture Ministries		96

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Bachelor of Theology Scripture Ministries		Credit Hours
<i>Completion of the S.O.S. Graduate Curriculum</i>		90
201	School of the Scriptures Orientation	1
<i>Note: The Bachelor Level Work as follows is Self-Directed</i>		
401	Hand Copy 100 Passages of Scripture as Assigned	1
402	Paper Written on Biblical Manner to Evangelize the World and fulfill the Great Commission (10 Page Minimum)	1
403	Paper Written on a Practical Modern Way to Evangelize the World Using Biblical Methods (10 Page Minimum)	1
404	Create Publishable Work on Approved Subject Related to S. O. S. – this can be a Book, Pamphlet, Study, Outline, Etc., that will Benefit the work of Christ and Edify Believers. Work to be Published and Distributed Free of Charge	2
405	Associate Level Curriculum Survey, which includes a Synopsis of each of the 29 classes with Scripture Reference Lists and a Description of how each class connects to Love Commandment Doctrine	2
406	Create Reference List for all New Testament Commandments with a Brief Description of Each	1
407	Create a Survey of the Whole Bible (O.T. and N.T.) giving A Brief Description of Each Book, its Contents, Major Theme, Number of Chapters, Writer and his Background, Date, Major Highlights, etc.	3
408	Topical Studies – Write a New Biblical Study or Read, Comment, Critique, and Add to Existing Studies Supplied on each of the following subjects:	
	<div style="display: flex; justify-content: space-between;"> <div> Christology Marriage, Divorce, and Remarriage Theology Proper Pneumatology Christian Giving and Debt Soteriology Ordinances of the Local Church Ecclesiology </div> <div> Eschatology and Dispensations Public Schools vs. Christian Education Bibliology Mysteries Angels, Satan, and Demons Missions Finances and Covetousness and Other Topics as Described </div> </div>	4

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- 409 Document a Textual Comparison of 500 verses between the King James Version and another version of the Bible, or 100 verses between the King James Version and five other versions of the Bible.

English students may use any version for comparison, including any foreign version.

Non-English students should use their national version if it is available as one comparative Bible version

6

* For English-speaking students, we have Optional Reading And Writing Assignment in place of Textual Comparison—Read the following books and write a brief synopsis and commentary of each:

Which Bible? Edited David Otis Fuller, D.D.,
Institute for Biblical Textual Studies,
Grand Rapids, Michigan 49505

The Christian's Handbook of Manuscript Evidence,
Peter S. Ruckman, Ph.D.,
Pensacola Bible Press P.O. Box 86, Palatka, FL 32077

The King James Version Defended, Edward F. Hills,
The Christian Research Press P.O. Box 2013,
Des Moines, Iowa 50310

The Men Behind the King James Version,
Gustavas S. Paine,
Baker Book House
Grand Rapids, Michigan 49516

An Understandable History of the Bible,
Samuel C. Gipp, Th.D.,
Bible Believers' Baptist Bookstore
1252 East Aurora Road, Macedonia, Ohio 44056

New Age Bible Versions, G. A. Riplinger,
Bible Believers' Baptist Bookstore
1252 East Aurora Road, Macedonia, Ohio 44056

God Wrote Only One Bible, James Jasper Ray,
The Eye Opener Publishers
P.O. Box 7944, Eugene, OR 97401

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Final Authority, William P. Grady,
Grady Publications,
P.O. Box 506, Schererville, Indiana 46375

** Note: In respect to the reading assignments, the S. O. S. do not necessarily agree with all the authors' statements. For example, Edward Hills' book speaks to his position of Calvinism, which we reject as unscriptural. The student should keep in mind that all men are fallible.*

Total Credit Hours	112
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Practical Training & Ministerial Practicalities with Work Journal

Print Shop and Assembly, Writing, Study, Church Ministry, etc.	2
--	---

To Every Creature — Jerusalem	2
-------------------------------	---

To Every Creature — Judea, Samaria, Uttermost	2
---	---

Preaching and Teaching	2
------------------------	---

Actual Doing and at Least Two Observations of Real Instances of:	
--	--

Baptism, Leading a person to Christ, Marriage,	
--	--

Funeral, Lord's Supper, Dedication, Church	
--	--

Organization, Leading Service with Music, and	
---	--

Other acts as determined by teacher for ministerial	
---	--

Experience	2
------------	---

By Love Serve One Another	2
---------------------------	---

Total Hours for Bachelor of Theology Scripture Ministries	124
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Master of Arts Scripture Ministries		Objectives Units
201	Orientation, Curriculum Survey, and Teaching of Six Semester Hours in School of the Scriptures; 2 Biblical, 2 Language, or all Language Courses	6
501	Textual History of the Scriptures up to Christ and following Preservation and Multiplication in Languages, with a Survey of one Major Language Scriptures (showing departure texts)	6
502	Multi-Church Scripture Development, including School of the Scriptures Development. Includes practices for exhortation toward giving of needs for Production	3
503	Cooperative Production and Distribution in Scripture Distribution churches to the saturation of communities or 5 to 6 tons of Scriptures of texts compared and evaluated. Includes Work Journal showing Church Sources and Mission Distribution	12
504	International Trans-Oceanic Distribution Work Trip using Scriptures previously produced	3
505	Thesis on Approved Subject Matter with Evaluation and Certification and Work Journal	6
Total Program Units for Master of Arts Scripture Ministries		36

Note: The *Master of Divinity* Curriculum – Classes 521-534 – is not part of the core S. O. S. program, but it is offered to students who have a desire to pursue this degree. Please refer to Class 200 *SOS Compendium* for details.

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Doctor of Philosophy Scripture Ministries		Objectives Units
601	Major Trade Language Learned, some Basic Hebrew, with the Ability of at least a bi-lingual preaching ability	12
602	Biblical Studies with the Completion of the Whole Bible read, with some books taught, some hand copied (as assigned)	3
603	Inter-church Service Relations, Sideline church or Missionary Service conducting Orientations, Exhortations to produce the Giving needed, and teaching Scripture Publishing Curriculum as needed	5
604	Scripture Production of scripture in cooperative church plans of 5 communities of Saturation or 25 tons or more of scriptures, with needs surveys planned, of Acceptable TR texts. Mass Printing and Distribution	5
605	International Distribution in Acts 1:8 Manner to churches and Missionaries, and directly to people in some mass or public method using scripture previously produced	5
606	Teaching of Undergraduate and MA level courses for School of the Scriptures established in a church or mission field. Includes an overview of the purposes and goals of International Schools	12
607	Ministry Finance teaching remedial financial principles and Corrective applications for undergraduate and MA level men needing recovery with an involvement in the REDEMPTION TRUST work or similar ministry	3
608	Dissertation on Approved Subject Matter providing a Needed syllabus to the International School with a Standard Work Journal included covering the time and work in the Ph.D. Program	15
Total Program Units for Doctor of Philosophy Scripture Ministries		60

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Post-Doctorate Work

[See also section 38]

Men who have fulfilled the doctorate level curriculum should continue to be involved in the teaching and scripture work. Men who have reached this level will understand their responsibility and know what they ought to be doing.

The post-doctoral areas of service are defined below. Men at this level should consider adding to the body of material that is part of Baptist International.

Men at the Ph.D. level can be used to facilitate the creation of schools, work on translations of scripture and other works, and edify churches (Ephesians 4).

Post-Ph.D. level of service is not limited to the following areas:

- Practicing and being an ensample of *“by love serve one another”*
- Language studies and translation
- Inter-church Service
- Financial Corrections and Redemption Ministry
- Biblical Studies
- Reproduction
- Scripture Work
- New Studies (Writing) for Baptist International
- Book and other Publications (free of charge)
- Preaching and Teaching
- Support and Initiation of new B. I. schools
- Helping with scripture production, distribution, and support
- Translation of Scripture

Men at this level are not limited to the above areas and under Holy Ghost leadership will with an attitude of *“by love serve one another”* accomplish many different things in the work of the Lord.

CLASS 000 B. I. MANUAL AND HANDBOOK

Teaching Syllabi Work

For the Associate Level curriculum various scripture reference lists will be provided for the teacher's use. Teaching outlines should be developed by the teacher using the scripture references provided. (Additional scripture references can be used as the teacher decides.) For those teachers who would choose to use an existing syllabus rather than develop their own, B. I. can provide these.

It should be understood that the Bible is the Textbook. The curricula courses are to be taught in the order they are presented. The Bible is sufficient to reveal the necessary truths related to all the classes. (Classes related to scripture printing, ethnology, and language also use some modern information.) We encourage teachers to use the existing syllabi already written to teach the classes. For international schools, we also have the means to translate the syllabi into 70 languages. With the aid of a scripture reference list, the teacher can also develop some of his own teaching outlines. Teaching time per credit hour should amount to approximately 18 class hours. There should also be scriptures assigned for memorization and copying. B. I. requests that a copy of each new teaching syllabus be sent to its office for review.

A review of the Class 201 *Orientation* and the establishing of a connection between each class and *Love Commandment Doctrine* should be done before preparing teaching each class. Every outline should contain a scripture reference list in the front matter. This list should be provided to each student and scripture references from this list should be selected by the teacher for the student to copy and memorize.

It is profitable for all involved that the teaching outline follow a standardized format as much as possible. Examples are provided to the teacher in the existing class syllabi.

Keep in mind that the churches reserve the liberty to teach in whatever manner they choose. We only require that the objectives are met, and the material is taught sufficiently to earn the necessary credit.

CLASS 000 B. I. MANUAL AND HANDBOOK

Practical Work Credit

Every level of the S. O. S. curricula requires practical work. Generally, “To Every Creature” (T. E. C.) work is already being performed by men who are concerned with world evangelism. This T. E. C. work would include visitation, soul-winning, door-to-door evangelism, public evangelistic meetings, street preaching, mail ministries, etc. Each student is required to keep a work journal recording his particular work for credit.

T. E. C. work should occur on four levels as described in Aces 1:8:

1. Jerusalem (your local city)
2. Judea (your local country)
3. Samaria (your next-door countries)
4. Uttermost (international or transcontinental evangelistic work)

All T. E. C. work should involve scripture distribution. It is required that teachers teach students to “observe.” This means they are to be the examples and the leaders in all types of Christian work. Jesus’ example was to do and teach (Acts 1:1).

B. I. teachers teach students to be “doers of the word, and not hearers only,” teaching the commandments of Christ. Every servant of the Lord should be involved in T. E. C. work every day of his life until the Lord comes. It is commanded by the Lord (Mark 16:15), and it is the major thrust of the Great Commission.

B. I.’s philosophy of teaching is “do and teach.” Although there is much information communicated, there must also be a requirement for practical work. Knowledge alone, without doing, is unbiblical, pharisaical, and hypocritical: “Knowledge puffeth up, but charity edifieth” (1 Corinthians 8:1).

Student’s Work Journal:

It is up to each student to maintain and keep his own Work Journal and Class Notes. These will be evaluated for credit and the notes he takes will be used by him to teach future classes. Each student should make sure he has a scripture reference list for each class. Notes and Work Journals should be kept in a standard three-ring binder with standard 8 1/2” X 11” three-holed paper or a bound notebook. Since all work credit involves teaching, we recommend that the second-year students teach the first-year students what they have learned, and the third-year students teach the second-year students, etc. This way the pastor needs to fully teach only the first group of men, and partially teach the second and following groups. Students should be advised when they start that their notes will be used by them to teach the next year students. Selection of what and how many classes a teacher teaches should be decided by the pastor or the man he authorizes to do so. All scripture distribution should be recorded in the student’s work journal.

CLASS 000 B. I. MANUAL AND HANDBOOK

Writing Requirements

The B. I. curricula contains various writing assignments. The writing requirements increase as the student progresses. God wants his children to be writers, as seen in the creation of the New Testament. Peter wrote things down so that after his death we would have things in remembrance (2 Peter 1:12-15; 3:1). The Apostle Paul wrote over half of the New Testament and we are very thankful that he did.

Teachers should be writers and reproducers write. B. I.'s curricula are aimed at reproducing reproducers and teaching men to be teachers.

B. I.'s writing assignments are Bible-related and are usually studies or syllabi that will be used in future B. I. lessons. They must be Biblically accurate, teach truth, and be done according to the following requirements:

1. No papers are to be copyrighted. B. I. or any other church or school must have liberty to reproduce and use whatever materials are related to B. I. None of the material B. I. supplies is copyrighted. All material can be reproduced as desired without charge. B. I. uses the King James Version as its Textbook which we all have the liberty to reproduce without permission or charge.
2. All papers are to be submitted digitally, formatted on 8 1/2" X 11" sheets, with standard margins.
3. All papers are to have a title page describing the subject, giving the writer's name, date of writing, what the work is submitted for, and the writer's church name and address. All pages are to be numbered and the lessons divided per the writer's discretion.
4. All papers are to have an index in the front matter listing all the scripture references used in the paper in the order that they are found in the Bible.
5. Double spaced typed sheets are preferred but not required if the work is done in an easy-to-read and teachable format.
6. All papers should be prepared per the standard writing manual:

A Manual for Writers by Kate L. Turabian
The University of Chicago Press, Chicago, IL 60637

7. All papers should be done with the idea in mind that they will be used as a teaching tool and should be outlined logically with scripture references wherever possible.
8. Each curriculum defines what the subject of the paper is and what the minimum number of pages each paper should have. For the Master's thesis and the Ph.D. dissertation, the subjects need to be approved by B. I. The Master's thesis should be 80 pages minimum, and the Ph.D. dissertation should be 160 pages minimum, unless these works are to be submitted as a syllabus for a particular class or classes. If such is the case, then the paper should be complete and sufficient to teach the class or classes.
9. Papers which have been revised after being submitted to B. I. should be resubmitted for our record.

CLASS 000 B. I. MANUAL AND HANDBOOK

Ministerial Students and Individual Assessment

There are at least four basic types of students which will enroll in *Baptist International*. Individual assessment of each student will take place to determine the type of student and the level at which the student should start being taught. These four types of students described as follows:

1. Mainliners – Men from S. O. S. and who have a previous history of work-related experience related to B. P. S. These men were involved in curricula writing or translation over the previous decades. Many of these men offer variations of the School of the Scriptures program.

These men have a history of work experience related to the Post-Doctoral Fellows and Faculty. They have graduated from S. O. S. schools and have experience and history in scripture production. These men have a world vision and desire to serve B. I. in teaching and in private study or research on projects which will benefit the S.T.A.N.D.A.R.D. Plan purpose (Scriptures To All Nations Divided And Regionally Distributed).

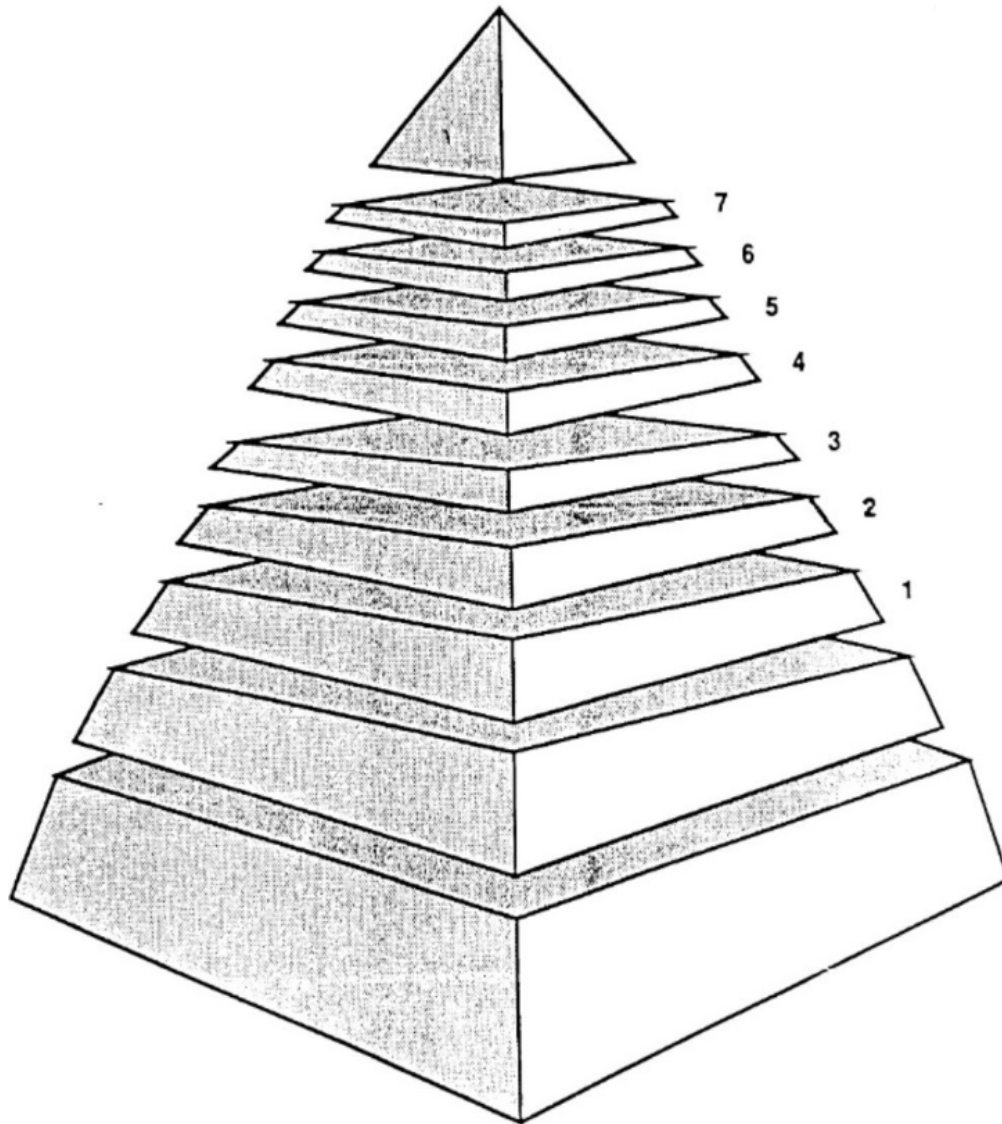
2. Development Men – Prior Degreed in non-S. O. S. studies, but previously and currently involved with S.O.S. work and curricula development.
3. In-coming Graduate Men – Prior Degreed in non-S. O. S. studies with no S. O. S. work. Individual evaluation needed. These men should have a heart and desire for the S. O. S. program and be willing to learn and develop the S. O. S. curricula via class and self-directed work and other involvement.
4. Post-Doctoral Men – Experience and History in S. O. S. and B. P. S. work. Degrees earned through S. O. S.

The teaching for students is to be organized per the *B. I. Teaching Pyramid*. The level at which training starts for the student is determined by the level of understanding the student has from previous teaching and work history. The levels are listed from the lowest level to the higher levels of understanding and teaching:

- A. Unsaved man
- B. Saved, not Baptized, and under New Believer's Training
 1. Saved, Baptized
 2. Associate Level Teaching
 3. Graduate Level
 4. Bachelor Level
 5. Masters Level
 6. Ph.D. Level
 7. Post Ph.D. Level

The student's level of work will include knowledge and understanding of lower level curricula and teaching with the responsibility to teach others below his level. A lost man should be taught about salvation. A saved man who is not baptized should be taught about baptism and be baptized. A baptized believer should be taught some sort of new believer's course, and so on. A person at level 7 should be able to teach levels 1-6, etc. Teaching the right doctrine at the right level is God's way of teaching (Matthew 28:18-20; Isaiah 28:9-11).

Baptist International Teaching Pyramid



CLASS 000 B. I. MANUAL AND HANDBOOK

Getting a Student to a Teachable Level

B. I.'s purpose and aim are to teach "all nations" what Jesus Christ commanded in the Great Commission (Matthew 28:18-20). To overlook the commandment to teach the lost how to be saved, and the saved to be baptized, would be falling way short of Christ's commission. This is the reason why each level has T. E. C. (To Every Creature) work, and why this work must be done to complete each B. I. program.

Students should strive to preach the gospel to every creature with the idea of leading that person to believe on Christ, getting that person baptized, and then teaching that disciple to observe the commandments of Christ.

It is possible to teach a newly saved and baptized person the Associate Level curriculum whereby he will start learning the commandments of Christ. We believe it is more practical however to have the newly saved, or newly saved and baptized, finish some sort of New Believer's instruction program (of which there are many). This will challenge the man's sincerity and teach him a short-term New Believer's course without having him overcommit to an Associate Level program for which he may not see himself as ready.

B. I. encourages New Believer's Training and has Class 101 *Church Discipleship Guide* which can be used for such training. This *Guide* uses many references from the Gospel of John and the Epistle to the Romans in each of the twelve lessons. It is a good tool to teach out of John and Romans.

Many times a person is not considered a "New Believer" but he still has a need to be taught some basic things related to discipleship. This booklet can be used for this purpose also.

If a person is faithful enough to finish the *Church Discipleship* program, we believe he will be ready for the Associate Level Program. (The Class 101 *Church Discipleship Guide* is recommended for new believers, but not required).

If a person desires to be a "good soldier of Jesus Christ" (2 Timothy 2:3), the twelve-lesson program can be completed in a very short time. The twelve-lesson program can be taught one lesson a day, one lesson a week, or one lesson a month. Completion time is determined by the student's faithfulness to the teaching.

The *Church Discipleship Guide* is supplied free of charge. It is available on our website.

CLASS 000 B. I. MANUAL AND HANDBOOK

The Scripture Work

All curricula for *Baptist International* involve scripture work. Scripture work is done in obedience to Romans 16:25, 26. The commandment is to make the gospel known to all nations by the scriptures for the obedience of the faith. All “To Every Creature” work should involve the free distribution of the gospel in scripture form. The Gospel according to Saint John and the Paul’s Epistle to the Romans is what is generally used in worldwide scripture distribution. This does not exclude New Testament or whole Bible distribution.

The students trained by Historic Baptist Church will be taught scripture distribution and all phases of scripture production. We are also available to serve other churches by teaching Introduction to Scripture Publishing at our church property in Rhode Island. It is not required that other churches’ students come to Rhode Island for this class as the teaching syllabus contains sufficient information. We can also recommend a printing church that is closer to the students which would allow a scheduled visit to see how scripture production is accomplished.

It will be necessary for churches using the S. O. S. curricula to distribute scripture in the four divisions of world-wide distribution. Historic Baptist Church can provide scriptures in various languages to these churches for free distribution and use in their T. E. C. work as the Lord provides.

The order of church involvement for the scripture work progresses for each church as the Lord determines. These levels are described as follows:

1. Distribution
2. Production
3. Assembly
4. Headwater

The four stages of scripture work are separated as follows:

1. Support
2. Distribution
3. Production
4. Teaching

It is a Biblical commandment for God’s priests (Revelation 1:6) to be involved in the publishing of God’s word (Romans 16:25, 26). Since the Great Commission of Jesus Christ involves “teaching them to observe all things whatsoever I have commanded you,” we must be faithful to the scripture work when teaching truly “Biblical” curricula. To overlook or eliminate the scripture work is to fall short of teaching “all” the commandments found in the New Testament.

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Ethnology and Languages of the World

The commandment to “teach all nations” involves Ethnology and language work. The following is a list of the principal official languages of the world by D. M. Fraser, D.D., Ph.D.:

PRINCIPAL OFFICIAL LANGUAGES OF THE WORLD - APRIL 1990

As there are over 6,170 languages in the world, a practical approach to fulfilling the commandment of God in getting the Scriptures to every nation necessitates an orderly and scriptural procedure, with different divisions of languages. This is not intended as a complete list, but rather shows those languages that are first official languages of the political nations.

Other languages are reached through these languages. These are the major avenues of communications, and which are required to be used in their country. We show the number of countries using the languages listed. Principal languages may also be used secondarily elsewhere.

* Note Added by N.S.D., June 2001: D. M. Fraser conceived of the S.T.A.N.D.A.R.D. Plan whereby 96% of the entire world can be reached with the gospel “*by the scriptures*” using 50 languages. He also had a simpler method of using 11 languages -- marked below with an asterisk (*) whereby most people (62%) could be reached through these major languages. Although the 50-language goal is realistic (JW’s distribute their trash in 79 languages monthly!), we Baptists surely have no excuse why we cannot at the very least organize worldwide scripture distribution in 11 languages.

We must obey the commandments of the New Testament if we are to fulfill world evangelism. We must teach our people to fulfill their responsibility before God. Unless directed to do so by the Holy Ghost, we should concentrate *first* on these 11 languages in cooperation one with another.

See Chart Next Page.

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NATIONS USING LANGUAGE	NATIONS USING LANGUAGE	NATIONS USING LANGUAGE
Afrikaans 1	*Hindi 1	Romanian 1
Albanian 2	Hindustani 1	Romansh 1
Amharic 1	Hungar (Magyar) 1	Rundi 1
*Arabic 23	Icelandic 1	*Russian 1
Armenian 1	Italian 4	Samoan 1
Aymara 2	*Japanese 1	Serbo-Croatian 1
Bahasa 1	Khalkha 1	Sesotho 1
*Bengali 1	Khmer 1	Setswana 1
Bislama 1	Kinyarwanda 1	Sinhala 1
Bulgarian 1	Korean 2	Siswati 1
Burmese 1	Kurdish 1	Somali 1
Catalan 1	Lao 1	Slovenian 1
Chichewa 1	Lappish 1	*Spanish 22
*Chinese (Mandarin) 4	Latin 1	Swahili 4
Creole French 2	Luganda 1	Swedish 2
Danish 1	Macedonian 1	Tagalog 1
Divehi 1	Malay 3	Tamil 1
Dutch 2	Malagasay 1	Thai 1
Dzongkha 1	Maltese 1	Tongan 1
*English 55	Moldavian 1	Turkish 1
Fijian 1	Nauruan 1	Tuvaluan 1
Finnish 2	Nepali 1	Urdu 1
Flemish (Dutch) 1	Norwegian 1	Vietnamese 1
*French 30	Persian 1	Yiddish 1
*German 5	Polish 1	TOTAL 237
Greek 1	*Portuguese 9	
Guarani 1	Pushtu 1	80 LANGUAGES FOR
Hebrew 1	Quechua 2	237 NATIONS OR
		SEPARATE AREAS

Language structure, linguistics, and ethnology are necessary subjects to be learned by any person involved in world evangelism. Knowledge of basic Hebrew and Greek, and the ability to preach in a second language are required to fulfill the Ph.D. program.

There are many means available to accomplish these objectives. *Baptist International* has material and can also recommend various sources that can be used.

CLASS 000 B. I. MANUAL AND HANDBOOK

Financial Information

For *Baptist International* to teach a totally Biblical course of study and to fulfill the Great Commission of the Lord Jesus Christ, we must teach to “observe all things whatsoever Christ has commanded.” Teaching to “observe” must involve the teacher “doing” what he is “teaching” (Acts 1:1), so that he avoids hypocrisy.

To teach the Holy Bible rightly, a teacher should also be faithful in doing what he teaches the student to do. To claim to teach the “Whole Bible” and exclude truth due to personal gain is not right.

To be Biblical, a teacher cannot charge for his teaching. The Lord Jesus Christ did not teach the Sermon on the Mount for tuition, nor did the apostle Paul charge for the teaching he gave to the churches. In fact, God never charges any of his children for anything he gives them. God gives his children all things freely, including the gift of salvation and wisdom (Ephesians 2:8, 9; James 1:5).

Although a student should give to his teacher as an act of love and appreciation (Galatians 6:6), a teacher should never charge or set a price for his teaching. It would be seen a terrible thing for those who are saved to teach the lost how to be saved “for a fee.” If it is not right to charge for the first two phases of the Great Commission, why would someone think it would be right to teach other doctrine for a fee? God’s requirement for teachers is that they teach those who are willing to be taught, and not for personal gain. Also required is that those taught do what they are taught, and that they be faithful to the teaching, or the teacher’s responsibility to teach that student ends (2 Timothy 2:2; Matthew 7:6; 1 Peter 5:1-5).

As Proverbs 23:23 reveals, a man should not “sell” truth, wisdom, instruction, or understanding. Because we want to be faithful to God’s word, we plainly state the following:

- | | |
|-------------------------|-----------|
| • Registration Fees | None |
| • Tuition | None |
| • Orientation | No Charge |
| • Scripture References | No Charge |
| • Curricula Syllabi | No Charge |
| • Diplomas | No Charge |
| • Scriptures | No Charge |
| • Other Fees or Charges | None |

Students should remember that it is right, Biblical, and God’s method of support to give to their teachers. What is communicated should be decided by the student as the Lord leads (Galatians 6:6-10; 1 Timothy 5:17, 18; Hebrews 13:7, 16).

Additionally, a local church should establish their “ministries” as ministries, and their “businesses” as businesses; and clearly make it known which are which. A true “ministry” does not charge for its ministry or stuff. Christ came to “minister” (Matthew 20:28; Mark 10:45). If we have received freely, we should give freely (Matthew 10:8); if not, we should give to him who asks (Matthew 5:42). Is this not the example of our Lord Jesus Christ?

CLASS 000 B. I. MANUAL AND HANDBOOK

Registration and Records Information

All students who wish to have a diploma issued by *Rhode Island Baptist Seminary* for their accomplishments in *Baptist International School of the Scriptures* and their fulfillment of the specified curricula should be registered with *Rhode Island Baptist Seminary* before they start the program. Churches can teach the B. I. curricula without having their students registered with B. I. Registration is only an option, not a requirement.

For registered students, credit will only be given for accomplishment of the entire course of study (i.e., Associate, Graduate, etc.). There will no credit be given for each individual credit hour or partial completion of the course.

Due to the potential number of students, B. I. will only keep records of the students' names and what courses they complete. B. I. will issue diplomas with the course description on the back showing that the student completed that course. That is the only transcript the student will receive.

Students in full-time ministry or students with their church's approval should register through the *Minister Portal* on the *Rhode Island Baptist Seminary* website. Upon approval, the student will be assigned a student I. D. number and have his classes tracked.

Rhode Island Baptist Seminary does not use an individual grading system (neither did the Lord). A student either passes a class or he does not. Other churches using the curricula are at liberty to develop a grading system if they desire. *Rhode Island Baptist Seminary* only needs to be notified when the student completes the class, which he does by "passing" the class. "Passing" is determined by the student being faithful to the teaching ("doing") and accomplishing the objectives and the practical work defined for the course.

In seminaries using the B. I. curricula, the teachers need to develop their own system and record keeping so that they can keep track of each class taught to the student. Each student should keep notes of all teaching he receives (he will use his notes to teach the next generation students). Each student should keep a Work Journal which records all the practical work he has done. Both the notes and the work journal should be submitted by the student to their teacher for credit. The notes and work journal will also fulfill some of the work requirements of future programs.

The teacher should review the students notes and work journal at the time of Term Evaluation for Certification and at the end of each course of study.

B. I. believes that performance should come before recognition. Some students will not complete the program because they are not willing to obey what the Bible teaches. These students will receive no credit.

CLASS 000 B. I. MANUAL AND HANDBOOK

Orientation

Class 201 *Orientation* is the first class, and it is part of the Associate through Masters level curricula. *Baptist International* has men who are willing to teach the orientation class worldwide. As financial limitations many times prevent a far journey, B. I. can coordinate via videoconferencing to help fulfill the *Orientation* teaching.

CLASS 000 B. I. MANUAL AND HANDBOOK

Accreditation

Baptist International School of the Scriptures curricula have no accreditation with any government-approved agency, nor do we seek to have such.

Although some of the other schools under the *Baptist Christian Schools* umbrella may have some sort of accreditation or are candidates for accreditation, B. I. has chosen not to pursue any governmental approval (1 Timothy 3:15).

The proofs of the successfulness of the curricula are the thousands of tons of scriptures distributed worldwide.

Every student can be assured that this program has been developed following rules for university-level instruction. The men involved in the development of this program earned their doctorates from long-standing and well-known universities. We believe and teach that *performance comes before recognition*.

We have no reservations comparing our curricula with any other curricula – religious or secular. We have shown in detail what our program entails. The *proof of the pudding* is shown by its results.

As a benefit and testimony to our students, Rhode Island Baptist Seminary and its curricula are accredited through ACI (Accrediting Commission International), which is the largest *non-governmental* accrediting institution. Having ACI accreditation shows our university meets the university standards for the accreditation of classes, degrees, and operations. We appreciate this third-party testimony.

In the *Additions* that follow, we have added some information in respect to Accreditation.

For more Information please contact Rhode Island Baptist Seminary
A ministry of Historic Baptist Church
220 West Main Street, North Kingstown, RI 02852
www.Historic Baptist.org

N. S. Desent, Ph.D., Th.D., D.D. Pastor and President

CLASS 000 B. I. MANUAL AND HANDBOOK

Additions

The name of the school is *Rhode Island Baptist Seminary*, and we offer the *Baptist International School of the Scriptures* curricula. The curricula use the abbreviation S. O. S. The Seminary confers diplomas upon graduation for Associates, Graduates, Bachelors, Masters, and Doctoral levels.

The curricula are intended to be adapted by any independent Baptist church's use. It is expected that the church that uses the curricula is independent Baptist and aligned with Bible doctrine, with an emphasis on preaching, soul-winning, and sanctification. Any New Testament church with the desire can start their own seminary and begin to train their ministers. There is no need to send men who are "called to preach" to liberal or modernist "Bible" schools. These men can be trained by their own church the way that church wants the men to learn.

The use of all materials is without charge (according to Proverbs 23:23). It is expected that students are honest and faithful men who are striving for the masteries. For the issuance of diplomas, the student must be registered and complete the assigned classes.

However, if a church simply desires to use the curricula, they may do so without our involvement. All materials are offered free of charge.

Our school is a Biblical school – that is, we follow the principles and characteristics of what a scriptural school should be, considering the completion of the New Testament and our need to study and teach it.

Here is a list of twenty-one characteristics of a Biblical school and Biblical curricula:

TWENTY-ONE CHARACTERISTICS OF A BIBLICAL SCHOOL

A Curriculum that is Biblical will ...

1. Teach students to Follow and Magnify the Lord Jesus Christ (Colossians 1:17; Hebrews 12:2).
2. Use the Holy Bible as its only required Textbook (2 Timothy 2:15; 3:16, 17).
3. Follow the Biblical Order and Method for Teaching (Isaiah 28:9, 10; Matthew 28:19, 20).
4. Be under the Authority and Operation of a local New Testament church (Ephesians 3:21; 1 Timothy 3:15; Matthew 28:19, 20).
5. Charge No Tuition to its students (Proverbs 23:23; Matthew 10:8; 2 Thessalonians 3:1).
6. Allow the Holy Ghost to work in Liberty, using the Minds and Experiences of God's men, rather than a rigid format (Galatians 5:13; 18; 2 Corinthians 3:17).
7. Have as its Purpose the Great Commission of Jesus Christ – World Evangelism (Matthew 28:19, 20; Mark 16:15).
8. Major on the Commandments of Jesus Christ (Matthew 28:19, 20; John 14:15, 21).

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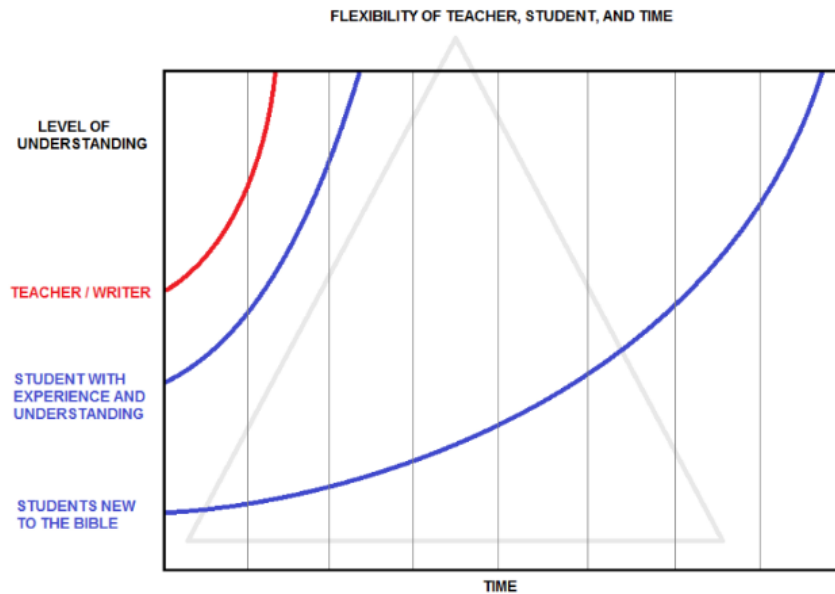
9. Connect all work to Christ's Greatest Commandment: Love God (1 Corinthians 8:1; Matthew 22:36-40; John 15:12-14; Romans 13:8-10).
10. Have the Instructors *Teach by Example*, avoiding hypocrisy (Acts 1:1; Matthew 4:19; 1 Peter 5:3; 2 Timothy 2:2; Philippians 3:17).
11. Teach students to be true Ministers and Servants (Matthew 20:26-28; Mark 9:34, 35; 1 Timothy 1:12; Galatians 5:13).
12. Work and Prosper in any Nation, with any People, in any Age (Matthew 28:19, 20).
13. Allow God to give the Understanding to the teachers and the students (Psalm 111:10; Luke 24:45; Proverbs 2:6).
14. Need only One Course of Study – the Biblical Model (Matthew 28:19, 20; Mark 4:19).
15. Prepare men for the work of any Ministry Major (2 Peter 1:4-11; 1 Corinthians 14:1-3).
16. Require Practicum for full credit (Philippians 4:9; James 1:25).
17. Follow Doctrine: What a man should *Do and Teach* (Proverbs 4:12; Acts 2:42; 2 Timothy 3:10, 11; Titus 2:1-15).
18. Teach the need to learn Foreign Languages to better fulfill the Great Commission (Matthew 28:19, 20; Mark 16:15; Acts 2:11).
19. Teach the commandment to Freely Distribute the Holy Scriptures to all Nations for the obedience of the faith (Romans 16:25, 26).
20. Identify and use the Pure Bible Texts (Proverbs 30:5, 6; Psalm 12:6, 7).
21. Teach Bible Truth, NOT for the Popularity of Man, or in the Fear of Man, but to honor the Lord Jesus Christ (Proverbs 29:25; Matthew 7:28, 29).

In its simplicity, the curriculum involves a number of studies and objectives to complete, generally in order, and when they are completed at various levels, diplomas are conferred. The student either passes or fails. Failure happens when a student stops his studies. The speed at which a student completes the classes depends on the student and the teacher. Diligent and focused students with more classes will complete the program in less time than a man with multiple priorities dedicating less time to study.

However, the program is intended for *working* men, already serving in some church capacity. If the student is in leadership, much of the program is accomplished simply by doing the work of the ministry. That means, a man doing the work already has already accomplished much of the curriculum.

CLASS 000 B. I. MANUAL AND HANDBOOK

Because there is liberty in the time it takes to learn or teach (all students should be teachers, and all teachers should be students), some students with experience and understanding take less time to complete the studies. Students new to the Bible will need more time to learn. See the graph below as an illustration.



But the end result is the same – students learn the lessons and progress.

History

In the late 1960's Dr. Don M. Fraser was asked by Dr. J. G. Tharpe, pastor of Baptist Tabernacle in Shreveport, LA., to develop Bible-based curricula for the university under Baptist Tabernacle. The curricula were intended to do these things:

- Magnify Jesus Christ
- Fulfill the Great Commission
- Use the Bible as the only textbook
- Use the Biblical order and method of teaching
- Be under the authority of a New Testament church
- Emphasize the things Jesus Christ wants emphasized
- Be able to be used in any culture, in any country (dependent upon translation), at any time
- Be a complete method of teaching
- Be the only needed method of teaching
- Be self-preserving and self-purifying
- Follow the scriptural precepts
- Not charge tuition
- Allow the Holy Ghost to operate in liberty
- Teach by example
- Magnify the scriptures
- Allow for reproduction

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The university at that time was named Baptist Christian University International (B.C.U.I.). That curricula, known as School of the Scriptures, were completed some twenty years later and turned over to pastor Tharpe in 1989. The curricula were then turned over to Dr. N. Sebastian Desent, to further keep and continue the school. Dr. Desent has been leading *Baptist Christian University International* since 1989 (now, B. I.). Dr. Desent has been teaching the curricula since 1989.

Name Change.

There was a separate school under Baptist Tabernacle named *Baptist Christian University* (B. C. U.). Because of certain requirements for accreditation of that university, we changed the name of B. C. U. I to *Baptist International* (B. I.) in order not to confuse the two schools.

In 1991 Dr. Desent, by God's grace, was sent out from Baptist Tabernacle and started Historic Baptist Church in Rhode Island. The B. I. curricula of S. O. S. continue to be offered through that church, and under its school, *Rhode Island Baptist Seminary*.

During the nearly 30 years of teaching S. O. S., Dr. Desent has trained many men and some of them have started churches. Currently, his effort is to implement the school world-wide using translation software in 70 languages, partnering with faithful brethren.

Also, during the last 30 years, Dr. Francisco Guerrero has been the vice-president of B. I. Dr. Guerrero is based in Arlington, TX. Dr. Guerrero is also credited with the Millennial Edition of the Spanish New Testament, based on the *Textus Receptus*.

Purpose

The purpose of the school is simple: To teach men to observe all things whatsoever Jesus Christ has commanded. To better prepare men to be better servants of the Lord. We are to fulfill the Great Commission of our Lord in Matthew 28:18-20.

That being said, the curricula are arranged in order so a man can learn and progress as efficiently as possible to the level of operating in liberty, having the necessary doctrine and understanding that Jesus provides.

Our school endeavors to promote "faithful men who will be able to teach others also" with diplomas recognizing their diligent work.

Since there is no money involved and the Bible is the only textbook, all can be students. There is no respect of persons, with the requirement that a man sincerely and faithfully wants to serve Jesus Christ in truth.

Principals and Teachers

Baptist International has a simple requirement for its leaders – they must **do and teach**. There is no place for hypocrisy, the love of money, or pride. Teachers must be sincere servants of the Lord Jesus Christ with the motivating desire to see souls saved, churches built, men trained, and Jesus Christ magnified in all things. Faithfulness and diligence are necessary attributes.

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Secondly, because our lives are short, we need faithful men to assume leadership of the school as the previous generations pass. Pastor Desent assumed presidency of the school in 1989 after Don Fraser and J. G. Tharpe. At that time both men were seniors and men who faithfully fulfilled their course. Pastor Desent was 29 years old at that time.

These future leaders of B. I. will have to prove themselves.

Who are these men?

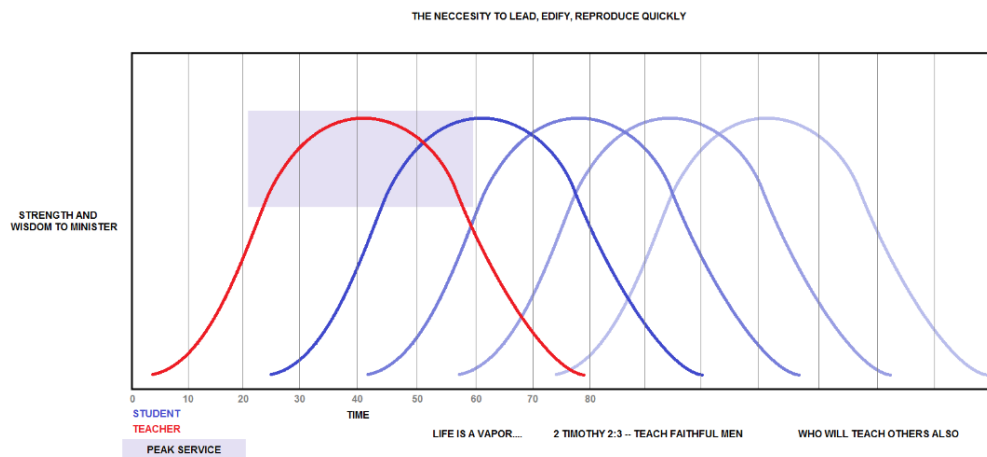
The men who will lead Baptist International into the future are men who today are involved in the school.

As the men progress, they will also be involved in teaching others. Based on record of performance and levels attained, men will be given authority from Historic Baptist Church and R. I. B. S. to issue diplomas. These men should expect to finish the Master level curricula before being authorized to issue diplomas.

There is a need for reproduction

In respect to the work of the school world-wide, there is the need for faithful men (2 Timothy 2:1-3). These faithful men will understand the need to reproduce themselves, their works, and the things they have learned.

The illustration below shows the reality of how short a man's life is. Even shorter is the *peak service* years he has to give to the Lord. We are all growing and maturing, and our abilities either increase or decrease with age. The younger are still in the learning and experiencing phase. The middle is in the execution phase. The older, we can say, are in the delegating and passing-on-to-others stage. All should learn, all should teach what they have learned, all should pass on what God has shown them and given them. This is the cycle of life and our responsibility to it.



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In youth we have strength, vision, energy, excitement, and zeal. We may have a lot to learn, but we are ready and willing to serve. As we faithfully execute our calling of the Lord, time passes quickly and knowledge and understanding increase. A good understanding have all they that do God's commandments (Psalm 111:10). As our age increases, we start to slow a little. We still have the same desires, but we approach things in a wiser fashion. We also see our limitations and the need for help. Typically, there is a greater expectance in old age of health issues, accidents, weakness, etc. The glory of young men is their strength: and the beauty of old men is the grey head (Proverbs 20:29).

The core years – the days of strength and vision – should not be wasted. They should be wholly given to the Lord. Because the time passes quickly, we all must accept the reality that if we do not pass on what we were given, it may be lost.

The principle behind the *Textus Receptus* – passing to the next generation what we received – applies to many things.

The Teaching Platform

The teaching platform is *Baptist International School of the Scriptures*. There are 66 classes (or objectives) to be completed for the Associate through Doctor level curricula.

Each of the five levels (Associate, Graduate, Bachelor, Master, Ph.D.) has a certain amount of overlap of teaching. This overlap does a number of things:

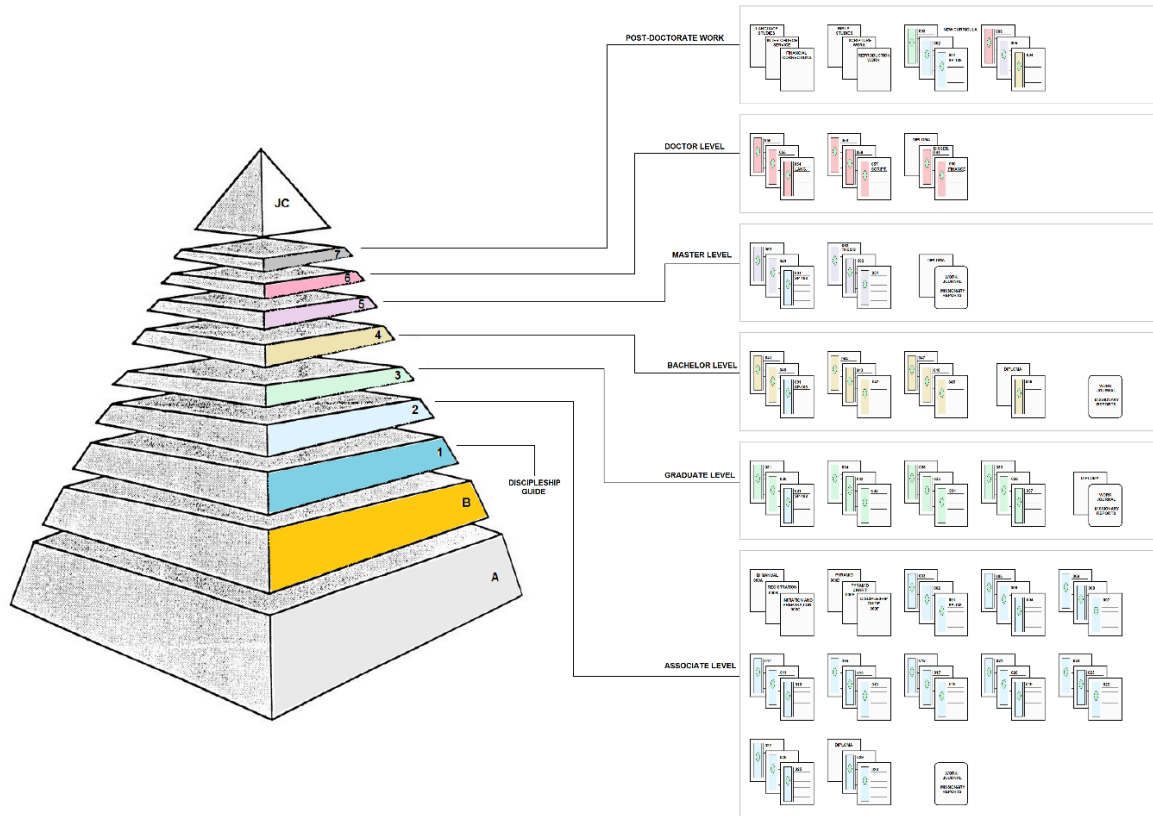
1. It reinforces the teaching (repetition is the mother of learning).
2. It emphasizes the more important aspects of the curricula.
3. It allows the program to have smooth transitions.
4. Much of the work is already started or even completed once a student gets to the next level.

The overall curricula follow the Great Commission (Matthew 28:18-20) – teaching to observe all things Christ commanded. It follows the order of Isaiah 28:9, 10 – Precept upon precept, line upon line, here a little, there a little. The curricula are designed to conform a man to the image of Jesus Christ through obedience to his doctrine (Matthew 10:25; Luke 6:40)

The curricula take a man from a novice and a helper to a man prepared for separated service. From there that man strives for the masteries and becomes a leader in teaching.

When first starting, the Associate level has more class material included. As the student progresses there is less class material and more self-directed work. The following diagram shows how the curricula follow the B. I. Pyramid.

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Work Journals and Practical Work

The program includes practical work for credit. This is explained elsewhere in this *Handbook* and in the details of the Curricula. Students not in full time ministry should maintain a notebook documenting the practical work. For students who are pastors or missionaries, the monthly reports should document what work they accomplish for B. I.

Advantages of the Program

The advantages of *Baptist International School of the Scriptures* are many. The curricula were developed so it can be used to achieve best results in short time. The curricula require practicum, which further prepares men for the ministry of the Great Commission. This preparation is a combination of knowledge, understanding, wisdom, faith, virtue, and love.

Furthermore, the curricula follow the scriptural order for teaching – precepts, line, here and there – and requires men ultimately to be teachers.

God gives understanding based on the character and the diligence of the man. This cannot be bought in colleges. Too many men in the ministry fail because they thought they were prepared but were not. They attended classes, they paid their tuition, they studied and passed tests, and they received a diploma. But

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was there a test for the man's character? Were they proved? Did they have instructors they could follow? Was the Holy Ghost allowed to work in their lives? Did they learn to serve in love? Too many men are set up for failure by their schools.

The program can also be used in any nation – it is no respecter of persons. Money is not needed. Schoolbooks are not needed. Buildings are not needed. Paid staff are not needed. Just a Bible is needed, and if one is not available the curricula will show how to get a New Testament into the hands of a student or teacher.

The curricula are taught in steps (sequences) and in one direction (toward Christ). The course of study is simple to understand and a student can see where one is, and where he is going. The timing for teaching is flexible and allows working men to teach and study.

The curricula are self-purifying. The classes are built on scripture, and they require that scripture verses be taught for what they say and what we as men must do. Hypocrisy is identified early and is shunned. Erroneous doctrine has no place. We do not magnify the words of men, but rather, the words of Jesus Christ. It requires that men *teach by example*.

The curricula allow for enhancements as the men learn and write. The body of study will grow and become better and better as men diligently study, work (execute) and teach. This teaching, which must first be in the man's heart, will eventually be written out to help future generations of preachers as the Lord allows.

Expectations

Jesus taught us to love one another. We show this love in many ways, and there is no limit or law as how far we can go with this love. We are commanded to serve one another by love (Galatians 5:13). This service of love in a man matures and eventually becomes a way of life. He is blessed of God and helps others unselfishly. His motivation is love – first, for Jesus Christ; and secondly, for his brother.

The work of Jesus Christ needs laborers. These laborers are sent forth by the Lord of the Harvest. He will call men into his work. The Lord desires to put these men under the right teaching and examples. If we are faithful God will send us helpers to train.

But today's leaders need to be prepared. *Baptist International* is available to guide and offer the program of teaching for free distribution in the churches. But we need faithful men. We need sowers who will sow the seed.

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Added Information in Respect to Accreditation

EDUCATIONAL LEVELS SHOWN IN THE NEW TESTAMENT And, OUR POSITION STATED FOR THE RECORD

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor of Historic Baptist Church

10/19/20

Rhode Island Baptist Seminary is a ministry under the authority of Historic Baptist Church. We offer sound Bible teaching to prepare men for the ministry, and we have done so for decades. All our materials are offered free of charge.

In respect to *Accreditation*, we have determined that God has approved our work and the proof thereof are the millions of copies of scriptures distributed worldwide, and the number of churches that teach similar doctrine. The word of God and the multiplicity of testimony by brethren of like faith establish the truth.

We contend the educational levels of today's universities have their source in Christianity. From the King James Version of the Bible, first published in 1611, we find these references, and similar references that show our levels:

Doctor

These are men who have risen above the master level and have dedicated their lives to the study of the scriptures. They have proved by their lives their understanding and ability to apply the wisdom of God in every situation of life.

Luke 2:46

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Luke 5:17

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

Acts 5:34

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

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Master

These are men who are teachers, who have by study and good works shown their understanding. They are patterns (ensamples) to follow and have the ability to lead, teach, and train men for the ministry. They have shown that they mastered the teachings of Christ by their life work.

Matthew 8:19

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

Matthew 9:11

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

Matthew 10:24

The disciple is not above his master, nor the servant above his lord.

Matthew 19:16

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Matthew 22

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

36 Master, which is the great commandment in the law?

Matthew 23

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

John 3:10

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

John.13:13

Ye call me Master and Lord: and ye say well; for so I am.

2 Timothy 2:5

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

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James 3:1

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 Timothy 2:2

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Elder (Bachelor/Licentiate)

These are men at the level of separated service, who can lead churches and other ministries. These men also have the ability to teach.

Titus 1:5

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Acts 16:4

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

Acts 20

17 And from Miletus he sent to Ephesus, and called the elders of the church.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Acts 21:18

And the day following Paul went in with us unto James; and all the elders were present.

1 Peter 5

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

1 Timothy 3:2

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

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James 5:14

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Young Men (Graduate)

These are men at the level of strength and wisdom, who have shown by study and works that they are sound in doctrine. They have shown they are trustworthy and reliable in doctrine. They are a level above helpers but are not yet approved or ordained for separated service and leadership.

Titus 2:6

Young men likewise exhort to be sober minded.

1 John 2

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Helpers (Associates)

At this entry level, men start in the work of the ministry by being helpers to those. They learn by watching, listening, and doing. They apply themselves to the study of God's word and perfecting their works.

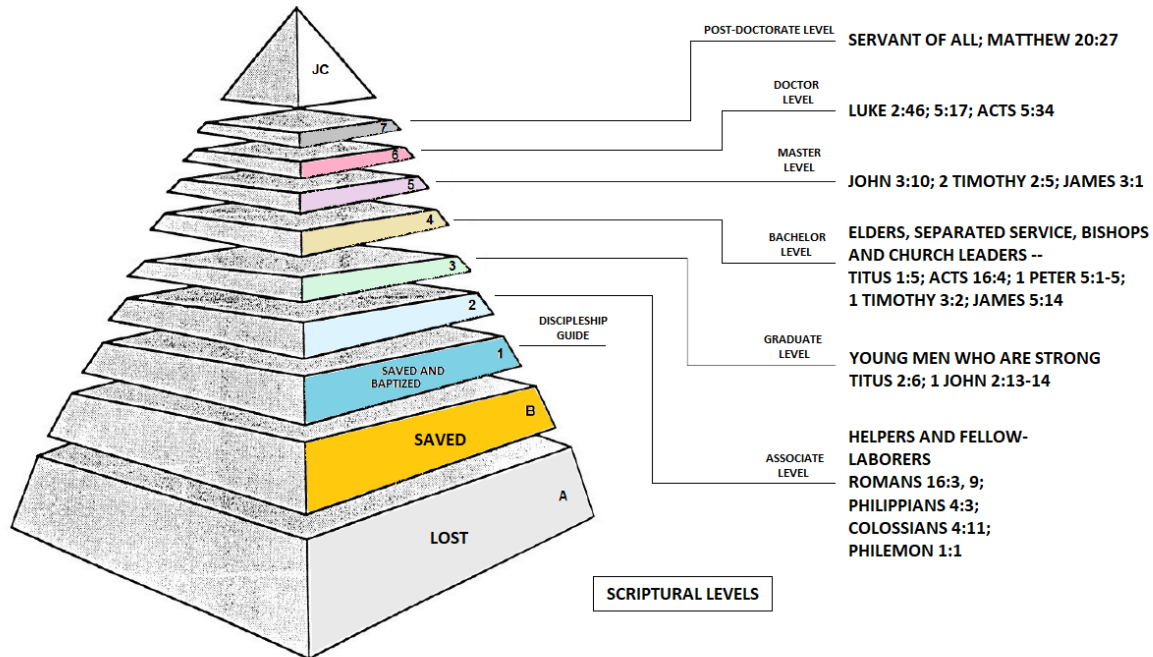
Romans 16

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

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A Simpler Look at the Levels



Why we use the Bible to Educate

Rhode Island Baptist Seminary uses the King James Version of the Bible as the basis and textbook for all its teaching. For men to be prepared rightly for the ministry, they must be instructed rightly in the word of God.

2 Timothy 3

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

James 1:5

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

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James 3

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

Why we Teach Internationally

The Great Commission of our Lord Jesus Christ is an all-encompassing mandate for his churches to fulfill his will. Historic Baptist Church, through its ministries, has an obligation to teach all nations. We cannot ignore this responsibility.

Matthew 28:18-20

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Acts 1:8

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

History (although uninspired) Shows Churches have always Taught

We understand that much of Christian history after the fourth century and up to the sixteenth century is dominated by Roman Catholicism. However, regardless of denomination, we know that teaching has been one of the foremost efforts and responsibilities of any denomination. For Baptists, it is our main focus and Christian responsibility.

Interestingly, as one researches the origin of the academic degrees, he will find their origin in scripture first, then he will find that the Romanists were the source of the current university degree programs. We show the following information to inform the reader that it was not the State that invented the degree programs and then moved to approve universities, but it was quite the opposite. The Catholic Church invented the degrees (based on the New Testament) and then approved the secular universities.

From Wikipedia

Academic Degree

Emergence of the doctor's and master's degrees and the licentiate

The doctorate (Latin: doceo "I teach") appeared in medieval Europe as a license to teach (Latin: licentia docendi) at a medieval university. Its roots can be traced to the early church when the term "doctor" referred to the Apostles, church fathers and other Christian authorities who taught and interpreted the Bible. The right to grant a licentia docendi was originally reserved to the church which required the applicant to pass

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a test, to take oath of allegiance and pay a fee. The Third Council of the Lateran of 1179 guaranteed the access – now largely free of charge – of all able applicants, who were, however, still tested for aptitude by the ecclesiastic scholastic. This right remained a bone of contention between the church authorities and the slowly emancipating universities, but was granted by the Pope to the University of Paris in 1231 where it became a universal license to teach (*licentia ubique docendi*). However, while the *licentia* continued to hold a higher prestige than the bachelor's degree (*Baccalaureus*), it was ultimately reduced to an intermediate step to the Magister and doctorate, both of which now became the exclusive qualification for teaching.

At the university, doctoral training was a form of apprenticeship to a guild. The traditional term of study before new teachers were admitted to the guild of “Master of Arts”, seven years, was the same as the term of apprenticeship for other occupations. Originally the terms “master” and “doctor” were synonymous, but over time the doctorate came to be regarded as a higher qualification than the master degree.

Today the terms “master” (from the Latin ‘*magister*’– meaning literally: “teacher”), “Doctor”, and “Professor” signify different levels of academic achievement, but in the Medieval university they were equivalent terms, the use of them in the degree name being a matter of custom at a university. (Most universities conferred the Master of Arts, although the highest degree was often termed Master of Theology/Divinity or Doctor of Theology/Divinity depending on the place).

The Statutes of Gregory IX for the University of Paris 1231

Church granting license to teach to a university

Gregory, the bishop, servant of the servants of God, to his beloved sons, all the masters and students of Paris - greeting and apostolic benediction.

Paris, the mother of the sciences, like another Carthage, a city of letters, shines forth illustrious, great indeed, but concerning herself she causes greater things to be desired, full of favor for teaching and students...

...Wherefore, since we have diligently investigated the questions referred to us concerning a dissension which, through the instigation of the devil, has arisen there and greatly disturbed the university, we have decided, by the advice of our brethren, that these should be set at rest rather by precautionary measures, than by a judicial sentence.

Therefore, concerning the condition of the students and schools we have decided that the following should be observed: each chancellor, appointed hereafter at Paris, at the time of his installation, in the presence of the bishop, or at the command of the latter in the chapter at Paris - two masters of the students having been summoned for this purpose, and present on behalf of the university - shall swear that, in good faith, according to his conscience he will not receive as professors of theology and canon law any but suitable men, at a suitable place and time, according to the condition of the city and the honor and glory of those branches of learning; and he will reject all who are unworthy without respect to persons or nations. Before licensing anyone, during three months, dating from the time when the license is requested, the chancellor shall make diligent inquiries of all the masters of theology present in the city, and of all other honest and learned men through whom the truth can be ascertained, concerning the life, knowledge, capacity, purpose, purpose, prospects and other qualities needful in such persons; and after the inquiries in good faith

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and according to his conscience, he shall grant or deny the license to the candidate as seems fitting and expedient. The masters of theology and canon law will give true testimony on the above points. The chancellor shall swear, that, he will in no way reveal the advice of the masters, to their injury; the liberty and privileges being maintained in their full vigor for the canons of at Paris, as they were in the beginning. Moreover, the chancellor shall promise to examine in good faith the masters in medicine and arts and in the other branches, to admit only the worthy and to reject the unworthy.

In other matters, because confusion easily creeps in where there is no order, we grant to you the right of making constitutions and ordinances regulating the manner and time of lectures and disputations, the costume to be worn, the burial of the dead; and also concerning the bachelors, who are to lecture and at what hours and on what they are to lecture; and concerning the prices of the lodging or the interdiction of the same; and concerning a fit punishment for those who violate your constitutions or ordinances, by exclusion from your society. And if, perchance, the assessment of the lodgings is taken from you, or anything else is lacking, or an injury or outrageous damage, such as death or the mutilation of a limb, is inflicted on one of you; unless through a suitable admonition satisfaction is rendered within fifteen days, you may suspend your lectures until you have received full satisfaction. And if it happens that any one of you is unlawfully imprisoned, unless the injury ceases on remonstrance from you, you may, if you judge it expedient, suspend your lectures immediately.

We command, moreover, that the bishop of Paris shall so chastise the excesses of the guilty, that the honor of the students shall be preserved and evil deeds shall not remain unpunished. But in no way shall the innocent be seized on account of the guilty; nay, rather if a probable suspicion arises against anyone, he shall be detained honorably and, on giving suitable bail he shall be freed, without any exactions from the jailers. But if, perchance, such a crime has been committed that imprisonment is necessary, the bishop shall detain the criminal in his prison. The chancellor is forbidden to keep him in his prison. We also forbid holding a student for a debt contracted by another, sine this is interdicted by canonical and legitimate sanctions. Neither the bishop nor his official, nor the chancellor shall exact a pecuniary penalty for removing penalty for removing an excommunication or any other censures of any kind. Nor shall the chancellor demand from the masters who are licensed an oath, or obedience, or any pledge nor shall he receive any emolument or promise for granting a license, but be content with the above mentioned oath.

Also the vacation in summer is not to exceed one month, and the bachelors, if they wish, can continue their lectures in vacation time. Moreover, we prohibit more expressly the students from carrying weapons in the city, and the university from protecting those who disturb peace and study, And those who call themselves students but do not frequent the schools, or acknowledge any master, are in no way to enjoy the liberties of the students.

Moreover, we order that the masters in arts shall always read one lecture on Priscian, and one book after the other in regular courses. Those books on natural philosophy which for a certain reason were prohibited in a provincial council, are not to be used at Paris until they have been examined and purged of all suspicion of error. The masters and students in theology shall strive to exercise themselves laudably in the branch which they profess; they shall not show themselves philosophers but strive to become God's learned. And they shall

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not speak in the language of the people, confounding the sacred language with the profane. In the schools they shall dispute only on such questions as can be determined by the theological books and the writings of the holy fathers.

The Dangers of State Interference in Church Education

Rhode Island Baptist Seminary and *Baptist International* do not seek, desire, or require *government accreditation*. There are dangers in applying for state approval. The accreditation agencies approved by governments have no part in the work of Christ. Note the dangers listed below.

1. The state uses secular rules and understanding and is not obliged to obey the Lord
2. The State must keep itself separate from religious mandates lest it unifies church and State or establishes a government religion.
3. The church's work is protected under the first amendment.
4. One of the basic functions of a church is to train and authorize her own ministers, which the State cannot do.
5. Accreditation is a *holy grail* of the State education system that cannot and should not be imposed upon the church.
6. Church education and training is linked to her authorizing and the ordination of men to the ministerial work. To hinder the church's work in this area is restricting the free exercise of her faith.
7. State approval of a church's curricula is akin to licensing preachers, which has been rejected in this great country.
8. The State has no compelling interest in the functions of the church as long as we are peaceable.
9. Challenging the church's right to train her ministers as she sees fit is a losing argument and likely to turn accreditation on its head — slaying the *sacred cow* if it goes to appellate jurisdiction or the supreme court. Because some churches have allowed State interference or pursued registration of their schools, this should not embolden the State to think she has full control.
10. We follow the Holy Bible, which includes the New Testament, and the teaching and mandates contained therein precedes the establishment of this State and trumps all following mandates.
11. In this New Testament our church is commanded to *teach all nations* to observe the commandments of Jesus Christ. Therefore, our church, through the ministry of her *Seminary* offers international education with practicum.
12. Our churches have over 2,000 years of history of teaching our members. Our system predates any modern government.
13. We use the King James Version of the Holy Bible as our textbook. First published in 1611, it has been used by English-speaking churches for over 400 years. Our *textbook* is older than most modern governments.
14. The New Testament uses terms Doctor and Master; therefore, we have the authority to use them and define their education levels as we determine.
15. We teach, train, ordain, and authorize our preachers as we see fit, without State interference.
16. We do not seek approval, neither do we need it or want it. Our God has approved our work.
17. We do not seek State funding, therefore we have no obligation to seek State approval. We believe the receipt of government funding requires us to *render unto Caesar* certain things. We must obey God rather than men.
18. In history, it was a *Christian Religious Organization* that granted universities the right to teach — see the above record in respect to the University of Paris in 1231.

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***Rhode Island Baptist Seminary* does NOT seek government aid or approval, and therefore is Exempt from Federal purview.**

Research in respect to federal aid shows that the Federal Government does not accredit universities, but it has authorized and approved third parties to do their accreditation. This government accreditation is required only when an institution seeks government aid.

Since our Seminary seeks no government aid, we are therefore exempt.

The information shown below, written in 2005, shows the U. S. Department of Education's position:

From the U. S. Department of Education (www.2.ed.gov)

www.2.ed.gov/news/newsletters/edreview/2005/0211.html

ACCREDITED INSTITUTIONS

As part of the effort to combat the growth of "diploma mills," the Department has unveiled a master list of accredited colleges, universities, and career and trade schools (<http://www.ope.ed.gov/accreditation/>). Diploma mills operate outside the purview of the accreditation process and the agency's oversight of federal student aid programs. Consequently, they threaten to devalue the genuine education credentials of millions of Americans. **Nevertheless, it should be noted that some institutions have chosen not to participate in the student aid program and, therefore, do not have to be approved by an accrediting agency.** While these institutions do not appear on the Department's list, they may be legitimate schools.

Our Curricula is First Class

Rhode Island Baptist Seminary, a ministry of Historic Baptist Church, offers the *Baptist International* S. O. S. curricula. This curricula and the material contained therein have been in use for over fifty years and they have been proved to be effective and correct in their doctrine and application. The teaching of these curricula is proved by the literally hundreds of thousands of tons of scriptures published and distributed worldwide, hundreds of millions of individual scriptures distributed, and hundreds of men trained for the ministry.

The curricula were developed as a mandate from Baptist Tabernacle in Shreveport, LA in the early 1970's, under the auspices of that church, in conjunction with her schools, namely, *Baptist Christian College*, *Baptist Christian University*, *Louisiana Baptist Seminary*, and *Louisiana Baptist Theological Seminary*, and *Louisiana Baptist University*. The curricula more than fulfill the requirements for credit that a typical university would require for accreditation.

We are not a "diploma mill" as some people unfamiliar with the program may surmise. In fact, our program's teaching and practicum far exceeds those required by most established programs. We require students to fulfill a minimum of 18 hours of class per credit earned, and we require the accomplishment of

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practicum in over sixty areas of ministry for a student to graduate and be approved. Furthermore, our program is open to all for their review and consideration. We hide nothing.

As mentioned previously, *Rhode Island Baptist Seminary* and the B. I. Curricula have been accredited by A.C.I. (Accrediting Commission International), the largest non-governmental accrediting agency. A.C.I. provides a third-party testimony to the integrity of the school, the curricula, and the administrative work.

Conclusion

Historic Baptist Church, and her ministry named *Rhode Island Baptist Seminary*, and in respect to the curricula taught therein, contend that we are exempt from any State interference, based on the Mandates of our Lord Jesus Christ, the Teachings of the New Testament, our Baptist Heritage, known History, Federal government rules, and the First Amendment of the U. S. Constitution.

We have stated in this document and for the record our reasons. Our prayer is that we may continue to operate in peace, as we have for decades, protected by the laws of this great country and the great State of Rhode Island and Providence Plantations. God's blessings to all.