

Let's Talk Sense

About Learning!



By: Dr. Bill Shade



WWBI is a division of Source of Light Ministries International, Inc.
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Introduction

by Gerald L. Stover

The Christian concept of the Church, its foundation and superstructure, its mission and its message, its government and its goals, is to be found in the inspired pages of New Testament Scripture. The careful student of ecclesiology knows that the doctrine of the Church does not rest upon the theological tensions of the day, nor does it find its roots in the formalized statements and systems of the ages. To know God's mind concerning the Church, to appreciate its beautiful simplicity, to behold the enormity of the responsibilities resting on the Church, one must examine ecclesiological truth at its very beginnings. This is not easy what with the present-day devotion to denominational history and distinctives on the one hand, and the oft times refrigerating influence of educational methods and materials on the other. The need of the hour is liberation from philosophies and methods of education that have in so many instances produced a valley of dry bones instead of a marching army of believers prepared for battle against the enemies of truth and righteousness.

It may not present an encouraging picture to the student of the times, but it must be candidly observed that quite often the leadership produced by Christian educational institutions, reveals a dreadful paucity of Bible knowledge, and the ability to rightly divide the Word in the pulpit is obviously missing. It is possible to be evangelistic without being trained in the whole counsel of God. It is possible to know how to lead souls to Christ, and yet be totally unable to train these children in those things that make for spiritual vitality and leadership.

What could produce such a state of affairs in many of our churches? Certainly, in many instances the schools themselves are involved in producing unprepared leadership. With the accelerating emphasis upon accreditation and with a corresponding reduction of Biblical content in curriculum, the picture becomes clear.

This writer listened to one of the best-known Christian educators in our country comment that every student in the college received sixteen hours of Bible in his four years of study. This means sixteen out of 128 hours required for graduation. The greater portion of time is spent on general education subjects and professional studies, this being demanded by the accrediting organizations, most of whom care little or nothing for the Word of God. Graduates pour forth, enter into the pulpits of our churches, embark for the mission fields, and are ill-prepared to expound the Word.

Many times a pastor attempts to find leaders for this or that ministry in the local church, but none are to be found. They are not being trained.

Many Christian leaders are coming to the conclusion that it is absolutely necessary to leap over the centuries, and to observe afresh and inculcate the methods of the apostolic Church into our fundamental churches. The lack of leadership, the dearth of Bible knowledge, the missing motivation to service, *must be overcome by the Church's return to apostolic methods of education.*

The local Church must train its own leadership, for service in the home-church. Do we not read, "And they continued steadfastly in the apostles' doctrine and fellowship..." (Acts 2:42)? The early Church was trained by the apostles as they gave themselves to

the teaching of the Word in the churches.

Did not five men of God teach and train believers in the Church in Antioch (Acts 13:1-4) with the result that the great missionary movement of the Church set fire to the Roman world? And is not the teaching office associated with the pastoral office both grammatically and functionally in Ephesians 4:11?

To Timothy it was written, "*If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine . . .*" (I Timothy 4:6). "*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*" (II Timothy 2:2). In the same chapter Paul wrote, "And the servant of the Lord must not strive; but be gentle, unto all men, apt to teach, patient..." (II Timothy 2:24).

The fact that the apostolic Church trained its people for the work of the ministry in and through the local assembly, accounts for the strength, durability and expansion of the local churches of that era. It is the firm conviction of the leaders associated with the World-Wide Bible Institutes that God has called this movement into being in order to call the churches back to historic first-century methods of training believers. WWBI is producing a complete curriculum of Biblically-sound, educationally-adequate and spiritually-oriented training materials so as to enable the local church to conduct its own Bible institute and to train its leadership to accomplish God's plan and purpose for it in terms of outreach and training of others. The possibilities are enormous, and it is in the spirit of commendation of this program and this publication that we point up this unusual, but New Testament method of training believers for the work of ministering for God.

I want to talk to you about one of the most exciting ventures ever undertaken. It is called World-Wide Bible Institutes.

The World-Wide Bible Institutes subtitle is "Providing Biblical Training Through the Local Church." Our goal is to teach the Whole Bible to the Whole Church throughout the Whole World. Our vision is taken from Colossians 1:28, *"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."* Now admittedly, that is a very large goal. But if it can be shown that the World-Wide Bible Institutes concept can actually achieve that exciting and Biblical goal, and I believe that it can, then you will understand why I say that WWBI is the most exciting program with which I have ever been associated.

GENERAL PHILOSOPHY

The WWBI philosophy begins simply with the basic recognition that God's primary teaching instrument throughout this age is intended to be the local church. The local church received a biblical mandate to teach all of its people, all of the Word of God. Biblically trained, faithful men were instructed to be teachers of others who would in turn teach still others until the entire Church is thoroughly instructed in the entire Word throughout the entire world. The mandate of the apostles still stands, *"The things which thou hast heard of me among many witnesses, the same commit thou unto faithful men who shall be able to teach others also"* (II Timothy 2:2). It was entirely obvious in the early church that the teaching elders of each local assembly had that task as their personal and particular responsibility.

MOST PRACTICAL AND STABLE UNIT

Not only is the local church the primary teaching agent under God's program, but it is obviously the most practical teaching agent. The local church is immediate to the life of its people. A man does not have to leave home and family or even his job and travel long distances, spending large sums of money in order to be trained to serve God. The local church is equipped to handle all of that right on the local level. Furthermore, as guardian of the life and doctrine of its people, the local church is best able to measure and observe not only the doctrinal fidelity and perception of those it is teaching, but also the degree of doctrinal application to their individual lives. Thus it can determine, in a very practical manner, when the one being taught is himself ready to teach. In addition, the local church is the most stable and secure teaching agent possible. Institutions of higher learning are frequently beset by financial woes, administrative upheavals, and federal and state intervention. Of course, any or all of those problems can occur on the local church level, but they are less likely to occur at that level. Furthermore, in any situation of persecution, large institutions of learning are immediately vulnerable to government intervention, whereas the local, indigenous, New Testament church is always the last place that a godless, persecuting government can control or destroy. A well-taught New Testament church can survive long after its buildings are confiscated, or its congregation scattered. It is beyond any argument the soundest, wisest, and most stable unit for communicating Divine truth to the whole world ever devised. With all our refinements, we have not and we cannot improve upon the New Testament philosophy.

THE AUTHORITY OF THE TEACHING CHURCH

In a day when great emphasis is being placed on educational accreditation, the question perhaps needs to be raised, "But what authority has the church to teach?" It has every authority. It has not only the Biblical authority to teach and to train its, own, but it has, moreover, a Divine mandate to do so. Any church that is not thoroughly training its entire membership is a disobedient church in the light of New Testament principles. Jesus' instruction to His disciples was meant to be carried out by the local church. He said, "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you*" (Matthew 28:19,20a KJV).

The right, therefore, of the local church to teach cannot and dare not be questioned. We may question the right and basis upon which some institutions teach, but we cannot question the Biblical right of the local church to teach and to train its total membership in the doctrine and life of the Word of God. In fact, that is its whole purpose for existence and to the degree to which it fails to perform that function it has no valid Biblical purpose to exist.

WHO DOES THE TEACHING

The question may be raised, "Who is to do the teaching?" The answer again is, "Teaching is to be done by faithful, accredited men." We may well ask, "Accredited by whom?" And the answer is, "Men whose life and doctrine are accredited by the older brethren within the assembly." The pattern of the Book of Acts is obvious, "*Now there were in the church that was at Antioch certain prophets and teachers*" (Acts 13:1a). These were born of the Spirit, obedient to the truth, taught in the Word, living by its principles, and recognized by the church, as teachers. .these alone bear the authority to teach.

How different that is to what sometimes happens in large educational institutions. It has been jokingly remarked that, "Those who can, do. Those who can't, teach. And those who can't teach, teach teachers." It is an obvious exaggeration, but exaggerations grow from valid observations. It is too often tragically true that institutions of higher learning become havens for those who have failed in the practical performance of life and have thus become teachers of academic subject matter. They fail to realize that the same life factors that caused them to fail will be communicated more strongly to those who sit under them than all the correct academic facts they ever teach. Thus, they duplicate and multiply their own failures in the life of their students. Certainly many great and godly men have taught and still do teach in our institutions, but the likelihood of the syndrome cited here is far greater in an institutional setting than in a vital, active local New Testament church.

It must also be carefully noted that the authority of the teaching church never comes (and must never be permitted to come) from a secular agency or any government or state. The teaching church must be measured by its elders alone on the basis of Biblical precepts and performance, and not by secular institutions outside itself. That principle is particularly important to keep in mind as we later consider what has happened to Bible training in our time.

WHAT WE MUST TEACH

Now, let's consider the content *or curriculum of the teaching church*. The teaching church is not mandated to teach everything. On the other hand, Colossians 1:28 exhorts, "*warning every man, and teaching every man in all wisdom.*" Now that is a very broad curriculum. *Any valid*

subject of truth can be justly pursued under such a mandate. However, there is a certain curriculum which the church is obligated to teach to all its members. The New Testament exhorts the elders of the church to teach sound doctrine. Paul wrote that Timothy was to teach the whole counsel of God. The apostles felt the Divine obligation to communicate to the churches and to all its members the revelations of Divine truth which "began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2:3). Furthermore, the church must teach its people to approach their personal study of the Word so that the Word of God, under the guidance of the Holy Spirit, can properly teach them. This involves methodology, the basic principles of Biblical exegesis which when consistently applied keep the student from error.

Finally, the church must not only communicate its doctrine academically, but practically. *'As a man thinketh in his heart, so is he.'* *"Keep thine heart with all diligence, for out of it are the issues of life."* "Sound living accompanies sound doctrine." Paul warned the Corinthians, *"Evil communications corrupt good manners,"* or to translate that into the 20th century vernacular, "Doctrinal error leads to corrupt living." Content, therefore, of the teaching church curriculum must first be sound Biblical doctrine, then sound Biblical life principles, derived there from.

AN OBSERVATION CONCERNING THE BIBLE INSTITUTE MOVEMENT

During the first and second centuries, local churches understood and basically fulfilled their teaching function. However, as time went on the emphasis was placed more and more on only certain individuals learning the Scriptures. These were frequently those who had had some form of secular instruction before becoming Christians, and thus, with inquiring minds they began to pursue the Scriptures as they had the pagan philosophies in which they were schooled. Centers of learning began to develop - Rome and Alexandria became famous. The less-trained lay leadership began more and more to depend upon the learning of the few to communicate whatever part of the truth they would to the whole church.

The dangers of such a situation are obviously implicit. Pagan philosophical concepts quickly made inroads into the purity of Christian doctrine, without the vitality of the teaching elders of the local church correcting those errors at a grass roots level. The Church was drawn gradually into gross apostasy from which much of Christendom has never emerged. The great Reformation and revival movements were largely characterized by the communication of the Word of God to the people at the local level, but always there was the tendency to institutionalize truth and erect monuments to man's intellect.

The same trend did not cease with the Middle Ages. By the turn of the twentieth century here in America, it had become evident that there were liberal tendencies which were inimical to the proper teaching of Divine revelation that were strongly imbedded within the great church colleges and seminaries. Other schools that were not eaten through with apostasy had a strong tendency to become so wrapped up in their academics that they were failing to produce trained men capable of leading the church in a practical and dynamic manner.

D. L. Moody sensed and recognized the problems, hence, his overwhelming passion to produce training facilities that would resolve them. When his first attempt at Northfield failed and fell prey to the same tendencies of liberalism, formalism, and academic sterility that characterized most of the great institutions of the time, Moody conceived something better. He conceived a school that would provide Biblical training, but on a practical level, so that a man could not only put together Scriptural logistics in an academic fashion, but could both command and lead the foot soldiers in the field of aggressive evangelism and practical Christian living and witness. Moody

referred to his concept as a kind of "West-Point for Christian Service." Out of his dream came the Moody Bible Institute where men were to be trained in their totality, not only to be adequate theologians, but disciplined soldiers who knew both the theory and the practice of New Testament teaching.

Moody's training philosophy caught on, and other men like Dr. Clarence Mason, Jr., lectured fervently at Philadelphia Bible Institute on the theme, "Why a Bible Institute and not a Bible College." Such schools became the MIT's, the VPI's of training the entire man. In their early days, they looked in scorn toward secular measurements of accreditation and sought merely the approval of the orthodox, fundamental churches themselves, as they produced trained, doctrinally sound men who were able to teach others also.

However, we are living in the waning hours of that great movement, for like all institutionalized training, there is a natural tendency toward acceptability within the academic world and since that acceptability is measured by the standards of accreditation set by the world, the school or institution finds itself bending almost imperceptibly at first but ultimately to a greater and greater degree, to human concepts and standards which can ultimately destroy the very purpose for which it was intended.

BACK TO THE BASICS

It seems obvious, therefore, that the time has come when the Church needs to take a clear and honest look at the whole educational problem and ask itself if it should not, in fact, *turn a problem into a project*. The local church was given a mandate to teach. Why should it, then, yield that right and responsibility? Who else can do it better? While we are developing our methodology, why should we not place our focus of emphasis upon developing those tools which will enable the local church to fulfill its Biblically mandated function of teaching all of its members all of the Word of God? That is the first and most exciting concept of World-Wide Bible Institutes. Its purpose is to teach only through local churches, only Biblical subjects, through, men whose lives and ministries are approved by the local church in which they minister. Obviously, those Biblical subjects are not merely academic. They are doctrinal, but they are also practical. It is doctrine applied to living, and specifically to the life and witness of the church.

I was called recently to counsel with the administrative leaders of a well-known Christian college. In the course of discussing its standards for students, one of its administrative people complained, "When will we be able to stop correcting the lives of our students and begin to simply teach them?" "If by teaching," I said, "it is your concept that it is the job of the college to pour a certain amount of academic knowledge into the brains of these students, then you may well think and talk like that. But that is far from the concept that I have of education. We are not merely to be filling brains with facts, but rather to be training and disciplining the whole man in those truths that will equip him to be a good soldier of Jesus Christ, able to meet the real challenges of the real world into which he is sent." It is that kind of total life training which the local church is eminently qualified to give!

TO THE WHOLE WORLD

While what we have said so far applies to the situation here at home, it applies equally to the mission field and is, if anything, even more important there. On fields around the world, local central churches frequently are pastored by men who have had limited training in the Word of God. These churches rightly and properly establish outlying mission churches called "outstations" over a broad area surrounding their own geographic location. The outstations are then "pastored" by men who are frequently exceedingly ill-equipped, knowing only the simplest basics of Bible doctrine and truth. Tragically, these men will often never have opportunity to really become equipped as adequate pastors. On many fields today there are Bible institutes and Bible colleges, but these are located in central areas and they require the lay leader to leave his home, his family, his employment, and journey long distances to get a training which begins on an academic level that he is frequently incapable of handling. Furthermore, the period of time for total training is such that if he remains to take it he finds that he is then culturally cut off from his own local situation and never really able to function in the very thing for which he was seeking training in the first place, that is, to provide leadership for his own local church. Missionaries have long lamented this problem, and decried it, but few, if any, have really found a solution.

We believe that the World-Wide Bible Institutes program provides that solution, not only for the individual churches here in this country, but for churches around the world in training their own leadership. World-Wide Bible Institutes uses a method of training known as Programmed Instructional Method (P.I.M.). It is a self-learning concept which we will describe more fully in later chapters.

HOW WWBI ADDRESSES ITSELF TO ALL OF THESE PROBLEMS

WWBI begins with the assumption of a lack of thoroughly trained leaders and then addresses itself to the challenge of providing not the leaders but the training materials to build leaders. WWBI methodology, if faithfully applied over a generation in one local church, would return the church to the fullest expression of the New Testament concept of trained teachers, teaching faithful men who will teach others also. Whether on the foreign field or here at home, this must become the goal of the local church. How is that practically possible? By taking these five steps:

1. Begin by locating training centers (study areas) within the local church.
2. Use the individualized Programmed Instructional Method which provides the material and the training methodology without a multiplication of teachers.
3. Specialize in a Bible curriculum, not a "liberal arts" program, and hence fulfill the Scriptural mandate to teach the Bible.
4. Measure training, not only by academic criteria, but by practical performance criteria. This can be done because it is measured within the local church by the leadership of the local church.
5. Produce practical training electives (method's courses) by utilizing the Biblically trained leadership indigenous to the area in which the church itself is located.
6. These five steps will put Bible training back into the hands of the local church in this

generation. Nothing else will accomplish that and it's time we get about that business. The WWBI utilizes these five steps in its methodology and can assist the local church in fulfilling these Biblical training goals.

Let's Talk Sense About Learning! 2

We live in a push-button age; instant foods, instant entertainment, instant gratification are all about us. It is not surprising, therefore, if we should enamor ourselves with the illusion that we are capable of having instant learning as well. We tell ourselves that by the proliferation of sophisticated technology, machinery, gimmickry, and so on, we can somehow communicate the learning experience in its totality, with very little effort on the part of the learner himself.

It was a beautiful dream, but the bubble has burst in a host of national outcries that have told us, frankly, we are incompetent, incapable, unlearned, ignorant, and ill-equipped people, echoing the biases of the learning profession, but able to produce little of real competence in any worthwhile way ("Why Johnny Can't Read," *U.S. News & World Report*. "Too Many Beautiful People and No One To Do the Work," *Ibid.*).

SECTION 1 - WHAT IS LEARNING?

Learning is not automatic. It does not occur because we are technologically flushed with all kinds of sophisticated, pedagogical gimmickry. And it certainly does not happen because we have better, more expensive or elaborate schools. Learning is basically the responsibility of the learner, and it requires his full participation and effort to achieve it. The greatest teacher of all, our Lord Himself, said, "*He that hath ears to hear, let him hear*" a statement which threw the responsibility of learning directly where it belongs, and where it must always be, upon the shoulders of the one who would learn. Obviously the first step to real learning is for the learner to clearly define his own goals: what is he really after, when he can say of himself, "I have learned this particular subject or skill."

What is learning? The dictionary definition of "learning" is, "to gain knowledge, skill, or understanding by study, instruction, or experience; knowledge, skill or practice derived from direct observation of or participation in the learning event." In the very defining of the idea of learning, therefore, the stress is laid on participation and implies effort on the part of the learner. When can I be sure that I have learned? It seems to me that there are at least three levels of learning. These may be broken down very simply with three words: retention, recitation, replication.

Retention involves the ability to recall upon demand the factual material or content that has been learned.

Recitation involves the ability to recite or communicate the material, content, or skill to others. In other words, to teach.

Replication is the third level of learning and involves the ability to actually do, to apply, to practice, what has been learned in the experience of the learner.

Interestingly enough, one of the definitions that has been applied to test the learning experience is that learning is basically "change." Learning produces change in our knowledge, our attitudes, and our actions or habits. The question any learner must grapple with is what level of learning has he achieved and what level is he

seeking to achieve.

It is obvious from the Biblical point of view that only the final level of learning (the ability to apply the Biblical principles set forth in the Word of God) is satisfactory achievement.

SECTION 2- MEDIUMS OF LEARNING

If learning requires effort on our part, the goal of learning is not only retention, but recitation and replication. If the measurement of our learning is not to be merely the ability to recall, but the complete experience of being able to teach and to repeat or apply knowledge, then what is the best way to approach the learning experience? What is the most efficient and effective method to seek knowledge?

Certainly it is not new nor earthshaking information that we tend to retain 10% of what we have heard, 50% of what we have seen, 80% of what we have done, and 90% of what we have passed on to others. However, in view of that, is it not rather surprising that the church continues to try to communicate its message most of the time through hearing alone? Perhaps we think we have Biblical precedent. We remind ourselves that *"faith cometh by hearing and hearing by the Word of God."* But we forget that the strongest statements found in the Scriptures are those in which the writer says, *"We were eyewitnesses of His majesty."* John says, *"We saw, we handled the Word of Life."* Luke alludes to *"many infallible proofs."*

While faith does not come without hearing, it is evident that hearing alone is still the weakest method of totally communicating a given subject. Now if we add visuals to hearing, we can increase retention and the learning experience by a multiplication of five, thus there has been a great emphasis placed upon visual aids in recent years. However, it may be noted that when hearing and visuals are put together, while they have increased our learning ability dramatically, we are still dealing with second-hand knowledge - hearsay information.

The most productive method of knowledge communication is involved in a hearing/visual/doing experience, because doing involves an active response in the learning process and therefore an involvement firsthand in the material that is being learned. It is with that recognition that the secular world has begun to look with increasing interest to a Programmed Instruction Method of learning; learning that involves reading and studying with visual reference to the content which is being studied, and the participation of the learner in response, recitation, recall and replication on a continuous basis. There can be little doubt that that is why the Programmed Instructional Method is now recognized by many educators as the most effective tool in the learning process that has ever been developed.

SECTION 3- INSTITUTIONAL LEARNING - WHO'S KIDDING WHOM?

It is obvious that on an institutional basis the state of our teaching methods are by and large still upon the lowest level. In normal institutional training, the lecture method is, if not the only, then certainly the prime one for the purpose of communicating the material to be learned. When once we have grappled with the fact that we can achieve only 10% retention by lecture alone, regardless of who the teacher is, it will

become immediately evident that a better lecture makes little improvement in the learning procedure itself.

I think that a great host of Bible institutes and Bible colleges or institute programs have fallen into the error of thinking that by merely providing a teacher of top stature or by sharpening the content of a particular course they are insuring top-notch learning. Such, however, is not the case. Top content and excellent teachers do not insure top-notch learning. Only participation, response involvement, recitation, and replication on the part of the learner can insure a genuine learning experience.

I am amazed at how many Bible institute and home study programs today are offered on the basis of taped lectures, where the student needs to do nothing but plug in his technological apparatus and listen to a lecturer try to communicate information on a given subject. Apparently we have forgotten that if hearing is only 10% effective in a closed room - immediate lecture situation in which the communicator is present - how much less effective is it when shifted to a mechanical instrument and communicated under adverse conditions which do not demand the total concentration of the learner on what is being said. Achievement is then measured by testing the recall of a small part of what the student has heard. He goes away feeling that he has mastered a subject which, in fact, he can never properly recite or teach, and which certainly he has not mastered to the point of replication, that is, application to his own life.

A more sophisticated approach has placed such lectures on video tape, adding the visual aid dimension. The fact of the matter is, however, that it is not a true visual aid at all, for all that is seen is the face of the communicator on a television screen and that is no better (in fact, it is worse) than the immediate presence of the teacher in a classroom situation. When actually evaluated on the basis of the learning process itself, it becomes immediately apparent that there is a great deal of hocus-pocus nonsense being offered in the name of "teaching" to the Church in these days. Such taped lecture/visual materials approximate the experience of a Bible conference in which edification and at times clarification of a given subject occurs. But certainly they never equip the student adequately in retention, recitation or replication.

The Programmed Instructional Method, on the other hand, is designed so that the student forces himself into an actual encounter with the material being learned. He is constantly in visual contact with the material on the page of the learning manual. Thus, he visualizes certain statements in the lesson content in a later recall effort. But even more important, in the Programmed Instructional Method he is constantly called upon to make a response, to become involved, to recall and recite that which he is learning, to reason and to grapple with the material in such a living manner that he is performing the function of a vital learning experience. The result is that, when properly utilized. Programmed Instructional Method results in an understanding and possession of truth that allows us both to retain, to recite or teach, and then to apply that material to our lives.

It is for this reason that the World-Wide Bible Institutes movement has placed all of its weight behind this kind of Bible instruction. It is estimated that the person involved in the Programmed Instructional Method can grasp and retain in 15 minutes, with concentrated effort, what it would require a lecturer one hour to cover in the usual classroom situation. Thus P.I.M. becomes the most efficient method available to us, in

terms of both time, effort, and investment to adequately and efficiently communicate truth.

Let's talk sense about learning! Let's stop kidding ourselves! There are no easy, pushbutton methods, and the investment of additional funds for sophisticated equipment will not aid the learning process at all. You cannot buy knowledge. You can only achieve it by effort, involvement and response, and there is no method known that demands these things with the same efficiency as P.I.M. When you are considering a Bible education, faced with the limitations of time and finances which the average believer has, there is no method known that can assist you more efficiently or effectively to achieve a true learning experience than P.I.M., and World-Wide Bible Institutes offers that methodology in all of its materials. But that is not all WWBI offers. WWBI has learned how to tie the elements of learning together by adding another whole dimension to the P.I.M experience, and that is what we want to talk about in the next chapter.

THE WWBI PROGRAM OF TRAINING

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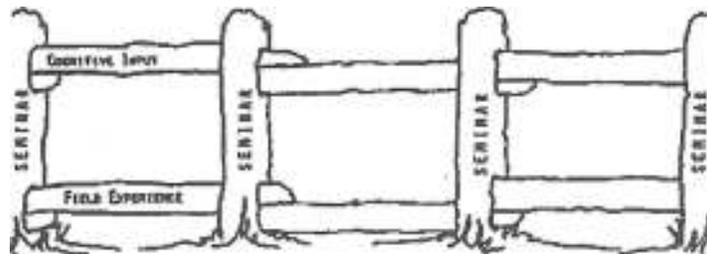
By Leonard D. Smith

Although the WWBI makes use of one of the most exacting methods of education today (Programmed Instructional Method), P.I.M. is only one part of the total WWBI program of training.

Allow me to digress one moment to remind you that the Lord gave to the church "*pastors and teachers for the perfecting (equipping, training) of the saints for the work of the ministry*" (Ephesians 4:11,12). Every church should be training ministers (all saints) to do the work of the ministry.

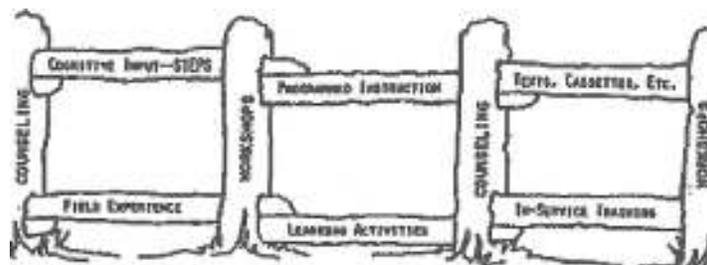
A good training program needs to have balance. It must combine, in a profitable way, the variety of experiences that make up learning. Those who train professionals, such as physicians, theologians, and teachers, have recognized three important needs in such training: (1) the need to use variety in the forms of cognitive learning, (2) the need to provide experience in the practical aspects of one's profession, and (3) the need to integrate the practical experience and cognitive learning through seminars.

Dr. Ted Ward, of Michigan State University, illustrates this concept with a two-railed fence.



Dr. Ward conceives of the fence in three parts: the top rail representing cognitive input, the bottom rail field experience, and the posts representing seminars with small groups to tie together the cognitive experience and the field experience. Such a concept of training is valid and workable even in a local church context as we shall show as we develop this theme. We have added one element to Dr. Ward's "rail fence" as we developed our WWBI training program. We believe that including alternate "fence posts" called counseling gives a new dimension to the total training program.

Let's take a look at the "rail fence" as it is used in the WWBI training program and briefly explain each part.



THE TOP RAIL - COGNITIVE INPUT - STEPS

A local church using the WWBI program will set up a Modular Training Center somewhere in its existing church building. Suggestive plans for such a training center are provided for the church by WWBI. Cognitive input is received through a variety of sources including books, lectures, and cassette tapes. The principal source, however, is the self-learning text book, which we call a STEP (Simplified Theological Educational Packet) using the Programmed Instructional Method style. Each course is divided into one to nine STEPS. The student progresses through the course STEP by STEP. He must learn the material in each STEP before he may proceed to the next STEP.

Consider for a moment the uniqueness of the STEP. The fact that the student must focus his thoughts up to a dozen times on the same bit of information impresses it upon his memory and improves retention. First he reads it in the text. Then he reads a question about it. Next he thinks about it and chooses his answer. Then he reads the correct answer in the confirmation key. The last three of these four steps are repeated in the Review at the end of a major section, in the Pre-test at the end of the STEP, and again in the STEP-test. Although the student will advance at his own pace, the training center is a structured, controlled, classroom situation with the presence and help of a teacher who provides personal help instead of lecturing.

THE BOTTOM RAIL - FIELD EXPERIENCE

Head knowledge alone is not adequate training, we would all agree. One must be able to use the knowledge he gains in a practical and useful way. We have asked our writers and editors to incorporate learning activities into the STEPS. For example, we make the student apply specific truth he is learning to his own life through heart-searching and prayer. Or we may ask him to put into practice a technique that he is studying and then report on it.

In addition to the learning activities incorporated into the STEPS, the church must incorporate definite in-service experiences for the student. Suggestions of in-service projects are provided to the church by WWBI. The student receives the benefit of serving the Lord in the ministry of his own local church under the supervision of experienced church leaders. At the same time the church benefits by the addition of another church worker.

THE ALTERNATIVE FENCE POSTS - COUNSELING AND WORKSHOPS

(1) COUNSELING

The first "post" in the "rail fence" has been designated counseling. A pre-enrollment counseling session is scheduled. This gives the pastor or director of the Bible institute an opportunity to learn the motives of the student for enrolling and his personal goals. He will be able to help the student examine his present family and church responsibilities and plan for proper adjustments in these areas during his days as a student.

This "post" appears regularly throughout the WWBI program, thereby offering a new dimension to the "rail fence" concept. In the counseling sessions each student will have opportunity to share personally his problems and frustrations with his pastor or

supervisor of the Bible institute. WWBI will provide the pastor with suggestive guidelines to follow in these counseling sessions. He will help the student discover his spiritual gifts and talents and encourage him to put these to use in the ministry of the local church.

(2) WORKSHOPS

Professional training programs bring their trainees together for seminars at regularly-spaced intervals to reinforce the other two experiences. They can do this since they lock-step the students together in their studies. That is, all students are studying the same materials at the same time. How can the local church Bible institute tie these experiences together into meaningful evaluation situations for the student? The Church Ministries workshops bring the pastor or director of the Bible institute and the students together for discussion of Bible principles and teachings and how they relate to specific ministries in the local church. Problems actually confronted in the in-field service are discussed. The training the student receives in the workshops is put into practice in the specific ministries of the church.

Each semester the pastor chooses from a variety of suggested workshop courses the aspect of the ministry he wants to develop during that semester. All of the students in the institute take the same workshop course at the same time. The student STEPS are written in the programmed instructional style and WWBI supplies the pastor with guidelines for six workshops to be held during the semester. The student is given practice and actual experience in the ministry being developed that semester.

WHITE GLOVES AND POLISHED BUTTONS 4

In today's educational environment, whether in state or private schools, we have developed the philosophy that rules must be justified upon their own merit. We are, therefore, intimidated by such questions as, "Why must I do so and so?" Or, "Why can't I do this or that?" If the given rule cannot be sustained with a logic almost equal to that of a universal imperative, it is regarded as discriminatory, arbitrary, and a thing to be contested until removed.

Such was not the attitude of our educating forebears. A rule was not considered an end in itself, and its value did not rest upon its own irresistible logic. In fact, in some sense, the more arbitrary a rule and the less force of reason it possessed, the better it was for our purposes. You may ask, how could such a thing be so? Because the purpose of rules was not merely to achieve the immediate result of performance to a particular precept, but to establish the ability of the student to discipline himself to obey rules *per se*. This is not a natural trait of human nature. It can only be a learned character response.

Not many years ago, every military school of any stature required that its students wear white gloves and polished buttons and be ready to pass in review for inspection at a moment's notice. Today many military institutions have forsaken those time-honored practices and decided that white gloves and polished buttons have little to do with learning the rigors of warfare.

I want to take the contrary viewpoint and strenuously disagree with that assumption. "What," it might be asked, "do white gloves and polished buttons have to do with real combat?" The answer is, of course, nothing no one wears white gloves or polished buttons in trenches ... but the soldier who can learn to discipline himself to rule patterns is a better soldier. He is a more efficient fighter and he is far more likely to survive the battle to fight again. Furthermore, such discipline carries over into every other area of life.

The story is told of Dwight Eisenhower who, in his early days at West Point, was brought in for discipline for failing to have his shoes polished so that they could pass review. Eisenhower decided that at least having polished shoes was one thing he could do right. Within days, however, he was again called before his superior officer this time to be accused of "lacquering" his glistening shoes. "Sir," replied the future president, "not lacquer, but a combination of spit, polish, and elbow grease."

He was commended for an exercise of personal discipline that formed a pattern for his orderly and disciplined career, both in the military and in the presidency.

Many an ex-Marine has carried through life the orderly habits of self-discipline, learned in a few weeks of boot training and practiced for a year or two while in uniform. It is almost always possible to spot an ex-military man in any locker room, merely by watching how he handles his clothes and personal belongings. Such discipline

patterns as folding trousers, setting shoes together toes in, and arranging the items of a travel kit are not by-products of man's imagined spark of divinity. They are learned character-traits, taught in the school of rule discipline.

In institutional training, it is possible to structure the lives of students from the moment they get up in the morning until they retire at evening. All that is required is the determination and courage to do so. Thank God a number of institutions continue to employ such training tactics, but most have long since forsaken such a program. One part of the local church Bible institute program which must find expression if it is to succeed is the ability to challenge students to establish disciplined patterns of growth and Biblical obedience in their lives.

If God's army is not to fall apart under the stresses which are just ahead of us, we who are responsible to teach men had better develop again the logic of teaching rule discipline for its own sake. Such patterns as a daily devotional life and a personal prayer time with God must be part of our curriculum. Witnessing must be both taught to and practiced by students and some method of reporting utilized to encourage students to take such matters seriously.

Biblical standards of dress and conduct should be emphasized, and there are scores of other matters upon which the pastoral staff might give guidance and instruction for the benefit and growth of its students in approved Christian character. Once we have gotten the concept of rule discipline for its own sake, we could perhaps even begin insisting on white gloves and polished buttons!

Some years ago, men instructed in the faith used personal correspondence to lead, instruct or challenge younger men in their pursuit of the study of the Bible. The church has been enriched as it has come into possession of such private correspondence as that which occurred between Jonathan Edwards and David Brainerd or between St. Augustine and his beloved mother Monica. These men, of course, were not alone. There are hundreds of other instances where giants of the faith recorded their thoughts and instructed younger men and women in the things of Christ through the method of correspondence.

Such a method is, of course, based upon sound precedence. The Gospels of the New Testament were correspondences for the purpose of instruction in "*all that Jesus began to do and to teach until He was taken up from us into heaven.*" The epistles were letters addressed to churches or to individuals to continue and enlarge on that instruction. Through the years, the time-honored practice of teaching by correspondence has been continued. In this century, we have continued to address ourselves to instruction through correspondence, but since the development of the printing press we have addressed that correspondence to multitudes rather than to individuals.

World statistics 100 years ago indicated a population of approximately 1.1 billion people. By the turn of the century, however, the number had jumped to 1.6 billion people. Fifty years later, world population statistics showed a figure of 2.5 billion. In 1960 we passed the five billion mark, and in 1997 we reached six billion. We now add an additional billion people about every 12 years. (Compton's Encyclopedia.)

With such an explosion, it was inevitable that the method of formal instruction through correspondence courses should catch fire as a prime means of communicating Biblical truth.

Thus C. I. Scofield very early developed the Scofield Bible Study leaflets as an experiment in this method. Moody Bible Institute soon entered the correspondence field. Broadcasters with large nation-wide audiences began to follow suit: Back to the Bible Hour developed correspondence courses in many areas of Biblical knowledge. Today it is not too much to say that there are literally hundreds of correspondence courses available through scores of organizations and institutions, which deal with basic Bible instruction.

Implicit within such circumstances was the obvious danger that if such means could be employed to teach truth, the same means might also be employed to promulgate error. Very early, therefore, cults began relying on correspondence courses to spread their propaganda. Just recently I read the story of one woman's conversion. She wrote:

One day while I was at the seashore visiting relatives I saw a Gideon Bible in one of the rooms. I held the Bible in my hands for the first time in my life, and I asked if I could have this copy. They told me that I could have it as the Gideons would supply them with more Bibles for the new season. Hungrily I started to read the Bible, but I did not really understand it as I did not

have the discernment of a real Christian. So then I started searching for "truth."

One day on TV I heard a man offer a Bible course. I was elated! I wrote for the course and started to study. I soon found out that the course was put out by the Seventh Day Adventists. As I continued to study I felt that something was wrong with this course. Now I know that it was the Holy Spirit showing me the errors of Seventh Day Adventism. Then I heard a man by the name of Herbert W. Armstrong speaking on the radio and I sent for his Bible course. They sent me five courses. However, the more I studied this, the more it seemed to be contrary to what I was reading in the Bible. Now I realize that the Holy Spirit was directing me away from this false doctrine. One day some people knocked on my door. They were Jehovah's Witnesses! . . .

("Our Road to the Savior," by Frances Eberhardt, tract published by The Conversion Center, Inc., Havertown, PA).

Adventists, Jehovah's Witnesses, Armstrongism, Theosophy - to name a few - have all relied heavily on printed material to spread their unBiblical and devilish errors. Tragically, many a pastor has had to go through the sorrow of losing some of his finest people to such modern-day cults. What is the solution to the present situation?

Given such a situation, it seems evident that the time has come for the church to do some adjusting. Our people have an insatiable appetite for the knowledge of the Word. We can no longer trust them to the open market of correspondence studies to supplement what they have failed to receive through the ministry of the local church itself.

I believe that the solution is to return Bible teaching in its entirety to the hands of the local church which alone has the spiritual and Biblical mechanisms to be the guardian of the faith. It is high time for the church to take an innovative step toward making up the void in the lives of its members. It is time for the church itself to offer the training so desperately wanting and desired by its people.

And face it... it isn't going to happen in an hour or two twice a week, either. We are going to have to decide now that we are committed to the New Testament task of fully instructing our people in the whole counsel of God and then begin to plan creatively toward making the adjustments which will allow that to happen. Hundreds of churches are making those adjustments and experiencing some exciting and unexpected growth and development and WWBI. stands ready to show any church how it can do the same.

The local church is responsible to keep its people instructed in the faith and it is the only way it will keep from losing some of them to error - especially in today's fluid culture with a million voices all crying to be heard. If you are prepared to pay the price of commitment, the rest is easy. All it requires is (1) planning with your situation in mind and (2) obtaining a structured course in Biblical studies which is strong in the faith we hold. Let me suggest that you will find the IAMBI staff always ready to help.

We have included our doctrinal statement at the end of this booklet. It is necessary for every church that conducts a WWBI program to sign that statement and to return to us a copy of their own statement for our Board to review. Furthermore, our contract clearly

indicates that there are certain doctrinal deviations, particularly in the area of teachings on the Holy Spirit which are not in harmony with the WWBI position on these matters. We plainly request that groups holding such persuasions not apply for WWBI.

In essence, what we really mean to say is simply this: WWBI plans to provide Biblical training which takes a firm position on the fundamentals of the faith. WWBI is not for everyone. Only you can determine whether or not it is for you.

WHAT CAN WWBI ACCOMPLISH? 6

The Apostle Paul, when writing to the Colossians, expressed the challenge that God has set before the Church in these now very familiar words "*warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus*" (Colossians 1:28). What did the Holy Spirit mean and why is this command so absolutely important?

I recently heard a Bible conference speaker spend hours during a period of several days speaking about problems he had dealt within his very extensive counseling ministry. He provided sound Biblical answers to a wide range of human problems from the simplest to the most complex. The problems extended over the whole gamut of human experience from moral issues to economic situations, social and family matters, spiritual conflicts and warfare, personal attitudes and on and on. Finally, in one of the last lectures, he said, "Actually the whole problem in a nutshell is that God's people simply do not know God's Word. Get the people of God acquainted with the Book and obedient to it and every problem will be resolved."

That is precisely what Paul meant and what the Holy Spirit was saying through him when he wrote " ... *teaching every man that we may present every man perfect (that is, mature, capable of successfully resolving his conflicts at every level) in Christ Jesus.*" The resource is the same as always, it is teaching the Word of God.

That is still the challenge of the Holy Spirit to the Church today. And that is the challenge to which WWBI addresses itself. Not every person in your church can go to college or seminary, but every one can study the Bible, in your church, through the WWBI program.

WHAT WILL WWBI DO FOR THE STUDENT?

It will provide him with the finest basic Bible training available anywhere. No program yet devised can communicate facts as effectively as the Programmed Instructional Method. WWBI takes material of the finest Bible commentators and programs it for the most efficient assimilation in the most flexible manner possible. In no other program can the student begin at any time and progress at his very own speed, dictated only by the intensity of his own desire and the level of his own ability. WWBI will lay the foundation for that process which will enable the student to be that individual who is "mature, (capable of successfully resolving his conflicts at every level) in Christ Jesus."

But what about that student who feels he is called of God to preach, who believes God is calling him to equip himself for the work of the ministry? Can WWBI do anything to meet the need of such a student? The answer is a resounding "yes!" We believe that the WWBI program can prepare the student to meet the challenge of the stiffest ordination council of fundamentalist pastors. Several years ago I sat in an ordination council examining a young man who had prepared to face the council through the WWBI materials. After hours of extensive grilling, the council voted unanimously to ordain the young man. On the council that day was a professor from a very well known college and seminary. Afterward he came to me and said, "I only wish that the young men graduated from our college could acquit themselves as well as this man did." WWBI can prepare you for ordination.

WHAT WILL WWBI DO FOR YOUR CHURCH?

Not only will WWBI benefit the individual student, but also think of what a mature and

Biblically-taught group of believers means to the local church. It means a more mature and stable group of Christians than the church now has. It means a stronger witness, a stronger and more dynamic outreach in the community through knowledgeable saints who are equipped to make the gospel known. It means a greater and more effective teaching ministry within the local church itself. Finally, but certainly not least, WWBI will do something else for your church. There are multitudes of genuine believers who are literally starving for the teaching of the Word of God. The evidence for that is that they travel from church to church, conference to conference, and enroll in evening classes wherever possible to try to make up some of the lack they feel in their knowledge of the Scriptures. It is a matter of certainty that the church that can operate a successful Bible institute at the local level cannot help but draw to itself scores of these individuals. These are the spiritually aware, the cream of the crop, those who will not only be trained and instructed through your ministry, but who will, in many cases, eventually identify themselves with your local church where they received their training. The potential of WWBI for the local church is almost unlimited.

WHAT WILL WWBI DO FOR MISSIONS?

Obviously, the methodology of WWBI was developed, in the first instance, for use on the foreign mission field. It goes without saying, therefore, that WWBI will produce on the foreign fields those same strategic results which it is designed to produce in individual lives and local churches here in the United States.

But what else will it do for missions? I believe that it will equip any student to face the basic requirements of any fundamental mission board under which that student may desire to serve in a foreign country. Please note that we have stressed only basic requirements.

Obviously, further specialized studies may be required depending on the mission board, the field of service, and the particular type of mission activity involved. But WWBI can take the initial steps and in some cases accomplish the entire task of training the prospective missionary for service anywhere in the world.

Now, admittedly, those are broad and exciting concepts, but the real question is, "What do you want to see accomplished in your life, in your church, and for the cause of Christ worldwide?" "What will you allow WWBI to do for you?"

THE "NEXT BEST THING" . . . OR THE VERY BEST THING! 7

Recently I came across an advertisement for a Bible institute program to be conducted at the local level. It is extremely significant that, while such institutes were practically unknown or only conducted by a few very large churches until several years ago, within the last two to three years there has been a rapid proliferation of such projects and numerous attempts of various kinds on the part of educational houses to make available materials for local church use.

This particular advertisement had a lead line that bothered me. It said, "The Next Best Thing To a Bible College Education." My immediate response to that statement was, "But who wants the next best thing'?" If I wanted training in any given field, I would want to get the very best training available. If I were going to spend my time and effort to learn the "how-to's" of doing a job, I would want to spend it as wisely as possible. I certainly would not want to engage myself in pursuing the "next best thing."

I couldn't help but wonder how a publishing house could possibly want to produce the next best thing. It would seem to me that working day after day on a product which I had candidly admitted was inferior would have an extremely demoralizing effect on everyone concerned with producing it. I certainly would not want to be a part of that kind of operation myself, and I doubt if any of our workers here at Source of Light would want to be a part of it, either.

We here at the WWBI Division of Source of Light, do not feel that we have the "next best thing" to anything else. We do not believe there is anything superior to the training which can be effected at the local church level through the WWBI program. It is our honest conviction that God intended training to take place at the local level and that the tools we are providing to enable the church to accomplish that purpose are the very best tools available.

I want to give you at least three reasons why I believe that WWVBI is not the "next best thing," but rather the Very Best Thing in terms of practical training available today.

1. WWBI IS BASIC

First, local church training is better because it is basic; that is, it is basic to the indigenous environment where such training was meant to occur. A search through the Acts of the Apostles or the New Testament epistles will reveal at once that there is no hint in the Scriptures of any institutionalized learning program for the church. Local men and women were taught at the local level. The church met on the first day of the week for the breaking of bread and prayer, and Paul preached unto them. The churches practiced regular gatherings, on every occasion possible, for the teaching of the Word. It is the Christian who is motivated to study the Word of God who is obviously the best and most dedicated worker that the church has.

It seems obvious that something is sadly wrong with our strategy when the moment God places His hand upon the life of a believer to separate himself to the study of the

Word and to give himself fully to the service of God that the local church must then lose him to some institution. I spoke to a pastor recently who told me, "The fifteen finest individuals who have come to Christ through our work in the last four years are now away at Bible institutes Bible colleges, and the local work here is made poorer by their absence." In many instances, these dynamic Christians will be called by God into other fields of service and ultimately the local church will never benefit from the enthusiasm, the dedication, and the sheer joy of growth from those fifteen lives, even during those few years of preparation.

Furthermore, another problem is the conformity syndrome from which many of our religious training institutions are suffering. Back in the days when D. L. Moody and others first conceived of their training institutes, the idea was new. It carried with it none of the prestige, public acceptance, or academic recognition that is associated with Bible institute/Bible college training today. There was no State recognition, no degrees to be granted, no comfortable dormitory, and frequently there was not even a dining room filled with basic necessities, much less the rather broad range of exquisite cuisine which some Christian colleges offer in our day. The institute movement was new and austere, and attending a Bible institute drew glances of reproach and words of disdain from the unsympathetic worldlings around the would-be student. Those brave souls who finally undertook the task of equipping themselves for Christian service in spite of the world's reproach became stalwarts of the faith.

Much has changed on the face of Bible training in these days. Our schools are falling over each other in the mad scramble for State recognition and accreditation. They seem to be willing to make any adjustment necessary in their curriculums or their founding philosophy in order to achieve status. Along with accreditation, of course, comes financial standards which demand that the school enjoy a greater degree of financial security than the training institute of the past. Thus, millions of dollars are spent in the building of modern dormitory accommodations and classroom buildings, which have beautified the campuses but have not raised the spiritual level of the average college.

With the achievement of a college status, it is now fashionable for children of successful parents to attend the alma mater, sometimes to the second, third, and fourth generation. The motivation that brought mother and dad to that college in those early years of austerity for Bible training and Christian service is totally lacking in the children or grandchildren or great-children. Thus, the basic purpose and goal of the average Bible college enrollee, especially in older and better known schools is dramatically different now than it was a generation ago. The result is obvious. The atmosphere of the school must of necessity be different. Worldly mindedness is never at home in a disciplined, godly setting. The schools have, therefore, changed to accommodate this new breed of student. Standards have been dropped; convictions have vanished and whereas a generation ago the student who desired Bible training was sent into an environment of godly piety, he now frequently finds himself in an environment not much different than that which exists on the secular campus. Given such a situation, it is time we get back to basic training at the local level.

2. WWBI IS BROADER

Second, local Bible institute training is better because it is broader than college-type

training could ever hope to be. When I say that, I mean "broader" simply in the sense that it includes more of the household of faith than any other method. Local Bible institute training is intended to be inclusive. It has in view, not the education of an elite few, but the Biblical instruction of all the saints. Its basic goal is the fulfillment of Colossians 1:28: "*Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.*" No other method of Bible training could hope to achieve that goal.

Local Bible institute training and specifically WWBI training is also priced to be broader. It is meant to be affordable to every believer who earnestly desires to be trained in the Word. Recently we surveyed Christian schools across the nation and found their tuition fees ranging as high as \$368.00 per semester hour. The total advertised cost per year ran almost \$9000 for tuition alone. The actual cost? Well, that depends upon the student. The WWBI student gets his entire education for a small fraction of that, as determined by the policy of his local church, thus making Bible training available to a far broader number of people.

Local church Bible training is also designed to be broader by its basic schedule. It is arranged on a local level during nonworking hours so that even working people can attend. In many churches it is arranged at times when programs are being carried on for the children so that both parents can be involved in the institute while the children are involved in other activities. A full student schedule can be carried by many people even while they continue with their regular work. This does not mean that there are not adjustments necessary in the student's priorities, but it does mean that total institute training is now within his reach.

3. WWBI IS BIBLE

Finally, local church Bible training is better because it concerns itself almost exclusively with the Bible. Colossians 2:8 warns against humanistic philosophies, and these worldly philosophies are frequently woven into the liberal arts curriculum of even good Christian schools. WWBI centers its entire attention upon knowing the Bible, Bible doctrine, Bible history, in short, the Bible itself. The centrality of the Scriptures in all true Biblical endeavors is obvious. The three major functions of the church are to get people saved, to get saved people sanctified, and to get saved, sanctified saints sent out into a lost world to reproduce. Now there is nothing very profound about that statement, since it is one about which there can be little disagreement. However, it ought to permit us to focus immediately upon the centrality of Bible study. What is God's primary instrument in conversion? It is very obviously His Word. The Scriptures say, "*The entrance of thy words giveth light.*" It is the entrance of His Word, that is, His revelation, that creates faith. "*Faith cometh by hearing and hearing by the Word of God.*" The Bible is central in salvation.

Once the saint is saved, his life needs to be transformed. Saints are intended to become saintly. Converts need to become disciples. Corrupt man needs to become a new creature in practice, as well as in fact. Here again, the whole task of the church in producing the sanctified life hinges upon the impartation of the Word. Jesus said, "*Sanctify them through thy truth, thy Word is truth*" (John 17:17). If the task of the church is sanctification, why major then upon the myriad of peripheral matters that are a part of traditional courses in institutionalized programs of study. The best program will major upon Bible because Bible is basic to everything the church is intended to do.

Again, it is the entrance of God's Word and an understanding of it that ultimately compel the believer to service. Isaiah's revelation of the Almighty led him to say, *"Here am I, Lord, send me."* The Apostle Paul's understanding of Christ's love impelled him to write, *"For the love of Christ constraineth us, for we thus judge that if Christ died for all, then were all dead, and that He died for all that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."* It is a growing awareness of the believer's responsibility to a lost world which is achieved through a study of God's Word that compels the believer to leave all and follow Christ.

The WWBI program is the best solution yet to the job the church is meant to do. It trains men and women at the local level, thus keeping them active in the local church during training. It avoids the dangers of spoiling the student in an atmosphere of false collegiate sophistication. It makes training available to more believers than any other method could hope to because it is designed to operate around the student's schedule at a price the student can afford. It avoids the pitfalls of humanistic philosophy because it is almost exclusively Bible in content. It therefore trains men and women in that alone, which can save, sanctify, and equip them to do battle for God. WWBI training is Basic, it is Broad, and it is Bible. There is not a simpler, happier, more thorough, or better solution to the problem of Bible training today than the local Bible institute approach using the WVVBI materials. That's why we say that WWBI training is not the "next best thing," it is the very best.

SOURCE OF LIGHT MINISTRIES INTERNATIONAL, INC.

STATEMENT OF FAITH AND DOCTRINAL POLICY

Source of Light Ministries is orthodox in theology and evangelistic in practice, believing in:

The plenary and verbal inspiration of the Bible and its inerrancy as God's Holy Word,

The Holy Trinity of Father, Son, and Holy Spirit; three Persons in one essence in the unity of the Godhead,

The creation of man by the direct act of God and man's subsequent fall as revealed in the Genesis account,

The Deity, Incarnation, Virgin Birth, and sinless humanity of Jesus Christ our Lord; His substitutionary death on the cross as the atonement for man's sin; His bodily resurrection from the tomb; His ascension into Heaven to sit at the Father's right hand; the imminent rapture of the Church, and the personal, visible, and pre-millennial return of Christ in power and great glory,

The power of Christ to save men eternally from the penalty of sin through faith in His shed blood, and the gift of eternal life by the grace of God,

The new birth of all who believe on Him through the regenerating work of the Holy Spirit,

The sanctification of the believer by the Holy Spirit through the Word,

The final judgment of the wicked and Satan's doom with the wicked in the lake of fire, and

The eternal happiness of the righteous in the presence of the Lord, and the ushering in of eternal righteousness in the new Heaven and the new earth.

Our stand on doctrines and issues

Source of Light Ministries is a worldwide evangelistic, faith mission, grounded on and limited by the Word of God. It is in His Word that we find our authority for what we believe, and it is the basis for our position on separation.

Due to present day movements which we believe are divisive and detrimental to the cause of Christ, we affirm our consistent stand and, for the sake of clarity, amplify our doctrinal position in these areas.

Therefore, to be true to its calling of God, Source of Light Ministries does not accept as missionary personnel anyone who holds contrary views to its doctrinal standards.

CLARIFICATION AND AMPLIFICATION

WHERE SOURCE OF LIGHT MINISTRIES STANDS ON ISSUES OF THE DAY:

- **biblical inerrancy •**

Source of Light Ministries has always held, and still does today, to the inerrancy of the sixty-six books of the Bible, and that in the original manuscripts each book was infallible and inerrant in all its parts. 2 Timothy 3:16-17; 4:3-4; 2 Peter 1:19-20.

- **cooperative evangelism •**

Source of Light Ministries determines its relationship with such efforts by the composition of the committees set up to manage the campaign. If it is inclusive, using both liberals and conservatives, then we would decline to participate. 2 Corinthians 6:14; 7:1; Ephesians 5:11.

- **tongues movement**

Source of Light Ministries is in agreement with those who teach that all Christians are indwelt by the Holy Spirit and that their bodies are the temple of the Holy Spirit. We do not agree with those who hold that the Scriptures teach that speaking in tongues is the indispensable evidence of the infilling of the Holy Spirit. In stating our position, we do not mean to detract from the sincerity or Christian character of those who hold this teaching. 1 Corinthians 12:13; 6:19; Ephesians 5:18.

- **the ecumenical movement •**

This movement places primary emphasis on uniting churches on a basis other than Biblically sound doctrine and is another indication of the end of the age. Therefore, Source of Light Ministries abstains from all associations that would link it with this movement. 2 Corinthians 6:14-17; 2 Peter 2:1-3; Revelation 18:1-4; 2 Chronicles 19:2.

- **separation •**

Source of Light Ministries emphasizes the Bible teaching that Christians should be separated from sin and ungodliness, from the world, from believers who walk disorderly, from those who teach false doctrine, and from those who deny the faith. 2 Corinthians 6:14; 7:1; 2 John 9-11; Ezekiel 44:2b; 1 John 2:15-17; Romans 12:2; 1 Corinthians 5:9-13.

- **the local church •**

Source of Light Ministries believes in the scriptural importance of each local church. Our purpose is to assist the local church in its outreach to lost souls and in its training of believers to serve the Lord and to be good students of the Word of God. 1 Thessalonians 1:9-10; 2 Timothy 2:2,15; Acts 2:41-46; 1 Timothy 3:15.

- **the lord's return**

Source of Light Ministries teaches the imminent, bodily, pre-tribulation rapture of the church, which is His Body (John 14:1-3; 1 Thessalonians 4:13-18) and His personal, visible return in glory with His saints (1 Thessalonians 3:13; Matthew 24:30) to reign as KING OF KINGS AND LORD OF LORDS. 2 Thessalonians 1:8-10; Revelation 1:5-7; Isaiah 11:4-9; 63:1-6.

- **the assurance of the believer**

Source of Light Ministries believes that the Scripture assures the truly born again one that his salvation is eternal (John 5:24) and that nothing can separate him from his union with Christ. Romans 8:38-39; John 3:16; 6:47; 10:9; Romans 5:9; 8:31; 1 Corinthians 3:15; 1 John 5:12; Jude 24.

- **the person and work of the holy spirit**

Source of Light Ministries believes and teaches that the Holy Spirit, at the instant of regeneration, baptizes the new believer into the "Body of Christ," which is the Church of the Living God (1 Corinthians 12:12). We further believe that only as the Holy Spirit controls and works through the believer can he be made pleasing to God and minister effectively for Him.

DISTRIBUTION

The primary purpose in distributing the Word of God through Bible correspondence courses and Bible study materials is:

1. To evangelize worldwide
2. To edify believers
3. To disciple believers
4. To strengthen and establish local churches
5. To disseminate Gospel literature, portions of Scripture and Bible correspondence courses / Bible study materials, into the hands of the multitudes in as many lands and languages as possible (Matthew 28:19-20).
6. Source of Light Ministries believes that it is the Lord's will for its Bible lesson materials to have the widest distribution possible.