



**Institute for Creation Research**

**SCHOOL OF BIBLICAL APOLOGETICS**

**Course Catalog**

**2011–2013**

## **Notice of Non-Discriminatory Policy as to Students**

The Institute for Creation Research School of Biblical Apologetics admits qualified students of any race, color, sex, national/ethnic origin, or handicap to all the rights, privileges, programs, activities, and responsibilities generally accorded or made available to students at the school. Pursuant to applicable law, it does not discriminate on the basis of race, color, sex, national/ethnic origin, or handicap in the administration of any of its policies or programs.

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# THE INSTITUTE FOR CREATION RESEARCH

## ICR Mission and Purpose

The mission of the Institute for Creation Research (ICR) is to study, teach, and communicate the works of God's creation.

ICR has been established for three main purposes:

**Research.** As a research organization, ICR will engage in laboratory, field, theoretical, and library research on projects that seek to understand the science of origins and earth history, in conjunction with attention to the teachings of the Holy Bible (generally), and with special attention to the teachings of Genesis chapters 1 through 11.

**Education.** As an educational institution, ICR will offer formal courses of instruction, conduct seminars and workshops, present radio and television lectures, or any other means of instruction.

**Communication.** ICR will produce and/or publish books, films, periodicals, DVDs, and other media for communicating the evidence and information related to its research and education to its own constituents and to the public in general.

## ICR Board of Trustees

The Institute for Creation Research is administered by a Board of Trustees that consists of at least five elected members plus the Chief Executive Officer and President, who serve ex officio. Members are elected by the members of the existing Board to serve for staggered three-year terms and are eligible for re-election. The entire Board meets at least twice annually, and between such meetings various business is processed by the ICR Board's Executive Committee. Current Board members are as follows:

Dr. David A. Wismer (Colorado Springs, Colorado), Chairman  
Richard Bliss, Esq. (Milwaukee, Wisconsin), Vice Chairman  
Mr. Daniel Mitchell (White Oak, Texas), Board Secretary  
Jack Brady, Esq. (Dallas, Texas), Trustee  
Dr. D. McCall (Mac) Brunson (Jacksonville, Florida), Trustee  
Dr. Henry Morris III (Irving, Texas) ex officio, non-voting  
Dr. John D. Morris (Irving, Texas) ex officio, non-voting

The Board establishes general policies, approves budgets, and appoints the major administrative officers. ICR administration implements Board policies in day-to-day operations.

# THE SCHOOL OF BIBLICAL APOLOGETICS

## Administration

Chancellor and Chief Executive Officer  
Master Faculty and President  
Chief Academic Officer  
Registrar and Academic Coordinator

Dr. Henry M. Morris III  
Dr. John D. Morris  
Dr. James J. S. Johnson  
Mary R. Smith

## A Word from the Chancellor

The School of Biblical Apologetics (SOBA) is an educational arm of the Institute for Creation Research and a part of ICR's broader mission. In a world of confusion and compromise, ICR's School of Biblical Apologetics will examine and promote God's truth for Christian leaders who seek specialized training in the blended fields of biblical education and apologetics.

The ICR School of Biblical Apologetics promotes and represents ICR's commitment to the Bible's authenticity, accuracy, understandability, and authority, even unto every "jot and tittle" (Matthew 5:18). Accordingly, SOBA teaches biblical education and apologetics based upon a foundation of divine revelation, and equips the student to minister for God with an eye for eternity, using research and analysis skills, and a plethora of apologetics insights. As Paul taught Timothy (2 Timothy 2:2), SOBA intends to train leaders who will in turn teach God's truth to others.

The resident and adjunct faculty of SOBA are all mature Christian leaders committed to the Bible's teachings, having earned terminal degrees from an impressive variety of competent seminaries, universities, Bible colleges, and liberal arts colleges around the United States. Recognizing the value of practitioner educators, each of our faculty is experienced and actively involved in biblical education, Bible-based apologetics, and/or some other form of practical Christian ministry.

SOBA students receive a rigorous and thorough education in biblical foundations, contrasting the Bible's teachings about the Creator and His creation with popular false teachings (e.g., the many forms of secular and religious humanism). Students analyze and critique standard evolutionary theories found in secular universities, as well as theological compromises popular within religious community circles.

SOBA students gain the additional benefit of learning an abundance of evidence of the supernatural and providential workings of our Creator—the "many infallible proofs" of God. Critical thinking and analysis skills are taught, to whet the student's ability to discern and clarify truth, and to refute criticisms of God's Word.

We are delighted that you are considering applying to the School of Biblical Apologetics. We stand ready to respond to your questions and trust that your decision—and your degree—will lead you to a fruitful and exciting life of service for the God who has revealed Himself through His Creation, His Word, and His Son.

Henry M. Morris III, M.Div., M.B.A., D.Min.

## **A Word from the President**

The anti-biblical theory of evolution, as is commonly known, holds a monopoly on discourse in our modern society's secularized scientific community, as well as in other secularized idea forums, such as the worldly world of television.

Worse than the evolutionary monopoly in the all-too-secularized world of the scientific community, however, is the theological and intellectual compromise within the Church. A number of religious leaders, professing Christianity, almost ubiquitously compromise the Bible's plain teachings about the Creator's identity, about the process of creation, and about how God directs us to act as His witnesses before the watching world.

The School of Biblical Apologetics' parent institution, the Institute for Creation Research, is known for its scientific research into, and open advocacy of, a creationist view of early earth history. Likewise, SOBA clearly espouses the biblical creationist view of origins and earth history—recent creation and the global Flood. The great world-altering events of Genesis inform our learning and our teaching about God, human beings, and the rest of the world of creation. Students at SOBA have the rare opportunity to learn Bible, theology, history, and natural science from cutting-edge Bible scholars, apologetics-focused theologians, scientists, and historians. The online classroom experience, in a flexible format, facilitates the learning process, and Christian service practicums sharpen practical ministry skills.

I would encourage you to join us in the School of Biblical Apologetics, partnering with us in the equipping of the saints to clarify and communicate God's truth. May God lead you in the days ahead, and may He grant you multiplied fruit from your labors.

John D. Morris, M.S., Ph.D.

## **A Word from the Chief Academic Officer**

Thank you for considering ICR's School of Biblical Apologetics. Our calling is to partner with students who seek to learn, know, personalize, and communicate truth in ways that honor the Lord Jesus Christ. That truth, of course, has been authoritatively provided to us by our Creator, who has graciously provided us with the living Word of God, Christ (who is Truth incarnate, as John 14:6 indicates), whom we only know through His written Word (which Christ defined as God's truth in John 17:17).

Specifically, SOBA seeks to train Christian adults who are committed to a biblical view of Scripture, science, and history—uncompromised by evolutionary concepts or other forms of false teaching. In particular, we seek to equip those who have both the God-honoring zeal and persistent self discipline required to excel in a program that is both rigorous and rewarding. The School of Biblical Apologetics has been designed by ICR's SOBA team to meet the practical needs of today's online learner, based upon online education experience acquired by members of that team from other online Christian education programs.

The M.C.Ed. program involves integrating information with analytical thinking, relevant to biblical education and apologetics. However, the dominant emphasis is comprehension and practical application, not memorizing miscellaneous details or fancy vocabulary.

If you join with us, you will have the opportunity to study with practitioners and scholars in the interrelated fields of biblical education and apologetics, a valuable learning experience to equip Christians who can teach and provide leadership in Christian education—taking the role of spiritual stewardship seriously.

James J. S. Johnson, J.D., Th.D.

## **Special Purpose and Goals**

The Institute for Creation Research School of Biblical Apologetics is a formal education arm of the Institute for Creation Research. SOBA provides graduate-level training in biblical education and apologetics, especially emphasizing the theological issues tied to Genesis 1-11, through its current Master of Christian Education (M.C.Ed.) degree that features a joint major in Biblical Education and Apologetics. Also, the M.C.Ed. program currently provides a choice of four academic minors to allow concentrated study of different areas of biblical education and apologetics.

SOBA's foundation is Scripture, which the school and its faculty hold as inerrant, accurate, and authoritative. Additionally, biblical creation, with a special emphasis on Genesis 1-11, is a significant focus of all SOBA degrees, majors, and minors, which sets ICR's M.C.Ed. program apart from other graduate level apologetic programs.

Fulfilling the purpose of training future leaders in biblical education and apologetics, while maintaining a strict adherence to Scripture (including biblical creationist appreciation of Genesis 1-11), is what makes ICR's School of Biblical Apologetics the choice for those desiring to round out their biblical education with studies that prepare them to "be ready always to give an answer" for the hope within (1 Peter 3:15), and to "earnestly contend for the faith" (Jude 1:3).

**Completion of the M.C.Ed. program is possible in less than 24 months. (See description of minors and courses for more information.)**

## Institutional Academic Freedom versus Accreditation

A frequent question asked of many colleges is “Is your school ‘accredited,’ and if not, why not?” (The question often implies that a “no” answer reveals something about quality,<sup>1</sup> rather than something about politics.) ICR’s quick answer to this question is “No, by choice”—and ICR’s strategic mission-related reasons (which include academic freedom and ICR’s longstanding commitment to young-earth biblical creation) for that answer are summarized below.

In short, the pervasive influence of evolution’s domination of higher education controls accreditation politics in America, especially in Texas (where ICR is based), and ICR does not “bow” to evolutionary doctrine. As noted below, there is currently no young-earth biblical creation-oriented accrediting association that is “legal” in the state of Texas, and ICR sees no need to seek ‘accreditation’ approval from accreditors who are dominated by old-earth evolutionary thinking. Despite academic peer pressures, ICR prefers to use its available academic freedoms to stand faithful to its understanding of the truths about God and His creation, as those truths are authoritatively taught in the Holy Bible.<sup>2</sup>

### Quick Summary of Accreditation Politics (Applicable to Texas)

To qualify for any kind of college ‘accreditation’ in Texas, a private college may not advertise its accreditation status (with any accrediting agency) unless and until the accrediting agency is officially favored (“approved”) by the Texas state government. All other accreditation affiliations are deemed illegal, even if they are approved by the federal government (e.g., TRACS), notwithstanding the historic tradition of “freedom of association” in educational circles. As indicated below, despite recent litigations,<sup>3</sup> the state of Texas currently approves only a small number of accrediting associations (e.g., SACS, ABHE, DETC), yet none of those are young-earth biblical creationist in their orientation. (TRACS, a biblical creationist accrediting agency, is currently *illegal* in Texas, despite being approved by the U.S. Department of Education.) This means that a Christian college may not advertise itself as being “accredited” by any accrediting association that is not currently ‘approved’ by the Texas Higher Education Coordinating Board (THECB). In Texas (and in many other states), a private college must also have its degree-approved programs (even the program’s curriculum and institutional academic viewpoint) approved by a state government agency, even when the state regulatory agency is dominated by unbelievers and even if the private college is entirely funded by private sources. This form of political regulation of private education is a stark departure from America’s heritage of Bible-based education and private academic freedom.

For example, teaching science education from a biblical creationist viewpoint (for a Master of Science degree program) is unacceptable to the college regulators in Texas (and also in California, where ICR began), and that restraint on academic freedom has been recently confirmed by federal and state court rulings in Texas (and in California). ICR is now based in Texas, where the THECB fined a Protestant seminary for providing Bible-focused undergraduate and graduate programs *without the THECB’s prior approval* of the seminary’s textbooks, theological faculty, personnel policies, etc.—even though the seminary’s curriculum was completely founded on teaching the Holy Bible’s doctrines and that Lord Jesus Christ is the only Savior for

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<sup>1</sup> For some students, only an “accredited” education is worth undertaking, but for others it is only a factor to be considered.

<sup>2</sup> For a summary of ICR’s core beliefs about God and His creation, see [www.icr.org/tenets](http://www.icr.org/tenets).

<sup>3</sup> See *Institute for Creation for Research Graduate School v. Texas Higher Education Coordinating Board*, 2010 WL 2522529 (W.D. Tex. – Austin 2010) (misnaming of ICR’s graduate school in the original, apparently illustrating a judicial “rush to press”; “academic freedom” is never mentioned in the 39 pages of this federal court ruling).

Adam's fallen race. (Thankfully, the Texas Supreme Court disapproved that conduct of the THECB in a ruling<sup>4</sup> that discussed how state government approval or rejection of Bible/theology programs is tantamount to establishing government-approved religious education, which violates constitutional restraints on government favoring ("establishing") one form of private religious education over others. Thus, presently in Texas, there is still recognized an academic freedom *for religious higher education* that "exempts" any such program from THECB oversight and censorship. ICR's School of Biblical Apologetics, because its programs are foundationally biblical and theological and apologetic in content, is thus exempt from THECB oversight.

So the question remains: "Although ICR's School of Biblical Apologetics is exempt from THECB oversight, why is it not "accredited"?" Exemption from THECB oversight is one thing, politically speaking, but being allowed to advertise an 'accredited' status is another. In Texas, unless a private accrediting association is government-favored, it is deemed *illegal* by the Texas Higher Education Coordinating Board. At present, the only young-earth creationist accreditation association for Christian colleges is TRACS, yet it is currently deemed illegal in Texas (even though it is approved by the U.S. Department of Education), because it is not on THECB's 'approved' list. ICR has no intention of trading its 40 years of fidelity to young-earth creation, as taught in the Bible (and as demonstrated by ICR's foundations tenets—[www.icr.org/tenets](http://www.icr.org/tenets)), and its academic freedom, just to be accepted by an evolutionary-oriented accrediting association favored by the Texas Higher Education Coordinating Board (which is dominated by those who disagree with ICR's tenets).

In sum, ICR has consciously decided to prefer institutional academic freedom to provide its Master of Christian Education degree program in furtherance of ICR's biblical creation viewpoint (as summarized by ICR's tenets), rather than compromise with the accreditation politics now operating in Texas.

***This legal perspective on Texas education law is provided by ICR's special counsel, James J. S. Johnson.***

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<sup>4</sup> *HEB Ministries, Inc. d/b/a Tyndale Theological Seminary v. Texas Higher Education Coordinating Board*, 235 S.W.3d 627 (Tex. 2007).

## Our Commitment to Transmitting Biblical Truth

The Bible promotes education as the careful transmission of truth. Real education is the careful transmission of truth, and real truth has its ultimate source in God. God is the ultimate source of all truth. God communicates truth, first and foremost, through His written revelation to mankind, the Holy Bible. And, before teaching anything else, God's Word teaches that God is the Creator ([Genesis 1:1](#)).

Also, God reveals truth through nature ([Romans 1](#)), conscience ([Romans 2](#)), and through providential history ([Daniel 5](#)). Yet, in all cases, the absolutely authoritative communication of truth to mankind is His written Word, the Bible ([2 Timothy 3:15-17](#); [Psalm 119](#)). Ultimately, it is the infallible and inerrant Scriptures that instruct us, as fallen creatures, about how to interpret nature, our consciences, and the "living epistles" of providential history. It is God who must provide us with understandable truth, or else we remain in the dark.

SOBA, in conjunction with teaching biblical apologetics, seeks to clarify the logical relationships between general and special revelation, including a proper understanding of the nature and limitations of the sciences.

**Empirical science** (which includes experimental science) deals with the observable present, employing observation methods, sometimes using controlled experiments in laboratories. There the chemist, for example, designs his controlled experiments and is able to confirm his observations by repetition. He allows no tampering in his laboratory, for unless it is a closed system all results are invalidated. Likewise, the ecologist who records observations "in the wild" is practicing observation-based ("empirical") science. God's existence cannot be proven by empirical science alone, because empirical science is knowledge that is based on "sight."

**Forensic science** (also called historical science, which includes origins science), on the other hand, is not at liberty to project the assumption of a closed system into the indefinite past. For example, the archaeologist who seeks to understand the origin of a circular pattern of stones in a field must entertain at least two possibilities in order for his investigation to have validity. Either the arrangement was random, or it was intentionally arranged by an external intelligence. His is an open system. The better the archaeologist understands the laws of physics, probability, etc., that operate in the ordinary, everyday world as revealed to him by experimental science, the better equipped he will be to spot the extraordinary in his historical science. Likewise, the trial judge, adjudicating without a jury, must reconstruct past events (including cause-and-effect sequences of events) based on empirical evidence available in the present, analyzed by the laws of logic (buttressed somewhat by an experience-based knowledge of human nature). Because forensic science includes the advantage of analytic logic, it can be (and is) used to prove the existence of God, so much so that the evidence that God is Creator is so powerful that the proof is logically irrefutable—to the point that the apostle Paul declares the atheist as being "without excuse" ([Romans 1:20](#)).

## Our Commitment to Biblical Education

Real education doesn't just evolve by accident. Real education—the careful transmission of truth—is the result of intelligent planning and purposeful action. Real education involves God, the teacher, the learner, and that which is learned (the lesson). To appreciate what real education is and how it works, these interactive components will be studied one at a time.

Ezra 7:10 provides a formula for real education. Unlike the secular approach to humanistically defining and pragmatically practicing education, consider the scriptural example of Ezra, a Hebrew teacher of God's truth. "For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments" ([Ezra 7:10](#)).

Several observations regarding the education process can be made from this simple verse, which inform the teaching process at SOBA: 1) the foundation for learning is "the law of the LORD," i.e., the Holy

Bible; 2) the teacher must first be a learner; 3) the teacher must diligently research the applicable truth to be taught; 4) the teacher should personalize the truth before trying to teach others; and 5) the teacher should teach the teachable so they are better equipped to respond to God’s call on their lives.

Thus, education involves a stewardship of truth (2 Timothy 2:2). While analyzing the human responsibility elements in education, it is critical to keep in mind the work of God as the ultimate source and revealer of truth, interacting with the work of man, who is entrusted with a stewardship (Deuteronomy 6:4-9; 2 Timothy 2:2; Matthew 28:18-20) for the responsible usage of that revealed truth. Education is a valuable work, but it must be remembered that it is a stewardship—an endeavor triggering accountability to God ([James 3:1](#)) since, ultimately, it is His holy work ([John 17:17](#)).

## **Our Commitment to Equipping Teachers of Truth**

The educational programs of the School of Biblical Apologetics follows the apostle Paul in recognizing that the evidence that God is our Creator is so powerful and irrefutable that to deny it is to do so “without excuse” (literally, “without an apologetic”).

Because teaching truth necessitates knowing truth, this program begins with a foundational course on recognizing what truth is and how we can communicate it to others. SOBA prepares teachers to teach truth by engaging students in meaningful learning exercises, based on a strong foundation of biblical/theological knowledge and skills for educating others in a manner that is consciously sensitive to apologetics issues.

The master teacher designs and provides biblical education and apologetics curricula and instruction that are audience-appropriate. Analyzing one’s audience is a learning experience itself, involving factors like age, spiritual maturity, level of interest and need, and prior training in home, church, and other Christian education settings. Good instruction, of course, is a lot more than memorizing or any other kind of mere “book learning.” Good instruction, to be well-balanced, incorporates a mix of the following:

- Minds-on: cognitive attention to the information being taught;
- Hands-on: utilizing practical exercises to personalize learning; and
- Hearts-on: enthusiasm for learning (and applying that learning).

By God’s grace, the educational programs of the School of Biblical Apologetics, whether online or otherwise, can provide these types of educational benefits to its students, who in turn (as stewards accountable to God) can faithfully transmit those educational benefits to others who have “ears to hear.”

## THE ACADEMIC PROGRAM

### Master of Christian Education

#### Scope and Sequence

The scope of the Master of Christian Education program is eight-fold:

1. Identifying and analyzing God’s role in providing foundational truths in the form of general and special revelation, with emphasis on biblical epistemology, God’s role as Creator, and earth history as recorded in Genesis chapters 1-11;
2. Defining and developing a commitment for learning, applying, and teaching foundational truths as given by general and special revelation, with special attention to biblical scientific creationism perspectives for researching and interpreting natural revelation evidence in light of special revelation;
3. Applying research skills, critical thinking principles, evidence analysis, forensic logic, impeachment techniques, and other apologetic methodologies for recognizing, documenting, analyzing, explaining, arguing, and otherwise communicating the evidentiary data, analytical meaning, and theological importance of general and special revelation;
4. Recognizing and reviewing representative examples of the “many infallible proofs” of God’s truth, especially as such are relevant to topics included within Genesis chapters 1-11;
5. Acquiring and demonstrating a biblical understanding of the interrelatedness of the original and renewed Dominion or Stewardship Mandate and the Great Commission, as such relates to biblical creationist apologetics;
6. Acquiring knowledge and understanding of a variety of interrelated academic disciplines and practical ministries relevant to biblical creationist apologetics, with special attention to how they relate to content and concepts recorded in Genesis chapters 1-11, such as:
  - a. Biblical theology of creation and the early earth, including biblical study of origins, the Fall, and the Flood, as recorded in Genesis chapters 1-11, and related biblical texts, as well as Reformation theology principles and priorities relevant to biblical creationist apologetics;
  - b. Creation research data analysis and scientific creationism, including scientific creationism overview, biosciences, geosciences, geography and ecosciences, astro/geophysics, critique of origins science methodologies, etc.;
  - c. Forensic science and analysis, including rules of evidence, forensic logic, methodology, and argument, evidence recognition, critique, and communication of evidence, etc.;
  - d. Biblical and providential history, biblical archaeology, church history relevant to apologetics, Flood geology studies, post-Babel ethnology and demographic history, civilization studies (including Protestant Reformation and American Christian history), sacred history applications for cultural geography activities, apologetic applications for ancient pictographic language studies, etc.;
  - e. Biblical languages and philology, including apologetics-oriented studies in biblical Hebrew, biblical Aramaic, biblical Greek, and biblical language cognate studies;
  - f. Specialized apologetic communications and creationist advocacy ministries, including Christian communication ministries, especially literature and telecommunications ministries, family education ministries, pastoral apologetics, missiological apologetics, social ethics-oriented civic ministries, ethnicity-focused cultural ministries, evangelistic ministries, forensic apologetics and debate activities, technology ministries, creative and/or recreative arts ministries, etc.;
  - g. Christian school teaching, especially apologetics in church-affiliated K-12 schools, Christian colleges, and home schools, etc., as well as other forms of Christian education ministries,

- with special attention to Christian education applications in church program ministries, parachurch ministries, Christian missionary education; etc.;
- h. Sacred geography, blending young-earth creationist geology with a providential history interpretation of cultural geography, including studies in sacred history indexed to the geography of the Holy Land, as well as practicum projects in leading tourists to sites and places where God’s providential intervention was especially noticeable; etc.
7. Developing a proficiency of biblical apologetics with a view toward Christian education applications, including developing a specialized knowledge base and proficiency in a minor related to biblical apologetics and educational ministry, such as:
    - a. Genesis Studies
    - b. Creation Research
    - c. Christian School Teaching
    - d. Sacred Humanities

Also, SOBA anticipates offering other minor concentrations; the following minor concentrations are in development:

- a. Creation Theology
  - b. Sacred History
  - c. Sacred Geography
  - d. Christian Leadership and Ethics
  - e. Specialized Ministries
8. Demonstrating specialized mastery of biblical creationist apologetics knowledge and skills (including biblical integration of natural and special revelation), through the combined experiences of educational and adversarial practicum exercises, followed by a Christian education-oriented capstone project involving research, analysis, practice, teaching, and adversarial advocacy.

Within this eight-fold scope, courses are offered according to the following sequence template.

The M.C.Ed. program is designed to approximate a two-year course of studies, comparable to 54 semester hours of graduate coursework plus a master’s thesis or project, for a total of 60 semester hours.

Coursework	54 sem. hrs.	81 qtr. hrs.
Thesis/project	6 sem. hrs.	9 qtr. hrs.
Total	<u>60 sem. hrs.</u>	<u>90 qtr. hrs.</u>

At least 36 semester hours are required “core” courses for completing the program’s joint major in Biblical Education and Apologetics. Each elective minor requires at least 18 semester hours of coursework applicable to that minor.

Required courses are to be offered regularly; elective courses are “on demand” as needed and as schedule permits. Each of the below six course category requirements must be fulfilled.

**Module 1: God's Role in Providing General and Special Revelation** (9 semester hours)

- 3 APOL 501 Many Infallible Proofs
- 3 BIBL 505 Jesus the Master Teacher **or**  
BIBL 510 The Uniqueness and Supremacy of Christ
- 3 THEO 501 Epistemology I: Comparing General and Special Revelation

**Module 2: Preparation for Learning, Applying, and Teaching Truth** (6 semester hours)

- 3 THEO 502 Epistemology II: Bibliology Applied to Teaching
- 3 THEO 510 Critiquing Secular and Religious Humanism

**Module 3: Research Skills, Evidence Analysis, and Methodology** (6 semester hours)

- 3 BIBL 620 Bible Study Methods
- 3 APOL 601 Logic, Evidence, and Forensic Apologetics

**Module 4: Correlating the Genesis Mandate and the Great Commission** (12 semester hours)

- 3 THEO 612 Creation, the Fall, and the Messianic Gospel
- 3 BIBL 640 The Genesis Mandate **or**  
APOL 701 Biblical Truth and Worldview Conflicts
- 3 BIBL 650 Romans and Great Commission Theology
- 3 APOL 670 Religious Liberty, Persecution, and Legal History
- 3 APOL 705 Mankind's Social Dynamics After Eden

**Module 5: Electives** (18 semester hours, 6 from these electives, 1 of which usually should be a practicum)

**Apologetics**

- 3 APOL 503 Specialized Apologetics Studies
- 3 APOL 511 Biblical Critique of Worldview Trends
- 3 APOL 512 Biblical Critique of Worldview History
- 3 APOL 530 Creationist Apologetics and Human Life
- 3 APOL 533 Creationist Apologetics and Animal Life
- 3 APOL 536 Creation Apologetics, Entropy, and the Physical Universe
- 3 APOL 539 Advanced Apologetics in Catastrophic Earth History
- 3 APOL 622 Creationist Apologetics and Providential Ecology
- 3 APOL 623 Creationist Apologetics and Metabolic Information Systems
- 3 APOL 624 Creationist Apologetics and Microscopic Evidence
- 3 APOL 635 Apologetic Critique of Science Education Methods
- 3 APOL 675 Christian Education and the Regulatory Environment
- 3 APOL 701 Biblical Truth and Worldview Conflicts
- 3 APOL 702 Basic Studies in Biblical Beginnings
- 3 APOL 703 Basic Apologetics of Heaven and Earth
- 3 APOL 704 Basic Apologetics of Living Creatures
- 3 APOL 767 Forensic Analysis and Bibliology Apologetics

**Bible**

- 3 BIBL 505 Jesus the Master Teacher
- 3 BIBL 510 The Uniqueness and Supremacy of Christ
- 3 BIBL 514 Human Character Studies in Genesis
- 3 BIBL 603 Geographic Studies in Genesis

3	BIBL 630	Advanced Studies in Biblical Geography
3	BIBL 634	Psalms, Proverbs, Job, and Providential Ecology
3	BIBL 635	Apologetic Lessons in Ezra, Nehemiah, and Esther
3	BIBL 637	Apologetic Studies in Daniel
3	BIBL 671	Advanced Studies in New Testament Philology
3	BIBL 676	Assyrians, Edomites, Moabites, and Historical Apologetics
3	BIBL 680	Hebrew Philology Studies in Genesis
3	BIBL 681	Advanced Studies in Old Testament Philology

### **Providential History and Geography**

3	PROV 514	Pioneers, Pilgrims, Puritans, and Providence
3	PROV 520	The Genesis Flood
3	PROV 524	Christian Missions in World History
3	PROV 540	Providential World History and Geography
3	PROV 560	Geographic and Archaeological Field Studies in Israel
3	PROV 610	Genesis Themes in Historical World Literature
3	PROV 631	Geographic Studies in Church History
3	PROV 632	Creationist Ecology and Providential Geography
3	PROV 633	Family History and Providential Geography
3	PROV 677	Providential Apologetics and Food Dynamics
3	PROV 680	Apologetic Studies in Biblical Archaeology

### **Theology**

3	THEO 625	Protestant Reformation Lessons and Biblical Creationism
3	THEO 626	Critiquing Criticisms of Genesis
3	THEO 647	Creationist Bioethics and Public Policy
3	THEO 660	Jude, Church History, and Apologetics
3	THEO 670	Epistemology III: Biblical Apologetics and the Social Sciences

### **Practicum**

3	MCED 681	Genesis Studies Practicum
3	MCED 682	Creation Theology Practicum
3	MCED 683	Creation Research Practicum
3	MCED 684	Christian Leadership Practicum
3	MCED 685	Christian School Teaching Practicum
3	MCED 686	Specialized Ministries Practicum
3	MCED 687	Sacred Humanities Practicum
3	MCED 688	Sacred History Practicum
3	MCED 689	Sacred Geography Practicum

(Note: With approval, other electives, or other graduate courses accepted for transfer credit, may be selected.)

### **Module 6: Capstone Project/Thesis (6 semester hours)**

6	MCED 690	Educational Apologetics Ministry Capstone Project
6	MCED 695	Biblical Creationist Apologetics Thesis

## Program Objectives

Consistent with the Scope and Sequence of the M.C.Ed. program (outlined above), M.C.Ed. graduates will:

1. Demonstrate ability to identify and analyze God’s role in providing foundational truths in the form of general and special revelation;
2. Develop a commitment for learning, applying, and teaching foundational truths, with special attention to biblical scientific creationism perspectives for researching and interpreting natural revelation evidence in light of special revelation;
3. Apply research skills, critical thinking principles, evidence analysis, forensic logic, impeachment techniques, and other apologetic methodologies for recognizing, documenting, analyzing, explaining, arguing, and otherwise communicating the evidentiary data, analytical meaning, and theological importance of general and special revelation;
4. Recognize and review representative examples of the “many infallible proofs” of God’s truth, especially as such are relevant to topics included within Genesis chapters 1-11;
5. Acquire and share a biblical understanding of the interrelatedness of the original and renewed Dominion Mandate and the Great Commission, as such relates to biblical creationist apologetics;
6. Acquire knowledge and understanding of interrelated academic disciplines and practical ministries relevant to biblical creationist apologetics, with special attention to content and concepts recorded in Genesis chapters 1-11; and
7. Develop a proficiency of biblical creationist apologetics with a view toward Christian education applications, including developing a specialized knowledge base and proficiency in a minor related to biblical apologetics and educational ministry (as outlined in this catalog).

## Joint Major in Biblical Education and Apologetics

The joint major in Biblical Education and Apologetics is fulfilled by completion of the 12 core courses (outlined above). In addition, students may choose one (or more than one) of several minors to fulfill the requirements of the M.C.Ed. degree.

### Minor in Genesis Studies

The minor in Genesis Studies is fulfilled by completing 18 semester hours credit (i.e., 6 courses) as shown below. Notice that 3 of the below-listed courses are already included as required or alternative courses in the core courses sequence.

3	THEO 612	Creation, the Fall, and the Messianic Gospel*
3	BIBL 640	The Genesis Mandate*
3	APOL 701	Biblical Truths and Worldview Conflicts*
3	PROV 520	The Genesis Flood
3	THEO 626	Critiquing Criticisms of Genesis
3	PROV 631	Geographic Studies in Genesis
3	BIBL 680	Hebrew Philology Studies in Genesis
3	BIBL 514	Human Character Studies in Genesis
3	PROV 610	Themes Genesis in Historic World Literature
3	THEO 625	Protestant Reformation Lessons and Biblical Creationism
3	PROV 680	Apologetic Studies in Biblical Archaeology
3	MCED 681	Genesis Studies Practicum

(Note: With approval, other courses, or other graduate courses accepted for transfer credit, may be selected.)

In addition to the general requirements for admission into the M.C.Ed. program itself, applicants who seek to minor in Genesis Studies must have some substantive undergraduate coursework in Old Testament studies and/or in creation origins studies, as well as significant experience in communicating truths from Genesis in a practical ministry context, whether formal or informal.

### Minor in Creation Research

The minor in Creation Research is fulfilled by completing 18 semester hours credit (i.e., 6 courses) as shown below. Notice that 2 of the below-listed courses are already required as part of the core courses sequence.

3	THEO 612	Creation, the Fall, and the Messianic Gospel*
3	THEO 501	Epistemology I: Comparing General and Special Revelation*
3	PROV 520	The Genesis Flood
3	APOL 530	Creationist Apologetics and Human Life
3	APOL 533	Creationist Apologetics and Animal Life
3	APOL 622	Creationist Apologetics and Providential Ecology
3	APOL 623	Creationist Apologetics and Metabolic Information Systems
3	APOL 624	Creationist Apologetics and Microscopic Evidence
3	APOL 536	Creationist Apologetics, Entropy, and the Physical Universe
3	THEO 626	Critiquing Criticisms of Genesis
3	APOL 635	Apologetic Critique of Science Education Methods
3	APOL 539	Advanced Apologetics in Catastrophic Earth History

3	PROV 677	Providential Apologetics and Food Dynamics
3	APOL 703	Basic Apologetics of Heaven and Earth
3	APOL 704	Basic Apologetics of Living Creatures
3	MCED 683	Creation Research Practicum

(Note: With approval, other courses, or other graduate courses accepted for transfer credit, may be selected.)

In addition to the general requirements for admission into the M.C.Ed. program itself, applicants who seek to minor in Creation Research must have some substantive undergraduate background in the natural sciences, mathematics, and/or science education, as well as significant experience in communicating evidence that God is the Creator in a practical ministry context, whether formal or informal.

### **Minor in Christian School Teaching**

The minor in Christian School Teaching is fulfilled by completing 18 semester hours credit (i.e., 6 courses) as shown below. Notice that 2 of the below-listed courses are already required as part of the core courses sequence.

3	BIBL 505	Jesus the Master Teacher*
3	THEO 502	Epistemology II: Bibliology Applied to Teaching*
3	THEO 670	Epistemology III: Biblical Apologetics and the Social Sciences
3	PROV 520	The Genesis Flood
3	BIBL 514	Human Character Studies in Genesis
3	THEO 625	Protestant Reformation Lessons & Biblical Creationism
3	APOL 635	Apologetic Critique of Science Education Methods
3	APOL 704	Creationist Apologetics and Human Life
3	APOL 703	Creationist Apologetics and Animal Life
3	APOL 536	Creationist Apologetics, Entropy, and the Physical Universe
3	APOL 622	Creationist Apologetics and Providential Ecology
3	APOL 623	Creationist Apologetics and Metabolic Information Systems
3	APOL 624	Creationist Apologetics and Microscopic Evidence
3	PROV 540	Providential World History and Geography
3	PROV 610	Genesis Themes in Historic World Literature
3	PROV 631	Geographic Studies in Genesis
3	PROV 680	Apologetic Studies in Biblical Archaeology
3	MCED 685	Christian School Teaching Practicum

(Note: With approval, other courses, or other graduate courses accepted for transfer credit, may be selected.)

In addition to the general requirements for admission into the M.C.Ed. program itself, applicants who seek to minor in Christian School Teaching must have some substantive undergraduate coursework in some of the “liberal arts” (i.e., the humanities, natural sciences, and social sciences), as well as significant experience in teaching in a Christian education context.

### **Minor in Sacred Humanities**

The minor in Sacred Humanities is fulfilled by completing 18 semester hours credit (i.e., 6 courses) as shown below. Notice that 2 of the below-listed courses are already required as part of the core courses sequence.

3	BIBL 640	The Genesis Mandate*
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3	BIBL 635	Apologetic Lessons in Ezra, Nehemiah, and Esther
3	BIBL 637	Apologetic Studies in Daniel
3	THEO 501	Epistemology I: Comparing General and Special Revelation*
3	THEO 670	Epistemology III: Biblical Apologetics and the Social Sciences
3	THEO 626	Critiquing Criticisms of Genesis
3	THEO 625	Protestant Reformation Lessons and Biblical Creationism
3	PROV 540	Providential World History and Geography
3	PROV 631	Geographic Studies in Genesis
3	BIBL 514	Human Character Studies in Genesis
3	PROV 610	Genesis Themes in Historic World Literature
3	THEO 660	Jude, Church History, and Apologetics
3	PROV 680	Apologetic Studies in Biblical Archaeology
3	BIBL 680	Hebrew Philology Studies in Genesis
3	PROV 632	Creationist Bioethics and Public Policy
3	APOL 675	Christian Education and the Regulatory Environment
3	MCED 688	Sacred Humanities Practicum

(any other pre-approved course relevant to Christian school teaching)

In addition to the general requirements for admission into the M.C.Ed. program itself, applicants who seek to minor in Sacred Humanities must have some substantive undergraduate coursework in some of the “humanities” (history, literature, language studies, logic, public policy/politics/law, cultural studies, journalism, etc.), as well as significant experience in achieving practical Christian ministry goals that involve some aspect of the humanities.

### **Other Minors in Development**

Currently, ICR’s School of Biblical Apologetics offers four academic minor options: Genesis Studies, Creation Research, Christian School Teaching, and Sacred Humanities. Additional minors are being developed, including Creation Theology, Sacred History, Sacred Geography, Christian Leadership and Ethics, and Specialized Ministries. These five minor concentration programs will be offered as soon as practicable.

### **Degree Completion Program (Bachelor of Christian Education)**

ICR’s Master of Christian Education (M.C.Ed.) program, being a graduate program, requires an earned bachelor’s degree as one of its several admission prerequisites. However, there are some applicants who have “almost” earned a bachelor’s degree (and who otherwise qualify for admission into ICR’s M.C.Ed. program), but lack only a few courses from doing so. On a case-by-case basis, therefore, ICR offers a customized degree-completion Bachelor of Christian Education (B.C.Ed.) degree program, online, that provides undergraduate-level elective courses so that an almost-finished bachelor’s degree can be efficiently completed and thus satisfy that academic milestone for someone who appears otherwise prepared to enter ICR’s M.C.Ed. online program. Accordingly, at this time, ICR only offers a B.C.Ed. degree program for those who have completed 3 years of undergraduate coursework, as well as a minor (or minor equivalent) in Bible/theology/ministry coursework, from a college (or colleges) with a biblical viewpoint deemed acceptable to ICR’s School of Biblical Apologetics.

## Course Descriptions

### Core Courses (a required course is marked with an asterisk)

#### **APOL 501      Many Infallible Proofs\***

Foundational apologetics are reviewed, in conjunction with special attention to the Gospel of John, plus insights from Peter's epistles and 1 Corinthians, to identify and analyze many of the infallible proofs that God has provided to verify His clear communications to mankind, including the truth of Christ as Messiah, the authenticity, accuracy, and authoritativeness of the Holy Bible, and God's identity as Creator via general revelation evidence. This course provides an introduction to the various kinds of biblical apologetics to be reviewed in this program. (3 semester hours credit)

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#### **BIBL 505      Jesus the Master Teacher\***

This course focuses on Matthew's Gospel (which is dominated by Jesus' teaching discourses), with some parallel studies in the other Gospels. How Jesus Himself perfectly modeled teaching is reviewed in order to identify and analyze His teaching priorities, methods, messages, and techniques. Attention is given to how the discourses that dominate Matthew's Gospel are buttressed by contextual events (that aid the reader in appreciating the messages of Matthew's discourses). Special attention is given to how Christ used both the Scriptures and logical arguments when teaching, as He didactically fed, led, and protected His flock. (3 semester hours credit; this course can substitute in the core curriculum for **The Uniqueness and Supremacy of Christ**)

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#### **BIBL 510      The Uniqueness and Supremacy of Christ (\*)**

The uniqueness of the Lord Jesus Christ is examined, using a general Christology study enhanced by special attention to Christ's role as the Creator. Also, Christ's supremacy is examined in conjunction with studies in Hebrews, supplemented by studies in John's Gospel, Colossians, and John's epistles. Illustrative failures in church history, such as historic failures to accurately recognize and properly emphasize Christ's interrelated roles as divine Creator and divine-human Redeemer, will be analyzed as to their impact on church and society, including the scientific and academic communities. Also, attention is given to how a teacher's or group's treatment of the Lord Jesus Christ can be evaluated as evidence of that teacher's or group's foundational doctrine. This course also considers how Christian education can prepare and provide practical remedies to counter inaccurate Christology teachings. (3 semester hours credit; this course may substitute for **Jesus the Master Teacher**)

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#### **THEO 501      Epistemology I: Comparing General and Special Revelation\***

General and special revelation are defined, compared, and contrasted, including an introduction to bibliography (especially inspiration and epistemology), in conjunction with studies in Romans, John, 2 Timothy, and 2 Peter. Presuppositional and evidential approaches to epistemology are analyzed, with special attention given to how the natural sciences pertain to biblical apologetics (e.g., comparing the fallibility of natural revelation with the infallibility of Holy Scripture). Topics include creation of matter, creation of life, the age of the earth, the age of the human race, how Adam's fall in Eden triggered the law of entropy, how the curse of sin and death applies to the world of biology, the importance of the Genesis Flood to the understanding of the physical world and also to the understanding of world history, etc. (3 semester hours credit)

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## **THEO 502     Epistemology II: Bibliology Applied to Teaching\***

This course advances the student's knowledge of the authenticity, accuracy, and authority of the Holy Bible, as well as its historic preservation despite persecution by those who oppose popular access to Scripture. How the English Bible was translated and transmitted is covered, as well as how that providential history can be taught to others, as an example of "teaching the teachers how to teach the teachable." Building on the first epistemology course, the Bible's doxological and soteriological themes and purposes are also examined, including studies in Philippians and 1 Peter, as well as the concept of "living epistles" in 2 Corinthians. The process of teaching, using Ezra's example (Ezra's formula for educational ministry), is further analyzed, with practical ministry applications. (Prerequisite: Epistemology I; 3 semester hours credit)

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## **THEO 510     Critiquing Secular and Religious Humanism\***

Because humanism appears both as secular humanism and as religious humanism, both are critiqued in contrast to teachings of the Holy Bible, including studies in Nehemiah, Galatians, Colossians, and 2 Timothy. The nature and impact of humanism, in both its secular and religious forms, is identified and analyzed. Biblical teachings are specially contrasted with humanistic teachings about God, the Bible's importance, ultimate origins and destinies, mankind's basic nature, sin, judgment, redemption, social dynamics, nature, knowledge, education, religious liberty and religious organizations, the flow of human history, the problem of suffering, and other topics. Special attention will be given to the importance of the historic role of humanistic vs. biblical thinking in the Pre-Reformation, Enlightenment, Protestant Reformation, and Counter-Reformation, as well as in contemporary trends of secular and religious thinking and teaching. (Prerequisite: Epistemology I; 3 semester hours credit)

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## **BIBL 620     Bible Study Methods\***

Proper methodology principles for reading and understanding Scripture are surveyed, with emphasis on text observation skills and practices, and on analyzing the literary (grammatical) meaning of biblical texts. Attention is also given to Scripture applications (including studies in Genesis, Esther, Psalms, Daniel, Acts, Romans, Jude, and/or Revelation) to illustrate observation and meaning analysis skills. Attention is given to the problem of biblical illiteracy, with practical application insights. Also, attention is given to common errors in reading and in interpreting biblical texts. Biblical philology research skills are introduced, with attention to the unique value and practical methods for studying biblical words and phrases, assisted by standard reference materials (including recommended concordances based on the English language, as well as based on the original biblical languages). Bible study methods will be applied to specific philology studies, including studies in parts of Genesis, Luke, John, Daniel, Jonah, and/or Nahum. (Prerequisite: Epistemology I; 3 semester hours credit)

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## **APOL 601     Logic, Evidence, and Forensic Apologetics\***

This course introduces syllogism analysis, especially recognition of logical fallacies, and insights from the rules of evidence, with special attention to practical apologetics contexts. The Gospel of John's teaching on Christ as the Logos is reviewed to provide a biblical perspective on the importance of careful reading and systematic study of the Bible, as well as to encourage the proper usage of sound logic, forensic analysis of evidence, and logical argument. This course also focuses on skills for critical analysis of criticisms of the Holy Bible, including exercises in identifying syllogism fallacies, misreadings of Scripture, false dichotomies, distractions, unwarranted assumptions, etc., with illustrations applicable to Genesis, Daniel, Isaiah, and the

Gospels. Apologetic ministry applications are emphasized. (Prerequisites: Many Infallible Proofs and Epistemology I, or instructor approval; 3 semester hours credit)

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### **THEO 612      Creation, the Fall, and the Messianic Gospel\***

The historical record of God's creation of the cosmos, and of mankind, is reviewed and analyzed, along with Adam's fall in the Garden of Eden, and with the first Messianic promise of redemption (in Genesis, as amplified in light of Matthew, John, Romans, 1 Corinthians, and other Scripture passages). Theological ramifications of those three historic events (creation, fall, and redemption) are reviewed and analyzed. The apologetic importance of fulfilled Messianic prophecy is emphasized with special attention being given to the biblical doctrine of redemption (and to how Messianic prophecies provide progressive special revelation about the Messiah's redemptive person and ministry). Also, attention is also given to biblical examples of Messianic typology. Studies in Philippians and Colossians will accent how the Lord Jesus Christ, as the Suffering Messiah who has come, and as the Judging Messiah who will come again, perfectly fulfills the various roles of the "kinsman-redeemer." (3 semester hours credit)

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### **BIBL 640      The Genesis Mandate\***

The original and revised Dominion Mandate, as recorded in Genesis, is the focus of this course, supplemented by related Scriptures (including Exodus, Leviticus, Deuteronomy, Acts, Romans, 1 Corinthians, Colossians, and 1 Timothy) that amplify, clarify, or otherwise relate to that fundamental decree to the human race. The post-Flood version of this divine decree (more accurately called the Genesis Mandate) provides a creationist foundation for human reproduction, for capital punishment, and for mankind's relationship to and stewardship of the natural world, after the Flood. The Genesis mandate is reviewed also as a theological foundation for the natural and social sciences, education, discovery (research) and development (technology), commerce, law, government, politics, and social ethics (including military ethics). Providential history promoting procreation is illustrated, as well as humanistic reactions to the Genesis Mandate, including the Tower of Babel rebellion, human population growth issues, "just war" ethics, "social gospel" programs, and what the Bible teaches about food. (3 semester hours credit; either this course, or **Biblical Truth and Worldview Conflicts** must be taken as a core course)

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### **APOL 701      Biblical Truth and Worldview Conflicts\***

This multidisciplinary apologetics course considers how our big-picture "worldview" concepts of ultimate realities, including God, the world, life, death, our own origins and destinies, and concepts of meaning and value (truth vs. falsity, right vs. wrong, good vs. bad, valuable vs. worthless) are tied to our beliefs about which information is foundationally true and reliable. Various worldview elements are examined, theistic vs. atheistic, creationist vs. evolutionary, biblical vs. humanist, and eternal perspectives vs. temporal perspectives. Critical issues regarding cosmic and human origins are specially analyzed, based upon Scripture-provided truth (especially Genesis), including the age of the earth, the original and renewed Dominion Mandate, and the laws of life and death. The crucial and unique authority of the Holy Bible is emphasized, with attention to how the Scriptures define and provide rules of engagement for "the war of the worldviews." (3 semester hours; either this course or **The Genesis Mandate**, must be taken as a core course)

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**BIBL 650      Romans and Great Commission Theology\***

The book of Romans, with supplemental studies in the book of Acts, provides the theological foundation (grounded on God’s creatorship and His revelation of Himself as Creator) and apologetic arguments for the Gospel of grace (and for New Testament Christianity in general). This course also considers how the book of Romans uniquely connects the Lord’s “believers-only” Great Commission (in Matthew’s Gospel) with the universal Genesis Mandate (i.e., the “Dominion Mandate” in Genesis). Episodes in the history of Christian missions will be examined, with special attention to how world history events illustrate relationships between the fulfillment of the Dominion Mandate and the fulfillment of the Great Commission. Attention is also given to apologetics-oriented issues regarding why the majority of Jews, historically speaking, have not recognized Jesus as their promised Messiah. (3 semester hours credit)

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**APOL 670      Religious Liberty, Persecution, and Legal History\***

This course reviews historical examples of religious liberty and religious persecution, including legal history trends and religious liberty opportunities, both recent and not so recent. The political history relevant to the First Amendment is analyzed, especially as the First Amendment applies to religious liberty in America. Insights from Scripture, relevant to religious freedom vs. persecution issues, are considered from Genesis (e.g., Cain persecuting Abel, persecution of Christians as chronicled in the book of Acts, etc.) to Revelation (e.g., persecution among the Christian churches of Asia Minor), with other biblical “case studies.” The texts and analysis of court rulings are sometimes considered as illustrations, analyzed in conjunction with insights from Nehemiah, Esther, and other relevant biblical texts. (3 semester hours credit)

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**APOL 705      Mankind’s Social Dynamics After Eden\***

This multidisciplinary apologetics course considers biblical stewardship obligations that mankind has been charged with, especially as those have been particularized after the Flood. Various social relationships, obligations, and dynamics are examined, with special attention to the social aspects of education, investigation of creation (including scientific discovery and research), technology, commerce, political systems, and legal enforcement of social obligations. The social dichotomy between believer and unbeliever is analyzed, including the historic pattern of religious persecution (of believers by unbelievers), beginning with the example of Cain murdering Abel. The contrast between the rule of law and arbitrary political power is analyzed, with special attention to how the theory of evolution has impacted legal education and legal process. This course also investigates the historic interplay between politics relevant to the Genesis Mandate and politics relevant to the Great Commission. True education is defined as the careful transmission of God-provided truth to learners. Biblical principles and practices of education are examined, using key Scriptures in the Old and New Testaments. (3 semester hours)

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**Elective Courses****APOLOGETICS****APOL 503      Specialized Apologetics Studies**

This course currently serves as a recognition of transfer credit for transfer students’ graduate (or graduate-equivalent) level apologetics-relevant work accomplished at or through another educational institution. Similar coursework may be recognized via other 500 series courses in specialized apologetics research and ministry. (*Number of semester hours credit depends upon transfer credit.*)

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## **APOL 511      Biblical Critique of Worldview Trends**

Worldview trends in modern society (including churches), defined by both doctrines and deeds, are critically analyzed by the Holy Scriptures, especially Genesis, as well as focused studies in Jude, 1 and 2 Peter, 1 and 2 Timothy, 1 and 2 and 3 John, and Revelation. Human behavior patterns are examined as Scripture-explained interplays of God's providence and human decisionmaking; the latter is analyzed by epistemology (what is true), axiology (what is important), teleology (what is purposed), etiology (what is caused), ontology (what is real), deontology (what is obligated), and Christology (how is Christ presented), as well as some practical aspects of ecclesiology (how churches are impacted). Examples of syncretistic trends (examined from a biblical creationist perspective) include: subjectivist psychology, Eastern and Western forms of mysticism, Emerging Church and Church Growth movements, universalism, IDM deism, patterns of political persecution, anti-family forces, economic challenges, accommodationist community ethics, and information technology factors. The sequel to this course is **Biblical Critique of Worldview History**, APOL 512. (Alternative prerequisites: **Epistemology I**, or **Critiquing Secular and Religious Humanism**, or instructor approval; 3 semester hours credit)

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## **APOL 512      Biblical Critique of Worldview History**

This course builds upon APOL 511 (**Biblical Critique of Worldview Trends**), with analytical emphasis on the *historical roots* that facilitated the worldview trends under scrutiny (i.e., subjectivist psychology, Eastern and Western forms of mysticism, Emerging Church and Church Growth movements, universalism, IDM deism, patterns of political persecution, anti-family forces, economic challenges, accommodationist community ethics, information technology factors, and patterns of hero recognition). These historical roots are themselves analyzed as to their characteristic doctrines and deeds, are accordingly critically analyzed by the Holy Scriptures, including studies in 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, and Nehemiah. Also, these historical roots (such as ideological advocacies recognizable as precursors to contemporary worldview trends) are examined as Scripture-explained interplays of God's providence and human decisionmaking. As in APOL 511, the latter is analyzed by epistemology, axiology, teleology, etiology, ontology, deontology, Christology, and ecclesiology). (Prerequisite: any 2 of Epistemology I, Epistemology II, Critiquing Secular and Religious Humanism, and/or Biblical Critique of Worldview Trends I, or else instructor approval; 3 semester hours credit)

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## **APOL 530      Creationist Apologetics and Human Life**

This multidisciplinary course examines human life as evidence of God's creatorship, to be appreciated at the personal level and for apologetic education to benefit both believers and unbelievers. Topics include the human eye, ear, teeth, skin, circulatory system, skeletal system, digestive system, respiratory system, nervous system, reproductive system, endocrine system, and/or biogenetic family histories. Insights from Genesis, Psalms, Proverbs, the Gospels, 1 Corinthians, and/or Jude will be considered. Attention is given to user-friendly methods and materials for teaching the apologetic importance of human life. (3 semester hours credit)

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## **APOL 533      Creationist Apologetics and Animal Life**

This multidisciplinary course examines animal life as evidence of God's creatorship, to be appreciated at the personal level and for apologetic education to benefit both believers and unbelievers. Topics include mammals, birds, insects, fish, reptiles, and/or amphibians, as well as their anatomies, physiologies, behaviors,

and ecological relationships. Not limited to a biological appreciation of animal life, this course emphasizes the doxological importance of appreciating God's creative designs displayed within and by the diversity of the different kinds of animals that He created. Insights from Genesis, Job, Psalms, Proverbs, the Gospels, and/or Peter's epistles will be considered. Attention is given to user-friendly methods and materials for teaching the apologetic importance of animal life. (3 semester hours credit)

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### **APOL 536      Creationist Apologetics, Entropy, and the Physical Universe**

This multi-disciplinary course examines the physical universe and the law of entropy (in light of truths taught in Genesis and Romans) as evidence of God's creatorship and judgeship, to be appreciated at the personal level, and for apologetic education to benefit both believers and unbelievers. Topics include the two laws of thermodynamics, biochemical instability, and probability analysis. Contributions of physical science pioneers (such as Isaac Newton, Matthew Maury, Robert Boyle, Michael Faraday, Jedidiah Morse, Johannes Kepler, Sir William Herschel, Lord Kelvin, and John Ambrose Fleming) are related to those pioneers' respective views of God, His Word, and His creation. Insights from Genesis, Job, the Gospels, and/or Acts are considered. Attention is given to user-friendly methods and materials for teaching the apologetic importance of entropy and the physical universe. (3 semester hours credit)

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### **APOL 539      Advanced Apologetics in Catastrophic Earth History**

This advanced apologetics course examines the evidence and logic used for understanding earth's catastrophic past, considered in light of present-day catastrophic events and processes, including the study of volcanoes, tornadoes, hurricanes, tsunamis, mudflows, flash-flooding, temperature change (especially as a function of climate), and other forces that interact with the earth's physical environment and its cyclic patterns. God's creatorship and judgeship are emphasized (as in APOL 536), to be appreciated at the personal level, and for apologetic education to benefit both believers and unbelievers. Topics include Mount St. Helens' catastrophist geology dynamics, as well as other examples of natural disasters, in relation to how those physical phenomena provide evidence useful in understanding the history of earth's physical environment. Attention is given to how the dominant interpretation of earth's physical environment changed prior to Darwin's theory of "natural selection," to show how an old-earth view of history compromised natural theology.

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### **APOL 622      Creationist Apologetics and Providential Ecology**

This multidisciplinary course examines many of life's "big pictures" (ecology), especially interactive systems, as evidence of God's creatorship, to be appreciated at the personal level and for apologetic education to benefit both believers and unbelievers. Various aspects of how creatures live in specific habitats (e.g., biome ecology dynamics) are studied, to illustrate how various life forms interact with their physical environment and with other life forms. Insights from Genesis, Deuteronomy, Job, Ruth, the Gospels, and/or the Pauline epistles will be considered. Attention is given to user-friendly methods and materials for teaching the apologetic importance of metabolic information systems and providential ecology. (3 semester hours credit)

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### **APOL 623      Creationist Apologetics and Metabolic Information Systems**

This multidisciplinary course examines many of life's "little pictures" (microorganisms and biochemistry), especially their informational systems, as evidence of God's creatorship, to be appreciated at

the personal level and for apologetic education to benefit both believers and unbelievers. Topics include metabolism basics (in humans, animals, plants, and microorganisms), the dynamics of a “simple” cell. Insights from Genesis, Psalms, Ezekiel, the Gospels, and/or the Pauline epistles will be considered. Attention is given to user-friendly methods and materials for teaching the apologetic importance of metabolic information systems. (3 semester hours credit)

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#### **APOL 624      Creationist Apologetics and Microscopic Evidence**

This multidisciplinary course examines the microscopic evidences of God’s creatorship, including the details of His creatures as seen by light microscopes, scanning electron microscopes, and transmission electron microscopes. The use of magnifying lenses, to magnify details of God’s creation (as done by Christian artist Albrecht Dürer), is also considered, to show how God’s “little things” can and should be appreciated at the personal level, as well as to be used in apologetic education for the benefit of believers and unbelievers. Examples of topics to be considered (from a biblical creationist apologetics perspective) include the design and dynamics of “simple” cells, as well as the design and dynamics of inanimate microscopic substances (such as snowflakes). Insights from Genesis, Deuteronomy, Job, Psalms, and/or the Gospels will be considered. Attention is given to user-friendly methods and materials for teaching the apologetic importance of the “world” of microscopic life. (3 semester hours credit; not currently offered; course to be developed, *D.n.* )

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#### **APOL 635      Apologetic Critique of Science Education Methods**

This analysis-oriented course begins by recognizing the scientific method as an epistemological and methodological approach to acquiring and interpreting empirical (observation-based) information, used as a foundation for popular trends in science education. The typical limitations of empirical science practices, as well as those of science education practices, are analyzed, especially the “human factor” (as it is better understood by teachings in John, Romans, and 1 Timothy). Critiques of science education methods (and materials) are compared or otherwise correlated to forensic science analysis (such as critiquing assumptions, logical syllogisms, and evidence reliability factors). (Prerequisites: Logic, Evidence, and Forensic Apologetics, and Critiquing Secular and Religious Humanism; 3 semester hours credit)

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#### **APOL 675      Christian Education and the Regulatory Environment**

This course generally builds upon the foundation provided by Religious Liberty, Persecution, and Legal History. Topics of study include in-depth analysis of recent (and not so recent) First Amendment case law, the implications of Administrative Law and Family Law to Christian education, trends in applying international law to domestic Christian education contexts, and legal aspects of financing Christian education ministries. Attention is given to analyzing biblical texts involving civil government authority, including texts in Genesis, the Gospels, Acts, Romans, 2 Timothy, and Philemon. This course considers how Paul defined civil magistrates (“powers that be”) as God-appointed “ministers” (or “deacons”), although some of these “deacons” are unaware of their God-ordained service roles. Attention is also given to the moral and jurisdictional challenges faced by a godly magistrate. (Prerequisite: Religious Liberty, Persecution, and Legal History, or instructor approval; 3 semester hours credit)

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## **APOL 701      Biblical Truth and Worldview Conflicts**

This multidisciplinary apologetics course considers how our big-picture “worldview” concepts of ultimate realities, including God, the world, life, death, our own origins and destinies, and concepts of meaning and value (truth vs. falsity, right vs. wrong, good vs. bad, valuable vs. worthless) are tied to our beliefs about which information is foundationally true and reliable. Various worldview elements are examined, theistic vs. atheistic, creationist vs. evolutionary, biblical vs. humanist, and eternal perspectives vs. temporal perspectives. Critical issues regarding cosmic and human origins are specially analyzed, based upon Scripture-provided truth, including the age of the earth, the original and renewed Dominion Mandate, and the laws of life and death. The crucial and unique authority of the Holy Bible is emphasized, with attention to how the Scriptures define and provide rules of engagement for “the war of the worldviews.” (3 semester hours; this course can substitute in the core curriculum for **The Genesis Mandate**)

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## **APOL 702      Basic Studies in Biblical Beginnings**

This multidisciplinary apologetics course examines an overview of biblical beginnings, including the creation week (with special attention to the creation of Adam and Eve), mankind’s temptation and fall in the Garden of Eden, conditions in the world before the Flood, highlights of the worldwide Flood and its aftermath, the early history of Noah’s family and their descendants after the Flood (including the division of languages at Babel), and God’s program of redemptive grace (or judgment) for fallen humanity. The importance of natural and special revelation, provided by God, is carefully investigated, with attention to the theological importance of human life and death. This course specially emphasizes the biblical model of Earth’s creation and its catastrophic past, in contrast to evolutionary and uniformitarian myths used to explain earth’s origins. Biblical information regarding the “young” age of the earth is also analyzed. (3 semester hours)

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## **APOL 703      Basic Apologetics of Heaven and Earth**

This multidisciplinary apologetics course considers our physical world and its elements, as well as the majestic heavens beyond. Special attention is given to how observation-based data, analyzed by astronomy, physics, and the geosciences (geology, ocean science, meteorology, climatology, and the like) provide Bible-corroborating natural revelation, declaring the glory of God. The multifaceted evidence of God’s providential care for mankind (the so-called anthropic principle) is examined as a proof of God’s creatorship and providence, clearly seen in God’s continuing care for mankind’s physical needs, being facilitated by features of the sun, moon, and physical processes on the earth (such as the water cycle). When analyzing the heavens and the earth (including its past history), special attention is given to the value of logic, the forensic nature of historic origins, the fossil record, evidences of the global Flood, common assumptions used to measure the unobservable past (such as radiometric dating assumptions), and to why the evolutionary Big Bang theory is false. (3 semester hours)

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## **APOL 704      Basic Apologetics of Living Creatures**

This multidisciplinary apologetics course considers the amazing origins and diversity of life on earth, including mankind, animals, plants, and microorganisms. The Bible’s distinction between creatures with or without a *nephesh* is clarified, especially as this relates to how there was no death before Adam’s sin in the Garden of Eden. The purposeful design and activities of living things (humans, animals, plants, and microorganisms) are analyzed, including the proof of providential programming in DNA, RNA, and other biomolecules used by the informational systems inherent in all living creatures. The scriptural categorization of created “kinds” (defined by genetic potential for breedability) is contrasted with evolutionary taxonomy

concepts (such as “missing links” and “species”) defined apart from breedability. The indispensable elements and dynamics of biochemical information transfer, as well as kind-limited reproduction, found in all living creatures, are analyzed. Attention is given to how the Scriptures compare the Bible’s own textual information and transmission with the informational and reproductive traits of living seeds (including the seeds of humans, animals, and plants). Biblical insights applicable to biomedical ethics are briefly reviewed. (3 semester hours)

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### **APOL 767 Forensic Analysis and Bibliology Apologetics**

This course applies forensic analysis to bibliology issues related to the Holy Bible’s authenticity, accuracy, understandability, and authoritativeness. The divine preservation and historic transmission of the original texts of the Old and New Testament Scriptures is a major topic studied in this course. The history of English Bible translations (such as John Wycliffe’s double translation, William Tyndale’s New Testament, the Great Bible, the Geneva Bible, the King James Version, etc.), as well as their connection to the Received Text of the Greek New Testament, will be compared with that of modern English translations (based upon the “critical” Alexandrian text advocated by Westcott, Hort, and others). The forensic relevance of early translations will be analyzed as such relate to specific passages (such as Matthew 26, Mark 16, John 8, Acts 8, 1 Timothy 3, and 1 John 5). Translation process factors, to be studied, include identification of the authentic texts of the Old and New Testament books, qualifications and practices of Bible translators and copyists and text analysts (such as the Masoretic scribes), and non-trivial connections between text transmission, translation accuracy, and theological doctrines. (Prerequisites: Epistemology I and II, and Bible Study Methods; 3 semester hours credit)

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### **Elective Courses**

#### **BIBLE**

### **BIBL 514 Human Character Studies in Genesis**

Genesis is examined to learn about human character, such as the nature of mankind, human family relationships, and how the promised redemption through the Messiah can restore fallen humans to a blessed human experience, including redemptive relationships with God and with other humans. Specific character studies will include human character lessons from the lives of Adam, Eve, Cain, Abel, Enoch, Noah, Noah’s sons, Abraham, Sarah, Lot, Isaac, Rebekah, Esau, Jacob, Leah, Rachel, and/or Jacob’s children (e.g., Judah and Joseph). Cross-references to texts in Obadiah, the Gospels, Romans, Galatians, Hebrews, Peter’s epistles, 1 John, and/or Jude are also considered. (3 semester hours credit)

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### **BIBL 603 Geographic Studies in Genesis**

This course examines the particular information and importance of geographic places mentioned in Genesis, such as specific sites, cities, rivers, mountains, trade routes, countries, and regions. The providential orchestration of people and events, in specific geographic contexts, is analyzed, with special attention to providential history ramifications. The importance of specific places (mentioned in Genesis) is especially recognized in relation to theologically important events occurring in those places, so etymological and concordance studies will be emphasized (as well as maps). As in Providential History and Geography (PROV 540), the non-randomness of history is analyzed, with special attention to the fact that in God’s providence there are “no little places.” The demographic migrations after the Tower of Babel are also considered, including attention to historic place-names relevant as they relate to the Genesis Table of Nations. Attention

is also given to the geographic dispersion and examples of Babel-rooted religions worldwide. (3 semester hours credit)

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**BIBL 630      Advanced Studies in Biblical Geography**

This course examines the particular information and importance of geographic places mentioned in both Scripture (without duplicating geography of Genesis, as taught in BIBL 603), such as specific places especially relevant to the cultural history context of God's providential orchestration of people and events recorded as biblical history. This course reviews the Bible's record of geography-contextualized events and prophecies, in both the Old and New Testaments, with special attention to the fact that in God's program of providence there are "no little places." (3 semester hours credit)

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**BIBL 634      Psalms, Proverbs, Job, and Providential Ecology**

This course explores the concept of God's providence in creation's ecological systems as "doxological ecology," focusing on how the Scriptures, especially in Psalms, Proverbs, and Job (but also with some attention to other books of the Bible, such as Acts and Jonah), honor God as the Creator of the various components of nature and its providentially designed and sustained ecological systems. Topics include the observable (and Scripture-reported) traits, diversity, behaviors, and other patterns of specific land animals, sea creatures, birds, plants, freshwater bodies (such as the Jordan River, Euphrates River, Nile River, Sea of Galilee, and lesser streams like the Arnon, Zared, and Cherith), saltwater bodies (such as the Mediterranean Sea, Dead Sea, and the Atlantic Ocean), land-forms, weather phenomena, and how the interactive mix of all of these ecological factors provide a host of dynamic habitats for mankind and human activities, as well as for animals, all to the glory of God. (3 semester hours credit)

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**BIBL 635      Apologetic Lessons in Ezra, Nehemiah, and Esther**

This course reviews a series of historic faith conflicts and other challenges recorded in Ezra, Nehemiah, and Esther, with special attention to practical apologetics principles for strengthening and defending the biblical faith. The complicated interplay of instructional and adversarial communications, supported by intercessory prayer, is analyzed, to show how careful transmission of apologetic truth is prioritized and practiced. Comparable types of problems and situations, often encountered in the modern apologetics arena, are included, especially those directly pertinent to the Bible's teaching about creation's origins and the earth's history. (3 semester hours credit)

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**BIBL 637      Apologetic Studies in Daniel**

This course reviews the book of Daniel, with special attention to how and why it has been so frequently and variously criticized by skeptics. Analyzing such skeptical attacks on the contents of Daniel is combined with apologetic studies that emphasize how and why Daniel is such an important book for biblical education and apologetics. This course includes a multidisciplinary book study that combined biblical exposition, biblical philology insights, insights from history and archaeology, and studies in biblical prophecy fulfillment. (Prerequisite: Bible Study Methods; 3 semester hours credit)

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## **BIBL 640      The Genesis Mandate\***

The original and revised Dominion Mandate, as recorded in Genesis, is the focus of this course, supplemented by related Scriptures (including Exodus, Leviticus, Deuteronomy, Acts, Romans, 1 Corinthians, Colossians, and 1 Timothy) that amplify, clarify, or otherwise relate to that fundamental decree to the human race. The post-Flood version of this divine decree (more accurately called the Genesis Mandate) provides a creationist foundation for human reproduction, for capital punishment, and for mankind's relationship to and stewardship of the natural world, after the Flood. The Genesis mandate is reviewed also as a theological foundation for the natural and social sciences, education, discovery (research) and development (technology), commerce, law, government, politics, and social ethics (including military ethics). Providential history promoting procreation is illustrated, as well as humanistic reactions to the Genesis Mandate, including the Tower of Babel rebellion, human population growth issues, "just war" ethics, "social gospel" programs, and what the Bible teaches about food. (3 semester hours credit; either this course, or **Biblical Truth and Worldview Conflicts**, must be taken as a core course)

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## **BIBL 671      Advanced Studies in New Testament Philology**

This course recognizes serious learning in New Testament Greek studies, to indicate transfer credit applied to coursework of transfer students who have completed New Testament Greek studies at other educational institutions. (*Number of semester hours credit depends upon transfer credit*)

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## **BIBL 676      Assyrians, Edomites, Moabites, and Historical Apologetics**

The ancient Near Eastern civilizations of Assyria, Edom, and Moab provide opportunities to examine and analyze historical apologetics directly applicable to Old Testament studies. This course examines the cultural history (including some archaeological texts) of those idolatrous civilizations, in conjunction with review of the books of Jonah, Nahum, Obadiah, and Ruth. The text of the Moabite Stone will also be compared to information provided in Scripture. Biblical revelation is used to interpret the cultural history of those civilizations, in light of historical, archaeological, and theological issues (e.g., the judgment of nations and cultures) that have special relevance to biblical apologetics. (3 semester hours credit)

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## **BIBL 680      Hebrew Philology Studies in Genesis**

Building on the foundation and framework provided in Bible Study Methods, this course focuses on the nature and value of Hebrew philology, primarily as such studies apply to Genesis. Attention is given to practical skills and exercises using various standard reference materials for Old Testament Hebrew studies. Assigned exercises will emphasize translation challenges and solutions, cross-referencing methods, word studies, topical studies, the importance of Hebrew parallelism, and some Hebrew grammar insights (geared for "English-only" Bible students). Philological principles and insights for Genesis-related philological and apologetic ministry applications will be highlighted. (Prerequisite: Bible Study Methods; 3 semester hours credit)

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## **BIBL 681      Advanced Studies in Old Testament Philology**

This course currently recognizes serious learning in Old Testament Hebrew and/or Aramaic studies, to indicate transfer credit applied to coursework of transfer students who have completed Old Testament language studies at other educational institutions. (*Number of semester hours credit depends upon transfer credit*)

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**Elective Courses****PROVIDENTIAL HISTORY AND GEOGRAPHY****PROV 514      Pioneers, Pilgrims, Puritans, and Providence**

Principles of providential history are illustrated in recorded histories of America's early colonies, especially those well-chronicled by pioneers, Pilgrims, and Puritans. Analysis of early records will include relevant comparisons of the primary sources (of such early American histories) with the revisionist caricatures of those histories by modernist historians, educators, and journalists. Examples will include the Christian history of Leif Eiriksson (and other Christian Vikings), the Pilgrims of Plymouth (and their relations with neighboring Indian tribes), the Puritans (and their relations with the civil war in French Acadia), Christopher Columbus (and his view of Isaiah's prophecy as it applied to his voyages to and from the West Indies), and the historic impact of these explorers and immigrants of North America's coastlands. Principles of divine providence will be analyzed according to Old and New Testament Scriptures (including portions of Matthew, Luke, Isaiah, and Revelation), including consideration of those Scriptures which the colonists themselves considered as relevant to their colonial experiences. (3 semester hours credit)

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**PROV 520      The Genesis Flood**

This multidisciplinary course considers and analyzes the Genesis Flood, including how the biblical study and scientific analysis of that unique and global cataclysm provide important information and insights for understanding both world history and the natural sciences. Insights from modern catastrophic geology, such as Mount St. Helens, will be analyzed as to their relevance to recognizing evidences of Earth's catastrophic past (as well as to their relevance for recognizing evidences of Earth's relatively young age). This course also reviews the historical impact of Flood study on the modern revival of biblical creation science and also on creation theology, including insights from the Gospels and Peter's epistles. Attention is given to user-friendly methods and materials, both scientific and historical, for teaching the apologetic importance of the global Flood. (Prerequisite: Epistemology I; 3 semester hours credit)

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**PROV 524      Christian Missions in World History**

This course currently serves as a recognition of transfer credit applied to transfer students' coursework in the Christian history of world missions, at the graduate (or graduate-equivalent) level, at or through another institution. It is anticipated that this course will be developed and offered by the Institute for Creation Research. (*Number of semester hours credit depends upon transfer credit*)

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**PROV 540      Providential World History and Geography**

This multidisciplinary course studies the providential working of God in relation to time and place, as God's gracious care of mankind (and His sovereign rule over events in human history) is shown to be carefully and providentially planned for, contrary to aberrant theology currently taught in professing Christendom. Critical events (including illustrations in Genesis, Ruth, Acts, and 2 Timothy) are shown to involve not only God's prepared people, but also prepared places at prepared times, again proving that with God's providence, there are "no little people, no little places, no little decisions." Although some biblical examples are analyzed (such as the famine and relevant geography in the book of Ruth, the geographic and communications importance of the Roman Empire's highway system to the Apostolic Era, etc. ), most of the

case studies involve church history scenarios. Case studies include the historic importance of geographical/ecological issues affecting Pilgrim and Puritan colonies, as well as geographic aspects of agriculture and food industry relevant to the Genesis Mandate and/or the Great Commission. (3 semester hours credit)

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**PROV 560      Geographic and Archaeological Field Studies in Israel**

*This course is specially offered via adjunct professor Dr. Kathy Morris Bruce, an experienced Holy Land tour guide and sacred languages linguist. This field study course has special pricing, and other unique requirements, because it involves travel to and from Israel, as well as lodging and other logistical factors. If interested in taking this elective, please contact Mary R. Smith, Registrar. (3 or more semester hours credit)*

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**PROV 610      Genesis Themes in Historic World Literature**

The “great literature” of the world, including political historical literature, adventure epics, biography, poetry, etc., attempts to portray the human experience, with its grand themes of human existence, such as God’s role in the universe, human origin and identity, human failure and success, human love and hatred, the meaning and purpose of life and death, societal conflict, loyalty and betrayal, selfishness and altruism, adventure and conflict, how the natural world can be a blessing or a curse, etc. Yet these experiences and issues are “nothing new under the sun” because they are all illustrated in Genesis. This course compares a wide-ranging inventory of world literature that repeats (or even alludes to) the great themes of Genesis. Emphasis is given to how non-biblical literature, while painting similar themes as Genesis, contrasts in literary message, moral values, and epistemological perspective. (3 semester hours credit)

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**PROV 631      Geographic Studies in Church History**

This course examines the particular information and importance of geographic places mentioned in church history (including attention to some aspects of the history of Christian missions), such as specific places especially relevant to the cultural history context of God’s providential orchestration of people and events after the first century A.D. The non-randomness of world history is analyzed, with special attention to the fact that in God’s providence there are “no little people” and “no little places.” Although not offered as an “independent study,” this course is designed to allow flexibility in course assignments, providing a geography-contextualized study of different eras and aspects of church history. (3 semester hours credit)

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**PROV 632      Creationist Ecology and Providential Geography**

This course builds upon concepts introduced in Providential World History and Geography (PROV 540), further investigating the providential working of God, as God’s gracious care of mankind (and His sovereign rule in human history) is apologetically shown to be carefully and providentially planned for, geographically and ecologically, in ways that directly relate to the Genesis Mandate and the Great Commission. Topics include the geographic aspects of world trade, how ecological factors affected the colonial era, and how both trade routes and colonization facilitated the worldwide spread and growth of Christian missions. This course analyzes the interface of ecology with providential history and geography, creationist ecology and climatology (e.g., ramifications of the Medieval Warm Period and the Little Ice Age), as well as global economics issues. (Prior completion of PROV 540 is recommended but not required; 3 semester hours credit)

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### **PROV 633      Family History and Providential Geography**

Building on Providential World History and Geography (PROV 540) and/or Creationist Ecology and Providential Geography (PROV 632), this course illustrates the importance of providential geography insights, as a special application of multidisciplinary apologetics suited for use in teaching family history (including multi-generational migrations of family lineages, aided by biographical history information), emphasizing biblical creationist biogenetics in conjunction with focused examples of providential history and geography. Review of biblical genealogies (in Genesis, Matthew, Luke, and elsewhere) in the Old and New Testaments are considered as a biblical pattern for studying the importance and nuances of family history. Basic principles for researching and documenting a family history are reviewed, with creationist practicum projects designed for emphasizing different facets of a short-term and/or long-term family history project. (3 semester hours credit)

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### **PROV 677      Providential Apologetics and Food Dynamics**

This course focuses on the providential apologetics taught by the apostle Paul in his speech to the Lycaonians, specifically how food proves that God did not leave Himself without evidence of His providential creatorship, in that God consistently provides natural benefits to mankind, such as rain from heaven, fruitful seasons, and the blessings of food and gladness. This is an interdisciplinary study of food dynamics, focusing on food as a demonstration of God's creative providence. The providential production and biological usage of food illustrates God's technical role as Creator of foods, the human digestive system (and other aspects of human metabolism), as well as His artistic role in providing foods capable of artistic preparation, visual presentation, olfactory/taste appreciation, eating experience, and cultural heritage. How the dynamics of food (including the geopolitical and agribusiness aspects of the world's food industry) have played an important role in complying with the Genesis Mandate (a.k.a. Dominion Mandate), and in complying with the Great Commission, will also be analyzed from a perspective of providential history, geography, and ecology. (3 semester hours credit)

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### **PROV 680      Apologetic Studies in Biblical Archaeology**

This interdisciplinary course introduces an apologetics approach to the study of biblical archaeology, including review of the importance of its connections to biblical history and biblical languages. Because Bible critics have tried to use archaeological studies to contradict information in Genesis, Joshua, Isaiah, Daniel, etc., archaeological data are carefully reviewed to show how such criticisms are refuted. Topics include archaeological evidence of the global Flood, Genesis 1-11 concepts preserved in Chinese pictographs, extra-biblical texts (such as the Moabite Stone) and artifacts (such as ancient artwork) that corroborate historical information provided in the Old and New Testaments, and archaeological data that aid understanding of biblical persons, places, events, or vocabulary. (3 semester hours credit)

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## **Elective Courses**

### **THEOLOGY**

### **THEO 625      Protestant Reformation Lessons and Biblical Creationism**

This course compares theological and ecclesiastical controversies during the Protestant Reformation with analogous controversies applicable to the modern revival of biblical creationism. Topics include

historical controversies over the principles of *Sola Scriptura* and *Soli Deo Gloria*, as applied to the Protestant Reformation era and as applied to modern controversies about creation (such as the origin and age of the earth or humanity) and the Genesis Flood. The course analyzes the respective epistemological (and moral accountability) roles of general revelation, special revelation, and human authorities. Insights from Ezra, Nehemiah, Daniel, John, and/or Galatians will also be considered. Some attention is also given to historical examples of compromising biblical truth for pragmatic purposes. (3 semester hours credit)

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### **THEO 626     Critiquing Criticisms of Genesis**

Building on the foundation and framework provided in prerequisite courses, this course critically examines (and apologetically responds to) the challenges of Genesis critics. This course uses scriptural content and logical analysis (as well as corroborative general revelation-based apologetics) to identify syllogism fallacies, misreadings of Scripture, false dichotomies, distractions, and unwarranted assumptions. Insights from other books of the Bible, such as Romans and Galatians, are also used to refute criticisms of Genesis. This course involves critiquing the motives and methods of both modern and not-so-modern skeptics who have criticized Genesis' inspired text. (Prerequisites: Bible Study Methods, and Logic, Evidence, and Forensic Apologetics; 3 semester hours credit)

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### **THEO 647     Creationist Bioethics and Public Policy**

Bioethical issues, as taught in Genesis (especially the Genesis Mandate), Acts, and Romans, are investigated, especially as to the basic factual and ethical issues involved in the “bookend” events of human life, life’s conception and death, as well as other bioethical issues tied to the sanctity of human life as uniquely created in God’s image. The relationships between bioethics, public policy, law, and governmental regulation (especially of “bookend” events) is explored in this course. The course specifically considers biomedical policy and practices regarding human sexuality, procreation, third-party assisted reproduction, contraception, legalized infanticide (abortion), euthanasia, patient and family autonomy (competency, legal accountability, free and informed consent issues, etc.), biomedical research controversies, social ethics and legal ramifications regarding promiscuity, and the law of privacy. (3 semester hours credit)

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### **THEO 660     Jude, Church History, and Apologetics**

Building on the foundation and framework provided in its prerequisite courses, this course critically examines what has been called “the acts of the apostates,” including their typical truth-opposing tactics, stereotypical lifestyle habits, and distinctive doctrinal deviations. The content of Jude’s epistle is compared to episodes in church history, as also to “emerging” trends of the present. Some attention is given to Jude’s parallels with 2 Peter, with some cross-references to Proverbs. Jude’s urging that believers “contend” for the faith given once-for-all to the saints is addressed as a challenge for personalizing and promoting biblical education and apologetics. Jude’s allusions to the Genesis Flood are also examined regarding their relevance to apologetic defense of the biblical faith. (Prerequisites: Logic, Evidence, and Forensic Apologetics, and Critiquing Secular and Religious Humanism; 3 semester hours credit)

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### **THEO 670     Epistemology III: Biblical Apologetics and the Social Sciences**

General concepts common to the social sciences are examined, with special attention to epistemological assumptions and methodologies practiced within the secular and religious counterparts of

social science. Students will analyze major social science topics, such as family dynamics, community, language, nationhood, culture, class consciousness, motivations for human behaviors (including the false dichotomy of nature vs. nurture), social roles and hierarchies, quantifying and predicting human behavior, social conflicts, social authority dynamics, social economics, etc. Social science topics are analyzed according to biblical principles, and with insights from Genesis, Exodus, Ruth, Nehemiah, Esther, the epistles of Paul and John, and other relevant Scriptures. Also, historic and contemporary impacts of social science practitioners are considered, as to how those impacts relate to the epistemological assumptions about real-world social contexts. (Prerequisites: Epistemology I and Epistemology II; 3 semester hours credit)

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## **Practicum and Capstone Courses**

### **MCED 681      Genesis Studies Practicum**

This course is designed primarily for students pursuing a Genesis Studies minor. The work is completed outside of the classroom, being monitored and evaluated (while in progress) by the assigned faculty/mentor. Periodic status reports and a final summary report are required to verify that the student has accomplished a graduate-level practicum directly related to Genesis studies. This practicum must directly involve an educational and/or apologetic ministry project that promotes the message of some part of Genesis, preferably some apologetically important aspect of Genesis chapters 1-11. (3 semester hours credit)

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### **MCED 682      Creation Theology Practicum**

This course is designed primarily for students pursuing a Creation Theology minor. The work is completed outside of the classroom, being monitored and evaluated (while in progress) by the assigned faculty/mentor. Periodic status reports and a final summary report are required to verify that the student has accomplished a graduate-level practicum directly related to creation research. This practicum must directly involve an creation theology-oriented ministry project that promotes the message of some part of Genesis, Job, one of the Gospels, Acts, or some other part of the Bible that describes a particular aspect of creation and what the Bible teaches, theologically, about that aspect of creation. For example, this practicum could involve a creation tour, creation safari, audiovisual presentation, or other project teaching creationist theology via attention to a specific topic like human life, animal life, plant life, ecology, how the Genesis Flood affected Earth, etc. (3 semester hours credit)

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### **MCED 683      Creation Research Practicum**

This course is designed primarily for students pursuing a Creation Research minor. The work is completed outside of the classroom, being monitored and evaluated (while in progress) by the assigned faculty/mentor. Periodic status reports and a final summary report are required to verify that the student has accomplished a graduate-level practicum directly related to creation research. This practicum must directly involve an educational and/or apologetic ministry project that promotes the message of some part of Genesis, Job, one of the Gospels, Acts, or some other part of the Bible that describes a particular aspect of the world of nature. For example, this practicum could involve a creation tour, creation safari, audiovisual presentation, or other project blending studies in creationist ecology with providential history and geography. Similar creation research practicum coursework, especially those which are more technically oriented, may be customized and denominated as MCED 530 or 630 series courses. (3 semester hours credit)

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### **MCED 684     Christian Leadership Practicum**

This course is designed primarily for students pursuing a Christian Leadership and Ethics minor. The documented leadership service is completed outside of ICR, and is monitored and evaluated (while in progress) by the assigned faculty/mentor, with attention given to Christian teaching principles revealed in relevant Scriptures (such as Matthew, Romans, Titus, and/or 1 Peter). Documentation of formal or semi-formal leadership activities, within a Christian ministry context, should demonstrate both practical leadership responsibility and outcomes-assessable achievement. Periodic status reports and a final summary report are required to verify that the graduate-level practicum directly and successfully relates to Christian leadership and ethics. Similar Christian leadership and ethics practicum coursework may be customized and denominated as MCED 540 or 640 series courses. (3 semester hours credit)

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### **MCED 685     Christian School Teaching Practicum**

This course is designed primarily for students pursuing a Christian School Teaching minor. The documented teaching is completed outside of the Institute for Creation Research, and is monitored and evaluated (while in progress) by the assigned faculty/mentor, with attention given to Christian teaching principles revealed in relevant Scriptures (such as Ezra, Nehemiah, the Gospels, Acts, and/or 2 Timothy). Documentation of formal or semi-formal teaching program activities, within a Christian school context, should demonstrate both audience-appropriate practicality and outcomes-assessable achievement. Periodic status reports and a final summary report are required to verify that the graduate-level practicum directly and successfully relates to Christian school teaching. Similar Christian school teaching practicum coursework may be customized and denominated as MCED 550 or 650 series courses. (3 semester hours credit)

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### **MCED 686     Specialized Ministries Practicum**

This course is designed primarily for students pursuing a Specialized Ministries minor. The documented ministry service is completed apart from listed catalog courses, and is monitored and evaluated (while in progress) by the assigned faculty/mentor, with attention given to Christian ministry principles revealed in relevant Scriptures of the New Testament. Documentation of specialized ministry-related service activities, within some kind of Christian education-promoting context, should demonstrate both practical service and outcomes-assessable achievement, demonstrating proficiency in some kind of specialized services needed in an apologetics-related Christian education ministry. Periodic status reports and a final summary report are required to verify the quality and quantity of specialized ministry work accomplished in this graduate-level practicum. Similar specialized ministry practicum coursework, especially those which are more technically oriented, may be customized and denominated as MCED 560 or 660 series courses. (3 semester hours credit or more, depending upon specialized services documented)

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### **MCED 687     Sacred Humanities Practicum**

This course is designed primarily for students pursuing a Sacred Humanities minor. The work is completed outside of the classroom, being monitored and evaluated (while in progress) by the assigned faculty/mentor. Periodic status reports and a final summary report are required to verify that the student has accomplished a graduate-level practicum directly related to sacred humanities (e.g., a biblically guided interaction with providential history, literature, language(s), antiquities, philosophy, argument, law, cultural geography, cultural arts, etc.). Recommended books of the Bible, to be integrated into this practicum course, include the Bible's "wisdom books" (such as Proverbs or James); the Psalms; the Bible's historical narrative books (such as Genesis, Judges, or Ruth), the Gospels, Acts; the New Testament's epistles (such as the

Pauline epistles or the seven letters of Christ recorded in Revelation chapters 2-3). Apologetics-relevant theodicy portions of Romans chapters 1-11 are also recommended. Similar sacred humanities practicum coursework, especially those which are more journalistically oriented, may be customized and denominated as MCED 570 or 670 series courses. (3 semester hours credit)

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### **MCED 688 Sacred History Practicum**

This course is designed primarily for students pursuing a Sacred History minor. The work is completed outside of the classroom, being monitored and evaluated (while in progress) by the assigned faculty/mentor. Periodic status reports and a final summary report are required to verify that the student has accomplished a graduate-level practicum directly related to sacred humanities (e.g., a biblically guided interaction with providential history, historiography, the problem of revisionism, the contribution and limitations of archaeology, antiquities, etc.). Recommended books of the Bible, to be integrated into this practicum course, include the Bible's historical narrative books (such as Genesis, Judges, or Ruth), the Gospels, Acts; the New Testament's epistles (such as the Pauline epistles or the seven letters of Christ recorded in Revelation chapters 2-3). The practicum should demonstrate mastery of an area of biblical history (e.g., the earthly ministry of Christ, the travels of Paul, the ministry of Moses and Israel from the Exodus to the Trans-Jordan, Joshua and the conquest of Canaan, etc.) and an area of church history (e.g., part of the history of Christian missions, history of the Protestant Reformation and Counter-Reformation, history of the Pilgrims and Puritans, etc.). Apologetics-relevant historic prophecy portions of Daniel chapters 1-12 are also recommended. (3 semester hours credit)

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### **MCED 689 Sacred Geography Practicum**

This course is designed primarily for students pursuing a Sacred Geography minor. The work is completed outside of the classroom, being monitored and evaluated (while in progress) by the assigned faculty/mentor. Periodic status reports and a final summary report are required to verify that the student has accomplished a graduate-level practicum directly related to sacred humanities (e.g., a biblically guided interaction with providential geography, especially as God's providence applies to both physical and cultural geography, ecology, ethnology, geopolitical history, etc.). Recommended books of the Bible, to be integrated into this practicum course, include the Bible's historical narrative books (such as Genesis, Judges, or Ruth), the Gospels, Acts; the New Testament's epistles (such as the Pauline epistles or the seven letters of Christ recorded in Revelation chapters 2-3), especially as they relate to biblical geography. The practicum should demonstrate mastery of an area of biblical geography (e.g., the earthly ministry of Christ, the travels of Paul, the travels of Moses and Israel from the Exodus to the Trans-Jordan, Joshua and the conquest of Canaan, etc.) and an area of church history geography (e.g., geography of the missionary career of William Carey, geography of the Protestant Reformation and Counter-Reformation, immigration of the Pilgrims and Puritans, etc.). (3 semester hours credit)

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### **MCED 690 Educational Apologetics Ministry Capstone Project**

This educational apologetics ministry project is completed outside of the classroom, being monitored and evaluated (while in progress) by the assigned faculty/mentor, with attention given to Christian teaching principles revealed in relevant Scriptures (e.g., Ezra, Nehemiah, the Gospels, Acts, and/or 2 Timothy). Periodic status reports and a final summary report are required to verify that the student has accomplished a graduate-level "capstone" project demonstrating educational apologetics ministry. Some meaningful aspect of the "capstone" project should promote the communication of biblical truth, in general, and of truths taught

in Genesis 1-11, in particular. (Prerequisites: all coursework in Modules 1, 2, 3, and 4 must be completed prior to completing this “capstone” course; 6 semester hours credit)

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### **MCED 695     Biblical Creationist Apologetics Thesis**

This biblical creationist apologetics thesis is completed outside of the classroom, being monitored and evaluated (while in progress) by the assigned faculty/mentor, with attention given to Christian education principles revealed in relevant Scriptures (e.g., Ezra, Nehemiah, the Gospels, Acts, and/or 2 Timothy). Periodic status reports, and a scholarly penultimate (i.e., pre-final) draft, are required, to verify that the student has accomplished a graduate-level thesis demonstrating biblical creationist apologetics comprehension and scholarship. Some meaningful aspect of the thesis should generally promote the accurate and insightful communication of biblical truth, as well as particularly promote specific truths taught within Genesis 1-11. (Prerequisites: all coursework in Modules 1, 2, 3, and 4 must be completed prior to completing this thesis course; 6 semester hours credit)

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## **ICR Faculty**

All faculty endorse ICR's biblical and creationist tenets. With rare exceptions, all of SOBA's master faculty must have earned a doctorate in a discipline directly pertinent to the course topic(s) they teach, or else a relevant doctorate plus at least 18 graduate-level semester hours credit in coursework directly relevant to the course topic(s) they teach. Most of the faculty have a record of published scholarship in their fields and/or significant experience in their disciplines.

Moreover, faculty members are "real world" practitioners in Christian ministries directly related to biblical education and/or apologetics, and are no strangers to Christian education at the postsecondary level.

Online courses are occasionally enhanced by special text and/or video lectures by associate faculty (special visiting lecturers), all of whom have earned at least a master's degree in their field of expertise, with professional service in a Christian ministry role that directly involves biblical education and/or apologetics.

### **Master Faculty (Teaching Professors and Lecture Authors)**

William R. Cooper, Th.D., Ph.D.  
Danny R. Faulkner, M.S., M.A., Ph.D.  
Randy J. Gulizza, P.E., M.P.H., M.D.  
James J. S. Johnson, J.D., Th.D., C.I.H.E., C.P.E.E.  
Jobe Martin, Th.M., D.M.D.  
Eugene H. Merrill, M.A., M.Phil., Ph.D., Ph.D.  
Henry M. Morris III, M.Div., M.B.A., D.Min.  
John D. Morris, M.S., Ph.D.  
Frank Sherwin, M.A.  
Donald L. Totusek, J.D.  
Stanley D. Toussaint, Th.M., Th.D.  
John C. Whitcomb, Jr., Th.M., Th.D.  
Larry Vardiman, M.S., Ph.D.

### **Special Guest Lecturers**

Ava Ford, M.R.E., M.D.  
Kathleen L. Bruce, M.A., D.Miss.  
John A. Eidsmoe, M.Div., M.A.B.S., J.D., D.Min., D.S.Hist.  
Rodney F. Milton, J.D., C.M.E.L.  
John Rathbun, M.S., M.Div.  
Michael Sanders, Th.M., M.A., D.Min.  
Jeffrey Tomkins, M.S., Ph.D.  
Audris Zidermanis, M.S., Ph.D.

## ADMISSIONS

### Prerequisites for Admission

#### General Requirements for Admission into the M.C.Ed. Program

1. Written testimony showing belief in the Lord Jesus Christ as personal Savior;
2. An earned bachelor's degree with either 1) a minor (or minor equivalent) in Bible, theology, Christian education, Christian ministry, or similar emphasis; or 2) passing a Bible/apologetics entrance exam to assess the applicant's potential for success in the M.C.Ed. program;
3. Full payment of the non-refundable application processing fee;
4. Demonstrated mastery of English (e.g., as shown by the application process);
5. Endorsement of ICR's biblical and creationist tenets ([www.icr.org/tenets](http://www.icr.org/tenets));
6. References (academic and ministry); and
7. For the online version of the M.C.Ed., adequate technical skills (and computer equipment) to facilitate taking and completing this online program.

#### Additional Admissibility Factors to be Considered

In addition to the above requirements for a minor (or minor equivalent) in Bible, biblical theology, Christian education, Christian ministry, or the like, SOBA reviews prior academic performance as a probable indicator of prospective academic success.

Accordingly, an overall 2.75 undergraduate GPA (3.0 in Bible, biblical theology, Christian ministry, and similar coursework) is generally required for admission into the M.C.Ed. program. Students whose overall GPA falls between 2.5 and 3.0 may be admitted on probation ("provisional admission"), which means they will not be officially admitted into the program until they have completed 9 semester hours (i.e., 3 regular courses) with a GPA of 3.0 or higher. Students whose overall GPA is lower than 2.5 may be considered on a "special circumstances" basis, perhaps in conjunction with an examination or other measuring devices, prior to being selected for "provisional admission" status.

#### Policy Regarding Candor and Disclosure in the Application Process

ICR's School of Biblical Apologetics, as a matter of institutional academic viewpoint, endorses the official creationist tenets of the Institute for Creation Research, which are described at the end of this catalog under the heading "Foundational Principles." Each applicant acknowledges that he/she has carefully read all of ICR's creationist tenets ([www.icr.org/tenets](http://www.icr.org/tenets)), and that he/she understands that all SOBA courses will be taught from the viewpoint of these tenets. Students who provide less than truthful statements during the application/registration process will be subject to removal from the program.

## Admissions Procedures

Admissions procedures are provided at: [www.icr.edu/soba](http://www.icr.edu/soba).

Admissions office

Telephone: 214.615.8322 or 214.615.8314

Fax: 214.615.8295

Email: Contact Mary R. Smith, Registrar, at [msmith@icr.edu](mailto:msmith@icr.edu)

Postal mail: Institute for Creation Research  
Attn: School of Biblical Apologetics  
1806 Royal Lane  
Dallas, Texas 75229

Once you access the application materials on [www.icr.edu/soba](http://www.icr.edu/soba) (or you may apply directly online):

1. Complete the application and send it to the admissions office at the address above, along with the required application fee. The application may be completed online, faxed, or sent by U.S. mail (or private sector equivalent).
2. Submit your essay by email to [msmith@icr.edu](mailto:msmith@icr.edu).
3. Once we have received your application and essay, you will receive an email from the Registrar requesting payment of the application fee. The application fee may be paid by fax, telephone (credit card authorization), or by personal check sent by U.S. mail (or private sector equivalent).
4. Request official transcripts (copies are acceptable on a temporary basis, but *official* transcripts are required) to be sent to the admissions office at the address above.
5. Request two character references by following the directions on the Character Reference Forms.
6. **Note:** Upon acceptance, your social security number will be required for tax purposes.

Note: The Family Education Rights and Privacy Act of 1974 (“FERPA”) is not directly applicable to ICR’s School of Biblical Apologetics (because ICR does *not* accept government funding), yet ICR nevertheless observes an educational privacy policy similar to FERPA on most issues. Please notice that letters of recommendation have traditionally not been shown to students. Because of the importance of preserving the confidentiality of letters of recommendation, educational institutions are permitted to suggest that applicants may waive their rights of access to letters of recommendation. It is, therefore, suggested to applicants that they consider waiving their rights to see these recommendations. Signing such a waiver statement is not required as a condition of admission. Signing the waiver statement on the reference form is all that is necessary to implement this waiver.

## Transfer Applicants

The above information applies to both entry-level graduate applicants and to those applicants who are requesting transfer credit for graduate coursework completed at another educational institution.

## ACADEMIC PROGRESS

### **Academic Advising**

Upon acceptance into the program, the Chief Academic Officer (CAO) will serve as or else assign someone else as an academic advisor to each student. That advisor assumes immediate responsibility for the programs and counseling of students in their respective minors. Academic counseling is typically available via telephone calls or email. A minor is optional, but in most cases a minor should be selected as soon as possible, though a student may voluntarily change (i.e., drop or add) minors later.

### **Transfer Credit**

Transfer credit is reviewed on a case-by-case basis. A student may request an individual interview to discuss transfer credit questions, but all transfer credit decisions will ultimately be decided as a matter of discretion by the administration. Important transfer credit factors include the theological viewpoint of the other institution *and* the similarity of academic subject matter between the course taken (elsewhere) and an “equivalent” ICR course.

### **Registration and Tuition Payments**

Registration for courses requires full payment for each online course, and courses are taken one at a time. Tuition may be paid by telephoning your credit card information to the Registrar (214.615. 8322), by fax, or by personal check mailed to SOBA. Checks should be payable to “Institute for Creation Research.” Except for MCED 690 and MCED 695, SOBA courses cost \$600.00, representing 3 semester hours credit at \$200.00 per semester hour.

Enrollment is not official until the fee is processed. Permission to attend class becomes effective when full payment is made and all registrations forms are completed.

### **Health Insurance**

Health care insurance coverage is the student’s responsibility. When registering for an on-campus course, the student must indicate current insurance coverage applicable to the student’s presence on ICR’s campus. Health insurance coverage is not required for students taking online coursework.

### **Dropping and Adding Courses**

Students may join an ongoing course during the second week only with instructor approval.

Students may drop a course at any time before the beginning of the second “week” of a course. A grade of “W” will be assigned. If withdrawal is made without proper notice or good cause (e.g., a medical or family emergency), a grade of “WF” may be recorded. (A grade of “W” or “WF” is deleted upon successful completion of that same course at a later time.)

### **Refunds**

A student may be entitled to a partial refund of tuition (20% per “week”), providing reasonable notice and proper withdrawal procedures are completed with the Registrar’s office. Failure to electronically “attend” a particular “week” of online coursework will not automatically entitle a student to a refund unless the proper withdrawal procedures are followed, including payment of all outstanding financial obligations to the institute. A student who has not made total payment for a class (e.g., if a tuition check “bounces”) and drops without

filing an official withdrawal will be responsible for the remaining balance. In the event a student is dismissed, no refund is warranted; however, the Chancellor or CAO may authorize a partial refund if mitigating circumstances appear to justify it.

### **Grading Scale**

<b>Grade</b>	<b>Grade point</b>
A	4.00
B	3.00
C	2.00
D	1.00
F	0

Courses with a D or F are not accepted and need to be retaken—the new grade will replace the old grade.

### **Designating an Academic Minor**

All M.C.Ed. students are encouraged to (but are not required to) complete an academic minor. For some students, scheduling may not permit completion of enough minor courses (to complete a particular minor), so it is to be expected that some students may undertake this program without declaring a minor. However, circumstances sometimes change, so a student who begins without designating a minor may later designate one (and vice versa). Administratively, it is helpful for SOBA to know who is pursuing what minor(s), so that electives can be offered efficiently (based on projected class size, availability of educational courses, etc.).

Also, it should be noted that some minor tracks include electives that have prerequisites. Each student is responsible for planning out his or her own minor track development, yet academic advice is available on request. In addition, students not having prerequisites for a particular course may be permitted to take that course with instructor approval.

### **Leave of Absence**

Students who are not able to maintain normal progress in pursuing their degrees may request a leave of absence by contacting the CAO of the School of Biblical Apologetics. A leave of absence is normally granted for up to one year, but may be extended beyond that, at the discretion of the CAO.

### **Withdrawal**

Students who do not intend to complete their degree program are requested to complete a formal petition for withdrawal (form available on request). Students who are contemplating withdrawal should contact the CAO.

### **Readmission**

Students who have withdrawn from the School of Biblical Apologetics and desire to return must ordinarily submit a new application along with new references and transcripts from all postsecondary institutions attended since leaving the School of Biblical Apologetics. Applications for readmission will be reviewed by the Admission Committee and/or the CAO.

## Ethical Use Policy

Nothing on our website may be reprinted or reproduced for other websites and media in whole or in part beyond these guidelines without obtaining [permission from ICR](#). This applies to the website pages, content, graphics, audio and video, etc.

Guidelines (subject to federal copyright law's "fair use" doctrine):

1. You may print out pages in whole as evangelistic tools for churches, schools, etc. Our copyright notice and website address (© 2010 Institute for Creation Research. All Rights Reserved. <http://icr.org>) must be included with no exceptions.
2. You may quote up to 100 words, rephrase or summarize our information for non-commercial, educational use provided you reference our website each time our information is used.

If you plagiarize content from someone else's work, you are stealing credit from that person. Please be careful to follow these guidelines that will allow you to use well-documented information in your own ministry, while at the same time showing the respect, credit, and courtesy due the original author.

Suggested ways to avoid plagiarism:

1. Reference where you found the information. Example: "Creation cannot get a fair hearing in the marketplace of ideas." [1]
2. Place quotes around anything you "cut-and-paste." Do not quote more than 100 words from our website without first obtaining [permission from ICR](#).
3. Rephrase or summarize information with a list of where the information came from. Example: The press is biased in their reporting of evolution and creation news. [1]
4. Common knowledge does not need to be referenced if you rephrased or summarize it. Information widely known (found in reference books) is considered common knowledge. Example: Operational science makes predictions about events in the future, not historical events in the past.

Example Footnote:

[1] Henry Morris, Ph.D. "Willingly Ignorant," Institute for Creation Research, <http://icr.org/article/491/> (accessed July 29, 2009).

## Privacy Policy

The Institute for Creation Research and its agents will not give or sell personal information about you to another organization.

No information is collected other than data that is typically collected by websites in general. If you choose to provide additional information, such as signing up for a free subscription, this will allow us to serve you better. Also, when registering for a course you will be directed to choose whether you want academic assessment information (i.e., grades on quizzes, final grades, etc.) emailed to you, or sent to you by U.S. mail.

If you no longer wish to receive our email publications, please [click here](#) to unsubscribe. To request removal from our print mailing list, please send your name and postal address to [subscriptions@icr.org](mailto:subscriptions@icr.org). This site is informational and educational in nature. It is not offering professional legal, tax, or accounting advice for individuals or entities. All persons who use information from this site for other than educational purposes should be advised by qualified professional counsel.

If you have any questions about our privacy policy, please contact Dr. Jim Johnson at [jjohnson@icr.edu](mailto:jjohnson@icr.edu).

## GRADUATION REQUIREMENTS

### **Normal Progress and Time Limit**

Students who undertake one minor (as opposed to a double minor) should be able to complete this program within 24 months.

Students are expected to complete all requirements for graduation that are in place at the time of matriculation.

### **General Requirements for Graduation** (see also requirements for individual minor)

Apart from specific requirements needed to fulfill a student's academic minor, the M.C.Ed. program requires the following elements for completion:

- Acceptance into the M.C.Ed. program, which includes (but is not limited to) an earned undergraduate degree in a relevant discipline, as well as a written endorsement of ICR's biblical and creationist tenets;
- Completion of all required scope-and-sequence coursework;
- Completion of required Christian service and/or practicum project(s);
- At least 54 semester hours of graduate coursework;
- Completion of the 36 semester hours of M.C.Ed. joint major core courses;
- Successful completion of a capstone "masterpiece" project or M.C.Ed. thesis;
- Avoidance of any disciplinary problems (e.g., plagiarism, disruptiveness, usage of illegal drugs or other illegal behavior) that might disqualify the student from satisfying student conduct requirements.

## TUITION AND COSTS

The ICR School of Biblical Apologetics seeks to provide quality educational programs for all students at a reasonable cost. As a private, religious, not-for-profit institution, the ICR and SOBA receive no support from taxes or other public funds, thus the tuition and fees charged must be supplemented by significant outside gifts from concerned individuals in order to keep costs at levels that are feasible for students. The expenses of students at SOBA are shown below. SOBA reserves the right to change all student charges, modify its services, or change its programs of study should economic conditions, political persecution, personnel limitations, curriculum revisions, and/or national emergency make it needed to do so.

### Tuition

Per semester hour	\$200.00
Total tuition cost for 60 semester hours	\$12,000.00

### Fees (non-refundable)

Textbooks and supplies (estimate: ~\$200/course x 18 courses) ( <b>Note:</b> Textbooks and supplies are not included in tuition. Students are responsible for purchasing these materials, although some of these can be purchased from ICR's online store.)	\$ 2,700.00
Application Processing Fee	\$ 50.00
Processing Fee for Documenting Graduation	\$ 50.00
Transcript Fee (first transcript is free)	\$ 5.00

**Total estimated cost for the entire two-year program** \$14,800.00

## ICR'S FOUNDATIONAL PRINCIPLES

The Institute for Creation Research School of Biblical Apologetics has a unique statement of faith for its faculty and students, incorporating most of the basic Christian doctrines applicable to a biblical creationist framework, organized in terms of two parallel sets of “tenets,” directly related to the “special revelation” we have in God’s inspired Word (the Holy Bible) and the “general revelation” we have in God’s created world. Reproduced below are the ICR tenets of biblical creationism and scientific creationism.

### Principles of Biblical Creationism

1. The Creator of the universe is a triune God: Father, Son, and Holy Spirit.<sup>5</sup> There is only one eternal and transcendent God, the source of all being and meaning, and He exists in three Persons, each of whom participated in the work of creation.
2. The Bible, consisting of the thirty-nine canonical books of the Old Testament and the twenty-seven canonical books of the New Testament, is the divinely-inspired revelation of the Creator to man. Its unique, plenary, verbal inspiration guarantees that these writings, as originally and miraculously given, are infallible and completely authoritative on all matters with which they deal, free from error of any sort, scientific and historical as well as moral and theological.
3. All things in the universe were created and made by God in the six literal days of the creation week described in Genesis 1:1-2:3, and confirmed in Exodus 20:8-11. The creation record is factual, historical, and perspicuous; thus all theories of origins or development that involve evolution in any form are false. All things that now exist are sustained and ordered by God’s providential care. However, a part of the spiritual creation, Satan and his angels, rebelled against God after the creation and are attempting to thwart His divine purposes in creation.
4. The first human beings, Adam and Eve, were specially created by God, and all other men and women are their descendants. In Adam, mankind was instructed to exercise “dominion” over all other created organisms, and over the earth itself (an implicit commission for true science, technology, commerce, fine art, and education), but the temptation by Satan and the entrance of sin brought God’s curse on that dominion and on mankind, culminating in death and separation from God as the natural and proper consequence.
5. The biblical record of primeval earth history in Genesis 1-11 is fully historical and perspicuous, including the creation and fall of man, the curse on the creation and its subjection to the bondage of decay, the promised Redeemer, the worldwide cataclysmic deluge in the days of Noah, the post-diluvian renewal of man’s commission to subdue the earth (now augmented by the institution of human government), and the origin of nations and languages at the Tower of Babel.
6. The alienation of man from his Creator because of sin can only be remedied by the Creator Himself, who became man in the person of the Lord Jesus Christ, through miraculous conception and virgin birth. In Christ are indissolubly united perfect sinless humanity and full deity, so that His substitutionary death is the only necessary and sufficient price of man’s redemption. That the redemption was completely efficacious is assured by His bodily resurrection from the dead and ascension into heaven; the resurrection of Christ is thus the focal point of history, assuring the consummation of God’s purposes in creation.
7. The final restoration of creation’s perfection is yet future, but individuals can immediately be restored to fellowship with their Creator on the basis of His redemptive work on their behalf, receiving forgiveness and eternal life solely through personal trust in the Lord Jesus Christ, accepting Him not only as estranged Creator, but also as reconciling Redeemer and coming King. Those who reject

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<sup>5</sup> The Holy Spirit is one of the three divine Persons of the Holy Trinity, one God in three persons. His ministry is to convict, regenerate, indwell, instruct, and guide all believers in Christ.

Him, however, or who neglect to believe on Him, thereby continue in their state of rebellion and must ultimately be consigned to the everlasting fire prepared for the devil and his angels.

8. The eventual accomplishment of God's eternal purposes in creation, with the removal of His curse and the restoration of all things to divine perfection, will take place at the personal bodily return to earth of Jesus Christ to judge and purge sin and to establish His eternal kingdom.
9. Each believer should participate in the "ministry of reconciliation" by seeking both to bring individuals back to God in Christ (the "Great Commission") and to "subdue the earth" for God's glory (the Edenic-Noahic Commission). The three institutions established by the Creator for the implementation of His purposes in this world (home, government, church) should be honored and supported as such.

## **Principles of Scientific Creationism**

1. The universe and life have somehow been impaired since the completion of creation, so that imperfections in structure, disease, aging, extinctions, and other such phenomena are the result of "negative" changes in properties and processes occurring in an originally-perfect created order.
2. Since the universe and its primary components were created perfect for their purposes in the beginning by a competent and volitional Creator, and since the Creator does remain active in this now-decaying creation, there do exist ultimate purposes and meanings in the universe. Teleological considerations, therefore, are appropriate in scientific studies whenever they are consistent with the actual data of observation. Furthermore, it is reasonable to assume that the creation presently awaits the consummation of the Creator's purpose.
3. Although people are finite and scientific data concerning origins are always circumstantial and incomplete, the human mind (if open to possibility of creation) is able to explore the manifestations of that Creator rationally, scientifically, and teleologically.
4. The physical universe of space, time, matter, and energy has not always existed, but was supernaturally created by a transcendent personal Creator who alone has existed from eternity.
5. The phenomenon of biological life did not develop by natural processes from inanimate systems but was specially and supernaturally created by the Creator.
6. Each of the major kinds of plants and animals was created functionally complete from the beginning and did not evolve from some other kind of organism. Changes in basic kinds since their first creation are limited to "horizontal" changes (variations) within the kinds, or "downward" changes (e.g., harmful mutations, extinctions).
7. The first human beings did not evolve from an animal ancestry, but were specially created in fully human form from the start. Furthermore, the "spiritual" nature of man (self-image, moral consciousness, abstract reasoning, language, will, religious nature, etc.) is itself a supernaturally created entity distinct from mere biological life.
8. The record of earth history, as preserved in the earth's crust, especially in the rocks and fossil deposits, is primarily a record of catastrophic intensities of natural processes, operating largely within uniform natural laws, rather than one of gradualism and relatively uniform process rates. There is much scientific evidence for a relatively recent creation of the earth and the universe, in addition to strong scientific evidence that most of the earth's fossiliferous sedimentary rocks were formed in an even more recent global hydraulic cataclysm.
9. Processes today operate primarily within fixed natural laws and relatively uniform process rates, but since these were themselves originally created and are daily maintained by their Creator, there is always the possibility of miraculous intervention in these laws or processes by their Creator. Evidences for such intervention should be scrutinized critically, however, because there must be clear and adequate reason for any such action on the part of the Creator.

In addition to a firm commitment to creationism and to full biblical inerrancy and authority, the ICR School of Biblical Apologetics is committed to high standards of academic excellence. SOBA's highly qualified and experienced faculty is in itself assurance of a rigorous and creative educational experience for its students, equipping them both for productive careers in their chosen educational ministry endeavors and for making a God-honoring contribution to the ongoing worldwide revival of biblical creationist apologetics.