

[8/11]

Hey Brother. We've been home now a week or so early from our summer meetings due to a near emergency medical issue. So since our summer VBS ministry is done, I'm getting back to you about the matters we've been discussing at length with some attachments that may interest you. For brevity's sake, below I am enumerating points with elaboration following. Feel free to ignore or discuss anything and everything. Please forgive any duplication of language as I have been working on this for a while. Also, I want to make clear that I accept your apology for the lack of effort by the church, prior to your tenure, to communicate their concerns before dropping our support. No hard feelings!

1. Thank you again for being willing to respond and research. I regularly remind myself that you have absolutely no obligation to do so.
2. In your response to my quick questions last month, I found it very interesting that you defined "angst" in dictionary style but didn't similarly define "partnership." (See below.)
3. Overall, the fact that a church would drop a missionary they'd supported for about 20 years because of an already contentious and divisive issue, without first discussing their concerns, shows just how important the issue is (or issues are) to them. It is extremely important to us as well, and that importance is a big motivating factor as to why I am going to great lengths to research both sides and to respond.
4. The lack of an effort to dialogue prior to the church's 2021 decision insinuates that there was a lack of confidence in the church's position on the text and a lack of temerity on the part of Brother Welch to directly address his issues of concern.
5. I am grateful that this all has spurred me to study the Scriptures and the text issue, prompting me to purchase and read the *From the Mind of God* book. (See below.)
6. I was intrigued that you used Individual Soul Liberty against my taking a position for something. The way you stated it:
"I would argue that the TR position still falls within the liberty that each individual has ***as long as*** [emph. mine] it is held in such a way as to recognize the shortcomings of the TR. To disparage the critical text or the majority text is neither accurate nor **does it allow for individual soul liberty in others."**

I state absolutely nothing on our site about what textual position others may or may not take.

Here is what the site says:

The idea that "oldest manuscripts" are better (i.e. more correct because they were closer to the time of Christ) is Biblically inconsistent with the "received text" view since the older manuscripts would have been hidden and unavailable for generations prior to their discovery. It is for these reasons that **we use** only the Textus Receptus as the best manuscripts. **Other versions of the Bible may be useful for various purposes**, but since they are based upon the "oldest manuscripts," they are suspect at best. All versions of every other language of the Bible must be compared to ancient Hebrew (OT - Masoretic) and Greek (NT - Textus Receptus). The KJV is based solely upon the Textus Receptus and is the most reliable as it is based upon God's promise to provide His Word to all generations.

An excellent resource, a "game changer" book that addresses the "oldest is best" issue is this book, "Neither Oldest Nor Best."

Your statement, "**I would argue that the TR position still falls within the liberty that each individual has**" should stop there. I would say the same about what I refer to as the "multi-version side" that other versions are useful. Yet you continued with "**as long as...**" which is a limiting factor based upon your personal ideas and input. If I were to enact a limiting factor, such as "We can come for VBS **as long as** you hold to the KJV" that isn't allowing for individual soul liberty. If we only went to churches that use the KJV, **that** would also violate individual soul liberty since I would be attempting to force others to believe as I/we do in a matter not of sound doctrine but of preference. Certainly, Victory Baptist has the freedom (**as do we**) to take a stand on various matters such as the text, and to establish stipulations as to what missionaries they will or will not support. But **if you were to invite us for VBS, we'd not refuse to come over this issue.** We are even great friends with a pastor here in Hickory who doesn't hold to the KJV and preaches from the NKJ; the church supports us, and we have served there without reservation. However, we'd have to refuse to go to a church if a pastor were divorced and remarried or if a woman were in the pastorate, as those issues clearly are doctrinal matters. What Victory did in dropping support over this matter was to **enact a limiting factor because someone else didn't hold the same position** in a matter of preference. If you as a church have made a change in your mission statement, then it stands to reason that ALL your missionaries be made aware of this change and a questionnaire be sent to see if all comply.

(email from July 25)

ME - Hey Brother. Just checking in mid-summer. We're in a VBS in Kankakee, IL right and plan to leave here for IA this Friday, then NE after that before we start back home.

Had a couple of quick questions to help me discern your thinking, nothing real involved desired right now. Would you mind sharing a little more detail as to what you meant by using the term "**angst**"?

"We are brothers, Jeff. I want to genuinely apologize for **the angst** this has caused you."

Also, would you elaborate on your earlier use of the term "partnership" in reference to the church's support of a missionary?

"Thank you for your graciousness in this situation. I do apologize for any lack of clarity and communication on our part. The only response that I can give to you in regard to our communication is that I have recorded twice in our deacon meeting notes that you were contacted by the previous pastor and given the notice and reasons for why we were unable to continue our **partnership.**"

Btw, I forwarded your review of "Neither Oldest Nor Best" to the author and have heard back from him, including a response to your review. I will forward that to you later.

Have a great day!

Brother Jeff

YOU - ANS (7/25) (with my response in green)

Dear Brother Jeff,

I hope you are doing well and that you are seeing God work through the presentation of the Gospel. This is our desire: to see souls saved!

ME - This also is our desire. Additionally, it is our desire that those who already are saved have their faith strengthened. I include myself in that need. As my faith is strengthened through my own personal study and development of messages/presentations from that study, it is my prayer that I can, in turn, strengthen the faith of others.

YOU - Angst: a feeling of anxiety which consumes the thinking. I used this word because your pursuit of this issue beyond what I can explain given my understanding of the situation and documents available to me appeared to me to be a cause for mental anxiety for you. I do not know how the previous pastor contacted you, and I do not have access to that information as I have previously made clear. I do not know how you processed his contact of you nor how you keep records. Regardless of the answer to any of the above this situation appeared to cause you to be anxious, frustrated, even upset. So, I apologized on behalf of our church for putting you in that position as that is never our desire. I hope this helps you understand my perception and why I apologized.

ME - Just a quick word on this. I really don't count my "feelings" as trustworthy as I am simply focused on the truth--the Scripture and what it says. I'm certainly not angry, upset, or fearful of what may happen. In my communication with you, Proverbs 18:13 has come to mind many times:

(Pro 18:13) He that answereth a matter before he heareth it, it is folly and shame unto him.

The Biblical truth is that this situation is folly and shame to the folk there because they didn't seek to "hear" the matter. As I detailed in an earlier email, there was no phone call, no email, no letter, no contact with our mission board (Baptist Home Missions) or home church, and no attempt to reach out to me through social media (Brother Welch has been a friend on Facebook for years) to engender a dialogue over any of the stated concerns. While it certainly isn't your fault what he did or did not do, I am communicating with **you** because you're the pastor now. As you know, pastors often are left with past issues in churches, and I am sorry that Brother Welch neglected to deal with this matter for whatever reasons.

As best as I can understand my perspective, what I want to do through this dialogue is not out of angst as you have stated. We have faced similar circumstances before. Oddly, the most egregious situation we've **ever** seen involved a KJVO church that supported us for about a year and suddenly dropped us over my teaching in Sunday school there on the text issue. They even made up overt lies about what I said, even stating them in a letter to our mission board! Here is a link to the blog post I made about that situation:

<https://creationfamilyministries.org/night-before-easter-2/>

Another situation happened quite a few years ago that involved the first church that took us on for support, who after months of communication stopped supporting us over the issue of marriage. The pastor at one point strangely told me to "not say anything about the King James" before we went there for our last VBS in 2002. This was interesting since I had never even tried to do so since I knew their multi-version position. In the end, after years of no communication, he called to apologize for trying to make *me* believe as he did about marriage, divorce, and remarriage.

<https://creationfamilyministries.org/a-divorce-over-marriage/>

The most “helpful” experience in losing a supporting church was our former home church. After the death of the former pastor, the church voted in a man who has a Hyles-type (lording) philosophy. I ended up writing a series of 5 blog posts about what we learned through that whole ordeal!

<https://creationfamilyministries.org/tabernacle-tidings-part-1/>

Getting back to “angst,” I see this as a deep concern I have *for your sake* as a young pastor and the church, and to do what Proverbs 18:13 says, to “hear” the matter from your perspective so that I can answer Biblically and logically. This is so that I, through learning, can then help others who may question the KJV based upon such assertions as you have made. I know there are others who have listened to ones like Mark Ward who would think the same things, such as re: Isa. 9:1. I have attached a document by Dr. Miller that lays out in bulleted form points on that verse, the comparative CAPH being a comparison between “light” and “grievous” affliction and **not** “grievous affliction” versus “made glorious.” I would love to hear what you would offer in response to her points [**NOTE HER BULLET POINT #5**], agreed or disagreed, and your reasons why.

Honestly, what I have received from you over these months has not given me angst but answers to help others. Just as the deacon’s meeting notes were/are wrong, you have been incorrect about Genesis 1:2, Isaiah 9:1, and John 3. Regarding Genesis 1:2, the **exact wording** in the Hebrew is the same in Genesis 1:2 translated “upon the face of the waters” as in Genesis 7:18 with the ark “upon the face of the waters.”


וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וּרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:	וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וּרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:
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Clearly, the ark could not “hover” over the waters but had to be “upon” the water just as the “AL” preposition denotes in Genesis 1:2; 7:18; and Deuteronomy 32:11 with the eagle in the nest fluttering “over” (lit. “upon”) her young. Hence, any translation that translates “the Spirit of God hovering” is wrong.


In addition, it is very interesting that in your review of “Neither Oldest” what was noticeably absent was any reference to the evidence that was the focus of the book, such as the back-n-forth between Tischendorf and Simonides and the forensic evidence of the manuscripts’ alleged ancient age. Like you, I also nearly stopped reading the book due to what I call “KJV Thumping,” but I pressed on and found the information to be quite powerful and something I’d never heard before.

YOU - Partnership. We take our relationship with our missionaries seriously. We “**partner**” with those that we support for much more than just a financial commitment. We support those who we believe accurately understand and communicate the mission and vision of the church as we understand it from God’s Word. We are engaging in world-wide missions through these relationships, and we believe that the testimony communicated by our **partners** reflects on Christ and on us as Christ’s church. Therefore, we hold our missionaries accountable to maintain proper doctrine and a correct understanding of the mission and vision of the church. We regularly check in. We pray. This is a **partnership**. [emph. mine]

ME - It was extremely interesting that you gave a textbook definition of “angst” but for some reason didn’t do the same for “partnership,” which is a business term (see below). I’m not exactly sure why you defined one but not the other. What you did was describe your *perspective* and what you mean by “partnership.” Here is an actual definition of the word, which reveals it to be a business term.

partnership
 pärt'nər-shīp"
noun

1. The state of being a partner.
2. A business entity in which two or more co-owners contribute resources, share in profits and losses, and are individually liable for the entity's actions.
3. The persons participating in such a business entity.

The American Heritage® Dictionary of the English Language, 5th Edition.
 [More at Wordnik](#)

Clearly, a church / missionary relationship, or an individual / missionary relationship through giving donations is **NOT** “two or more co-owners” who contribute resources! Since you used this business term, let me share with you a link to a video series I did using Facebook Live a few years ago about God’s design for the church. Many if not most modern churches are operating more and more like businesses, instead of fulfilling the Biblical role of God’s design for meeting the needs of and serving others.

<http://setfoundation.org/videos/>

This video series was born out of our experiences with a few churches, most notably our former home church after they voted in a Hyles-type, authoritarian pastor. Through everything we began to experience then (culminating in 2017), the LORD began opening our eyes to this area of man-made traditions.

(Please check James 1:27 to note that God used the verb “to visit” to describe “pure religion.” That verb is ἐπισκέπτεσθα, a form of EPISKEPTOMAI. This word is the verb form of ἐπισκόπους—plural of EPISKOPOS, a word which is translated “overseers” in Acts 20:28. A literal rendering of the word is “to scope upon,” i.e. to scope out the needs of the needy—fatherless and widows—in order to meet those needs. This corresponds perfectly with the account of the early church choosing “deacons” in Acts 6 because the widows were “being neglected in the daily **ministration**” -- word for “deacon”).

As I have stated before, I have held this TR-only position since college, long before I met Brother Welch, so it isn’t we who have changed in this matter, but Victory and I am sincerely concerned. He should have known (or at least correctly assumed) my position on the text from my college background at PCC and ABC as they hold and teach that position. I can only assume this knowledge is why he didn’t address the issue with me personally but surreptitiously handled it there, possibly hoping we’d just ignore it and go on. I recognize that churches do change as well as missionaries. Similar to the modern business model, corporations hire “representatives” who best reflect the company and its values. However, it would have been the **Biblical** and honorable thing for Brother Welch to reach out to me *first* to discuss his matters of concern, and then present the information to the church to decide.

(Btw, another business term is “board” as in “board of directors.” For as long as I can remember, this term has been used in reference to the group of deacons in an assembly, aka “deacon board.” This clearly corresponds to a corporation. There is SO much more to this that I deal with in the 8-part video series.)

The more I have researched, the more my eyes have been opened to the fact that many, if not most, modern churches have taken on the world’s system of business, apparently due to IRS regulations. An excellent book that goes into church history, which was highly instrumental in opening our eyes to this matter and more, is the book, “**Pagan Christianity?**” by Frank Viola and George Barna. I’d be glad to send it to you. On eBay, I can find it for between \$5.00 and \$10.00. An evangelist friend first shared his copy with me, and after I read a good portion, I ordered my own and shared it with my father-in-law. He read it and later added it to his Biblical church leadership classes for required reading. As opportunity affords, I share copies with others, especially those who are young in the ministry or who are just getting started. It is extremely helpful in one’s understanding of the great differences between what we have today as entrenched traditions of men vs. what the Bible says is God’s design for local churches (assemblies).

YOU - “We regularly check in.”

SO thankful to hear that you all have begun doing this. I know that is a great blessing and help to your missionaries.

YOU - Thank you for taking the time to contact the author. I listened to his lectures regarding the issue as he defends/explains his book and would be curious to see his response. [attached]

Sincerely,

Roland Kassales

Pastor, Victory Baptist Church

Brother, I’d love to have opportunity to get to know you, to sit down and visit perhaps over a meal and not even discuss “business.” I mean no ill and have no ill intent. I bring all this with the Proverb in mind:

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” (Prov. 27:17)

I am simply focused on truth and apologetic reasoning surrounding the truth. As you may have guessed, I get some of my analytic thinking from my father-in-law who has a highly analytical mind, especially when it comes to the Bible and Biblical languages which he has taught for over 30 years. I sent you one of his papers as an example to give you an idea of his expertise. His background in science with a degree in chemical engineering contributes greatly to such depth and has been an excellent help to us in creation ministry.

When you became a pastor, you accepted a God-ordained, servant-leadership role among His people, to “shepherd” them according to the design of the Creator and not to “lord it” over them (1 Peter 5:3) like the CEO of a corporation with a “board of directors.” Again, I have no “angst” in the sense you describe, but deep concern for you and the ministry, especially since the decision to discontinue “partnership” was made in almost complete ignorance without “hearing” (Prov. 18:13) anything directly from me about the matters of concern. Apparently, no one there even bothered to read / research the Sorensen book I referenced on our site, from which I had received great impetus to bolster our Bible version statement. If

someone could disprove the information in “Neither Oldest,” I’d be very willing to remove or reconstruct my statements.

In the same way as with the other areas (health, living dinosaurs), I want to help others with what has been a help to us. When you asserted translation errors in the KJV, that was motivation to me to research that allegation to see if they were true. Dr. Miller about a month ago graciously spent over an hour with me to help me understand the intricate linguistics of Isaiah 9:1. It is no wonder that Isaiah is called the “Prince of Prophets” with his knowledge and use of ancient Hebrew! What I have learned and am learning from her and my father-in-law who truly are Biblical linguists, has been extremely helpful in spurring me to learn more of the languages. This learning often gives confidence that the KJV at least is more accurate and faithful to the ancient languages than the others, and what is the value of understanding God’s Word if one’s understanding is inaccurate? (See attached tentative intro.)

“It is hard to measure **accuracy** of a translation if what it is saying is not clear. Does the translation—or put another way, does it reveal or obscure the meaning of the text? A translation may faithfully represent the Hebrew or Greek text, and yet fail to be clear in English. On the other hand, it may be clear in English, but misrepresent the Hebrew or Greek text (failing the **accuracy** test). Neither flaw is acceptable. **The tendency among many of the most recent versions has been to sacrifice textual accuracy for the sake of English clarity. What results is simple and clear English that is no longer truly a translation.**” [emphasis mine]

From the Mind of God, pg. 194

So that you know, I have finished reading the book, “From the Mind of God...” and today (8/9/23) shared it with my father-in-law who has taught Textual Evaluation 6 times on the seminary level at Tabernacle Baptist Bible College & Seminary in Virginia Beach. I believe you were at that church with the Herbsters and as a result are friends with my mother-in-law on Facebook. (Btw, I sent you a friend request on FB.) As I read it, I made notes and highlighted certain portions. While I am interested in seeing a thorough analysis of the book, I do not have the knowledge or background *myself* to say authoritatively “this is wrong” or “they left this out”, etc. However, here are some initial observations I made:

- A. The stated principles of textual criticism (p. 174) are arbitrary, using terms such as “presuming” and “subjective.”
- B. There is no extended discussion of *why* the presumed oldest mss are deemed more reliable, just that they are so because they are older and closer to Bible times. The book on page 81 uses words such as “believed”, “more likely”, “probably,” “possible,” and “If this is the case.” The writer does go on to say that “An early date alone...does not guarantee reliability...” and vice versa, adding that “a manuscript might be the work of a very careless scribe or even one who intentionally altered the text.”
- C. There is the presumption of a binary choice (p, 86) when a third clear choice is very different from the other two, that of what was called “only King James” when I was at PCC. The college was very familiar with Peter Ruckman since his school was right there in Pensacola also, yet I never heard that name during the 4 ½ years I was there! I since have learned of the grievous errors of the KJVO-Ruckman views and have produced a video about him using the audio of a great message series by a Pastor Brian Dunlop.

<https://rumble.com/v25rzpk-why-the-kjv-part-2.html>

- D. There is no mention in the book of tools that the average person can use to understand the Bible. Scripture tells us to “study” (be diligent) and “rightly divide” (cut straight) the Word of Truth. The Ethiopian eunuch asked Philip, “How can I, except **some man** should guide me?” (Ac 8:31) and God used the leaders in Nehemiah’s day to “give the sense.” The wording of any expression is important, be it written or spoken. To change the wording, though an individual word may mean essentially the same thing, is to change some aspect of communication. I could say, “I ran down the street” or I could say “I raced down the street.” Both “race” and “ran” carry the same basic meaning of running, but one could be a light jog and the other clearly is an intensive run (as in the *piel* verbal aspect in Hebrew).

I shared with you earlier the full dialogue I had with Mark Ward on Messenger, during which I shared a word in the King James that I encountered in my own personal Bible reading at that time, a word that I didn’t understand. (Btw, he has yet to get back with me with an answer.) All I needed to do was “ask Google” or conduct a quick internet search to find the meaning of the Old English word! The internet is a worldwide tool that is greatly used by more and more people even on remote mission fields of the world. As I recall, there is no mention in the book of tools like this (not even a basic concordance!) where folk can simply look up a term for its meaning, to have “some man guide” them.

- E. There was no reference whatsoever to Simonides in the book, only Tischendorf. This makes the book by Sorensen even more apropos. Perhaps the authors knew nothing about him.
- F. I found the book highly biased for the side of the CT. Hence, while there was a lot of good information in it that was helpful, I would have to balance it with other material from the pro King James side to get a more balanced view. Of course, none of us are totally unbiased. I admit that I have a bias for the King James version, but for many reasons. I find that the more I research this area, the more I am confirmed in this bias.
- G. Early on in reading FTMOG, I noted these quotes:

“It is otherwise an incredibly **divisive** issue.”

“**Division** does such damage to the cause of Christ.”

In his “Text and Translation Committee Disclosure,” Mark Minnick stated, “Despite the minor differences, the committee...do all agree that the biblical and historical facts on the text. Transmission, and translations of Scripture argue eloquently for the unity, not the **division**, of God’s people on these issues.”

For a church to drop a long-time supported missionary over this issue, in my opinion, furthers division; and the way it was done was not in accord with Proverbs 18. From my standpoint, this situation has only served to bolster our stand.

I remember years ago when I was traveling with an evangelist who graduated from BJU, I once had the opportunity to serve with someone who distributed Bibles to truckers. I remember noticing the Bibles were NIV but said nothing about it and I just helped. It wasn’t the time or place, and that ministry wasn’t under my oversight.

By way of comparison, I think of the Constitution and its wording from the mid-1700s, around 150 years from the well-known date of the KJV. A cursory glance reveals words such as “chusing” (for “choosing”) or “Emoluments” or “Piracies” or “Marque” etc. These are words that aren’t commonly used or understood today, which is a major point used against the King James version. Do we undertake to change or update these archaic words in the Founding Document? We could. Rather, we’d do better to look up such words to learn what they meant rather than undertaking an “act of Congress” to change them! To change a word is to change a meaning or an aspect of communication.

Brother, I trust this letter hasn’t bowled you over **too** much, though I could write *much* more! Hope we can still be friends, perhaps on FB. 😊 I wish we’d had more opportunities to serve there over the years than the one Jungle Tales VBS. Maybe we could have met in person. The LORD bless you in your labors there, and feel free to respond or not, long or short, contrary or positive. You won’t cause me any angst. 😊 The LORD bless.

Brother Jeff

PS Note the class titles for the fall semester below. This tells you some about the depth of approach. All are online so you’d be welcome to sit in from CO! I am planning to audit one myself.

Tabernacle Baptist Bible College & Seminary		www.tbbsc.org	tbbc.tbs@gmail.com
Course Schedule: 2023 Fall Trimester – September 11-December 15		757-424-4673, ext 308	Rev 08/09/2023

MONDAY MORNING	TUESDAY MORNING	WEDNESDAY MORNING	THURSDAY MORNING	FRIDAY MORNING
Greek Exegesis I BL 511 / BL 301 A study developing the basics of NT Greek in a context of actual exegesis of Scripture for the purposes of developing the skills necessary to engage in intensive analytical study in order to accurately correlate, discern, and interpret the information which God embedded in His Word. Mon 7:30-10:35 MillerR Online	NT Theology TH 716 / TH 442 A continuing intensive analytical study of the unchanging person and nature of God and His perfect design, building on truths established in Biblical Theology OT and demonstrating the integral, inseparable relationship between the Old and New Testaments. Tue/Thu 7:30-9:00 MillerR/SheetsK Online	Greek Exegesis - Tim & Titus BL 603 / BL 403 An exegetical study of the Greek text of 1&2 Timothy and Titus focusing on key texts which highlight special points of Greek grammar and syntax. Wed 7:30-10:35 SheetsK/MillerR Online	NT Theology TH 716 / TH 442 A continuing intensive analytical study of the unchanging person and nature of God and His perfect design, building on truths established in Biblical Theology OT and demonstrating the integral, inseparable relationship between the Old and New Testaments. Tue/Thu 7:30-9:00 MillerR/SheetsK Online	Elementary Hebrew I BL 501 / BL 408 A study of the basic forms, vocabulary, and grammatical structures of the ancient language, now called "Hebrew," which God used for recording, before the birth of Jesus Christ, His revelation of Himself and His perfect design for all that exists. Fri 7:30-10:35 MillerR Online
MONDAY AFTERNOON	TUESDAY AFTERNOON	WEDNESDAY AFTERNOON	THURSDAY AFTERNOON	FRIDAY AFTERNOON
	Hebrew Exegesis – Esther BL 503 / BL 410 An advanced course in Hebrew vocabulary, grammar, and exegesis focused on development of an ancient Hebrew mindset using the narrative text of Esther. Tue 2:30-5:35 SheetsK/MillerR Online	Women Ministering to Women I BC 608 / BC 208 A study of Biblical principles for women ministering to women. Topics include helping women in problem marriages, single teen mothers, and women considering adoption. Wed TBD FulayterS Online/On Campus		
MONDAY EVENING	TUESDAY EVENING		THURSDAY EVENING	FRIDAY EVENING
Acts of the Apostles NT 514 / BI 205 An introduction to and exposition of Acts with special focus on key passages. Mon 6:00-9:05 MillerM Online	Hebrews & General Epistles NT 517 / BI 303 An introduction to and exposition of Hebrews and the General Epistles with a special focus on key passages. Tue 6:00-9:05 MillerR/SheetsK Online		Research in Biblical Greek BL 801 Intensive analysis of various NT passages and topics to insure accurate understanding, theological correlation to other Scriptures, and proper application in human existence. Thu 6:00-9:05 SheetsK/MillerR Online	English as a Second Language EN 110 A study of the English language specifically designed to help non-native speakers improve their comprehension and production of both spoken and written English communications. Fri 10:00-12:00 ReynoldsJ Online
Research in NT NT 801 A study of New Testament topics following the student's particular field. Mon 6:00-9:05 SheetsK/MillerR Online	Crisis Counseling BC 508 / BC 308 A study of Biblical solutions to crisis counseling problems such as suicide, immorality, addictions, severe depression, fear, rebellion, worry, and other life-dominating sins. Tue 6:00-9:05 FulayterR Online/On Campus		Historical Books II OT 616 / BI 309 A study of the Historical Books of 1 Kings-Esther and 2 Chronicles, emphasizing their history and theology. Thu 6:00-9:05 FulayterR Online/On Campus	