

Romans

Mission of Emmaus Bible College

The mission of Emmaus Bible College, under the authority of Scripture and within the context of a Biblical worldview, is to develop students spiritually, intellectually, personally, and vocationally and to equip students for responsible and productive Christian lives through its college-level programs.

Description of the Course

A verse-by-verse exposition of the Epistle to the Romans with careful attention paid to the development of the argument of the book, the authorship, recipients, occasion, purpose, and theology of the epistle.

The Goals of the Course

1. Overview: You should be able to think through the book of Romans tracing Paul's argument and progression of thought.
2. Theology: You should understand the major doctrines which are developed in the epistle to the Romans.
3. Problem passages: You should be aware of the difficult passages in the book and be able to discuss the issues involved.
4. Literature: You will become acquainted with some the major commentaries on the book of Romans and be able to use them in interpreting the book.
5. Application: You should learn some of the major spiritual lessons of the book of Romans and how this book relates to us today.

Lecture Schedule for the Course

- Lecture 1~ Introduction to the Book of Romans
- Lecture 2~ Romans 1:1-15
- Lecture 3~ Romans 1:13-18
- Lecture 4~ Romans 1:18-32
- Lecture 5~ Romans 1:24-32; 2:1-7
- Lecture 6~ Romans 2:7-25
- Lecture 7~ Romans 3:1-11
- Lecture 8~ Romans 3:9-26
- Lecture 9~ Romans 3:21-26
- Lecture 10~ Romans 3:27-31; 4:1-25
- Lecture 11~ Romans 5:1-11
- Lecture 12~ Romans 5:12
- Lecture 13~ Romans 5:13-6:5

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- Lecture 14~ Romans 6:6-16
- Lecture 15~ Romans 6:17- 7:7
- Lecture 16~ Romans 7:8-25
- Lecture 17~ Romans 8:1-4
- Lecture 18~ Romans 8:5-18
- Lecture 19~ Romans 8:18-30
- Lecture 20~ Romans 8:28-39; Romans 9:1-5
- Lecture 21~ Romans 9:6-23
- Lecture 22~ Romans 9:23-10:13
- Lecture 23~ Romans 10:5-21
- Lecture 24~ Romans 11:1-23
- Lecture 25~ Romans 11:1-23
- Lecture 26~ Romans 12:1-13:4
- Lecture 27~ Romans 13:1-15:3
- Lecture 28~ Romans 14:3-16:28

Commentaries

(The annotations to the commentaries are from the syllabus of Dr. MacLeod on Romans)

*Books most highly recommended

Exegetical Commentaries

Barrett, C. K. *The Epistle to the Romans*, Harper's New Testament Commentaries (New York: Harper & Row, 1957). Although not thoroughly evangelical, this is a very helpful work.

Brown, John. *Analytical Exposition of the Epistle of Paul the Apostle to the Romans* (reprint ed., Grand Rapids: Baker, 1981 [1857]).

Calvin, John. *The Epistles of Paul to the Romans and Thessalonians*. Translated by Ross MacKenzie (Grand Rapids: Eerdmans, 1960). Calvin was the prince of Reformation era commentators. He created the first commentary literature of the Protestant churches. He is still in print and still stimulating.

Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2 vols., The International Critical Commentary (Edinburgh: T. & T. Clark, 1979). This work, already considered a classic by New Testament scholars, replaces Sanday and Headlam in the ICC series. It is for advanced students.

Denney, James. "St. Paul's Epistle to the Romans," in *The Expositor's Greek Testament*, 5 vols. Edited by W. Robertson Nicoll (London: Hodder & Stoughton, 1900-10; reprint ed., Grand Rapids: Eerdmans, 1970): 2:555-725. Denney was a Scot and an outstanding theologian and thinker. This work is still of great value.

Dunn, James D. G. *Romans*, 2 vols., Word Biblical Commentary (Dallas: Word Books, 1988). A critical work by a "liberal evangelical." It is right up to date and invaluable for its use of current literature.

Fitzmyer, Joseph A., *Romans*, AB (New York: Doubleday, 1993). An up to date work by a well-know Roman Catholic biblical scholar.

*Gifford, E. H. *The Epistle of St. Paul to the Romans*, The Speaker's Commentary (London: John Murray, 1886; reprint ed., Minneapolis: James Family, 1977). A careful work by an Anglican scholar. It is good both for its handling of details as well as its treatment of the progress of thought.

*Godet, F. L. *Commentary on the Epistle to the Romans*. Translated by A. Cusin and T. W. Chambers (New York: Funk & Wagnalls, 1883; reprint ed., Grand Rapids: Zondervan, 1970). A lucid work

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- by a French Swiss scholar. His treatment of the argument is considered very good. Godet was an outstanding exegete, and his works are always useful to the expositor.
- Haldane, Robert. *An Exposition of the Epistle to the Romans* (Edinburgh: W. Oliphant, 1874; reprint ed., Mac Dill AFB: Mac Donald Publishing Co., n. d.). An old work that is warm and practical. Some great preachers (e.g., Spurgeon and Lloyd-Jones) have praised it highly.
- Hendriksen, William. *Romans*, New Testament Commentary (Grand Rapids: Baker, 1982). One of the best commentaries available for the general reader. Hendriksen was a Reformed scholar and pastor. His commentaries are thorough, clear and balanced (between exegesis and pastoral concern).
- Hodge, Charles. *Commentary on the Epistle to the Romans* (Philadelphia, 1886; reprint ed., Grand Rapids: Eerdmans, 1950). A clear and logical exposition by a great Reformed theologian. He was postmillennial in his eschatology.
- Jewett, Robert. *Romans: A Commentary*, Hermeneia (Minneapolis: Fortress Press, 2007). The latest and one of the largest commentaries on Romans.
- Lenski, R. C. H. *St. Paul's Epistle to the Romans* (Minneapolis: Augsburg, 1961). A Lutheran work. Arminian. Helpful on points of grammar, but is a bit rigid.
- Liddon, H. P. *Explanatory Analysis of St. Paul's Epistle to the Romans* (reprint ed., Minneapolis: James and Klock, 1977 [1899]).
- *Moo, Douglas. *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996). This may prove to be the best and most lasting modern treatments of the epistle. A superbly done work.
- *Morris, Leon. *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988). A major work by an expert on Paul's atonement vocabulary. A very helpful volume.
- *Murray, John. *The Epistle to the Romans*, 2 vols., The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1965). One of the best treatments of the epistle. A solid work by a Reformed evangelical scholar. Mildly postmillennial.
- Nygren, Anders. *Commentary on Romans* (Philadelphia: Fortress, 1949). Contains stimulating and often powerful discussions of the interpretive issues. The author was a Swedish Lutheran and professor at the U. of Lund.
- *Sanday, William and Headlam, Arthur C. *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2 vols., The International Critical Commentary (Edinburgh: T. & T. Clark, 1895). Some still rank this as the best commentary on the Greek text, but it has been superseded by Cranfield and Moo.
- *Schreiner, Thomas, *Romans*, BECNT, (Grand Rapids: Baker, 1998). One of the newer evangelical commentaries on Romans which holds its own with Murray and Moo.
- Shedd, William G. T., *A Critical and Doctrinal Commentary on the Epistle of St. Paul to the Romans* (New York: Scribner's, 1879; reprint ed., Minneapolis: Klock & Klock, 1978). In the same school as Hodge. Read these works (i.e., Shedd and Hodge) with Murray for a theological perspective.

Expository Commentaries

- *Barnhouse, Donald Grey. *Exposition of Bible Doctrines Taking the Epistle to the Romans as a Point of Departure*, 10 vols. (Grand Rapids: Eerdmans, 1964). These volumes, by a superb Presbyterian preacher, contain an excellent series of doctrinal studies. They are rich in illustrative matter and are especially valuable for the preparation of Bible lessons or sermons.
- *Boice, James M. *Romans: An Expositional Commentary*, 4 vols. (Grand Rapids: Baker, 1991). A superb set of expositions by one of America's premier Bible teachers. Boice takes his time, following in the train of Lloyd-Jones. Expositors will want to have this wonderful set.
- Bruce, F. F. *The Epistle of Paul to the Romans*, Tyndale New Testament Commentaries (rev. ed., Grand Rapids: Eerdmans, 1985). He helpfully lays out the different views on a number of important passages. Bruce was the ablest New Testament scholar of his time. This work, however, was designed for the non-specialist.
- Eerdman, Charles R. *The Epistle of Paul to the Romans* (Philadelphia: Westminster Press, 1925). This brief work is one of the best for tracing the argument of the epistle. It contains helpful summaries of each section.
- Govett, Robert. *The Righteousness of God, The Salvation of the Believer* (London, 1891; reprint ed., entitled *Govett on Romans*, Miami Springs: Conley & Schoettle Publishing Co., 1981). A devout exposition by an independent thinker. Premillennial.
- *Hughes, R. Kent. *Romans: Righteousness From Heaven* (Wheaton: Crossway Books, 1991). A paragraph by paragraph exposition that provides good help (quotes, illustrations) to the preacher and teacher.
- Johnson, Alan F. *Romans: The Freedom Letter*, 2 vols., Everyman's Bible Commentary (rev. ed., Chicago: Moody Press, 1985). A fine introduction to the epistle.
- Kelly, William. *Notes on the Epistle of Paul, the Apostle, to the Romans* (London: G. Morrish, 1873; reprint ed., Addison, Illinois: Bible Truth Publishers, 1978). Prof. F. F. Bruce said that he consulted Kelly whenever he studied Paul's epistles (cf. *In Retrospect*, p. 293). Kelly was the greatest expositor of the early Brethren movement. His works may be dry by today's standards, but they are always helpful.
- *Lloyd-Jones, D. Martyn. *Romans*, 14 vols. (Grand Rapids: Zondervan, 1970-91). A series of sermons by one of the 20th century's greatest preachers. The series is now complete and covers through Romans 14:17. Here is exposition that is true to the text, easy to understand, and doctrinally rich. The Biblical preacher (not all men with a Bible are Biblical preachers!) will often draw applications from the text that the scholar may miss. Lloyd-Jones was such a preacher and is well worth reading.

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- Moule, H. C. G. *The Epistle of St. Paul to the Romans*, The Expositor's Bible (New York: A. C. Armstrong, 1903; reprint ed., Fort Washington: Christian Literature Crusade, 1975). A devotional treatment by an evangelical Anglican.
- *Newell, William R. *Romans: Verse-By-Verse* (Chicago: Grace Publications, 1938; reprint ed., Chicago: Moody Press, 1972). A popular old work. Not a scholarly work, yet often helpful.
- Phillips, John. *Exploring Romans* (Chicago: Moody Press, 1969). A sound, evangelical exposition. Will especially appeal to preachers who like alliteration.
- *Stifler, James M. *The Epistle to the Romans* (New York: Fleming H. Revell, 1897; reprint ed., Chicago: Moody Press, 1972). This is the best treatment of the argument of the book. The author, a dispensationalist, produced a work which is true to the Greek text but is geared to the English reader.
- *Stott, John. *Romans: God's Good News for the World* (Downers Grove: IVP, 1994). An excellent exposition by an Evangelical Anglican pastor and Bible teacher.
- *Thomas, W. H. Griffith. *St. Paul's Epistle to the Romans: A Devotional Commentary* (Grand Rapids: Eerdmans, 1946). This fine work provides much homiletical help to the teacher and preacher.
- Vine, W. E. *The Epistle to the Romans* (Grand Rapids: Zondervan, 1948). A very helpful work by an able Brethren scholar. Vine's commentaries are brief but careful. Based on his study of the Greek text, they are, like Stifler mentioned above, geared to the English reader.

Study Questions for Romans

1. What is the evidence of the existence of the church at Rome during the life of the apostle Paul?
2. Why did Paul write the epistle to the Romans?
3. What is the theme verse for Romans? Write the verse from memory. What are the key words which are relevant for Romans?
4. What are the main divisions and subdivisions of Romans 1-3?
5. What are the three customary elements of ancient letters found in Romans 1:1-7? (Which verses are part of each?)
6. What are the three elements usually found in the introductions in Paul's letters which are in Romans 1:1-15?

Romans 1:1-7

7. What is the main thing Paul seeks to accomplish in the salutation of 1:1-7?
8. Discuss the person of Jesus Christ as presented in Romans 1:1-7.
9. Why does Paul present the person of Christ at the outset when mentioning the gospel?
10. What is the significance of the expression "slave of Christ Jesus" (1:1)?
11. Why does Paul refer to his apostleship (1:1)?
12. What two significant things does Paul say about the gospel in the introduction?
13. What are the different meanings of the expression "son of God" as found in Scripture? What is the significance of the expression in verses 3 and 4?
14. Why does Paul say that Christ was born of the seed of David according to the flesh?
15. Discuss the meaning of verse 4. (Be sure to deal with the interpretational difficulties.)
16. What does the phrase "the obedience of faith" mean in 1:5?
17. What is the point of 1:6? (Why does Paul say this?)

Romans 1:8-15

18. What is the difference between the introduction of 1:1-7 and the introduction of 1:8-15?
19. In what way does Paul show his genuine care and concern for the Romans in 1:8-15?

Romans 1:16-17

20. Explain the significance of the connecting words in 1:16-17. ("For", "for", "for", "just as it is written.")
21. Explain the significance of the key words in Romans 1:16-17. (ashamed, gospel, power, salvation, believes, righteousness of God, faith).
22. What does Paul mean when he says that the gospel is the power of God for salvation? (Discuss the full sense of salvation as seen in Romans).
23. Discuss the righteousness of God as it is found in Scripture and its meaning in 1:17.
24. Explain the meaning of the expression "from faith to faith" (1:17).

Romans 1:18-32

25. What verse summarizes the thought of 1:18-2:29? (Hint: look in chapter 3).
26. What is the argument of 1:18-3:20?
27. Show how 1:18 is the summary theme verse of 1:18-32. (What are the three truths contained in this verse and how are they seen in 1:19-32? Show how the three expressions, "the wrath of God is revealed," "all ungodliness," and "all unrighteousness," are developed in these verses).
28. Explain the following statement: The idea of 1:18-3:20 could be true without 1:16-17. But 1:16-17 could not be true without 1:18-3:20.
29. How can a God of love be characterized as a God of wrath (1:18)?
30. How is God's wrath revealed (1:18)?
31. What is the point of 1:19-20?
32. How is the truth of God known (1:19-20)? (note the difference between verse 19 and verse 20).
33. Why does Paul say that they are without excuse (1:20)? (Note both the previous and the following context).

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34. What is the point of 1:21-23?
35. When did 1:21-23 take place? How does this affect your view of man?
36. What is the relationship between the sin of 1:19-23 and the sin of 1:24-32?
37. What is the meaning of “God gave them up” (1:24, 26, 28)? (Show how this is a real judgment).
38. What does Paul say about homosexuality in 1:26-27?
39. What is a “depraved mind” (1:28)? What is the ultimate mark of depravity mentioned here?

Romans 2:1-16

40. What is the difference between the people of chapter 1 and those of chapter 2 (Who is in view in chapter 2)?
41. What principle does Paul reiterate three different ways in 2:1-16? Show what aspect of the truth is expressed each time.
42. What is the principle of 2:1 and what is the premise which is assumed?
43. Why would anyone think that he might escape the consequence of his sin? What is Paul’s answer (2:3-5)?
44. How can Paul speak of eternal life being given to those who do good (2:6-10) in the light of what he says in 3:20?
45. Discuss the principle of 2:11 that the judgment of God is without partiality in relationship to the Gentiles who do not have the law. Can Gentiles be saved by living up to the light they have?
46. What is the relationship between 2:17-20 and 2:21-24?
47. Why does Paul mention circumcision in 2:25 and how does he deal with the issue (2:25-29)?
48. What does Paul mean by a Gentile keeping the law (2:26-27)?

Romans 3:1-8

49. What are the four questions of 3:1-8? What are the objections indicated and how does Paul answer them?
50. Why does Paul ask the question of 3:1, “What is the advantage of the Jew?”
51. How can Paul say here that there is an advantage to the Jew when he says in Galatians 3:28 that in Christ there is neither Jew nor Greek?
52. What is the principle expressed in 3:3-4 and how does it deal with the problem of unbelief?
53. What kind of question does Paul deal with in 3:5-8 and how does he answer it?
54. How can Paul say no advantage in 3:9 when he has said great advantage in 3:1-2?

Romans 3:10-20

55. How can Paul say that there are none who are good, there are none who understand, and there are none who seek God when there do seem to be good unbelievers like Cornelius who do seem to have some spiritual understanding and seek God?
56. What is the argument of 3:10-18?
57. How can 3:19 show that whole world is guilty when the Gentile was not under the law (cf. 2:14)?
58. What is the purpose of the law in 3:20 and how does the law accomplish this? Is this the only purpose of the law?

Romans 3:21-26

59. How does this section relate to the argument of the book of Romans?
60. Explain what Paul means in 3:21.
61. What is the meaning of “for” in 3:23?
62. Discuss the doctrine of justification in 3:24. (The meaning of the term, who is justified, the basis of justification. Be sure to support your points from Scripture).
63. What are the three things said about justification in 3:24? What does each mean?
64. Discuss the concept of “redemption” in 3:24.
65. What are the two main points made in 3:25-26?
66. Discuss the doctrine of propitiation in 3:25.
67. Discuss the purpose of Christ’s redemptive sacrifice in 3:25-26. (Note the three purpose clauses).
68. Discuss the problem of God being just and the justifier of sinners who have faith in Jesus (3:26).

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Romans 3:27-31

69. How does 3:27-31 fit with what Paul has just said in 3:21-26?
70. What is the argument of 3:29-30?
71. How do we establish the law through faith?

Romans 4:1-25

72. What is the point Paul makes in Romans 4:1-8 and why is that point important?
73. What was the scriptural and theological error of the Jews in their view of circumcision (4:9-12)?
74. What does the phrase mean, "Where there is no law, neither is there transgression"?
75. What is the key word in 4:16-17 and what is Paul's argument to support it?
76. How does Paul's teaching about Abraham define for us the nature of saving faith?
77. How should 4:25 be translated and how does the translation affect our interpretation of the verse?

Romans 5:1-11

78. What are the two ways that Romans 5:1-11 has been viewed? Which is best?
79. What is the point made in 5:2-4?
80. Why are trials mentioned in 5:3?
81. Why does Paul mention the love of God in 5:5-11?
82. What type of reasoning does Paul use in 5:6-11? What is his argument?

Romans 5:12-21

83. What is the relationship between the sin of Adam and the sin of all men in Romans 5:12? Discuss the theological problems.
84. What is the comparison expressed in 5:12?
85. What are the different views of the phrase "all sinned" in 5:12?
86. What is the Pelagian view of 5:12 and how would you answer it?
87. What is the Seminal headship view of Shedd in 5:12 and how would you answer it?
88. What are the arguments for and the problems with the Federal headship view of 5:12?
89. Why is 5:14 so important in the interpretation of 5:12-19? Show its significance.
90. How has 5:18 been used to argue for universalism? How would you answer that argument?

Romans 6:1-14

91. What is the significance of the question in 6:1? What is it based upon? What does it indicate about Paul's theology? What is Paul's answer to it (briefly)?
92. Why does Paul mention baptism in 6:3? What is the point he is showing?
93. Is Paul talking about water baptism in 6:3ff. or the baptism of the Holy Spirit? Give reasons for your answer.
94. Who is our "old man" in 6:6?
95. What is the "body of sin" in 6:6?
96. What is the argument of 6:8-9?
97. What does the word "reckon" mean in 6:11? What does this mean that we are to do in the context of Romans 6?

Romans 6:14-23

98. What is the significance of the question in 6:15? What is it based upon? What does it indicate about Paul's theology? What is Paul's answer to it (briefly)?
99. To what does "the wages of sin" refer in 6:23?

Romans 7:1-6

100. What is the point that Paul is developing in 7:1-6?
101. Explain the illustration in 7:1-6. What is the difficulty with this illustration and how do you interpret the different parts of it?

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Romans 7:7-12

102. Why does the question of 7:7 arise? What is Paul's answer?

103. In what way was the commandment intended for life (7:10).

104. In the light of his many negative statements about the law (3:20; 4:15; 5:20;6:14), how can Paul say that the law is holy, righteous, and good (7:12)?

Romans 7:13-25

105. What are the main arguments that the person of 7:13-25 is an unbeliever?

106. What are the main arguments that the person of 7:13-25 is a believer?

107. What is the significance of 7:25 for the discussion of this passage?

Romans 8:1-17

108. What is the connection of 8:1 with the context?

109. How is the question of the Greek manuscripts important in the interpretation of 8:1?

110. In what way was the law weak (8:3)?

111. What are the things said about a believer in 8:1-11? What are the things said about an unbeliever?

112. Who are those who are "according to the flesh" (8:5).

113. What is the truth that is emphasized in 8:1-11)?

Romans 8:18-27

114. Discuss Paul's teaching on suffering in 8:18-30?

115. What is the key word repeated in 8:18-30. Show how this marks out the different parts of the passage.

116. What is the hope of creation (8:20)?

Romans 8:28-30

117. Explain how Paul can say in 8:28 that all things work together for good for those who love God.

118. Explain the meaning of "to foreknow" in 8:29.

119. How is 8:28-30 an argument for the security of the believer?

Romans 8:31-39

120. How is 8:31-39 an argument for the security of the believer?

121. Discuss the question of 8:35.

Romans 9

122. Show how Romans 9 fits into the argument of the book of Romans.

123. What are the principles of the doctrine of election which Paul presents in Romans 9?

124. Give an answer to those who say that Romans 9 is only dealing with the doctrine of national or corporate election.

125. What are the objections Paul himself presents to his doctrine of election and how does he deal with them?

126. What is Paul's answer in Romans 9 to the question, "Why does God choose some and not others?"

Romans 10

127. How does Romans 10 fit into the argument of the epistle? Compare Romans 10 with Romans 9.

128. How is Christ the end of the law for righteousness? Explain the different views.

129. In Romans 10:9-10 is confession with the mouth a second condition for salvation besides believing in the heart?

130. What is the meaning of the term Lord in the confession of Jesus as Lord in 10:9?

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Romans 11

131. What are the two main points that Paul makes in Romans 11?
132. How does the rejection of Israel fit into the plan and purpose of God?
133. Explain the different parts of the figure of the olive tree in 11:16-24. What is the purpose of this illustration in the chapter? How does it relate to what Paul is saying about Israel in the chapter?
134. What is the fullness of the Gentiles in 11:25?
135. *What does the phrase “and thus all Israel will be saved”? Discuss the different views and show that this refers to a future conversion of the nation of Israel, not the present salvation of the Jewish remnant.

Romans 12

136. What are the different areas of application that Paul deals with in chapters 12-13?

Romans 13

137. Why does Paul say that the believer should submit to the governmental authorities?
138. What does it mean to say in 13:4 that “it does not bear the sword in vain”?
139. How absolute is the duty to submit to and obey the governmental authorities? Should a Christian have participated in the American revolution?

Emmaus Bible College is an accredited, four-year private college in Dubuque, Iowa, affiliated with the Open Brethren. It offers double majors in both professional and biblical studies. It was established as Emmaus Bible School in 1941 in Toronto, Ontario, by Ed Harlow, John Smart, and Ernest Tatham. Emmaus began offering correspondence courses a year later, with the target audience being military personnel. The college relocated to Chicago, Illinois, in 1947; in 1984, it moved to where it is now. Emmaus Bible College offers 13 distinct undergraduate degrees, concentrated into 12 majors within 7 broad fields of study. Across all areas of study, Emmaus Bible College awarded 64 undergraduate degrees in 2017 - 2018. None of the awards was for a degree taken exclusively online. 3 degrees were awarded at the associate level (2-Year). Our mission is to train Christ-like redemptive leaders. We don't just give students an academic degree. We challenge them to the life of a mind transformed in Christ, empower them to see their God-given abilities, and equip them to boldly lead out for the kingdom so that their communities and nations will be transformed. We are one of the only higher education institutions in Haiti with governmental recognition and international accreditation. Emmaus University exists to equip Christ-like redemptive leaders for the transformation of Haiti, the Caribbean, and beyond. We do this through higher education rooted in Christian orthodoxy in response to the theological needs of the global church in the developing world. Emmaus Road College of the Bible is an accredited branch or division of the Christian Union Theological seminary, (CUTS) Main theological institution of Union of Pentecostals Christian Churches of Jesus Christ, Inc. The College has been established to meet the needs of those believers, leaders, and workers, who want to prepare more and better to work in the ministry for the Lord and in their respective churches.; and yet they have not been able to study in a biblical institute, and do not have the opportunity to study the Word, due to ministerial, work or family commitments. The College offer