



ACADEMIC CATALOG

Madagascar 3M Preaching Institute

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Academic Catalog

| | |
|---|-----------|
| Introduction | 4 |
| Educational Priorities..... | 4 |
| Training Distinctives..... | 5 |
| Educational Parameters | 5 |
| Location..... | 7 |
| Facilities | 8 |
| Library | 9 |
| History of the 3M Preaching Institute | 9 |
| The Master’s Academy International (TMAI) | 10 |
| Legal Notices..... | 10 |
| What We Teach..... | 11 |
| The Holy Scriptures..... | 11 |
| God | 12 |
| God the Father..... | 12 |
| God the Son | 13 |
| God the Holy Spirit..... | 15 |
| Man..... | 16 |
| Salvation | 17 |
| Regeneration..... | 17 |
| Election | 18 |
| Justification | 18 |
| Sanctification | 19 |
| Security | 19 |
| Separation | 20 |
| The Church..... | 20 |
| Angels..... | 23 |
| Holy Angels | 23 |
| Fallen Angels | 23 |
| Eschatology | 24 |

| | |
|--|-----------|
| Death | 24 |
| The Rapture of the Church | 24 |
| The Tribulation Period..... | 24 |
| The Second Coming and the Millennial Reign..... | 25 |
| The Judgment of the Lost | 25 |
| Eternity | 26 |
| Academic Programs | 27 |
| Biblical Studies Certificate (BSC) | 27 |
| BSC Application Procedures | 28 |
| Diploma in Expository Preaching (DEP) | 28 |
| DEP Application Procedures | 29 |
| Enrollment..... | 30 |
| Academic Load..... | 30 |
| Registration | 30 |
| Withdrawing from the Program..... | 30 |
| Academic Calendar | 31 |
| 2023–2024 School Year | 31 |
| BSC students only | 31 |
| 2024–2025 School Year | 31 |
| BSC students only | 31 |
| DEP students only..... | 31 |
| Academic Policies..... | 32 |
| Grading System..... | 32 |
| Incomplete | 33 |
| Probation | 33 |
| Academic Honors | 34 |
| Financial Information | 35 |
| Student Accounts Contact Information..... | 35 |
| Student Fees..... | 35 |
| Application Fees | 35 |
| Security Deposit for the 3M Preaching Institute Technology Package | 35 |
| Tuition..... | 36 |

| | |
|---|-----------|
| Housing and Food Costs | 36 |
| Optional Meal Programs..... | 36 |
| Payment of Accounts | 36 |
| Refunds..... | 37 |
| Student Life..... | 38 |
| Social Activities..... | 38 |
| Alumni Platform..... | 38 |
| Information Displayed on the Alumni Platform..... | 38 |
| Course Descriptions..... | 39 |
| Overview..... | 39 |
| Course Identification System | 39 |
| Division of Bible Exposition | 39 |
| Division of Bible Exposition—Biblical Studies Certificate (BSC)..... | 39 |
| Division of Bible Exposition—Diploma in Expository Preaching (DEP)..... | 39 |
| Bible Exposition Course Catalog—Biblical Studies Certificate (BSC)..... | 40 |
| Bible Exposition Course Catalog—Diploma in Expository Preaching (DEP)..... | 41 |
| The Division of Pastoral Ministry | 42 |
| Division of Pastoral Ministry—Biblical Studies Certificate (BSC)..... | 42 |
| Division of Pastoral Ministry—Diploma in Expository Preaching (DEP)..... | 42 |
| Pastoral Ministry Course Catalog—Biblical Studies Certificate (BSC)..... | 43 |
| Pastoral Ministry Course Catalog—Diploma in Expository Preaching (DEP)..... | 43 |
| The Division of Theological Studies..... | 45 |
| Division of Theological Studies—Biblical Studies Certificate (BSC) | 45 |
| Division of Theological Studies—Diploma in Expository Preaching (DEP) | 46 |
| Theological Studies Course Catalog—Biblical Studies Certificate (BSC) | 46 |
| Theological Studies Course Catalog—Diploma in Expository Preaching (DEP)..... | 47 |
| Personnel | 49 |
| The Faculty of the 3M Preaching Institute | 50 |



ACADEMIC CATALOG

Introduction

The intent of the *3M Preaching Institute* is to come alongside the existing structures and all the relevant stakeholders and be involved in identifying, training, and equipping men to study, obey, and teach God's Word. It is a Bible-teaching seminary in Madagascar, focusing on expository preaching, so to develop a generation of godly church leaders who will then impact many lives. Our primary objective is to work with Malagasy church leaders. But in the future, and as the Lord sees fit to provide the opportunities, we are praying to be able to reach other men of God from French-speaking countries.

Educational Priorities

The *3M Preaching Institute* aims at training faithful expositors of the Word of God. It offers biblical, theological, and professional education designed to equip men for effectiveness in Christian ministry to the universal body of Christ, primarily through the local church. This educational task is accomplished through emphasis on the following:

- Careful instruction in the interpretation, exposition, and preaching of Scripture.
- Thorough study of core doctrines derived from Scripture.
- Substantial training in ministering to people through counseling focused on the proper interpretation and specific application of Scripture.
- A consistent focus upon involvement and accountability within a local church.
- The development and improvement of communication, relationship, leadership, and administrative skills for ministry.

Training Distinctives

The Preaching Institute community and curriculum are designed with the following goals and ideals in view:

- Focused training that takes men sent from God and trains them to publicly preach the Word of God through passionate, Spirit-empowered, and text-driven expository sermons which accurately explain and make plain the God-intended meaning and significance of the text in its context, in such a way as to motivate, exhort, edify, console, correct, invite, and summon people to respond to the truth in that very moment, so that the voice of God may be heard and the will of God obeyed.
- Excellence in academics is to be cultivated in an attitude of spiritual devotion.
- The essential focus of all study at the seminary is to be biblical, exegetical, theological, expositional, and practical.
- Though other viewpoints are given careful consideration, the emphasis is to be positive in building upon the certainties of God's inerrant Word.
- Careful attention is to be devoted to the cultivation of Christian character qualities and living skills which are essential for godly living, for leadership in ministry, and for effective involvement in serving others.
- Each program of study is to include a significant focus on the development of the appropriate ministry skills which are necessary for effectiveness in the chosen areas of Christian service.
- The entire community is to be characterized by the desire for the worship of God, mutual edification, and by an evangelistic and missionary zeal.

Educational Parameters

To *adhere* unswervingly to the founding purpose of training pastors to shepherd and equip Christ's church.

To *keep* the 3M Preaching Institute faithful to its biblical foundations. All biblical content is to be based on God's inerrant Word and developed through the exegetical process. The curriculum must constantly reflect scriptural absolutes to avoid deviation from God's truth.

To *enrich* faculty leadership. Every member of the 3M Preaching Institute faculty fits a sixfold profile in that they are all men of God, men of the Word, men of scholarship, men of Christ's church, men of prayer, and men of compassion. Furthermore, there is doctrinal alignment among every faculty member.

To *insist* on an educational philosophy that is consistent with Scripture by:

- Majoring on biblical certainty, not doubt or theory
- Striving for spirituality in the 3M Preaching Institute students, not intellectualism alone
- Preparing men to serve the Lord, not merely to know about the Lord
- Emphasizing a methodical, disciplined approach to studying Scripture rather than using a haphazard approach
- Encouraging excellence and never accepting mediocrity
- Expecting the faculty to be examples, not merely experts
- Stressing the imperative to function in the body of Christ, not merely function as an individual

To *emphasize* the well-articulated goals of the 3M Preaching Institute—both personal and pastoral.

Personal

- To cultivate a holy, intimate relationship between every student and God
- To produce compassionate men who have gracious relationships with others

Pastoral

- To study God's Word with precision
- To speak God's message with power
- To serve God's purpose with zeal
- To shepherd God's flock with care
- To fight God's battle with courage

Location

The 3M Preaching Institute campus is located in the Antsahebe district in the heart of Antananarivo, Madagascar.

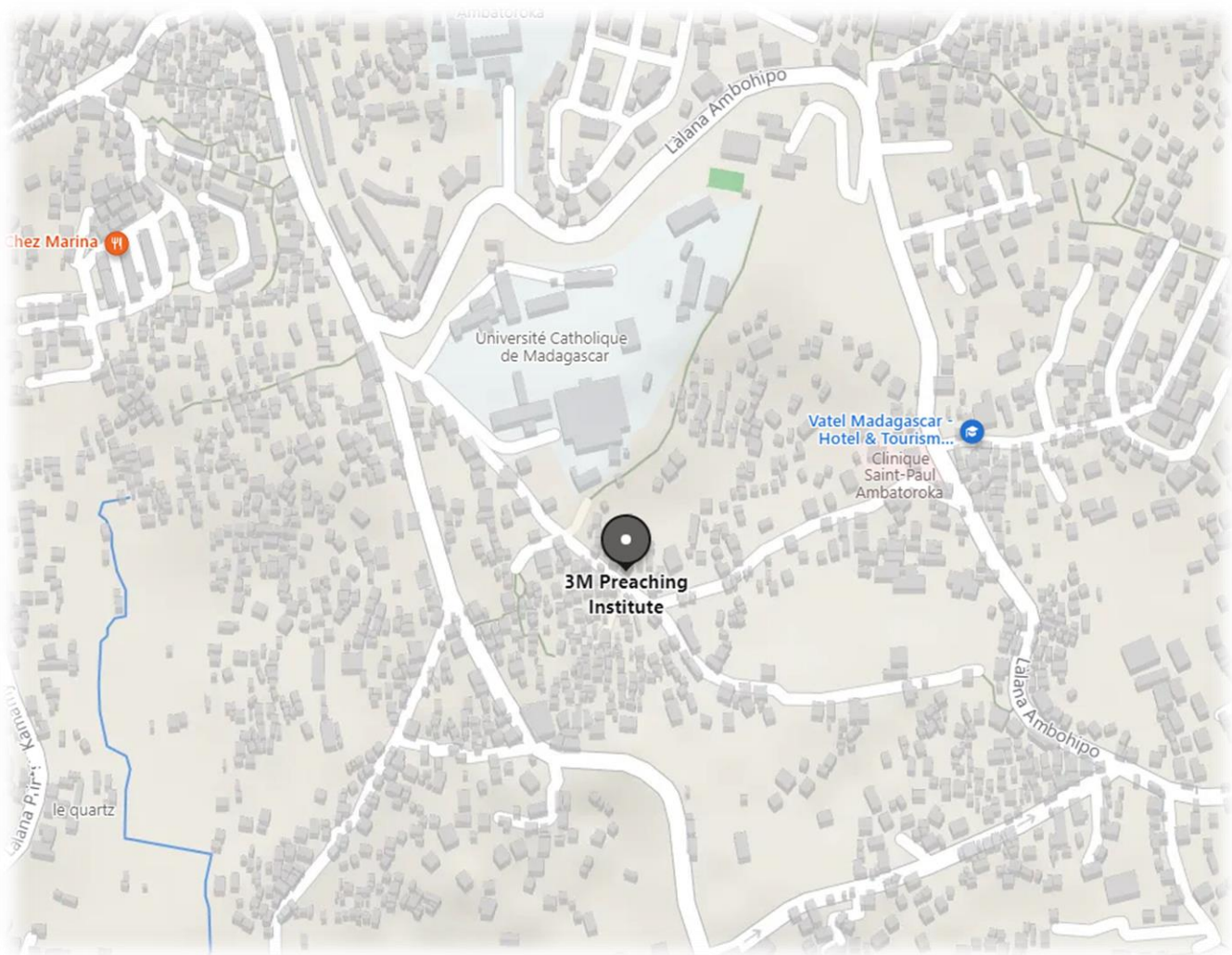
Madagascar 3M Preaching Institute

Lot VB8 Bis D Ambatoroka

Antananarivo 101

Madagasikara

Google Maps link: <https://goo.gl/maps/GQYxGzD1QUCBMdhi7>



Facilities

The 3M Preaching Institute campus has two large classrooms, a print shop, a student lounge, a chapel, meeting rooms, as well as on-campus housing designated for residential students.



Additionally, a new cafeteria and library will soon be built on campus for the benefit of all of our students and faculty.

Library

The 3M Preaching Institute's administration is committed to building a strong library, one that contains both physical and digital books, articles, and other research materials.

History of the 3M Preaching Institute

In a country plagued with syncretism because of the cultural attachment to animist practices, as well as an increasing influence of Islam and the Prosperity Gospel Movement, there is, by God's grace, a few remnant churches faithful to biblical truth.

One denomination that has remained conservative is the FFBBM (*Fivondronan'ny Fiangonana Batista Biblika eto Madagasikara* or the "Association of Biblical Baptist Churches in Madagascar"). There are currently over 140 churches in the FBBM Association scattered all around the island, the majority being countryside churches. 60 to 65% of the pastors of those churches have received very minimal to no theological training at all. There are also still thousands remote villages where people have not heard the name of Christ.

Other denominations partnering with Madagascar 3M that may also have churches that have remained faithful to biblical truths are FJKM, METM, CEIM, and TCC.

The Lord is at work raising a new generation of trained leaders within these denominations and a great effort is currently being done to make training accessible to pastors. Regional modular trainings are offered in some areas. The FBBM also has an existing seminary in Antsirabe, 120 miles from the capital city of Antananarivo. There are also four other evangelical seminaries in Antananarivo, called FJKM Ambatonakanga, FJKM Ivato, CEFOI, and ISTE. However, none of these seminaries truly focuses on expository preaching.

God is at work bringing together the faculty for the institute. In addition to two graduates from The Master's Seminary (TMS), David Ellingson and Faly Ravoahangy, the initial faculty will include Pastor Haja Ralambomanana and Hasiniaina Razafinjato. These men both graduated from TMAI's Christ Seminary in South Africa. Haja has been installed as the senior pastor of the Ankadivato Biblical Baptist Church, the "mother" church of the FFBBM (biggest in size and influence) since January 14th, 2018. The Ankadivato church will be the "home church" to the seminary. The 3M Preaching Institute desires to be a church-based ministry. Two additional men, Christian Rajohnsonarinavalona and Fiderana Radrianjoary, are currently being trained at TMS and will return to be part of the faculty upon completion of their studies.

The Master's Academy International (TMAI)

The 3M Preaching Institute is a member school of The Master's Academy International (TMAI). Since 1992, Grace Community Church (Los Angeles, California, USA) has sent out graduates of The Master's Seminary (TMS) as missionaries around the world with the goal of establishing pastoral training centers and seminaries. Today, these servants are scattered across many nations, strengthening the international church by training and equipping those who have been called to preach and lead.

TMAI is the ministry that undergirds their training centers by providing financial, educational, and administrative resources to member schools, and ensuring compliance of existing schools with TMAI's membership criteria. TMAI comprises at least seventeen training centers and seminaries around the world, all established or staffed by TMS graduates. With more than 1,500 current students and 4,000 graduates, these schools all share a common doctrinal statement and a common goal—to help the indigenous church train its own pastors and leaders in biblical integrity. With an emphasis on expository preaching, these nationals are trained to biblically shepherd Christ's church and entrust their ministries to the next generation of faithful men (2 Timothy 2:2).

Legal Notices

The provisions of this catalog, including academic offerings, academic policies, and all financial charges are subject to unilateral change by the 3M Preaching Institute.



What We Teach

Our doctrinal statement summarizes our beliefs with regards to major areas of doctrine and practice. To prevent doctrinal drift, leadership, faculty, and administrators of this training center are required to sign our doctrinal statement annually.

The Holy Scriptures

We teach that the Bible is God's written revelation to man, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7–14; 2 Peter 1:20–21).

We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God breathed. We teach the literal, grammatical historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12–13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15–17; Hebrews 4:12; 2 Peter 1:20–21).

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20–21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16). We teach that, whereas there may be

several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12–15; 1 Corinthians 2:7–15; 1 John 2:20). It is the responsibility of believers to carefully ascertain the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

God

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5–7; 1 Corinthians 8:4), an infinite, all knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

God the Father

We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8–9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1–31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38–47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4–6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5–9).

God the Son

We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15–17; Hebrews 1:2).

We teach that in the incarnation the eternal Son, the second Person of the Trinity, without altering His divine nature or surrendering any of the divine attributes, made Himself of no reputation by taking on a full human nature consubstantial with our own, yet without sin (Philippians 2:5–8; Hebrews 4:15; 7:26).

We teach that He was conceived by the Holy Spirit in the womb of the virgin Mary (Luke 1:35) and thus born of a woman (Galatians 4:4–5), so that two whole, perfect, and distinct natures, the divine and the human, were joined together in one person, without confusion, change, division, or separation. He is therefore very God and very man, yet one Christ, the only mediator between God and man.

We teach that in His incarnation, Christ fully possessed His divine nature, attributes, and prerogatives (Colossians 2:9; cf. Luke 5:18–26; John 16:30; 20:28). However, in the state of His humiliation, He did not always fully express the glories of His majesty, concealing them behind the veil of His genuine humanity (Matthew 17:2; Mark 13:32; Philippians 2:5–8). According to His human nature, He acts in submission to the Father (John 4:34; 5:19, 30; 6:38) by the power of Holy Spirit (Isaiah 42:1; Matthew 12:28; Luke 4:1, 14), while, according to His divine nature, He acts by His authority and power as the eternal Son (John 1:14; cf. 2:11; 10:37–38; 14:10–11).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24–25; 5:8; 1 Peter 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8–9; 2 Corinthians 5:14–15; 1 Peter 2:24; 3:18).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38–39; Acts 2:30–31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26–29; 14:19; Romans 1:4; 4:25; 6:5–10; 1 Corinthians 15:20, 23).

We teach that Jesus Christ will return to receive the church, which is His Body, unto Himself at the rapture, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9–11; 1 Thessalonians 4:13–18; Revelation 20).

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22–23):

- Believers (1 Corinthians 3:10–15; 2 Corinthians 5:10)
- Living inhabitants of the earth at His glorious return (Matthew 25:31–46)
- Unbelieving dead at the Great White Throne (Revelation 20:11–15)

As the Mediator between God and man (1 Timothy 2:5), the Head of His Body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King, who will reign on the

throne of David (Isaiah 9:6; Luke 1:31–33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14–46; Acts 17:30–31).

God the Holy Spirit

We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity including intellect (1 Corinthians 2:10–13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence (Psalm 139:7–10), omniscience (Isaiah 40:13–14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3–4; 28:25–26; 1 Corinthians 12:4–6; 2 Corinthians 13:14; and Jeremiah 31:31–34 with Hebrews 10:15–17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20–21), and the work of salvation (John 3:5–7).

We teach that the work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (John 14:16–17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7–9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).

We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).

We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those

born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19–21; 1 John 2:20, 27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13–14; Acts 1:8; 1 Corinthians 12:4–11; 2 Corinthians 3:18).

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Corinthians 12:4–11; 13:8–10; 2 Corinthians 12:12; Ephesians 4:7–12; Hebrews 2:1–4).

Man

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15–25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16–17; 3:1–19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1–3; 1 Timothy 2:13–14; 1 John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1–3; Jeremiah 17:9; Romans 3:9–18, 23; 5:10–12).¹

Salvation

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8–10; 1 Peter 1:18–19).

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3–7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (1 Corinthians 6:19–20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17–21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4–10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2–3).

¹ To be clear, this paragraph does not endorse the seminal/realism view because *the transmission of corruption* and *the imputation of sin* are two different concepts. Even we who affirm representative headship—i.e., that the guilt of Adam's sin is judicially reckoned to all men—do also affirm that the corruption of Adam's sin is transmitted from generation to generation through the natural means of procreation/generation. Men being sinners "by divine declaration" conveys the notion of imputed (declared) guilt, since imputed guilt is the divine declaration that all men are guilty because of Adam's sin. Therefore, this paragraph could also be stated in the following manner: "*We teach that because Adam was the legal representative of all humanity, his disobedience in the garden is judicially reckoned by God to be the disobedience of all who were united to him (Romans 5:12, 15, 19). All humans—Jesus Christ being the only exception—not only inherit a corrupt nature from Adam, but are constituted sinners by Adam's action (Romans 5:19), counted guilty before God, and thus condemned because of their direct relationship to Adam as their representative head (Romans 5:18; 1 Corinthians 15:22). All men are thus sinners by imputation, by nature, and by choice (Psalm 14:1–3; Jeremiah 17:9; Romans 3:9–18, 23; 5:10–12).*"

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28–30; Ephesians 1:4–11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1–2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18–19, 36; 5:40; Romans 9:22–23; 2 Thessalonians 2:10–12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive (John 6:37–40, 44; Acts 13:48; James 4:8).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4–7; Titus 3:4–7; 1 Peter 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11–16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25–28; 2 Timothy 1:9).

Justification

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6–7) and confess Him as sovereign Lord (Romans 10:9–10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us

(1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to “be just and the justifier of the one who has faith in Jesus” (Romans 3:26).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer’s standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1–22; 2 Corinthians 3:18; 1 Thessalonians 4:3–4; 5:23).

In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16–25; Ephesians 4:22–24; Philippians 3:12; Colossians 3:9–10; 1 Peter 1:14–16; 1 John 3:5–9).

Security

We teach that all the redeemed once saved are kept by God’s power and are thus secure in Christ forever (John 5:24; 6:37–40; 10:27–30; Romans 5:9–10; 8:1, 31–39; 1 Corinthians 1:4–8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15–22; 13:13–14; Galatians 5:13, 25–26; Titus 2:11–14).

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14–7:1; 2 Timothy 3:1–5).

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1–2, 1 Corinthians 5:9–13; 2 Corinthians 6:14–7:1; 1 John 2:15–17; 2 John 9–11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11–12; Hebrews 12:1–2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2–12) and a continual pursuit of holiness (Romans 12:1–2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11–14; 1 John 3:1–10).

The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12–13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23–32; Revelation 19:7–8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18)

We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1–21, 38–47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51–52; 1 Thessalonians 4:13–18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born again believers in this present age (Ephesians 2:11, 3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1–6; 5:32).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18–20; Hebrews 10:25).

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1–13; Titus 1:5–9; 1 Peter 5:1–5). We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17–22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach the importance of discipleship (Matthew 28:19–20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5–14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15–22; Acts 5:1–11; 1 Corinthians 5:1–13; 2 Thessalonians 3:6–15; 1 Timothy 1:19–20; Titus 1:10–16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the

measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19–31; 20:28; 1 Corinthians 5:4–7, 13; 1 Peter 5:1–4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13–16), by instruction of the Word (2 Timothy 2:2, 15; 3:16–17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38–42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7–12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:5–8; 1 Corinthians 12:4–31; 1 Peter 4:10–11).

We teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Hebrews 2:3, 4; 2 Corinthians 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Corinthians 13:8–12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13–14:12; Revelation 13:13–14). The only gifts in operation today are those nonrevelatory equipping gifts given for edification (Romans 12:6–8). We teach that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1–6; John 5:7–9; 2 Corinthians 12:6–10; James 5:13–16; 1 John 5:14–15).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38–42). Christian baptism by immersion (Acts 8:36–39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1–11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41–42).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28–32). We also teach that whereas the elements of Communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16).

Angels

Holy Angels

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9–14; Hebrews 1:6–7, 14; 2:6–7; Revelation 5:11–14; 19:10; 22:9).

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12–17; Ezekiel 28:11–19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1–14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1–15).

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13–14; Matthew 4:1–11; Revelation 12:9–10); the prince of this world, who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20); and that he shall be eternally punished in the lake of fire (Isaiah 14:12–17; Ezekiel 28:11–19; Matthew 25:41; Revelation 20:10).

Eschatology

Death

We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9–11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21–24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13–17), which initiates the first resurrection (Revelation 20:4–6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35–44, 50–54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10–11, 19–23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13–15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19–26; Revelation 20:13–15), when the soul and the resurrection body will be united (John 5:28–29). They shall then appear at the Great White Throne judgment (Revelation 20:11–15) and shall be cast into hell, the lake of fire (Matthew 25:41–46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41–46; 2 Thessalonians 1:7–9).

The Rapture of the Church

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1–3; 1 Corinthians 15:51–53; 1 Thessalonians 4:15–5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Corinthians 3:11–15; 2 Corinthians 5:10).

The Tribulation Period

We teach that immediately following the removal of the church from the earth (John 14:1–3; 1 Thessalonians 4:13–18) the righteous judgments of God will be poured out upon an unbelieving

world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7–12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27–31; 25:31–46; 2 Thessalonians 2:7–12). At that time, the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2–3; Revelation 20:4–6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24–27; Matthew 24:15–31; 25:31–46).

The Second Coming and the Millennial Reign

We teach that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31–33; Acts 1:10–11; 2:29–30) and establish His messianic kingdom for a thousand years on the earth (Revelation 20:1–7). During this time, the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21–28; Daniel 7:17–22; Revelation 19:11–16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17–27; Revelation 20:1–7).

We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17–25; Ezekiel 37:21–28; Zechariah 8:1–17) to restore them to the land which they forfeited through their disobedience (Deuteronomy 28:15–68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1–26) but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31–34; Ezekiel 36:22–32; Romans 11:25–29).

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17–25; Ezekiel 36:33–38), and will be brought to an end with the release of Satan (Revelation 20:7).

The Judgment of the Lost

We teach that following the release of Satan after the thousand-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone

(Matthew 25:41; Revelation 20:10) whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28, 29), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11–15).

Eternity

We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7–15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15, 21–22). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21–22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24–28) that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

Academic Programs

The *3M Preaching Institute* aims at training faithful expositors of the Word of God. Since there is no higher calling in life than to be a proclaimer of God's Word, there is no more worthy enterprise than training faithful men to carry out that charge. Seeking to fulfill this charge, the *3M Preaching Institute* offers two academic programs designed to train men for this high calling.

3M Preaching Institute is currently in the process of becoming a member training center of *The Master's Academy International* (TMAI). Our programs are being designed through TMAI as Certified Academic Programs (CAPs) which will enable our students to obtain TMAI internal accreditation for these programs upon their successful completion.

Biblical Studies Certificate (BSC)

The Program Information Summary below lists the program credit hours, the program overview, the program's purpose and target audience, the Program-level Learning Outcomes (PLOs), the student entrance requirements, and the required courses.

Madagascar 3M Preaching Institute Biblical Studies Certificate (BSC) Program Information Summary



| Credit Units | Estimated Completion Time | Instructional Language | Course Format |
|--------------|---------------------------|------------------------|---------------|
| 20 | 1 year | Malagasy | Distance |

Overview Description of Program Purpose & Intended Audience

Overview: The Biblical Studies Certificate (BSC) is a one-year at-home/distance program taught at the undergraduate-level. This program primarily taught through video instruction, as well as occasional in-person training. This program can be taken "for academic credit" or "not for academic credit." Those pursuing academic credit will complete the BSC as a Certified Academic Program (CAP) which has been structured as the foundational program which can later be built on through further study provided by the Diploma in Expository Preaching (DEP) Certified Academic Program (CAP).

Purpose: The primary purpose of the Biblical Studies Certificate (BSC) program is to provide each student with a broad foundational level of knowledge of the Old and New Testaments as well as a survey of Christian Theology. Students are also equipped with the hermeneutical skills to effectively study and interpret the Bible.

Target: Men who are aspiring to or actively involved in pastoral leadership roles in local church ministries, whether ordained pastors, church planters, Sunday school teachers, missionaries, or Bible study leaders.

Program-level Learning Outcomes (PLOs)

PLO 1: Demonstrate a broad foundational working knowledge of the Old and New Testaments.

PLO 2: Articulate with biblical support the major doctrines of the Christian church.

PLO 3: Demonstrate application of biblical knowledge and principles in various contexts (e.g., the church, his own personal life, family, and society).

PLO 4: Effectively use an observation, interpretation, and application approach to personal study of the Bible.

PLO 5: Clearly articulate his/her testimony as well as the content of the gospel with clear biblical support in numerous settings and with various methods.

Student Entrance Requirements

- Student application forms which include copies of any prior diplomas received, a written testimony, two recommendation forms, and, if applicable, spouse's form evaluating applicant's character.
- Must be an active serving member of a local church.

Listing of Course Requirements

| Course Number | Course | Credit Units | Course Number | Course | Credit Units |
|---------------|------------------------|--------------|---------------|---|--------------|
| BE 101 | OT Survey 1 | 3 | TH 101 | Survey of Christian Theology 1 | 3 |
| BE 102 | OT Survey 2 | 3 | TH 102 | Survey of Christian Theology 2 | 3 |
| BE 103 | NT Survey | 3 | PM 101 | Malagasy Grammar, Research, and Writing | 2 |
| BE 104 | Beginning Hermeneutics | 3 | | | |
| | | | | | 20 |

BSC Application Procedures

Please refer to the "Student Application for Admission" form for details regarding the application procedures, deadlines, and requirements.

Diploma in Expository Preaching (DEP)

The *Program Information Summary* below lists the program credit hours, the program overview, the program's purpose and target audience, the Program-level Learning Outcomes (PLOs), the student entrance requirements, and the required courses.

Madagascar 3M Preaching Institute Diploma in Expository Preaching (DEP) Program Information Summary



| Credit Units | Estimated Completion Time | Instructional Language | Course Format |
|--------------|---------------------------|------------------------|---------------|
| 24 | 1 year | Malagasy | Residential |

Overview Description of Program Purpose & Intended Audience

Overview: The Diploma in Expository Preaching (DEP) Certified Academic Program (CAP) is a one-year residential program consisting of three trimesters of intense study taught at the undergraduate-level. Each trimester consists of three 10-week courses. This program is structured as a stacked program that is built on the foundation provided by the Biblical Studies Certificate (BSC) program.

Purpose: The primary purpose of the DEP CAP is to develop the student's ability to accurately analyze and interpret the New and Old Testament from the Malagasy language of the biblical text, and to strengthen their ability to effectively prepare and preach expository-based messages. At the same time, the DEP program aims to bolster the student's convictions on core doctrines of the Christian faith and provide training in counseling others from the Bible.

Target: Men who are aspiring to or actively involved in pastoral leadership roles in local church ministries, whether ordained pastors, church planters, Sunday school teachers, missionaries, or Bible study leaders.

Program-level Learning Outcomes (PLOs)

PLO 1: Demonstrate a broad foundational working knowledge of the Old and New Testaments.

PLO 2: Articulate with biblical support the major doctrines of the Christian church.

PLO 3: Demonstrate application of biblical knowledge and principles in various contexts (e.g., the church, his own personal life, family, and society).

PLO 4: Analyze and interpret Old and New Testament genre using the literal grammatical historical method.

PLO 5: Prepare and deliver expository sermons in the most common biblical genres.

PLO 6: Demonstrate the ability to effectively shepherd individual believers.

Student Entrance Requirements

- Applicant must pass the Biblical Studies Certificate (BSC) Program Exam.
- Student application forms which include copies of any prior diplomas received, a written testimony, two recommendation forms, and, if applicable, spouse's form evaluating applicant's character.
- Must be an active serving member of a local church.

Listing of Course Requirements

| Course Number | Course | Credit Units | Course Number | Course | Credit Units |
|--|-------------------------------|--------------|---------------|--|--------------|
| → Passing the Biblical Studies Certificate (BSC) Program Exam is a prerequisite this program | | | | | |
| BE 201 | Textual Analysis/Exegesis | 3 | PM 204 | Preaching Lab 1: NT Epistles | 3 |
| BE 202 | Advanced Bible Interpretation | 2 | PM 205 | Mechanics of Preaching | 2 |
| PM 201 | Basics of Biblical Counseling | 3 | PM 206 | Preaching Lab 2: Various Genres | 3 |
| PM 202 | Advanced Biblical Counseling | 3 | TH 201 | Debated Doctrines: Clarity from God's Word | 3 |
| PM 203 | Fundamentals of Preaching | 2 | | | |
| | | | | | 24 |

DEP Application Procedures

Please refer to the "Student Application for Admission" form for details regarding the application procedures, deadlines, and requirements.

Enrollment

Academic Load

Residential students enrolled in the one-year *Diploma in Expository Preaching (DEP)* program must maintain full-time status each trimester. Students enrolled in the *Biblical Studies Certificate (BSC)* program are expected to complete their coursework within one year. If extenuating circumstances arise and the student expects that he will be unable to complete the distance program in the allotted time, he must submit a request in writing explaining the circumstances preventing this goal. Upon review by the 3M Preaching Institute staff, an extension may or may not be granted to the student.

Registration

The 3M Preaching Institute designates a period each year to register for the following school year. All students will be notified by e-mail (or phone call) regarding the registration information (i.e., class schedules, instructions, and any other reminders). Registration cannot be completed until financial obligations have been completed with the student finance office.

Withdrawing from the Program

In extenuating circumstances, it may be necessary for a student to withdraw from their current course of study at 3M Preaching Institute after the trimester has already commenced. Any withdraw request must first be approved by the Academic Dean. Once a withdraw is approved, a student may be eligible for a partial refund. For details, reference the *Refunds* policy under the *Financial Information* section below. Students departing from their courses without approval from the Academic Dean are not eligible for a refund.

Academic Calendar

2023–2024 School Year

BSC students only

| Trimester | Start Date | End Date |
|------------------|------------------|------------------|
| Trimester 1 | 14 August 2023 | 10 November 2023 |
| Trimester 2 | 13 November 2023 | 09 February 2024 |
| Trimester 3 | 12 February 2024 | 10 May 2024 |
| Exam Preparation | 13–31 May 2024 | |
| *Final Exam Week | 03–07 June 2024 | |

*Note: Passing the BSC exam is required for acceptance into the DEP residential program.

2024–2025 School Year

BSC students only

| Trimester | Start Date | End Date |
|------------------|------------------|------------------|
| Trimester 1 | 19 August 2024 | 08 November 2024 |
| Trimester 2 | 11 November 2024 | 07 February 2025 |
| Trimester 3 | 10 February 2025 | 9 May 2025 |
| Exam Preparation | 12–30 May 2025 | |
| *Final Exam Week | 02–06 June 2025 | |

*Note: Passing the BSC exam is required for acceptance into the DEP residential program.

DEP students only

| Trimester | Start Date | End Date |
|---|------------------|------------------|
| Trimester 1 | 19 August 2024 | 25 October 2024 |
| Class Break: 28 October 2024 – 08 November 2024 | | |
| Trimester 2 | 11 November 2024 | 07 February 2025 |
| Christmas Break: 16 December 2024 – 01 January 2025 | | |
| Trimester 3 | 10 February 2025 | 9 May 2025 |
| Class Break: 03–14 March 2025 | | |
| Exam Preparation | 12–30 May 2025 | |
| *Final Exam Week | 02–06 June 2025 | |

*Note: Passing the BSC exam is required for acceptance into the DEP residential program.

Academic Policies

Grading System

To distinguish various levels of achievement in the mastery of subject material, in effectiveness of research, in fulfillment of assignments and responsibilities, or in improvement in personal and ministry skills, as appropriate for each course, the Preaching Institute employs the following grading symbols.

| French Scale | U.S. Scale | |
|---------------------|-------------------|---|
| 18.3-20.0 | A 91-100 | A = Excellent, extraordinary achievement |
| 17.5-18.2 | A- 87-90 | A-, B+, B = Very good, exceptional achievement |
| 16.7-17.4 | B+ 83-86 | |
| 15.9-16.6 | B 79-82 | |
| 15.1-15.8 | B- 75-78 | |
| 14.3-15.0 | C+ 71-74 | B-, C+, C = Good, above average achievement |
| 13.5-14.2 | C 67-70 | |
| 12.7-13.4 | C- 63-66 | |
| 11.8-12.6 | D+ 59-62 | |
| 10.9-11.7 | D 55-58 | D, D- = Below average, minimally acceptable achievement |
| 10.0-10.8 | D- 50-54 | |
| 9.9 and below | F 49 and below | F = Unacceptable achievement, failure |
| | | I = Incomplete work |
| | | W = Approved Withdrawal |

Grade points are awarded according to the following scale.

A 4 points for each semester hour

A- 3.7 points per credit hour

B+ 3.3 points per credit hour

B 3 points per credit hour

B- 2.7 points per credit hour

C+ 2.3 points per credit hour

C 2 points per credit hour

C- 1.7 points per credit hour

D+ 1.3 points per credit hour

D 1 points per credit hour

D- 0.7 points per credit hour

F 0 points per credit hour

I Not counted until changed

The grading symbol W does not affect grade point averages and the courses for which they are assigned do not count in computing credit hours attempted.

A failing grade ("F") is never removed from the student's transcript. Any student who receives a grade of "C" or below may request to retake the course. However, when the course is repeated, the second grade is recorded in such a manner as to delete any negative effect of the failing grade ("F") when computing grade points.

The following system for converting number grades or percentages to letter grades, where appropriate, is in general use:

Incomplete

A grade of "I" may be granted only in instances of unusual circumstances such as an extended serious illness. An Incomplete ("I") indicates that the work done for the course has been acceptable but that some portion of the required work is incomplete for an excusable reason. Requests for an Incomplete must be addressed, in writing to the Academic Dean, and must be approved, or rejected, by the Academic Dean. An Incomplete ("I") automatically becomes a Failure ("F") unless the requirements are satisfactorily completed within 60 days after the end of the semester. No exceptions or additional extensions will be granted except upon written petition by the student and special action by the Academic Dean (students making the request must sign their acceptance of these stipulations).

Probation

A student may be admitted on academic probation for a variety of reasons. In the majority of cases, it is the result of unsatisfactory academic performance.

The term "probation" refers to a status, assigned by institutional regulations or administrative decision, which indicates that the student has failed to meet the stated expectations of the Preaching Institute. A student may be on probation for one trimester only.

A student whose cumulative grade point average falls below 2.5 will be placed on probation for the following trimester. If the minimum grade point average required for graduation from his program is not achieved at the end of the trimester of probation the student must terminate his program at the end of that trimester.

A student whose program has been terminated for academic reasons may appeal this action. Such an appeal must be addressed to the Academic Dean, in writing, and must include an explanation of why the minimum academic requirements were not met and why consideration of an exception is warranted. The appeal must be received within two weeks of notification of termination. The Academic Dean's decision with regard to the appeal is final.

An application for admission after termination for academic reasons may be considered only after a full academic year of non-enrollment.

Academic Honors

Any student who completes his respective academic program with a high grade point average is eligible, upon graduation, for academic honors as follows.

3.700–3.799 Cum Laude

3.800–3.899 Magna Cum Laude

3.900–4.000 Summa Cum Laude

All grade point averages are based exclusively on course work completed at the 3M Preaching Institute.

Financial Information

Student Accounts Contact Information

Administrative Assistant

contact@madagascar3m.org

Student Fees

The student is responsible to pay the following fees.

Application Fees

There are currently no application fees for either program.

Security Deposit for the 3M Preaching Institute Technology Package

The purpose of the *3M Preaching Institute Technology Package* is to enable students enrolled in the Biblical Studies Certificate (BSC) distance program to study from their own homes. Therefore, students will be allowed to use a 3M Preaching Institute solar-powered tablet throughout their one-year enrollment in the BSC program.

At the end of the one-year BSC program, however, the *3M Preaching Institute Technology Package* must be returned in good, working condition and with all of the original components.

While this *3M Preaching Institute Technology Package* will be free to use during the program, students must pay a security deposit upfront. If the *Technology Package* is returned in good, working condition and with all of the original components, then the full amount of the security deposit will be given back to the student. If however, the technology package is damaged or not returned in full, students will not be returned the money from their security deposit. Partial returns of security deposit will be considered in cases with only minor issues.

| Security Deposit Amount (Ariary) | Security Deposit Payment Due Date | Technology Package Return Date |
|---|--|---|
| 100 000 MGA | 01 August | 06 June |

Tuition

Below are the tuition fees for each program:

Biblical Studies Certificate (BSC) Tuition Chart

| Total Tuition (Year) | 1 st Trimester (Aug–Oct) | 2 nd Trimester (Nov–Feb) | 3 rd Trimester (Feb–Jun) |
|-------------------------|--|--|--|
| 360 000 MGA | 120 000 MGA | 120 000 MGA | 120 000 MGA |

Diploma in Expository Preaching (DEP) Tuition Chart

| Total Tuition (Year) | 1 st Trimester (Aug–Oct) | 2 nd Trimester (Nov–Feb) | 3 rd Trimester (Feb–Jun) |
|-------------------------|--|--|--|
| 360 000 MGA | 120 000 MGA | 120 000 MGA | 120 000 MGA |

Housing and Food Costs

Students enrolled in the *Diploma in Expository Preaching (DEP)* program may choose to live on the 3M Preaching Institute campus in Ambatoroka (Antananarivo). Fees for dormitory housing:

| Category | Total Costs (Year) | 1 st Trimester (Aug–Oct) | 2 nd Trimester (Nov–Feb) | 3 rd Trimester (Feb–Jun) |
|--------------------------|-----------------------|--|--|--|
| <i>Dormitory Housing</i> | 225 000 | 75 000 MGA | 75 000 MGA | 75 000 MGA |

Optional Meal Programs

Meal options: (1) provide & cook one's own meals (no fee); (2) join the *cantine meal program* (3 meals per day—fee of 150 000 MGA per semester); (3) pay to join the *lunch only* program (1 lunch per school day: Lunch is main meal, breakfast and dinner are basic meals—fee of 90 000 MGA per semester).

| Meal Programs | Total Costs (Year) | 1 st Trimester (Aug–Oct) | 2 nd Trimester (Nov–Feb) | 3 rd Trimester (Feb–Jun) |
|------------------------------------|-----------------------|--|--|--|
| <i>Cantine (3 meals x 7 days)</i> | 450 000 | 150 000 MGA | 150 000 MGA | 150 000 MGA |
| <i>Only Lunches (5 class days)</i> | 270 000 | 90 000 MGA | 90 000 MGA | 90 000 MGA |

Payment of Accounts

Tuition, fees, and charges must be paid in full by the following deadlines.

| 1 st Trimester (Aug–Oct) | 2 nd Trimester (Nov–Feb) | 3 rd Trimester (Feb–Jun) |
|--|--|--|
| Payment due before 01 August | Payment due before 01 November | Payment due before 01 February |

Refunds

If a withdraw is approved by the Academic Dean (see *Withdrawing from the Program* above), a student may be eligible for a partial refund. If approved, refund amounts are determined based on the number of full weeks remaining in the 10-week trimester (for example: If a student's withdraw is approved in the fourth week of classes, six full weeks remain in the trimester and, therefore, a student would be eligible to receive a 60% refund). Students departing from their courses without approval from the Academic Dean are not eligible for a refund.

Withdrawal during the first week 90%

During the second week 80%

During the third week 70%

During the fourth week 60%

During the fifth week 50%

During the sixth week 40%

During the seventh week 30%

During the eighth week 20%

During the ninth week 10%

During the tenth week 0%

Student Life

Social Activities

Regularly scheduled social activities provide opportunities for faculty, students, and families to become better acquainted as they gather for food and fellowship.

Alumni Platform

Once a student has successfully completed the one-year *Diploma in Expository Preaching* (DEP) program, he becomes eligible to be added to the *3M Preaching Institute Alumni Platform*. This online platform showcases graduates who wish to have their personal and ministry information displayed so that local churches and ministries looking for a faithful preacher/teacher of God's Word can easily find qualified candidates. The *Alumni Platform* is only for approved graduates who remain in good standing by maintaining a life of godliness and faithfulness to God's Word and His people.

Information Displayed on the Alumni Platform

- Graduate's Name
- Personal Photo
- Name of the academic program completed and date completed
- Family information (if applicable)
- Ministry goals, experience, and qualifications
- Curriculum Vitae
- Audio/video links to sample sermons preached

Course Descriptions

Overview

Course Identification System

The alphabetical components of each course identification indicate the subject area as follows.

| | |
|----|---------------------|
| BE | Bible Exposition |
| PM | Pastoral Ministry |
| TH | Theological Studies |

Division of Bible Exposition

Bible Exposition courses provide the student with an overview of the major themes and content of the Bible, guide the student in the principles and practice of exegesis through various genres of Scripture, demonstrate how one can legitimately derive his hermeneutic from the Bible, and prove how an accurate interpretation of biblical passages is produced by utilizing the literal-grammatical-historical method of interpretation.

Division of Bible Exposition is designed to equip students for a foundational comprehension and accurate explanation of Scripture, as detailed in the following Division Learning Outcomes (DLOs).

Division of Bible Exposition—Biblical Studies Certificate (BSC)

DLO 1: Articulate the literal-grammatical-historical method of biblical interpretation.

Corresponds to PLO 1 and PLO 4.

- DLO 2: Articulate the central themes and outlines of each Bible book. *Corresponds to PLO 1.*
- DLO 3: Articulate the purpose and development of each Bible book. *Corresponds to PLO 1 and PLO 3.*

Division of Bible Exposition—Diploma in Expository Preaching (DEP)

- DLO 1: Demonstrate the proper use of the literal-grammatical-historical method of biblical interpretation. *Corresponds to PLO 1 and PLO 4.*
- DLO 2: Demonstrate the proper use of the principles of exegesis. *Corresponds to PLO 4 and PLO 5.*

Bible Exposition Course Catalog—Biblical Studies Certificate (BSC)

BE101, 102

OT Survey 1, 2

3 Credits Each

These courses are designed to give the student an overview of the major themes, content, and literary structure of each book of the Old Testament—from Genesis to Malachi. The unity of Scripture will be made evident throughout the course as students continue to see “the glorious reign of the Triune God” as its central theme and as they discover the interconnectedness of the Bible through the unfolding nature of Divine revelation.

BE103

NT Survey

3 Credits

This course is designed to give the student an overview of the major themes, content, and literary structure of each book of the New Testament—from Matthew to Revelation. The unity of Scripture will be made evident throughout the course as students continue to see “the glorious reign of the Triune God” as its central theme and as they discover the interconnectedness of the Bible through the unfolding nature of Divine revelation.

BE104

Beginning Hermeneutics

3 Credits

This course is an introduction of how to study and understand Scripture and will discuss the key theological presuppositions that determine the nature of interpretation and drive one’s theological method. Students will learn to defend the notion of authorial intent from both a theological and philosophical perspective, and from this, will be able to articulate the nature of literal-grammatical-historical hermeneutics as it describes the relationship of author, text, reader as well as meaning and application. This course is designed so that students will understand the connection of hermeneutics, exegesis, and theology, and will identify how the prophets and apostles accomplished this task and thereby have a framework for overall interpretative strategy.

Bible Exposition Course Catalog—Diploma in Expository Preaching (DEP)

BE201

Textual Analysis/Exegesis

3 Credits

This course is designed to prepare the student for independent exegesis of biblical texts. This course highlights the significance of important grammatical features and syntactical structures, and introduces the practice of exegetical procedures, including performing lexical word studies and understanding the historical setting in which Bible books were written and the circumstances involved in the writing. This course will guide the student in the principles and practice of exegesis through a New Testament Epistle with exposition as the goal. Exegetical assignments in this course will then be utilized by the student to develop his sermons in *PM204 Preaching Lab 1: NT Epistles*.

BE202

Advanced Bible Interpretation

2 Credits

This course builds on the fundamental principles learned about the biblical method of interpretation and guides students in applying the literal-grammatical-historical hermeneutic to passages in multiple genres of Scripture (such as poetry, prophecy, and narrative). This course will demonstrate how the literal-grammatical-historical method can be applied to correctly understand New Testament use of the Old Testament. Assignments in this course will then be utilized by the student to develop his sermons in *PM206 Preaching Lab 2: Various Genres*.

The Division of Pastoral Ministry

Pastoral Ministry courses take the information and skills learned in biblical and theological studies into relevant application for pastoral ministry. Whether this application is to be demonstrated by public ministries in the pulpit, or by the more private modeling of personal godliness in the private devotional life, in counseling sessions, in leadership within the family, and in all other relationships, careful and prayerful preparation is necessary. Though many of these courses necessarily focus on skills and methodologies, all are also concerned with the preparation of the inner person with the development of those character qualities necessary for effective ministry and spiritual leadership.

Expository Preaching courses are designed to channel the student's academic training, personal giftedness, and individual personality toward effectiveness in expositional preaching from God's Word. Sermon preparation will often utilize the exegetical assignments completed in other courses in order to fully complete the sermon process from start to finish. Preaching Lab courses may include videotaping of student preaching experiences for individual evaluation.

The Division of Pastoral Ministry is designed to advance on the knowledge base of biblical and theological studies, taking them into preaching, shepherding, counseling, and leadership skills necessary for effective ministry, as detailed in the following Division Learning Outcomes (DLOs).

Division of Pastoral Ministry—Biblical Studies Certificate (BSC)

- DLO 1: Effectively understand the Scriptures in Malagasy language through a deeper understanding of grammar. *Corresponds to PLO 4.*

Division of Pastoral Ministry—Diploma in Expository Preaching (DEP)

- DLO 1: Effectively communicate the Scriptures through expositional preaching. *Corresponds to PLO 1, PLO 2, PLO 3, and PLO 5.*

- DLO 2: Demonstrate the ability to provide biblical counsel to those in the local church. *Corresponds to PLO 3 and PLO 6.*

- DLO 3: Demonstrate the ability to provide specific application of Scripture in ministering to people—whether in preaching or in counseling. *Corresponds to PLO 3 and PLO 6.*

Pastoral Ministry Course Catalog—Biblical Studies Certificate (BSC)

PM101 Malagasy Grammar, Research, and Writing 2 Credits

This course provides an introduction to the basics of Malagasy Grammar. These skills are necessary not only for student success in later courses, but for the lifelong pursuit of excellence in the study and communication of biblical truth. Topics covered include basic grammatical constructions such as parts of speech, syntax, phrases and clauses, and sentence diagramming.

Pastoral Ministry Course Catalog—Diploma in Expository Preaching (DEP)

PM201 Basics of Biblical Counseling 3 Credits

Biblical Counseling courses are designed to prepare God's people to meet counseling-related needs wherever they exist with the sufficient and superior resources that God provides. The course of study trains students to counsel people in the local church and emphasizes the proper interpretation and specific application of Scripture in ministering to people. This course covers topics such as the theological basis of discipleship counseling, the definition of biblical counseling, the essentials for the discipler/counselor, a comparison of counseling philosophies, the biblical view of change, guilt, and self-image, and an investigation into the nature of conflict, the divine perspective of it, and the biblical principles that should guide the believer in responding to it. Also included are the key elements of the counseling process, handling one's past and one's attitude.

PM202 Advanced Biblical Counseling 3 Credits

This course is designed for those desiring to pursue a more in-depth understanding of discipleship counseling. Areas of study include *Marriage and Family*, as well as *Advanced Counseling Issues*. Topics covered under the area of *Marriage and Family* include the purpose of marriage, divorce and remarriage, roles of husband and wife, physical intimacy within marriage, communication and conflict resolution, spouse and child abuse, stewardship of time and priorities, preventing and rebuilding after adultery, parenting, and family counseling. Topics covered under the area of *Advanced Counseling Issues* include anger, worry, fear, depression, medical issues, counseling children, eating problems, decision making, incest, sexual abuse, crisis counseling, and other specific subjects.

Prerequisite: PM201 Basics of Biblical Counseling

PM203 Fundamentals of Preaching 2 Credits

This course is an introduction to the theology of expository preaching which emphasizes one's confidence in inspired Scripture, the applicable nature of the text to the hearer, the biblical rationale for this style of sermon, and the unwavering confidence the preacher can have in this form of delivery.

PM204 Preaching Lab 1: NT Epistles 3 Credits

This course is designed to help the student increase his effectiveness in moving from exegesis to exposition and delivery. A student's study and exegetical work in *BE201 Textual Analysis/Exegesis* will provide the basis of what he preaches in this course. This course is designed to instruct the student in the fundamentals of actual sermon preparation and then how to effectively communicate that message. As a laboratory class, it is designed to expose and train you in developing the various constituent parts of the sermon, such as the introductions, conclusions, illustrations, and sermon structure. Video recordings are used as an aid allowing more personalized evaluation of effectiveness of communication in both content and style.

Prerequisite: BE201 Textual Analysis/Exegesis

PM205 Mechanics of Preaching Workshop 2 Credits

This course focuses on the theory of homiletics, analyzing the key issues and processes involved in crafting an expository sermon. This course examines homiletical methodology, focusing on the basic principles of sermonic organization and delivery, with a special emphasis on expository preaching.

Prerequisites: PM203 Fundamentals of Preaching

PM206 Preaching Lab 2: Various Genres 3 Credits

This course continues the study of homiletical methodology with special emphasis on expositional preaching and the development of communication skills. A student's study and exegetical work in *BE202 Advanced Bible Interpretation* will provide the basis of what he preaches in this course. Video recordings are used as an aid allowing more personalized evaluation of effectiveness of communication in both content and style.

Prerequisites: BE202 Advanced Bible Interpretation; PM204 Preaching Lab 1: NT Epistles

The Division of Theological Studies

Theological Studies courses aid the student in developing a deeper understanding of the core doctrines of the Christian faith. These courses expound key areas of theology presented in Scripture, compare them with alternative views, and teach the student to live and preach in light of the theological truths revealed in Scripture. A sound theological approach is both *exegetical* and *systematic*. In other words, theologians must utilize *sound biblical exegesis* to determine the meaning and significance of particular passages before seeking to organize and summarize Scripture's teaching on a particular topic.

In every generation, it has been necessary for the church to clarify its beliefs against constant attacks and distortions of the truth by articulating Christian theology with greater levels of biblical precision. In this hour of church history, we stand in this long line of godly men who have sought to derive their theology from *sound biblical exegesis*. Though we surely benefit from previous formulations of Christian theology, we must constantly be driven to the Scriptures themselves for the confirmation of what is thereby professed.

Theology courses are not taught merely for the purpose of satisfying intellectual curiosity, but for the purpose of helping students grasp the significance of theology for Christian living, for the ministry of Bible-believing churches world-wide, and for insightful interaction with contemporary issues.

The Division of Theological Studies is designed to advance critical engagement in theology through critiquing and refuting non-biblical systems along with promoting biblical doctrines as a foundation for teaching and godly living, as detailed in the following Division Learning Outcomes (DLOs).

Division of Theological Studies—Biblical Studies Certificate (BSC)

- DLO 1: Articulate the major doctrinal themes of Scripture with appropriate biblical support.

Corresponds to PLO 1, PLO 2, and PLO 4.

- DLO 2: Describe, compare, and critique the major Christian theological systems. *Corresponds to PLO 2 and PLO 4.*

Division of Theological Studies—Diploma in Expository Preaching (DEP)

- DLO 1: Articulate the major doctrinal themes of Scripture with appropriate biblical support.

Corresponds to PLO 1, PLO 2, and PLO 4.

- DLO 2: Describe, compare, and critique the major Christian theological systems. *Corresponds to PLO 2 and PLO 4.*

- DLO 3: Articulate and defend various key doctrines in each major area of Christian theology with biblical precision. *Corresponds to PLO 1, PLO 2, and PLO 4.*

- DLO 4: Describe and critique various erroneous doctrinal positions and practices in light of Scripture. *Corresponds to PLO 1, PLO 2, and PLO 3.*

Theological Studies Course Catalog—Biblical Studies Certificate (BSC)

TH101 Survey of Christian Theology 1 3 Credits

This course surveys Christian theology in the following major areas of study:

- *Bibliology*: teaching about the inspiration, inerrancy, authority, and sufficiency of God's Word—including its sufficiency in apologetics.
- *Theology Proper*: teaching about God's existence, attributes (perfections), and Triunity, and about His works in decreeing, creating, and ruling over all things outside Himself.
- *Christology*: teaching about the Second Person of the Godhead, the Son of God, the Lord and Savior Jesus Christ.
- *Pneumatology*: teaching about the Holy Spirit, His personhood, His deity, spiritual gifts in the church, and the Holy Spirit's work in creation, salvation, sanctification, and Scripture. Includes an examination and critique of the charismatic movement.
- *Anthropology*: teaching about the origin, position, constitution, and purpose of mankind.

TH102 Survey of Christian Theology 2 3 Credits

This course surveys Christian theology in the following major areas of study:

- *Hamartiology*: teaching about the origin, power, presence, penalty, and punishment of sin.
- *Soteriology*: teaches about the atonement of Christ, election, regeneration, conversion, justification, sanctification, and glorification.
- *Angelology*: teaches about the nature and ministry of angels, Satan, and demons.

- *Ecclesiology*: teaches about the inception, organization, ordinances, and ministry of the Church.
- *Eschatology*: teaches about the biblical covenants, the rapture, tribulation, the millennial reign of Christ, the resurrections, the eschatological judgments, the eternal state, and personal destiny.

Theological Studies Course Catalog—Diploma in Expository Preaching (DEP)

TH201 Debated Doctrines: Clarity from God’s Word 3 Credits

This course builds on a basic knowledge of theology by providing a deeper study on two or three key doctrines in each major area of Christian theology so that the student can articulate these doctrines with greater levels of biblical precision. Despite these doctrines being debated in Christian circles, God’s Word provides sufficient clarity to teach the believer to understand and live in light of the theological truths revealed therein. This course may cover key doctrines such as the following:

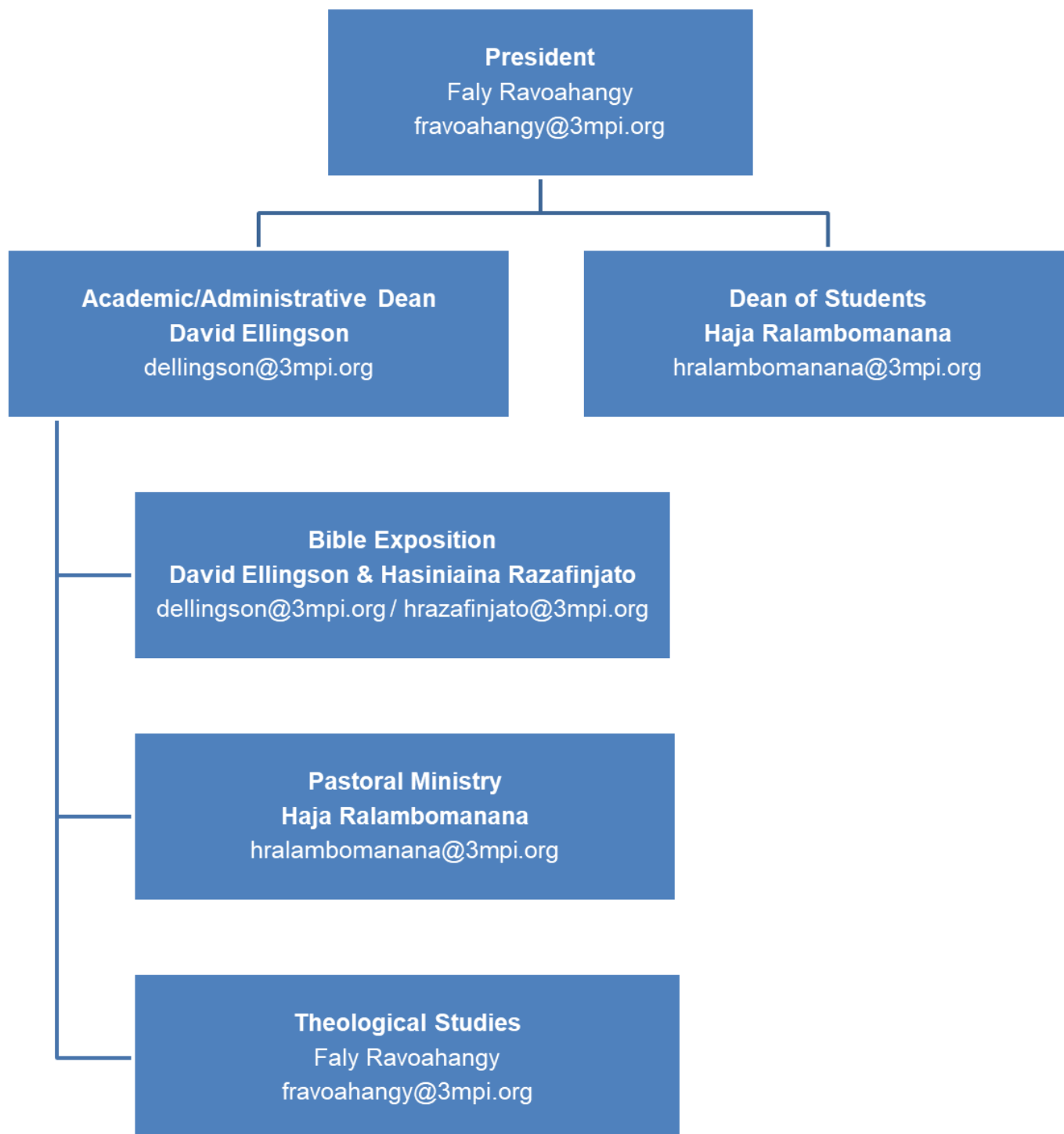
- *Bibliology*:
 - The Inerrancy of Scripture.
 - The Sufficiency of Scripture—including its sufficiency in counseling and apologetics.
 - The Preservation of Scripture—including the reliability of the New Testament.
- *Theology Proper*:
 - Classic Trinitarian Orthodoxy—including a critique of Eternal Functional Subordination (EFS) of the Son.
 - The Problem of Evil and Theodicy—including God’s sovereignty in relation to evil.
 - Focus on Key Attributes (Perfections) of God: Aseity, Simplicity, Immutability, Impassibility
 - Young-Earth Creationism
- *Christology*:
 - The God-Man: The Deity and Humanity (and Kenosis) of Christ—including an examination of how Chalcedon addressed Christological heresies.
 - Christ—the Perfect Substitute
- *Pneumatology*:

- Spiritual Gifts for the Church Today: Responding rightly to Charismatic Theology through a proper understanding of the nature, purpose, and timing of sign gifts and revelatory spiritual gifts.
 - Sanctification as the Christian's Pursuit of God-Given Holiness—including a critique of unbiblical methods of sanctification.
- *Anthropology:*
 - Man: Made in the Image of God
 - Marriage and Sexuality according to the Bible—including a critique on homosexuality.
- *Hamartiology:*
 - Representative Headship and the Transmission of Adam's sin.
 - The Nature of Unregenerate Man—the inability and unwillingness of man to pursue Christ apart from the Holy Spirit's work of regeneration.
- *Soteriology:*
 - Monergism—Sovereign Grace in Effectual Calling and Regeneration
 - Limited Atonement—How the nature of Christ's work and mission prove Particular Redemption.
- *Angelology:*
 - Spiritual Warfare
 - Demon-possession
- *Ecclesiology:*
 - Elder Rule—shepherding a local church through a plurality of biblical-qualified men.
 - Male Leadership in the Church—including what the Bible says about women's roles.
 - Church Discipline and Restoration
- *Eschatology:*
 - Premillennialism—Revelation 20 and the millennial debate, including a critique of other millennial views.
 - Has the Church replaced Israel?

Personnel

Madagascar 3M Preaching Institute

Organizational Chart



The Faculty of the 3M Preaching Institute



Dr. Faly Ravoahangy (D.Min. 2022, The Master's Seminary)



David Ellingson (M.Div. 2018, The Master's Seminary)



Haja Ralambomanana (B.Th. 2017, Christ Seminary)



Hasiniaina Razafinjato (Ph.D. in process, SATS;
B.Th. 2022, Christ Seminary)