



**Jordan Evangelical Theological Seminary
(JETS)**

Χριστὸς ἐν ὑμῖν
ἡ ἐλπίς τῆς δόξης

Catalogue 2024–2025

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Jordan Evangelical Theological Seminary (JETS)

Catalogue 2024-2025

“Equipping Arab Leaders for the Arab World”

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Amman, Jordan 11814

www.jets.edu



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Special Greeting

Dear Students,

The Lord has uniquely and strategically placed JETS in Jordan in order to equip leaders for the Arab World with a calling engraved on the Prayer Tower in the Greek of the New Testament: “Christ in you the hope of glory” (Colossians 1:27). The Lord’s calling upon us is an awesome privilege and responsibility. As faculty and administration, we promise you to do our very best, and we ask the Lord to aid us so that every class session and every training activity would be accompanied by His glorious presence and blessing.

We also pray that you would enjoy every aspect of your studies at JETS, which involves academic training and community life in your relationship with faculty, staff and fellow students. May the Lord enlarge your vision and sharpen your skills to serve Him more effectively for His glory.

This catalog has been prepared to provide you with the essential information you need regarding admissions and registration procedures, academic programs, course descriptions, recognition qualifications for degree programs, and much more.

We are thankful to have you at JETS.

In His service and yours,

Imad N. Shehadeh, ThM, PhD
Founder and President
Jordan Evangelical Theological Seminary



Introduction to JETS

JETS History
Licensing
Goals
Recognition
Mission and Vision
Core Values
Statement of Faith
Distinctives
Institutions and Ministries on Campus
Financial Accountability
Governance and Administration



JETS History

JETS began as a vision for equipping believers in the Middle East to minister to the people living in the 22 countries of the Arab speaking world. Only four percent of the populations of these countries profess to be Christian and most of these are Christian in name only, having never experienced a saving relationship with Jesus Christ. For this reason, Dr. Imad Shehadeh began the work of founding the institution that is known today as Jordan Evangelical Theological Seminary (JETS).

Initially, JETS began operation under the auspices of officially recognized local churches in 1991 while the government studied its application for independent recognition. On March 23, 1995, JETS was officially registered by the Ministry of Culture. JETS then elected its first Board of Trustees from the five evangelical denominations that minister in Jordan. Classes were conducted in various rented locations until JETS moved into its owned campus in 2013.

Since 1995, JETS has continued to grow and develop as an institution of higher theological studies. The founder, Dr. Imad Shehadeh, continues to serve as President as JETS moves towards its fourth decade of existence. JETS is fully committed to fulfilling its mission of equipping Arab leaders for the Arab World, as seen by the number of students that have graduated.

Graduates currently serve in 26 countries around the world, in capacities such as evangelists, pastors, assistant pastors, youth leaders, women's ministry leaders, children's ministry leaders, and other areas of church and parachurch service. To the glory of God, of the 60 Evangelical churches in Jordan, more than half are pastored by JETS graduates.

JETS maintains seven programs of study, and they are the Certificate in Biblical Studies (C.B.S.), the Diploma in Biblical Studies (D.B.S.), the Bachelor of Theology (B.Th.), the Master of Arts in Biblical Studies (M.A.B.S.), the Master of Divinity (M.Div.), the Master of Theology (Th.M.), and the Doctor of Ministry (D.Min.). Furthermore, JETS constantly seeks ways to serve the community through more flexible program offerings.

Licensing by the Jordanian Government

JETS founding and launching of operations was in 1991 under the auspices of the Jordanian churches. After the affirmation from the Ministry of Higher Education that Christian theological education was outside its scope of specialties, and under the direction of the Jordanian Lawyers' Syndicate and government officials, JETS was licensed with the Ministry of Culture on March 23, 1995. On March 10, 2005, the JETS constitution was amended with the approval of the Ministry of Culture to add the phrase "theological seminary" to its Arabic name. Then on April 4, 2005, the Ministry of Culture approved the English name "Jordan Evangelical Theological Seminary" with its acronym being "JETS."

The Goals and Activities According to the Constitution

Articles 4 and 5 of the JETS Constitution specify the goals and activities of JETS as follows:

Article 4-c of the Constitution: Goals

1. To provide a high level of Christian theological education that is based on ecclesiastical and international standards for theological studies meeting special recognition standards for these studies, with the purpose of equipping pastors, ministers and spiritual leaders for churches.

2. To help in meeting the needs of churches in Christian education programs that suit our countries' development culturally and socially, and in congruence with our eastern Arabic traditions.
3. To help in providing the context for cultural, intellectual and scientific cooperation in our community stemming from the spirit of love and peace heralded by the Christian religion.
4. To promote the atmosphere of mutual well-being between the followers of different religions as well as interfaith dialogue.

Article 5 of the Constitution: Activities

1. To offer theological education and training in specialized church ministries such as pastoral, biblical teaching, research, writing, Christian Education, social development, administration, media, counseling, child and family care, music and church worship, archeology and biblical tourism, biblical languages, living languages, and others.
2. The conducting of seminars, courses, sessions, and lectures that meet the needs of churches, and adopting projects that serve these churches.
3. The engagement in writing, publishing, and adopting books and literature related to Christian education, producing audio-visual tools and teaching materials, presenting lectures and seminars, and holding other activities that help in achieving the Seminary's goals.
4. The cooperation with official government offices and ministries such as the Ministries of Culture, Social Development, Media, Education, and Higher Education; and working also with the schools and institutions that provide academic, cultural, media and social services with the purpose of serving the Seminary's goals.
5. The participation in research, conferences, assemblies and scientific seminars that are related to the Seminary's goals inside and outside Jordan.
6. The granting of theological certificates according to the level of the students' achievements.
7. The exercise of all the activities that help in achieving the Seminary's goals.

Recognition of the Standard of Education

Based on articles 4 and 5 of the Constitution mentioned above, the theological education offered by this institution is not with the recognition of the Ministry of Higher Education in Jordan, but it is based on ecclesiastical and international standards for theological education meeting special recognition standards. JETS adopts three associations to measure the level of theological education offered by JETS. Accordingly, these associations measure the theological education offered by JETS as being at the bachelor, master and doctoral levels. These associations are the Middle East and North Africa Association for Theological Education (MENATE), the European Council for Theological Education (ECTE), and the Asia Theological Association (ATA).

Middle East and North Africa Association for Theological Education (MENATE)

P.O. Box 1931
Amman 11118 Jordan
<https://menate.org>

European Council for Theological Education (ECTE)

Via dei Lucumoni 33 01015
Sutri (VT) Italy
www.ecaa.org

Asia Theological Association (ATA)

P.O. Box 90 Singapore 912803
www.ataasia.com

JETS Essentials

JETS is a professional institution of higher Christian education that seeks to equip students for a variety of lay and vocational ministries at bachelor, master, and doctoral levels. The JETS Essentials guides what JETS does. It is the “DNA” of JETS which includes the Mission Statement; Vision Statement; Core Values; Statement of Faith; and Distinctives.

Mission Statement

The Mission Statement of JETS is: “Equipping spiritual leaders for planting and strengthening churches in the Arab World.” In summary, “Equipping Arab leaders for the Arab world.”

Vision Statement

The Vision Statement of JETS is: “Providing formal, recognized, bachelor, master and doctoral programs, as well as informal training programs and field training.”

Core Values

1. Emphasis on Spiritual Priorities
 - Prayer without ceasing
 - Dependence on the grace of God
 - Practicing and modeling a personal walk with God
 - Balance of academia, life and ministry
 - Perseverance against odds
 - Expectation of divine miracles
 - Clarity of vision
2. Sensitivity to the Community
 - Enriching Arab culture
 - Enhancing church unity
 - Serving the local church
 - Use of the vernacular
 - Interdenominational character
 - Promoting interfaith dialogue and understanding
3. High Teaching Standards
 - Commitment to the Bible’s inspiration and inerrancy
 - Reliance on the Holy Spirit in teaching
 - Teaching as part of Christ’s Great Commission
 - Curriculum design to reach the Arab World
 - Christ centered teaching
 - Academic excellence
 - Expository preaching
 - Innovation in teaching method and outreach
4. Quality in Operations
 - Staff assignment according to Holy Spirit gifting
 - Administrative effectiveness
 - Decentralization
 - Integrity in planning and operations

- Financial accountability
- Excellence in campus orderliness and special events
- Effective use of technology

Statement of Faith

The doctrinal statement of JETS is conservative and evangelical. At the same time, JETS is committed to the unity of the body of Christ and seeks to promote a spirit of cooperation with all evangelical denominations and spiritual relationships with those living in the larger Christian community of the Arab World. The JETS Statement of Faith was approved by representatives of all the evangelical churches in Jordan on December 13, 2001, with the approval of the Board of Trustees.¹

Preamble

This statement represents the common faith of the Arab Evangelical churches and includes the essentials of Christian doctrine as taught in the Bible. Therefore, all the faculty of Jordan Evangelical Theological Seminary must agree with this Statement of Faith as a primary requirement to work in a teaching capacity. This preserves the purity of the faith, its propagation, and its transmission from generation to generation. We realize there are other doctrines that do not appear in this Statement of Faith which may be held among our churches. But, for the sake of the unity of the body of Christ, Jordan Evangelical Theological Seminary, which faithfully seeks to represent the unity of our Arab Evangelical churches, is committed to respect the freedom of each church in expressing its faith in areas that do not appear in this statement. This same commitment extends to the faculty and students of Jordan Evangelical Theological Seminary, which cares that they respect and learn from one another as an expression of our Christian unity, and as a testimony to the world that we are Christ's disciples. We also believe that our commitment to our unity and to working together, in spite of our diverse beliefs in uncommon doctrines, enriches the spiritual and academic standards of Jordan Evangelical Theological Seminary. As an application to this diversity in unity, each faculty member of Jordan Evangelical Theological Seminary has the right to express his faith in the uncommon matters, but at the same time he is responsible to fairly teach the other doctrines that do not agree with his own, and to evaluate his students on the basis of the defense and support of their opinions and not on the basis of their agreement with his position. We are thus committed to the principle: in the essentials unity, in the nonessentials freedom,² but in everything love.

1. The Scriptures

We believe that the Bible, consisting of the sixty-six books of the Old and New Testaments, is the book that is inspired by God, in the sense that "men moved by the Holy Spirit spoke from God," so that the words of the Bible are verbally inspired. This divine inspiration extends equally and fully to all parts: historical, poetical, doctrinal, and prophetic. The Bible is therefore inerrant in the original manuscripts. These manuscripts were transmitted to our present day with high and unique accuracy and reliability to form the Bible (which is the complete written Word of God) with final authority in all matters of faith and practice.

¹ Some clarifications were added in the footnotes at the direction of the Board of Trustees on July 19, 2022.

² What is meant by the nonessentials is the doctrines that are uncommon. For what is secondary to one church may be primary to another. But all churches agree that there are doctrines that are not common between them. Yet the term "nonessentials" is used because of its widespread use in history and being popularized by Augustine.

2. **The Trinity**

We believe in God the creator and sustainer of the universe whose eternal power and divine nature are evident in creation, and whose common grace extends to all His creatures. We believe in one God existing eternally in three Persons, the Father, the Son and the Holy Spirit. These three are equal in essence, possess the same nature, attributes, and perfections, are worthy of the same worship, confidence, and obedience, and are distinct in the Persons. So, the Father is God, the Son is God, and the Holy Spirit is God, and they are one God. We also believe that God's attributes are eternally an expression of the perfection and immutability of His nature. He therefore can be fully trusted and known in a personal way.

3. **God the Father**

We believe that God in His three Persons has the attribute of fatherhood to all of creation. For, as creator, every family in heaven and on earth derives its name, and from Him, through Him and for Him are all things. However, the attribute of fatherhood applies in a special way to the first person of the holy Trinity, God the Father. As to the expression "Father," it is applied specifically to the first Person of the Trinity in His eternal and unchanging relationship to the second Person of the Trinity, since the Son is equal to the Father in essence.³

We believe that God the Father is the creator and source of all existence.⁴ He loved the world so that He gave His only Son who was in His bosom from eternity. He is also the one that gives the right to all who receive Him to become children of God. The Son has also taught us to pray to the Father, calling Him "our Father," and asking for His will to be done on earth as it is in heaven, and for His kingdom to come to the heart of all who call upon Him and come to Him. For to Him is the kingdom, and the power, and the glory forever and ever.

4. **The Incarnation and the Redemption of the Son of God**

We believe that, in accordance with the purposes of God and as declared in the Scriptures, the eternal Word of God, God the Son, the Second Person of the holy Trinity, through Whom the world was created, came into the world to reveal God to men, to fulfill prophecy, and to become the Redeemer of the lost human race. As a result of the unique miracle involving His conception by the Holy Spirit and birth of a virgin, He received a human body of absolute holiness unable to sin.

We believe that Christ was fully man and fully God so that His deity was not lessened by His humanity, nor His humanity by His deity. We believe that He voluntarily accepted His

³ The Person of the Son is distinct from the Person of the Father in the Trinity. However, the Son is described in His role as Christ and Savior in His human nature and His relationship to humanity as having the attribute of fatherhood, for He is called "everlasting Father" (Isaiah 9:6). He also calls believers "His children" (Hebrews 2:13), "His brothers" (Hebrews 2:12) and "His friends" (John 15:15).

⁴ We believe in the historicity of the entire Book of Genesis, including what it reveals about creation, man's fall into sin, and the universal flood. For we hold that the Bible teaches that God created the world in six literal, 24-hour days. The days are not figurative of millions of years, and there is no gap of time between the creation of the heavens and the earth and the beginning of the first day of creation (which begins in Genesis 1:1, not 1:3, according to Exodus 20:11). In addition, Noah's flood was a global, catastrophic flood that covered the entire earth. The literal history of Genesis 1-11 is foundational to the rest of Scripture. It cannot be harmonized with the theory of evolution but is increasingly confirmed by modern scientific research. In particular, the Bible teaches and scientific evidence confirms the historicity and supernatural creation of the first Adam (and Eve) and his fall, which provides the foundation for everything that the last Adam, Jesus Christ, accomplished to secure our salvation.

Father's will by emptying Himself and taking the form of a slave in order to take away the sin of the world, bearing the divine and holy judgments against sin by death on the cross. His death was therefore substitutionary, the just for the unjust, and by His death He became the Savior of the lost. We believe that, according to the Scriptures, He rose from the dead in the same body in which He had lived and died, but in a glorified body, which is the pattern of the body that ultimately will be given to all believers. By His resurrection, He conquered sin and death along with Satan and the powers of evil. We believe that Christ ascended to the Father's right hand and became the head of His body the church, and in this ministry, He continues to intercede for the saved.⁵

5. The Holy Spirit

We believe that the Third Person of the holy Trinity, God the Holy Spirit, convicts the world with regard to sin, righteousness, and judgment, regenerates those who place their trust in Christ, and indwells them. After the Lord Jesus received the promise of the Father in the outpouring of the Holy Spirit, the New Testament church was born when the Holy Spirit came upon it on the Day of Pentecost. Subsequent to this unique historical event, each believer receives the Holy Spirit and is baptized into the body of Christ at the moment of the new birth. We believe that each believer should be constantly filled with the Holy Spirit. This filling is available to all who yield themselves to Him and to His Word. As a result, each believer's fellowship with the Lord is strengthened so that he or she is fortified to live in harmony with others and is empowered for service. We believe that the Spirit of God gives divine enabling gifts to all believers according to God's will. These gifts are to be exercised for the edification of the church, for the equipping of the saints for the work of ministry, and for the glory of the Lord.

6. Angels Fallen and Unfallen

We believe that God created numerous sinless spiritual beings, called angels. One of them sinned through his pride, thereby becoming Satan, or the devil.⁶ A great company of angels followed him in the same fall and became evil spirits that work as agents and associates of Satan. We believe that a great company of angels kept their holy estate and are before the throne of God from whence they are sent forth as ministering spirits to those who shall be heirs of salvation. We believe that Satan is the enemy of God, and who entices towards sin. He deceived Adam and Eve into transgression, thereby accomplishing their spiritual fall and subjecting them and their posterity to his power. We believe that Satan was judged at the cross, and that he will in the end be cast into the lake of fire and brimstone where he shall be tormented day and night forever and ever.

⁵ The sentence presupposes the presence of Christ in heaven. So, the intended sentence is: "We believe that Christ ascended to the Father's right hand **in heaven** and became the head of His body the church, and in this ministry, He continues to intercede for the saved **from heaven**."

⁶ The spiritual beings are traditionally referred to as angels. However, for clarity, the company of angels differs from the company of the living creatures, the cherubim and the seraphim. For the angels are distinguished from the living creatures and the twenty-four elders (Revelation 5:11). Satan was one of the cherubim (Ezekiel 28:14). He is a fallen cherub.

7. Man and His Condition

We believe that man was originally created in the image of God as a perfect creature appointed to rule over the earth.⁷ But he subsequently fell into sin, and therefore lost his spiritual life, becoming dead in trespasses and sins, separated from God, and subject to the power of the devil. Though God's image in man was defaced, it was not obliterated. So, we believe that, from the divine perspective, sin has affected every aspect of man's nature. This spiritual death has been transmitted to the entire human race, the Man Christ Jesus alone being excepted. Thus, every person born in this world is incapable of remedying his lost and depraved condition apart from divine grace.

8. Salvation

We believe that any person has the privilege of entering the kingdom of God and obtaining eternal life through the new birth by placing his or her faith in Jesus Christ and His atoning death. We believe that salvation is only by grace through faith, apart from works or personal merit. No degree of personal efforts, attainments in morality, or submission to rules, regulations, or religious ordinances⁸ could achieve this salvation. This salvation is freely bestowed on all who put their trust in the redemption that has been accomplished solely by Christ's shed blood on the cross. On this basis, all who so trust the Savior pass from death unto life, are forgiven of their sins, and become God's children by the regenerating work of the Holy Spirit. It is thus the privilege of all who have the Son to have assurance of their salvation.⁹

⁷ Humanity was created in the image and after the likeness of God. It is an equal privilege for man and woman. Accordingly, humanity reveals the nature of God, represents God, and is assigned responsibility over creation by God. The Bible presents Adam as the first father, and Eve as the first mother, from whom all the human race came.

The main Christian doctrines are based on the consideration that Adam is a real, historical figure. A real Adam committed a real sin that led to a real death that required a real Savior to secure a real salvation from a real disaster and lead to a real eternal life for all who believe. This is the message of the gospel. Without a real Adam, the gospel message has no basis. The historicity of Adam and Eve has impact on all of life.

God created humanity male (man) and female (woman). Men and women are biologically and sexually different but have equal personal dignity. Some men and women are called to remain single; some are called to marriage, which is a "one flesh" union between one man and one woman intended to end only upon a spouse's death.

Marriage is honored and ordained by God for the purpose of building an intimate relationship between a man and a woman, helping each other in good times and bad, producing offspring raised in the fear and love of God, sanctifying and directing the natural instincts and inclinations that God has placed in man, and promoting what is good morally, spiritually and socially. Therefore, any sexual acts outside of biblical marriage are prohibited by Scripture.

The Bible preserves equality between men and women. For both are created in the image of God, possess all the privileges of salvation, and are given all the spiritual gifts. At the same time, the Bible instructs that there is distinction in roles assigned to each by the Bible. For the Bible preserves the authority in both the home and the church to the man.

⁸ Including the ordinances of the Lord's Supper and Baptism.

⁹ The practice by believers of the church ordinances, the breaking of bread and baptism, is not in order to obtain salvation, but rather is because they had already obtained salvation. For the ordinances do not point to themselves, but rather to the Savior. The ordinances are practiced in order to remember the meaning behind them, to value the spiritual change that the Holy Spirit brings about in the heart, to remain true to the foundation of the Christian faith, to unite believers and churches in this faith, to protect against committing sin by remembering the greatness of the salvation provided by Christ, to make the Church visible on earth, and to celebrate constantly the meaning that they point to, and spread the good news of the gospel. Furthermore, the practice of baptism is not for children, but for those who have already experienced faith by personal choice.

9. The Church

We believe that all who have placed their faith in Christ are God's people and members of the church, which is the body of Christ. The church was born on the day of Pentecost for the purpose of fulfilling the Great Commission in witnessing to the Person and Work of Christ and in the edification of believers. We believe that by the Holy Spirit all believers in this age are baptized into, and thus become, one spiritual body that is Christ's, without regard to their affiliations or origins. We believe that the members of this one body are directed to associate themselves together in meetings of local churches for the purpose of instruction, worship, prayer, fellowship, service, and the administration of the two ordinances, baptism and the Lord's Supper. We believe that, in order to ensure individual and corporate growth, the proper exercise of spiritual gifts demands that each member of the body of Christ be faithfully committed to attend and participate spiritually and financially in and through the ministry of his local church. We believe that each local church in a given geographical location represents the universal church worldwide, and that the level of faithfulness to the local church reflects the level of faithfulness to the universal church. We also believe that the members of the body of Christ are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all divisions and schisms, and loving one another fervently with a pure heart.

10. The Second Coming of Christ

We believe that the Lord Jesus Christ will return again, and that His coming will include both the rapture of His church as well as His visible and bodily appearance on earth.¹⁰ At the culmination of the Great Tribulation -- the time of the righteous judgment of God on the whole earth -- the Lord Jesus will come triumphantly in power and with great glory. After the defeat of Satan's agents in the world, the Lord Jesus will be given "dominion, glory, and a kingdom." Thus, the Lord Jesus will usher in the predicted time of universal peace and righteousness. As a result, the kingdom of this world will become the kingdom of our Lord, and of His Christ.

11. The Eternal State

We believe that, at death, the spirits of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection at the coming of Christ.¹¹ Thereupon, the bodies will be resurrected in a glorified state forever with Christ in glory. The spirits and souls of the unbelieving, however, remain after death in real torment until the final judgment of the great white throne. Thereupon, they shall be raised for judgment and shall be cast into the lake of fire to be punished with eternal torment and to be eternally cut off from the Lord.

Distinctives

The distinctives of JETS describe the stance of JETS on various ministry issues related to the Arab world that need definition, clarification and/or guidelines. They also contribute to the preservation

¹⁰ The sentence presupposes the return of Christ from heaven and the rapture of the church to heaven. So, the intended sentence is: "We believe that the Lord Jesus Christ will return again **on the clouds of heaven**, and that His coming will include both the rapture of His church **to heaven** as well as His visible and bodily appearance on earth."

¹¹ The abode of the believers' spirits upon death is in heaven. So, the intended sentence is: "We believe that, at death, the spirits of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence **in heaven** and there remain in conscious bliss until the resurrection at the coming of Christ."

of the seminary's doctrine. Below is a brief description of each. The full statements are available upon request.

1. **Defining Biblical Inerrancy.** In order to define the inerrancy of the Bible, JETS adopts "The Chicago Statement On Biblical Inerrancy" which was produced by The International Council on Biblical Inerrancy October 26-28, 1978. It warns against the denial of inerrancy, for to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word that marks true Christian faith.
2. **Principles of Biblical Hermeneutics.** JETS adopt specific principles for the proper hermeneutic of the Word of God based on a literal interpretation, i.e., according to the normal and plain sense of the written words. This represents a commitment to a starting point, helps to avoid contradiction, inconsistency, arbitrariness, and subjectivity, and grants freedom to any individual in approaching the text. This hermeneutic forms the foundation on which all doctrine is derived.
3. **Principles Protecting the Unity of the Body of Christ.** While the Preamble of the JETS Statement of Faith delineates our stance on dealing with teaching that preserves the unity of the body of Christ in an interdenominational setting, there are principles that explain in more detail what is involved in this matter. First, JETS always seeks to find the positive elements in opposing systems in regard to uncommon doctrines and to build bridges between their adherents. Second, as mentioned in the preamble to the Statement of Faith, though each faculty member of has the right to express his faith in the uncommon matters, but at the same time he is responsible to fairly teach the other doctrines that do not agree with his own, and to evaluate his students on the basis of the defense and support of their opinions and not on the basis of their agreement with his position. Third, in all matters, believers are to be devoted to each other and maintain their unity in spite of any unshared convictions between them.
4. **The Relationship between Men and Women in the Home and in the Church.** JETS is committed the equality of men and women on the one hand and on the clear distinction in roles assigned to each by the Bible on the other hand. The Bible speaks of both the high role of the woman and the loving role of the man. But at the same time, it preserves the authority to the man in both the home and the church.

We believe in the equality between men and women in both being created in the image of God, in the possession of all the privileges of salvation, and in the possession of all spiritual gifts. The Bible also presents the woman's submission as being precious in the sight of God. It also celebrates the role of a woman as a helper to man who needs her abilities to succeed. The New Testament further champions the role of women in childbearing, a role that men cannot fulfill.

Equally, the Bible celebrates the headship of men over women by giving it the meaning of providing protection, seeking their excellence, and working towards their perfection.

However, the Bible's emphasis on men's authority is far from humiliating women or supporting male domination. Rather, these distinct roles between men and women are related to the nature of God, the nature of salvation and the nature of Scripture.

As to the nature of God, the submission of women to men is embedded in the Trinity as the basis for all of existence. There is equality in the persons, but distinction in order. The

ascending order is: woman then man then Christ then the Father. The Son will always remain the Son, otherwise the result will be the danger of modalism, or the Father is himself the Son and is himself the Holy Spirit.

As to the nature of salvation, the attribute of humility that is expressed in submission required of women is also emersed in the divine nature. For it is this humble nature of Christ that led to incarnation and redemption. When women submit, they adorn themselves with the beauty of the humility of Christ.

As to the nature of Scripture, the commandment to women not to rule over men at home and church is clear. The New Testament specifies that women are not to teach or exercise authority over men. The reasons are not cultural, but spring from the order of creation and the historical sequence of the fall. It is an abiding principle for all time.

Furthermore, what applies to the local church also applies to the parachurch such as the seminary.

5. **Eschatology and End Time World Events.** It is impossible to sidestep the multitude of references to Israel. Studying the biblical verses that speak of Israel is no different to a large extent than studying the qura'nic verses that speak of Israel. One's hermeneutics (principles for interpretation) will ultimately determine how one interprets the references to Israel throughout the Bible. In the process of interpretation, JETS has no political affiliation. All it does is try to understand the nature of God through His dealings with people. In this, there must be distinction between two matters. The first is what a believer interprets as a result of objective and inductive study of the Bible. The second is the wisdom and skill in communicating the conclusions arrived at in the proper method. For no person has the right to impose a certain interpretation on another person. But he or she has the responsibility to guide the other person in a way not to cause misunderstanding, especially that eschatological matters can be easily and mistakenly tied to political matters.
6. **Reaching and Training the Majority.** JETS adopts biblical balance in its policy regarding reaching out to the majority and preparing those who believe for service. JETS holds to specific principles related to the pros and cons of contextualization, understanding, and expressing doctrine, methods of religious dialogue and healthy communication, methods of propagating the faith, and all stemming from the inspired Bible.

Parallel Institutions and Ministries Operating on Campus

Several institutions and ministries licensed officially by the Jordanian government are housed on the JETS campus. They each have an independent administration but with a unified spiritual vision of glorifying the Lord Jesus Christ. They are: (1) *JETS Publishing and Distribution House*; (2) *Jordan Evangelical Translation House*; (3) *Roy and Dora Whitman Academy*; (4) *Oak Hills Kindergarten*; (5) *The SALAAM Program*; (6) *The Rabia Church*. These institutions and ministries operate on and from the JETS campus in accordance with the stipulations indicated in the JETS constitution that is approved by the Ministry of Culture.

The JETS Publishing and Distribution House

The second house is the *JETS Publishing and Distribution House* licensed on July 8, 2003, with the Ministry of Information. JETS Publishing has published numerous books on various subjects including leadership, pastoring, the Trinity, evil and suffering, eschatology, and others. Both houses were joined under the ownership of JETS with the name JETS Publishing, Distribution, and Translation House by the Ministry of Commerce.



In conjunction with the *JETS Publishing and Distribution House*, there is also the *Transforming to Glory* website (<https://ttglory.com>) that has a growing number of sermons and lectures by Dr. Imad Shehadeh.



The JETS Translation House

JETS was given a license to two houses under its name. The first was the *JETS Translation House* on July 6, 2003, with the Ministry of Information. The *JETS Translation House* has translated a substantial set of books and articles available upon request.

The Roy and Dora Whitman Academy

The *Roy and Dora Whitman Academy* started initially from seven children of the JETS faculty in 1992. The small school grew rapidly as more children were added from new faculty who joined JETS as well as children from outside JETS. The academy then moved to a rented place and the number of students reached 200 from the first grade to the twelfth grade. It also received a special license from the government. Years later, JETS invited the academy to move to the JETS campus. Work began to prepare its huge building in 2019. The *Roy and Dora Whitman Academy* finally relocated in 2021 and it finished its first academic year 2021-2022 on its new premises on the JETS campus.



The Oak Hills Kindergarten

The *Oak Hills Kindergarten* was established in 2021 with a license from the Jordanian government during the first year of the operation of the *Roy and Dora Whitman Academy* on the JETS campus. Its aim is for the care and education of children of the KG-1 and KG-2. It hopes to grow to 80 children.



The SALAAM Program

The *Salaam Program* (Studying Arabic Language and Arabic Ministry) was established in 2007 to provide an immersive, semester-long course of study offered by Jordan Evangelical Theological Seminary. It is intended as preparation for missionary work for English-speaking Christian college students who desire to learn about and perhaps serve long-term among Arabic-speaking peoples. The program's course of study is characterized by three features: immersion in the learning of Arabic language and culture (with 6-12 credits offered at the Kelsey Arabic School); exposure to the rhythms and routines of Christian workers in the Middle East (via regular interaction with a personal mentor); and study of relevant topics through courses offered at JETS (Life in Bible Times and Arabic Culture, 6 credits possible). For inquiries or more information about the program, please email salaam@jets.edu.



The Rabia Church

On September 1, 2022, the JETS Board of Trustees approved opening the way for local churches of all evangelical denominations to hold their meetings at the JETS campus with the approval of their respective denominations and on the condition that no more than one church for each denomination. The first church to use the JETS campus as its home was the *Rabia Church*. Since its founding in 1993, this church has supported JETS with prayers and financial contributions, especially to students. After 30 years of being located at the Amman Baptist School, the *Rabia Church* moved to the JETS campus on June 11, 2023. The many sermons of the church can be heard or watched at the following link:

<https://www.youtube.com/@RabiaChurch-l6d>



Financial Accountability

JETS is supported by donations and gifts from churches, foundations, companies, and individuals without restriction or condition. JETS is accountable to all donors in regard to the designation specified indicating their wishes for the purpose of any donation made. It also provides reports and news upon request from any donor on how the funds provided are used.

Furthermore, JETS is accountable to the Jordanian government in presenting annual audited reports to the proper authorities after they had been prepared, examined, and approved by the JETS finance department, the Board of Trustees and the General Assembly, which is comprised of leadership representing all the evangelical denominations of Jordan.

In addition, JETS is also recognized by the Evangelical Council for Financial Accountability (ECFA), which is an American financial standards association representing evangelical Christian organizations and churches, which qualify for tax-exempt, nonprofit status and receive tax-deductible contributions. It exists to enhance trust in Christ-centered churches and ministries. ECFA requires that audited financial statements to be made available to the public upon request. It also requires an active, responsible governing body.



ECFA has multiplied from 150 pioneering charter members in 1979 to a diverse group of over 2,700 recognized members today, representing churches and ministries of all sizes and types that impact an estimated 2 billion people globally each year. These leading churches and ministries are

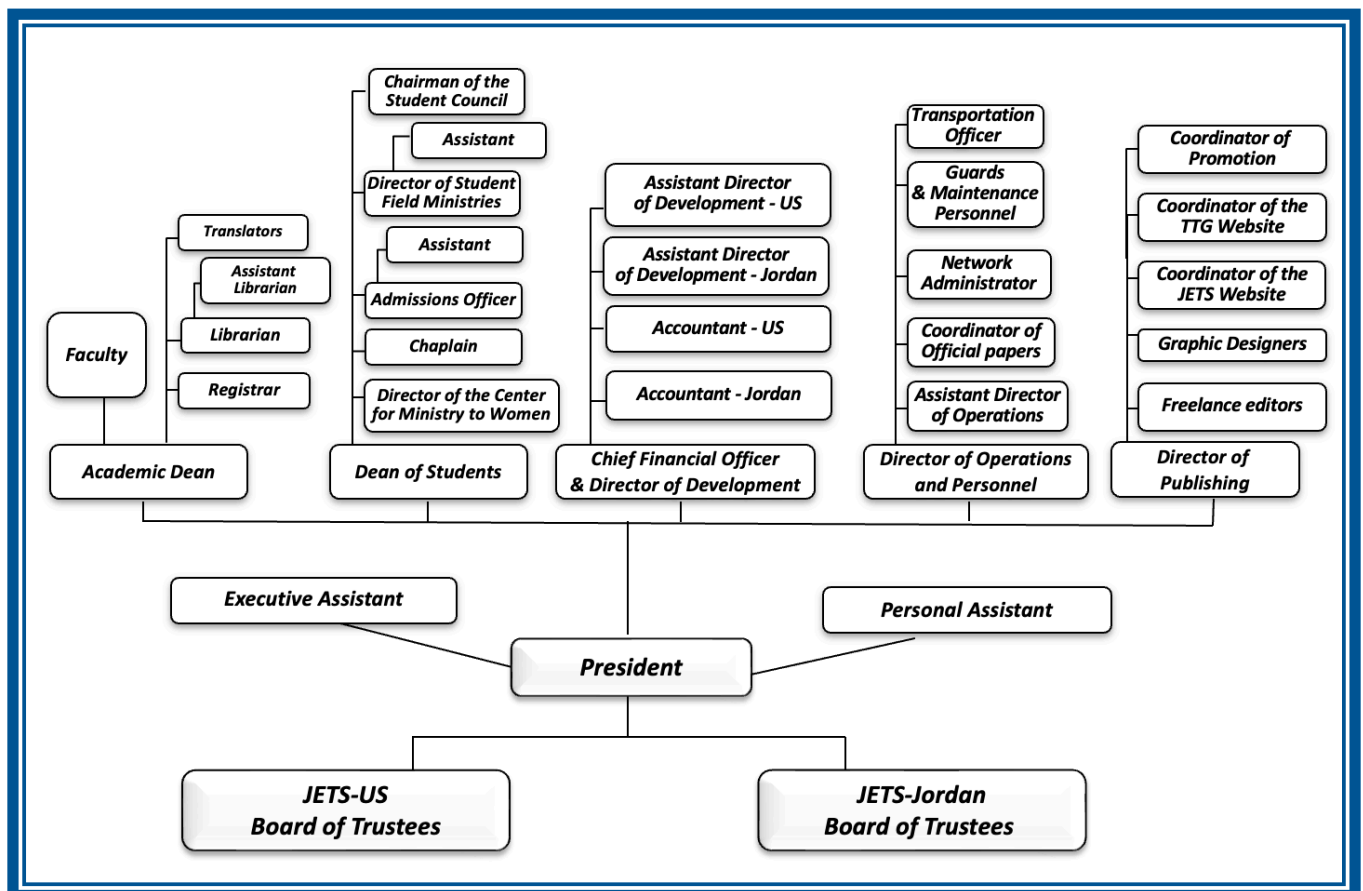
committed, in the spirit of 2 Corinthians 8:21, to being accountable to God privately and publicly transparent to donors and the world.

Governance and Administration

JETS is governed by two boards. The first is the Jordan Board of Trustees composed of Jordanians and non-Jordanians. The second is the US Board of Trustees composed of Americans and non-Americans. They are elected every three years for each period of service. The two boards have a working agreement that defines the roles of each board. The President reports to both boards.

As to administration, five senior staff report to the President, each of whom have their own staff. The five senior staff are:

- The Academic Dean, Dr. Rick Griffith
- The Dean of Students, Mr. Amer Fakhoury
- The Chief Accountant and Director of Development, Miss Reham Tadros
- The Director of Operations and Personnel, Mrs. Nisreen Hashweh
- The Director of Publishing, Miss Sarah Nour



The Academic Department

Academic Programs
Course Descriptions
The Library
The Faculty





Introducing the Academic Programs

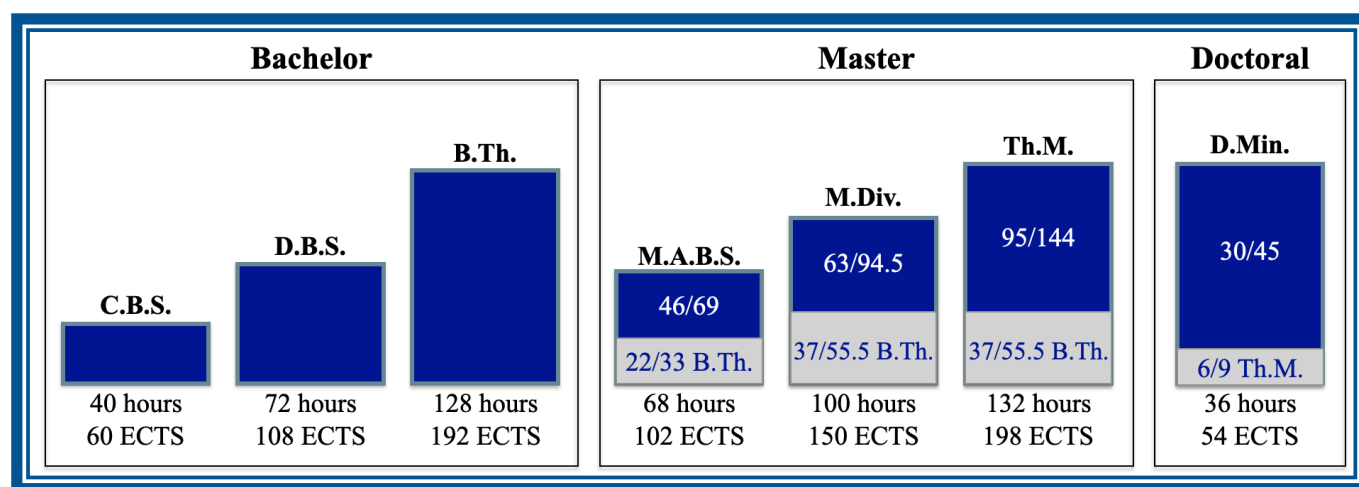
JETS offers three programs at the bachelor's level, three programs at the master's level, and one program at the doctoral level. Undergraduate programs include the Certificate in Biblical Studies (C.B.S.), the Diploma in Biblical Studies (D.B.S.), and the Bachelor of Theology (B.Th.). The master's programs include the Master of Arts in Biblical Studies (M.A.B.S.), the Master of Divinity (M.Div.), and the Master of Theology (Th.M.). The doctoral program is the Doctor of Ministry (D.Min.).

The Two Systems of Evaluation

JETS uses two systems for evaluating the academic programs as required by the agencies that recognize us. The first is the US semester credit hours (SCH), and the second is the European Credit Transfer and Accumulation System (ECTS units). Each course and academic program is given both designations with the ECTS system of units equaling 1.5 times the US system of credit hours.

Credit Transfer Within JETS

The credit hours of certain subjects at the bachelor's level can be counted toward three master's programs. Thus, 22 US hours (or 33 ECTS units) from the B.Th. program are counted towards the M.A.B.S. program, and 37 US hours (or 55.5 ECTS units) from the B.Th. program are counted towards the M.Div. and Th.M. programs. In addition, 5 hours (or 7.5 ECTS units) from the Th.M. program are counted towards the D.Min. program. This reduces the M.A.B.S. program by 32%, the M.Div. program by 37%, the Th.M. program by 28%, and the D.Min. program by 17%. It is illustrated in the following diagram:



Description of the Academic Programs

The purpose, goals, value, and list of courses of each of the seven programs are described below and how each contributes to the JETS' mission and vision.

Certificate in Biblical Studies/C.B.S.

This one-year Certificate in Biblical Studies program is open to high school graduates who have completed their Tawjihi (or equivalent). See the "Qualifications for Acceptance into the Academic Programs" section for more details.

Purpose. The purpose of this program is to provide students with a first-level encounter with theological study, theology, Bible and ecclesiastical history. This program will equip students to

help in local church ministry, as well as better prepare them to stand strong in their faith if they go on to a secular university to complete their education. God may use this year to lead the student to continue on to the JETS B.Th. program of study (with this fulfilling most of the first year's requirements).

Goals. The goals of the Certificate in Biblical Studies program include the following:

- To be established in the basic doctrines of evangelical Christianity.
- To understand and practice the disciplines of the Christian life.
- To have an overview of the structure, themes, and chronology of the Old or New Testament.
- To apply principles of hermeneutics to discover the meaning and relevant applications of a Bible text.
- To share his/her faith with those in the surrounding Arab culture.
- To discover how God has individually gifted, designed, and called him/her for service.

Value. The Certificate in Biblical Studies (C.B.S.) program has proven over the years its importance in three ways. (1) This program offers subjects of sufficient variety for theological, biblical, spiritual, and practical studies to give the student enough tools for ministry in multiple fields. (2) This study gives strength to students who then enroll in one of the non-theological universities so that they are strong in the face of the currents they experience. Therefore, we advise all those who want to go to non-theological studies in regular universities, to enroll in the C.B.S. program. for a year prior. (3) This program has proven its importance for students who have already obtained a bachelor's degree in non-theological studies before entering the master's level in theological studies. This choice is theirs. And the testimony of everyone who has studied this program is to express gratitude for this step before moving into the higher level.

List of Courses. The following is a list of courses required in the C.B.S. program:

<i>C.B.S. Course List</i>	
RS 102/502	Writing Research Papers Using the Computer (2 hours/3 ECTS)
PT 101	Personal Discovery & Calling (3 hours/4.5 ECTS)
CE 330	Character in Leadership & the Family (2 hours/3 ECTS)
PT 110	Struggle in Spiritual Growth (3 hours/4.5 ECTS)
B1 101	Bible Study Methods (3 hours/4.5 ECTS)
OT 100	Old Testament Survey (3 hours/4.5 ECTS)
NT 100	New Testament Survey (3 hours/4.5 ECTS)
OT 395	Evangelism and Discipleship (2 hours/3 ECTS)
NT 345	Church Planting and Growth (3 hours/4.5 ECTS)
TH 101	Survey of Doctrine I (3 hours/4.5 ECTS)
TH102	Survey of Doctrine II (3 hours/4.5 ECTS)
PM 100	Introduction to Music and Worship (2 hours/3 ECTS)
PT 460	Relationships and Conflict Management (3 hours/4.5 ECTS)
PT 320	Christian Marriage (3 hours/4.5 ECTS)
FM	Field Ministry (2 hours/3 ECTS)
<i>Total 40 Credit Hours/60 ECTS Units</i>	

Diploma in Biblical Studies/D.B.S.

This two-year Diploma in Biblical Studies program is open to high school graduates who have completed their Tawjihi (or equivalent). See the “Qualifications for Acceptance into the Academic Programs” section for more details.

Purpose. The purpose of this program is to provide introductory level theological studies to better equip the student to understand and live out the Christian life in the midst of a non-Christian world.

Educational Goals. The objectives of the Diploma in Biblical Studies program include the following:

- To possess a general understanding of both Old and New Testaments, along with a more detailed knowledge of various Bible Books.
- To evidence a familiarity with the historical development of basic doctrines of the Christian faith, along with an ability to support one's ethical and theological views and apply them to cultural challenges in everyday life.
- To possess good study skills and understand how to use technology to conduct and present research on any given subject.

Spiritual Goals. The spiritual goals of the Diploma in Biblical Studies program include the following:

- To reflect a true servant-leader's heart through the manifestation of the fruit of the Spirit in their love and relationships with those serving under or over them.
- To discover how God has gifted, designed, and called them to serve Him.
- To understand and practice the disciplines of the Christian life, including that of sharing one's faith with others in the Arab world.

Ministry Goals. The ministry goals of the Diploma in Biblical Studies program include the following:

- To gain valuable ministry experience that is built on an understanding of his or her spiritual gifts and calling.
- To demonstrate an ability to accurately study the Scriptures with a heart and ability to apply what they learn for life-change, as well as effectively teach it to others.
- To show a commitment to use what they have learned about themselves, the Bible, theology, and ministry skills to be actively involved in the local church that they are a part of.

Value. Over the years, the Diploma in Biblical Studies (D.B.S.) program has proven its value in three primary ways: (1) This program offers a greater variety of theological, biblical, spiritual, and practical studies than the C.B.S. program, giving students more tools for effective ministry in various fields. (2) Due to the design of this program, students who feel that God is leading them toward more in-depth training or full-time service can enroll in the B.Th program, counting the hours they have completed in this diploma program. (3) Over the years, overall enrollment in the D.B.S. has been relatively low. The reason for this is that students in this program quickly feel the desire for more preparation, so they switch to the full B.Th program. Therefore, the D.B.S. program became a tool to attract more students.

List of Courses. The following is a list of courses required in the D.B.S. program:

<i>D.B.S. Course List</i>	
RS 102/50	Writing Research Papers Using the Computer (2 hours/3 ECTS)
PT 101	Personal Discovery & Calling (3 hours/4.5 ECTS)
CE 330	Character in Leadership & the Family (2 hours/3 ECTS)
PT 110	Struggle in Spiritual Growth (3 hours/4.5 ECTS)
BI 101	Bible Study Methods (3 hours/4.5 ECTS)
OT 100	Old Testament Survey (3 hours/4.5 ECTS)

NT 100	New Testament Survey (3 hours/4.5 ECTS)
OT 395	Evangelism and Discipleship (2 hours/3 ECTS)
NT 345	Church Planting and Growth (3 hours/4.5 ECTS)
TH 101	Survey of Doctrine I (3 hours/4.5 ECTS)
TH 102	Survey of Doctrine II (3 hours/4.5 ECTS)
PM 100	Introduction to Music and Worship (2 hours/3 ECTS)
PT 460	Relationships and Conflict Management (3 hours/4.5 ECTS)
PT 320	Christian Marriage (3 hours/4.5 ECTS)
EN 400	Introduction to the English Language (3 hours/4.5 ECTS)
OT 395	Basic Exposition of Selected Psalms (3 hours/4.5 ECTS)
OT 406	Basic Exposition of Proverbs (3 hours/4.5 ECTS)
NT 345	Basic Exposition of Galatians (3 hours/4.5 ECTS)
NT 425	Basic Exposition of Johanne Epistles (3 hours/4.5 ECTS)
PM 220/520	Biblical Counseling (3 hours/4.5 ECTS)
TH 230/520	Survey of Church History I (2 hours/3 ECTS)
TH 231/521	Survey of Church History II (2 hours/3 ECTS)
CE 380	Ministry to Youth and Children (2 hours/3 ECTS)
TH 205/505	Ethics (3 hours/4.5 ECTS)
FM	Field Ministry (3 hours/4.5 ECTS)
	Electives (4 hours/6 ECTS)
<i>Total 72 Credit Hours/108 ECTS Units</i>	

Bachelor of Theology/B.Th.

This four-year program is open to high school graduates who have completed their Tawjihi (or equivalent). See the “Qualifications for Acceptance into the Academic Programs” section for more details.

Purpose. The purpose of this program is to equip servant-leaders for effective ministry throughout the Arab world. This program will give them a solid foundation in theological and biblical studies and a firm grasp of the fundamental doctrines (beliefs) of the Christian faith and how it relates to life and culture in the Middle East. Students will become equipped with skills to be able to serve as pastors, Bible teachers, or ministry leaders in local church or parachurch ministries in the Middle East. This program is academically rigorous enough to prepare students to undertake higher theological studies, should they sense the Lord leading them to do so.

Educational Goals. The educational goals of the Bachelor of Theology program include the following:

- To have a good understanding of oneself, including his/her spiritual gift(s), calling, personality characteristics that affect personal and ministry relationships, and preferred learning style.
- To possess general knowledge of God's revelation in both Old and New Testaments, with a more detailed knowledge of several selected individual books of the Bible.
- To have a firm grasp of the historical development of the fundamental doctrines of the Christian faith, along with the ability to express and defend them.
- To produce a statement of one's personal theological beliefs and philosophy of ministry.
- To possess good study and research skills for life-long learning, as well as an ability to use technology for research and presenting the results of it to others.

Spiritual Goals. The spiritual goals of the Bachelor of Theology program include the following:

- To model a true servant's heart for any position of ministry and leadership that one is given.
- To possess high standards in personal and ministry ethics as demonstrated through a high level of personal integrity and godly relationships with others.
- To evidence a commitment to living out the lordship of Christ in a culture that is dominated by non-Christian values--no matter what the cost.
- To develop and maintain a plan for continued personal growth.
- To maintain a high Christian work ethic in whatever job or ministry one undertakes.

Ministry Goals. The ministry goals of the Bachelor of Theology program include the following:

- To think critically under the authority of God's Word.
- To apply principles of hermeneutics accurately in order to understand and apply God's Word in contemporary society.
- To deliver effective expository messages or lessons that are true to the text and relevant for contemporary Christian living for various age groups.
- To be competent in sharing one's faith with others.
- To develop, plan for, and lead various ministries in the church or parachurch organizations.
- To use God's Word to disciple others and help those who are hurting (emotionally, physically, or spiritually).
- To gain valuable real-life ministry experience through Field Ministry opportunities that are selected to compliment his/her spiritual gifts and calling.

Value. The Bachelor of Theology (B.Th.) program has proven over the years its importance in three ways. (1) This program not only prepares students to be pastors of churches, Bible teachers, or leaders in local churches or para-church organizations, but this program is characterized by academic richness that prepares students to pursue higher theological studies, if they feel that God is leading them in that direction. (2) As mentioned earlier, the credit hours of certain subjects at the bachelor's level can be counted toward three master's programs. Thus, 22 US hours (or 33 ECTS units) from the B.Th. program are counted towards the M.A.B.S. program, and 37 US hours (or 55.5 ECTS units) from the B.Th. program are counted towards the M.Div. and Th.M. programs. In addition, 5 hours (or 7.5 ECTS units) from the Th.M. program are counted towards the D.Min. program. (3) Since the implementation of this policy, a larger number of students has been attracted, because it shortens the period of study in master's programs by about a year.

List of Courses. The following is a list of courses required in the B.Th. program:

<i>B.Th. Course List</i>	
RS 102/502	Writing Research Papers Using the Computer (2 hours/3 ECTS)
PT 101	Personal Discovery & Calling (3 hours/4.5 ECTS)
CE 330	Character in Leadership & the Family (2 hours/3 ECTS)
PT 110	Struggle in Spiritual Growth (3 hours/4.5 ECTS)
BI 101	Bible Study Methods (3 hours/4.5 ECTS)
OT 100	Old Testament Survey (3 hours/4.5 ECTS)
NT 100	New Testament Survey (3 hours/4.5 ECTS)
OT 395	Evangelism and Discipleship (2 hours/3 ECTS)
NT 345	Church Planting and Growth (3 hours/4.5 ECTS)
TH 101	Survey of Doctrine I (3 hours/4.5 ECTS)
TH 102	Survey of Doctrine II (3 hours/4.5 ECTS)
PM 100	Introduction to Music and Worship (2 hours/3 ECTS)

PT 460	Relationships and Conflict Management (3 hours/4.5 ECTS)
PT 320	Christian Marriage (3 hours/4.5 ECTS)
EN 400	Introduction to the English Language (3 hours/4.5 ECTS)
OT 395	Basic Exposition of Selected Psalms (3 hours/4.5 ECTS)
OT 406	Basic Exposition of Proverbs (3 hours/4.5 ECTS)
NT 345	Basic Exposition of Galatians (3 hours/4.5 ECTS)
NT 425	Basic Exposition of Johanne Epistles (3 hours/4.5 ECTS)
PM 220/520	Biblical Counseling (3 hours/4.5 ECTS)
TH 230/520	Survey of Church History I (2 hours/3 ECTS)
TH 231/521	Survey of Church History II (2 hours/3 ECTS)
CE 380	Ministry to Youth and Children (2 hours/3 ECTS)
TH 205/505	Ethics (3 hours/4.5 ECTS)
RS 103/503	Developing Academic Thinking (2 hours/3 ECTS)
CE 260	The Teaching-Learning Process (3 hours/4.5 ECTS)
AR 151	Writing and Composition (3 hours/4.5 ECTS)
PM 101/501	Expository Preaching (3 hours/4.5 ECTS)
PM 330	The Pastoral Ministry (3 hours/4.5 ECTS)
CE 110	Philosophy of Christian Education (3 hours/4.5 ECTS)
TH 480/580	Empowering Leaders Spirit., Doct., and Eccl. (3 hours/4.5 ECTS)
OT 201/501	OT Hebrew Grammar I (3 hours/4.5 ECTS)
OT 202/502	OT Hebrew Grammar II (3 hours/4.5 ECTS)
NT 201/501	NT Greek Grammar I (3 hours/4.5 ECTS)
NT 202/502	NT Greek Grammar II (3 hours/4.5 ECTS)
CE 275/575	Creative Bible Teaching (3 hours/4.5 ECTS)
TH 202	Answering the Atheist and the Skeptic (3 hours/4.5 ECTS)
NT 323	Studies in the Life of Christ (3 hours/4.5 ECTS)
ICS 105	History of Global Outreach (3 hours/4.5 ECTS)
PT 330	Successful Leadership (3 hours/4.5 ECTS)
FM	Field Ministry (6 hours/9 ECTS)
	Electives (10 hours/15 ECTS)
Total 128 Credit Hours/192 ECTS Units	

Master of Arts in Biblical Studies/M.A.B.S.

This two-year program is open to applicants who meet the requirements outlined under the “Qualifications for Acceptance into the Academic Programs” section.

Purpose. The purpose of this program is to provide graduate-level Biblical and theological education for Christian men and women who desire to be equipped for various kinds of lay and vocational Christian ministry within a church or parachurch organization. Those who desire *full* preparation for vocational ministry should apply to either the M.Div. or Th.M. Program.

Educational Goals. The educational goals of the Master of Arts in Biblical Studies program include the following:

- To demonstrate good study skills, along with the ability to use technology in conducting, writing, and presenting research effectively.
- To possess a general knowledge of the Bible, including a more detailed knowledge of select books of the Bible.

- To understand and articulate their theological views of the fundamental doctrines of the faith, as well as use them to confront unbiblical cultural beliefs and practices in an Arab world context.
- To demonstrate an understanding of the role of the church in contemporary society in the Arab world.
- To develop awareness of the historical development of the church's beliefs and practices in the Middle East.

Spiritual Goals. The spiritual goals of the Master of Arts in Biblical Studies program include the following:

- To discover how God has designed, gifted, and called him to serve effectively.
- To demonstrate a commitment to the authority of Scripture and living life under the lordship of Christ.
- To reflect attitudes and behavior that demonstrate the fruit of the Spirit.
- To understand and practice spiritual disciplines of the faith, and to plan for continued spiritual growth.

Ministry Goals. The ministry goals of the Master of Arts in Biblical Studies program include the following:

- To demonstrate an increasing love for and commitment to strengthening the ministry of the local church.
- To be effective in Bible teaching or lay leadership positions in a local church or parachurch organization.
- To be proficient in sharing one's faith and in answering questions, doubts, and accusations against it.
- To gain ministry experience that will confirm and compliment his understanding of his spiritual gifts, personality and calling.

Value. Over the years, the Master of Arts in Biblical Studies (M.A.B.S.) program has proven its value in two primary ways: (1) This program grants advanced study that provides adequate training for ministry to those who do not desire higher and more advanced studies such as in the original biblical languages. (2) As explained above, 22 hours (i.e. 33 ECTS units) from the B.Th. program are counted towards the M.A.B.S. program.

List of Courses. The following is a list of courses required in the M.A.B.S. program:

<i>M.A.B.S. Course List</i>	
RS 102/502	Writing Research Papers Using the Computer (2 hours/3 ECTS)
RS 103/503	Developing Academic Thinking (2 hours/3 ECTS)
PM 101/501	Expository Preaching (3 hours/4.5 ECTS)
TH 205/505	Ethics (3 hours/4.5 ECTS)
TH 230/520	Survey of Church History I (2 hours/3 ECTS)
TH 231/521	Survey of Church History II (2 hours/3 ECTS)
TH 480/580	Empowering Leaders Spirit., Doct., and Eccl. (3 hours/4.5 ECTS)
PT 315/515	Evangelism and Discipleship (2 hours/3 ECTS)
PT 465/565	Church Planting and Growth (3 hours/4.5 ECTS)
BI 600	Advanced Hermeneutics (3 hours/4.5 ECTS)
OT 503	Advanced Studies in Old Testament Books 1 (3 hours/4.5 ECTS)
OT 504	Advanced Studies in Old Testament Books 2 (3 hours/4.5 ECTS)

OT 505	Advanced Studies in Old Testament Books 3 (3 hours/4.5 ECTS)
NT 503	Advanced Studies in New Testament Books 1 (3 hours/4.5 ECTS)
NT 504	Advanced Studies in New Testament Books 2 (3 hours/4.5 ECTS)
NT 505	Advanced Studies in New Testament Books 3 (3 hours/4.5 ECTS)
TH 570	Apologetics (3 hours/4.5 ECTS)
TH 610	Bibliology (3 hours/4.5 ECTS)
TH 620	Theology Proper & Trinitarianism (3 hours/4.5 ECTS)
TH 660	Patrology, Christology & Pneumatology (3 hours/4.5 ECTS)
TH 675	Soteriology (3 hours/4.5 ECTS)
TH 680	Ecclesiology (3 hours/4.5 ECTS)
TH 695	Eschatology and the Book of Revelation (3 hours/4.5 ECTS)
FM	Field Ministry (4 hours/6 ECTS)
Total 68 Credit Hours/102 ECTS Units	

Master of Divinity/M.Div.

This three-year program is open to applicants who meet the requirements outlined under the “Qualifications for Acceptance into the Academic Programs” section.

Purpose. The purpose of this program is to equip servant-leaders who can effectively minister throughout the Arab world in vocational Christian ministry, whether in the church or parachurch organization. Graduates are equipped to serve long-term as pastors, elders, Bible teachers, missionaries, and leaders for Christian organizations in the Middle East. All M.Div. students are required to have adequately met TOEFL exam requirements in order to qualify for entry into this program.

Educational Goals. The educational goals of the Master of Divinity program include the following:

- To develop important critical thinking, study, and research skills.
- To verbalize an understanding of the historical development and content of both Old and New Testaments, as well as an in-depth understanding of select books in both Testaments.
- To articulate fundamental doctrines of the faith with clarity and depth, and be able to relate them to everyday decisions and problems faced in contemporary life in Middle Eastern culture.
- To understand the role and responsibilities of a pastor serving within the context of the Arab world.
- To possess a personal philosophy of leadership and ministry in the church or Christian parachurch organization.

Spiritual Goals. The spiritual goals of the Master of Divinity program include the following:

- To discover how God has designed, gifted, and called him to serve.
- To have a servant's heart for any position of ministry or leadership that they may find themselves.
- To model a life of integrity in the home, church, and community that is consistent with Biblical ethics.
- To develop a burden and lifestyle for sharing one's faith and for discipling others.
- To gain maturity in spiritual disciplines of the Christian life.

Ministry Goals. The ministry goals of the Master of Divinity program include the following:

- To demonstrate exegetical skills in studying the original Greek and/or Hebrew texts of the Bible (including the use of Bible study software).
- To possess skills for researching challenging issues faced by the church in the Arab world and for implementing visible solutions.
- To plan for continued personal and ministry growth.
- To effectively develop and present expository messages that accurately reflect the author's intended meaning yet focuses on life application for today's listener.
- To gain pastoral ministry experience through a semester-long field ministry program specifically chosen to fit the student's spiritual gifts, personality, and calling for ministry
- To develop the ability to use technology in ministry.

Value. Over the years, the Master of Divinity program, M.Div., has proven its worth in two ways: (1) This program provides additional courses in biblical languages, historical studies, and additional skills needed for ministry in the Arab world. (2) As explained previously, 37 US hours (or 55.5 ECTS units) from the B.Th. program are counted towards the M.Div.

List of Courses. The following is a list of courses required in the M.Div. program:

<i>M.Div. Course List</i>	
RS 102/502	Writing Research Papers Using the Computer (2 hours/3 ECTS)
RS 103/503	Developing Academic Thinking (2 hours/3 ECTS)
PM 101/501	Expository Preaching (3 hours/4.5 ECTS)
TH 205/505	Ethics (3 hours/4.5 ECTS)
TH 230/520	Survey of Church History I (2 hours/3 ECTS)
TH 231/521	Survey of Church History II (2 hours/3 ECTS)
TH 480/580	Empowering Leaders Spirit., Doct., and Eccl. (3 hours/4.5 ECTS)
PT 315/515	Evangelism and Discipleship (2 hours/3 ECTS)
PT 465/565	Church Planting and Growth (3 hours/4.5 ECTS)
OT 101/501	OT Hebrew Grammar I (3 hours/4.5 ECTS)
OT 202/502	OT Hebrew Grammar II (3 hours/4.5 ECTS)
NT 201/501	NT Greek Grammar I (3 hours/4.5 ECTS)
NT 202/502	NT Greek Grammar II (3 hours/4.5 ECTS)
PM 220/520	Biblical Counseling (3 hours/4.5 ECTS)
BI 600	Advanced Hermeneutics (3 hours/4.5 ECTS)
OT 503	Advanced Studies in Old Testament Books 1 (3 hours/4.5 ECTS)
OT 504	Advanced Studies in Old Testament Books 2 (3 hours/4.5 ECTS)
OT 505	Advanced Studies in Old Testament Books 3 (3 hours/4.5 ECTS)
NT 503	Advanced Studies in New Testament Books 1 (3 hours/4.5 ECTS)
NT 504	Advanced Studies in New Testament Books 2 (3 hours/4.5 ECTS)
NT 505	Advanced Studies in New Testament Books 3 (3 hours/4.5 ECTS)
TH 570	Apologetics (3 hours/4.5 ECTS)
TH 610	Bibliology (3 hours/4.5 ECTS)
TH 620	Theology Proper & Trinitarianism (3 hours/4.5 ECTS)
TH 660	Patrology, Christology & Pneumatology (3 hours/4.5 ECTS)
TH 675	Soteriology (3 hours/4.5 ECTS)
TH 680	Ecclesiology (3 hours/4.5 ECTS)
TH 695	Eschatology and the Book of Revelation (3 hours/4.5 ECTS)
TH 565	Biblical Geography of Jordan (2 hours/3 ECTS)
TH 550	Eastern Church History (2 hours/3 ECTS)
EN 540	Theological English (2 hours/3 ECTS)

PM 360	Denominational Distinctives in the Arab World (3 hours/4.5 ECTS)
PM 521	Common Issues in Biblical Counseling (3 hours/4.5 ECTS)
OT 403/603	Old Testament Backgrounds (2 hours/3 ECTS)
NT 403/603	New Testament Backgrounds (2 hours/3 ECTS)
FM	Field Ministry (3 hours/4.5 ECTS)
	Elective (2 hours/3 ECTS)
<i>Total 100 Credit Hours/150 ECTS Units</i>	

Master of Theology/Th.M.

This four-year program is open to applicants who meet the requirements outlined under the “Qualifications for Acceptance into the Academic Programs” section.

Purpose. This program is designed to equip students to gain an advanced knowledge in theology and Bible and to grow as competent expositors of scripture and theological thinkers. Graduates from this program can serve as pastors, teachers, and leaders in the church, seminary, or other Christian organization and will be academically prepared to pursue doctoral degrees.

Educational Goals. The educational goals of the Master of Theology program include the following:

- To develop critical thinking, study, and research skills.
- To possess a solid overview of the historical development of Biblical revelation, along with introductory issues of each book in the Bible.
- To gain a comprehension of fundamental doctrines and the ability to think theologically about contemporary issues within the context of the Arab world.
- To have a firm grasp of Old and New Testament Biblical languages, as well as hermeneutical principles that will facilitate life-long learning of God's Truth.
- To make an original contribution to the knowledge base of theological, Biblical, pastoral, or educational studies in the Arab world through a thesis.

Spiritual Goals. The spiritual goals of the Master of Theology program include the following:

- To have a humble, servant's heart that is evidenced in personal, academic, and ministry pursuits.
- To be motivated by a personal sense of God's calling and looking for opportunities to use his gifts and knowledge in pointing others to the Savior.
- To appreciate the role of the church in God's program for this age and to have a commitment to meaningful involvement in the local church.
- To be spiritually mature enough to disciple others through mentoring relationships.
- To live a balanced Christian life, with right priorities and relationships toward God, family, ministry, and a lost world.

Ministry Goals. The ministry goals of the Master of Theology program include the following:

- To demonstrate exegetical skill in the study of both Old and New Testament texts in the original languages, along with the ability to draw out principles and theological truth to guide the lives of Christians today.
- To be effective in delivering expository sermons focused on life application.
- To make and consistently follow a plan for continued personal growth.
- To demonstrate character and ministry skills necessary for positions of academic and ministry leadership.
- To show proficiency in various types of research.

- To gain real-life ministry experience over the four years of study that confirms his understanding of his spiritual gifts and calling for ministry.
- To use God's Word to counsel those who are hurting.

Value. Over the years, the Th.M. program has proven its worth in three ways: (1) This program provides additional material in biblical languages, apologetics, and critical studies. (2) Completion of this program qualifies students to teach subjects at the M.A.B.S. level, and also qualifies them to apply for enrollment in the Doctor of Ministry Program, D.Min. (3) As indicated above, 5 hours (or 7.5 ECTS units) from the Th.M. program are counted towards the D.Min. program.

List of Courses. The following is a list of courses required in the Th.M. program:

<i>Th.M. Course List</i>	
RS 102/502	Writing Research Papers Using the Computer (2 hours/3 ECTS)
RS 103/503	Developing Academic Thinking (2 hours/3 ECTS)
PM 101/501	Expository Preaching (3 hours/4.5 ECTS)
TH 205/505	Ethics (3 hours/4.5 ECTS)
TH 230/520	Survey of Church History I (2 hours/3 ECTS)
TH 231/521	Survey of Church History II (2 hours/3 ECTS)
TH 480/580	Empowering Leaders Spirit., Doct., and Eccl. (3 hours/4.5 ECTS)
PT 315/515	Evangelism and Discipleship (2 hours/3 ECTS)
PT 465/565	Church Planting and Growth (3 hours/4.5 ECTS)
OT 101/501	OT Hebrew Grammar I (3 hours/4.5 ECTS)
OT 202/502	OT Hebrew Grammar II (3 hours/4.5 ECTS)
NT 201/501	NT Greek Grammar I (3 hours/4.5 ECTS)
NT 202/502	NT Greek Grammar II (3 hours/4.5 ECTS)
PM 220/520	Biblical Counseling (3 hours/4.5 ECTS)
BI 600	Advanced Hermeneutics (3 hours/4.5 ECTS)
OT 503	Advanced Studies in Old Testament Books 1 (3 hours/4.5 ECTS)
OT 504	Advanced Studies in Old Testament Books 2 (3 hours/4.5 ECTS)
OT 505	Advanced Studies in Old Testament Books 3 (3 hours/4.5 ECTS)
NT 503	Advanced Studies in New Testament Books 1 (3 hours/4.5 ECTS)
NT 504	Advanced Studies in New Testament Books 2 (3 hours/4.5 ECTS)
NT 505	Advanced Studies in New Testament Books 3 (3 hours/4.5 ECTS)
TH 570	Apologetics (3 hours/4.5 ECTS)
TH 610	Bibliology (3 hours/4.5 ECTS)
TH 620	Theology Proper & Trinitarianism (3 hours/4.5 ECTS)
TH 660	Patrology, Christology & Pneumatology (3 hours/4.5 ECTS)
TH 675	Soteriology (3 hours/4.5 ECTS)
TH 680	Ecclesiology (3 hours/4.5 ECTS)
TH 695	Eschatology and the Book of Revelation (3 hours/4.5 ECTS)
TH 565	Biblical Geography of Jordan (2 hours/3 ECTS)
TH 550	Eastern Church History (2 hours/3 ECTS)
EN 540	Theological English (2 hours/3 ECTS)
PM 360	Denominational Distinctives in the Arab World (3 hours/4.5 ECTS)
PM 521	Common Issues in Biblical Counseling (3 hours/4.5 ECTS)
OT 403/603	Old Testament Backgrounds (2 hours/3 ECTS)
NT 403/603	New Testament Backgrounds (2 hours/3 ECTS)
OT 601	OT Hebrew Syntax (3 hours/4.5 ECTS)
OT 602	OT Hebrew Exegesis (3 hours/4.5 ECTS)

NT 601	NT Greek Syntax (3 hours/4.5 ECTS)
NT 602	NT Greek Exegesis (3 hours/4.5 ECTS)
OT 604	Critical Studies in the Old Testament (2 hours/3 ECTS)
NT 604	Critical Studies in the New Testament (2 hours/3 ECTS)
TH 690	Theology of Suffering (3 hours/4.5 ECTS)
BI 510	Arabs in the Bible (3 hours/4.5 ECTS)
TH 790	World Religions (3 hours/4.5 ECTS)
TH 700	Creation Science (3 hours/3 ECTS)
	Field Ministry (3 hours/4.5 ECTS)
	Electives (6 hours/9 ECTS)
Total 132 Credit Hours/198 ECTS Units	

Doctor of Ministry Program/D.Min.

The JETS Doctor of Ministry degree is the highest degree offered at JETS. It is designed to offer the best training possible in the context of ministry in the Arab World. A profound aspect is that this program involves rigorous theological, Biblical and cultural studies in the context of the students' present and continuing ministry in their countries.

The Tracks. The program includes four major tracks:

- **Biblical and Theological Studies:** emphasis is on the Trinity, Eschatology and Hermeneutics.
- **Apologetics and Evangelism Studies:** emphasis is on evil and suffering, OT genocide, creation science, and religious cults.
- **Historical Theology Studies:** emphasis is on Christian Arab Heritage, Islam and the presence of Israel.
- **Leadership Studies:** emphasis is on denominational distinctives, leadership succession; church government and expository preaching.

The Modules. The modular approach of the D.Min. program facilitates a forum for discussing and thinking through essential ministerial issues and procedures. The aim is to greatly enhance and empower pastoral leadership, and more generally, Christian leadership in the Middle East.

Students must complete nine modules offered on the JETS campus. Three are offered every year over three weeks, one week for each module. The student must complete all reading and research assignments for each course *before* the next set of modules are offered. The student is expected to finish the nine modules in three years.

The Dissertation. The fourth year is dedicated to the doctoral dissertation in one of the tracks above. The procedure and plan for the dissertation is provided when the student is approved to begin the process of writing. The program is to be completed in a maximum of 7 years. Any exceptions must have the approval of the Academic Committee.

The Value. Over the years of the D.Min's existence, the D.Min program has demonstrated its importance in several ways. (1) While it does not award a Ph.D., because uses Arabic as the main language of study, it is academic in its orientation, awarding a doctorate degree to qualified Arab leaders without them having to leave the Middle East to earn it. (2) This program provides a combination of subjects and the thesis of the student's choice. (3) The dissertation provides a strong message to the Arab world in areas that the Church in the region needs in order to meet special challenges that it has not been able to effectively address in the past. (4) As indicated above, 5 hours (or 7.5 ECTS units) from the Th.M. program are counted towards the D.Min. program. (5)

The JETS D.Min. program is the only program that is not yet recognized by the agencies that evaluate us. Careful evaluation is being made in order to decide when to seek formal recognition.

List of Required Studies. The following is a list of the required studies in the D.Min. program:

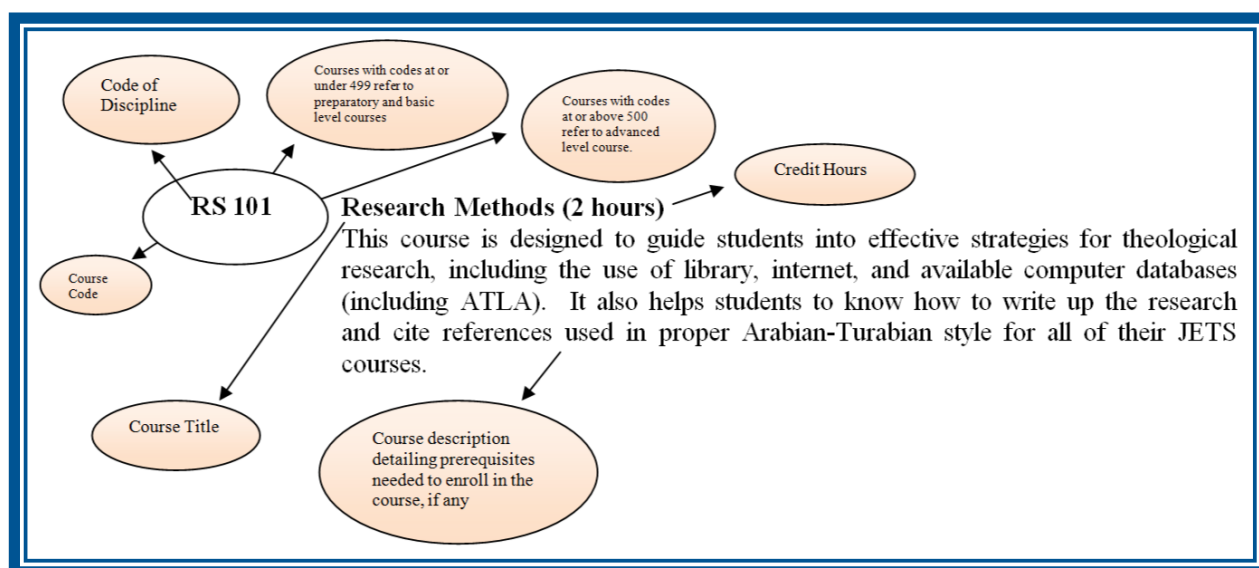
<i>D.Min. Required Studies</i>	
For Those with a Th.M. from JETS	
Biblical and Theological Studies (6 hours/9 ECTS)	
Apologetics and Evangelism Studies (6 hours/9 ECTS)	
Historical Theology Studies (6 hours/9 ECTS)	
Leadership Studies (6 hours/9 ECTS)	
Credit from the JETS Th.M. program (6 hours/9 ECTS)	
Dissertation (6 hours/9 ECTS)	
<i>Total 36 Credit Hours/54 ECTS Units</i>	
For Those with a Th.M. or Equivalent from Outside JETS	
Biblical and Theological Studies (6 hours/9 ECTS)	
Apologetics and Evangelism (6 hours/9 ECTS)	
Historical Theology (6 hours/9 ECTS)	
Leadership (6 hours/9 ECTS)	
The Book of Revelation & Eschatology (3 hours/4.5 ECTS)	
The Trinity (3 hours/4.5 ECTS)	
Dissertation (6 hours/9 ECTS)	
<i>Total 36 Credit Hours/54 ECTS Units</i>	

Course Descriptions

After explaining how to read the course designations, a description is given of the general courses, the Bible books courses, the Old Testament language and background courses, the New Testament language and background courses, the theological studies courses, the historical studies courses, the spiritual life courses, the courses in teaching skills, the pastoral ministry courses, the missions and evangelism courses, and the field ministries.

How to Read the Course Designations

Please see the following diagram for how to read the course designations.



General Courses

The general courses are required in various degree programs, and are not limited to any one program.

RS 102/502 Writing Research Papers Using the Computer (2 hours/3 ECTS)

This course guides students in composing all parts of small and large research papers according to the scientific and international style of Turabian. The course also trains students to use the computer for all their writing, especially using all the tools provided for Microsoft Word. This course is designed to guide students into effective strategies for theological research, including the use of library, internet, and available computer databases (including ATLA).

RS 103/503 Developing Academic Thinking (2 hours/3 ECTS)

This course introduces the students to the foundations and methodology of scientific research in Christian theology. It enables students to develop analytical thinking skills with an emphasis on theological literature. This course is also the formal prerequisite to writing an academic thesis. This course covers: the foundations of scientific research in theology, the definition and use of primary and secondary sources, comprehension of literary texts, inductive and deductive methods, JETS Research Methods Manual, philological and syntactic issues, exercises undertaken by students, and paradigms for scientific research.

AR 151 Writing and Composition (Arabic) (2 hours/3 ECTS)

This course is designed to help students become more proficient in communicating in written Arabic, with emphasis placed on creativity in expression, good writing techniques, and proper use of vocabulary and grammar.

EN 400 Introduction to the English Language (3 hours/4.5 ECTS)

This course aims at teaching the English language as a second language for beginners. It aims at building the bases for English, in order for students to be able to catch up with English Comprehension 1 and 2. It introduces students to simplified English literature, the use of simple present tense and simple past tense, in addition to writing basic lexical and functional words. Moreover, it will expose students to listening, speaking and practicing simple conversation that enables them to communicate in the future through the medium of English.

EN 540 Theological English (2 hours/3 ECTS)

This course is designed to enable students of theology to make use of the English printed and electronic resources that are necessary to do quality theological research for their degree programs. This course is both linguistic and theological. From a linguistic perspective, it introduces the student to a wide range of Biblical and theological terms in the English language. From a theological perspective, the course covers biblical and systematic theology and the relationships between them in the context of a holistic system of truth as revealed by God in the Bible. The course also directs students to the most important electronic libraries and how to use them in academic research in spite of limited knowledge of English.

Bible Books Courses

The purpose of the Bible Books courses is to equip students in all programs with foundational Biblical knowledge and skills that are necessary to interpret and accurately apply the Scriptures to everyday life.

BI 101 Bible Study Methods (3 hours/4.5 ECTS)

This is an introduction to inductive Bible study involving the steps of observation, interpretation, and application. Students will apply the principles studied to selected Bible passages in order to gain personal experience and skill in Bible study.

BI 600 Advanced Hermeneutics (3 hours/4.5 ECTS)

This course offers a critique of the theoretical approaches from which the principles of biblical interpretation are derived. Cultural context, historical background, geographical location, linguistic and literary factors are analyzed in order to obtain clarity about the original author's intended meaning. Thus the various genres of Scripture are examined for their theological content.

BI 610 The Use of the Old Testament in the New Testament (3 hours/4.5 ECTS)

This course delves into how the New Testament writers use the Old Testament Scriptures. The course explores how NT authors quote, reference, and interpret the OT, highlighting the strong theological, historical, and literary links between these texts. The focus will be on understanding the methods and strategies NT writers used to interpret the OT, which is crucial for grasping early Christian thought and theology. Through examining specific examples of OT references in the NT, students will develop a deeper appreciation of the interconnectedness of biblical narratives and teachings, an essential aspect of advanced biblical studies.

OT 100 Old Testament Survey (3 hours/4.5 ECTS)

This course presents a survey of the first half of the Old Testament (Genesis through Esther). This material is presented in its historical and cultural context in order for students to better understand its message and the place each book had in God's progressive revelation. Students are also guided into understanding how to apply the principles found in the text to our lives today.

NT 101 New Testament Survey (3 hours/4.5 ECTS)

This is a survey of the whole of the New Testament books in their cultural and historical setting, including the intertestamental period. Attention will be given to gaining an understanding of authorship, dates, purposes, and major themes of each book studied. Special emphasis will be given to the unfolding of God's redemptive plan and purpose as seen in the life and ministry of Jesus Christ.

NT 323 Studies in the Life of Christ (3 hours/4.5 ECTS)

This course presents a study of the four Gospels, with a focus on conducting a chronological survey of the life of Jesus Christ. Particular emphasis will be placed on understanding the historical, cultural, and literary message of the Gospels, their trustworthiness, and issues of concern to the contemporary church.

NT 345 Basic Exposition of Galatians (3 hours/4.5 ECTS)

This is an exposition of the letter to the Galatians, with an examination of the issues of authorship, date, purpose, and interpretative issues. Attention is also given to historical problems involved and an emphasis on the theology of grace.

NT 425 Basic Exposition of Johanne Epistles (3 hours/4.5 ECTS)

This course presents a study of the first, second, and third epistles of John, with their application to the assurance of salvation and the life of sanctification.

OT 380 Basic Exposition of Deuteronomy (2 hours/3 ECTS)

This course presents a preliminary study of the fifth pivotal book of the Pentateuch. Particular attention is given to the renewal of the covenants made by God, and their application in the New Testament.

OT 395 Basic Exposition of Selected Psalms (3 hours/4.5 ECTS)

This course aims to review the types of psalms in general and the structure of the book of Psalms as a whole. At the same time, some of the Psalms will be chosen and studied in greater depth based on the general and specific principles of interpretation that will be taught in the classroom. Moreover, special attention will be given to Hebrew poetry, metaphors, biblical theology and worship in the times of the Old Testament.

OT 406 Basic Exposition of Proverbs (3 hours/4.5 ECTS)

This course aims to learn the book of Proverbs which presents the practical kind of wisdom needed by believers today in a world and time full of evil, corruption and remoteness away from the word of God. Therefore, the Church is standing today, as a torchbearer of truth and wisdom, with the responsibility of spreading God's wisdom to every human being, so there is discernible difference between worldly wisdom and God's wisdom. Therefore Proverbs stands out from among the books of wisdom literature in the Bible, as the need becomes urgent for teaching it, and living it out in our world. Therefore, this course has been designed to help students access the depths of the Book of Proverbs, understand the principles of interpretation of proverbs, and how they can apply it in the classroom, their homes, and their churches.

BI 510 Arabs in the Bible (3 hours/4.5 ECTS)

This course examines God's dealings with Ishmael and his descendants in the Biblical account and its relationship to the Arab people today. This is done in the context of the history of Israel and the implementation of the covenants and promises made to her. Special attention is given to the identity of the Magi who visited the baby Jesus in Bethlehem.

OT 503 Advanced Studies in Old Testament Books 1

This course surveys Genesis to Ruth, emphasizing the contribution of each book to the kingdom theme, the occasion of each book's writing, and the application of each book's message. Also, the course focuses on the covenants with Abraham and Moses and on interpreting narrative literature and the Law.

OT 504 Advanced Studies in Old Testament Books 2

This course surveys 1 Samuel-Esther and Psalms, emphasizing the contribution of each book to the kingdom theme, the occasion of each book's writing, and the application of each book's message. Also, the course focuses on the Davidic covenant and on interpreting narratives and the Psalms.

OT 505 Advanced Studies in Old Testament Books 3

This course surveys Job to Malachi (except Psalms), emphasizing the contribution of each book to the kingdom theme, the occasion of each book's writing, and the application of each book's message. Also, the course focuses on the new covenant, interpreting wisdom and prophetic literature, and how the prophets fit in Israel's history.

NT 503 Advanced Studies in New Testament Books 1

This course surveys the Gospels and Acts, emphasizing the contribution of each book to the kingdom theme, the occasion of each book's writing, and the application of each book's message.

Also, the course focuses on interpreting NT narratives and parables and applying the ministry of Jesus and the early church to our modern situation.

NT 504 Advanced Studies in New Testament Books 2

This course surveys Romans to Philemon, emphasizing the contribution of each book to the kingdom theme, the occasion of each book's writing, and the application of each book's message. Also, the course focuses on Paul's theology and the believer's relationship to the Mosaic law.

NT 505 Advanced Studies in New Testament Books 3

This course surveys Hebrews to Revelation, emphasizing the contribution of each book to the kingdom theme, the occasion of each book's writing, and the application of each book's message. Also, the course focuses on the new covenant and the relationship between faith and works and New Testament Eschatology.

TH 565 Biblical Geography of Jordan (2 hours/3 ECTS)

This course is a survey study of the biblical geography of Jordan. It introduces the student to important historical sites in Edom, Moab, Ammon and Gilead. This course focuses on old kingdoms that once prevailed in these key areas and their role in Biblical history accounts. This survey aims to provide students with a deep understanding of the Word of God through the lens of geographical reality on the ground.

Old Testament Language and Background Courses

The purpose of the Old Testament language and background courses is the study of the grammar and syntax of biblical Hebrew, with application to exegesis of selected Old Testament Bible books. In addition, the study of the social backgrounds of the Old Testament is covered with a critical study of its most important books.

OT 201/501 OT Hebrew Grammar I (3 hours/4.5 ECTS)

This course offers a study of the fundamentals of Hebrew grammar with a focus on reading the Hebrew text, on understanding basic nominal structures, and on introducing the Hebrew verbal system.

OT 202/502 OT Hebrew Grammar II (3 hours/4.5 ECTS)

This course is a continuation of OT 201/OT 501, focusing on reading the Hebrew text, on completing study of the Hebrew verbal system. Thus, the course provides comprehensive knowledge of basic Hebrew grammar which allows the student to begin exegesis of Old Testament texts in the following year of Hebrew study (OT 601 and OT602).

OT 601 OT Hebrew Syntax (3 hours/4.5 ECTS)

This course applies the Hebrew grammar learned in OT 201/501 and OT 202/502 to selected passages of narrative, legal, and wisdom literature. This course also provides important hermeneutical principles for understanding these genres and then focuses on theological observations gained from the biblical text. This course also introduces the tools of textual criticism and word studies for strengthening original language exegesis. The previous requirements for this course are OT 201/501 and OT 202/502.

OT 602 OT Hebrew Exegesis (3 hours/4.5 ECTS)

This course is a continuation of OT 601. The student will study selected passages of prophetic and poetic literature. This course also provides important hermeneutical principles necessary for these genres and then focuses on the theological observations gained from the biblical text.

OT 403/603 Old Testament Backgrounds

This course aims to introduce the student to the social and cultural background of Hebrew life in Old Testament times through the lectures and through introducing him to the information and resources available which help the student who wishes to exegete the Old Testament.

OT 604 Critical Studies in the Old Testament (2 hours/3 ECTS)

This course is an evaluation of Old Testament criticism and an examination of introductory problems of selected Old Testament books (authorship, date, etc.). Attention is given to the evangelical responses to the liberal critics of the Old Testament.

New Testament Language and Background Courses

The purpose of the New Testament language and background courses is the study of the grammar and syntax of the Biblical Greek, with application to exegesis of selected Old Testament Bible books. In addition, the study of the social backgrounds of the Old Testament is covered with a critical study of its most important books.

NT 201/501 NT Greek Grammar I (3 hours/4.5 ECTS)

This course is a study of the basic principles of Biblical Greek, including reading, vocabulary, conjugations, declensions, and grammatical constructions. Attention will be given to translating sentences from the course textbook.

NT 202/502 NT Greek Grammar II (3 hours/4.5 ECTS)

This course is a continuation of the prerequisite course NT 201/NT 501, as well as a completion of the study of basic grammar and vocabulary necessary for accurately translating the Greek New Testament.

NT 601 NT Greek Syntax (3 hours/4.5 ECTS)

This course is a continuation of the application of the methods introduced in NT 201 and NT 202. In this Course, the student will be guided in studying the syntax of the New Testament with a short Introduction to textual criticism. Students learn the elements and resources of exegetical study and will apply them to selected portions of the Greek New Testament (including the use of Bible study software). Prerequisites for this course are NT 201 and NT 202

NT 602 NT Greek Exegesis (3 hours/4.5 ECTS)

This course is a continuation of NT 601, along with a more advanced application of principles of Greek exegesis in the study of various genres of the Greek New Testament. Procedures include diagramming the Greek text, doing word studies, and using exegetical resources (including the use of Bible study software). The prerequisite for this course is NT 601.

NT 403/603 New Testament Backgrounds (2 hours/3 ECTS)

This course is a survey of the physical, historical, and cultural world of the New Testament, with attention given to key historical events, developments, and personalities, including the discussion of chronological and interpretative issues.

NT 604 Critical Studies in the New Testament (2 hours/3 ECTS)

This course is an evaluation of New Testament criticism and an examination of introductory problems of selected New Testament books (authorship, date, etc.). Attention is given to the evangelical responses to the liberal critics of the New Testament.

Theological Studies Courses

The purpose of the theological studies courses is to equip servant-leaders for effective ministry in the Arab world by exposing students to the historical development of the church's understanding of the faith once-for-all delivered to the saints, helping students be grounded in the fundamental doctrines of the faith, challenging students to think theologically as a response to their study of the Scriptures by living in their cultural context in a way that is consistent with their theology.

TH 101 Survey of Doctrine I (3 hours/4.5 ECTS)

This is a foundational survey of the four basic doctrines of the church, along with their implications for thinking and living a life that is consistent with one's theology. Specifically, this course will survey Bibliology, theology proper, anthropology, and angelology.

TH 102 Survey of Doctrine II (3 hours/4.5 ECTS)

This course is a continuation of TH 101, with a survey of five more doctrinal areas that are fundamental to the Christian faith. Specifically, this course surveys Christology, soteriology, pneumatology, ecclesiology, and eschatology, with attention given to how these doctrines should impact the thinking and life of the Believer today.

TH 610 Bibliology (3 hours/4.5 ECTS)

This course deals with how the Bible came from God's mind to a written form. It covers the study of inspiration, canonicity, transmission, translation, and interpretation. The course stresses the Bible's inerrancy, infallibility, and authority.

TH 620 Theology Proper and Trinitarianism (3 hours/4.5 ECTS)

This course is a study in unity in diversity of the Trinity, with emphasis on comparison and contrast with the understanding of pervading Arab philosophy of God and His attributes. The course then demonstrates the necessary triune concept of God as a basis for God's incarnation and redemption and for man knowing God in a personal way.

TH 660 Patrology, Christology, and Pneumatology (3 hours/4.5 ECTS)

This course is a continuation of TH 620 and presents the study of the persons of the Father, Son, and Holy Spirit. The study of the Father includes: an analysis of the divine name Yahweh and His distinctive function. The study of the Son includes His deity, the unity of His two natures, His emptying of Himself, His sinlessness, and His death and resurrection. The study of the Holy Spirit includes His role in both the Old and New Testaments, His procession, His role in the Believer's life including baptism, regeneration, empowering, and gifting. Enrollment in this course is conditioned in completing TH 620 as a prerequisite.

TH 675 Soteriology (3 hours/4.5 ECTS)

This course is in five sections. Section one is the introductory material covering a metanarrative of salvation and the Biblical roots. Section two discusses and critically analyses the soteriological development in the thinking of the Church Fathers and Theologians who made a major contribution to the doctrine. Including the thinking of Irenaeus, Athanasius, Anselm and Barth. Section three Covers essential soteriological aspects. Section four outlines and discusses the effects of the atonement and section five poses critical questions. The central focus throughout is on the cross and the atonement but the effects of the atonement concerning the salvation of sinners is also dealt with. Our presupposition is that soteriology/ the doctrine of salvation (along with Christology) is the central doctrine of Christian theology. A solid grasp of this doctrine is considered vital to the adequacy and balance of the corpus of Systematic Theology as a whole.

TH 680 Ecclesiology (3 hours/4.5 ECTS)

This course is a study of various understandings of and issues in ecclesiology from both a historical and Biblical point of view. Emphasis is placed on applying the doctrine and principles gleaned from this study to contemporary worship, ministry, and leadership in local churches within the Arab world.

TH 695 Eschatology and the Book of Revelation (3 hours/4.5 ECTS)

This course covers personal eschatology and general eschatology. Personal eschatology is in regard to every person and includes the study of death, resurrection, the intermediate state between death and resurrection, the judgment seat of Christ, the general judgment, hell, and eternal punishment. General eschatology includes the importance of studying eschatology, the eschatological system followed in this study, the pursuit of the correct interpretation, the conditional and unconditional covenants of the Bible, the different beliefs regarding the millennial kingdom, the difference between Covenant Theology and Dispensational Theology, benefiting from the various eschatological systems, the nature of the unprecedented Tribulation, the relationship of the rapture of the Church with the Tribulation, the different interpretations of the Book of Revelation, common errors regarding the Book of Revelation, the chronology of the Book of Revelation, the parallelism between Christ's warnings, the prophecies of Daniel and the teachings of Paul, the manifestation of God's heart in the appearance of Christ in His glory among the churches, the manifestation of God's heart in the revelation of Christ to all that is behind the last judgments of evil and the wicked, with the judgments of seals, trumpets, bowls, and Babylon the harlot, and the revelation of God's heart in the fulfillment of the reign of believers with Christ on earth as a prelude to the eternal state in the heavenly Jerusalem, and the gathering of all redeemed peoples in the heavenly Jerusalem forever.

TH 205/505 Ethics (3 hours/4.5 ECTS)

This course is an introduction to moral theology, with an emphasis on building a commitment to using a Biblical and theological foundation to guide one's beliefs and choices in contemporary life, rather than relative cultural values. Several major ethical issues of international and contextual relevance are studied from a Biblical point of view.

TH 700 Creation Science (3 hours/3 ECTS)

This course examines the harmony of modern science with the Bible's declaration of God's creation and the universal flood. The course challenges the theory of evolution and provides the student with confirmation of the accuracy and inerrancy of the Bible.

Historical Studies Courses

Historical studies subjects cover a survey of the history of the Church in general and then of the Church in the East, followed by a study of denominational distinctives in the Arab World.

TH 230/520 Survey of Church History I (2 hours/3 ECTS)

This is a study of the development of Christian thought, theology, and practice from the early church to the Reformation. Special attention is given to pivotal figures and eras of this period of church history.

TH 231/521 Survey of Church History II (2 hours/3 ECTS)

This is a study of the development of Christian thought, theology, and practice from the Reformation to modern time. Special attention is given to pivotal figures and eras of this period of church history.

TH 550 Eastern Church History (2 hours/3 ECTS)

This is a historical study of the development of the Eastern Church, with attention given to key figures in pivotal areas that shaped theology, practice, and major movements.

PM 360 Denominational Distinctives in the Arab World (2 hours/3 ECTS)

This course is designed to help students gain a better understanding and appreciation for the various Christian denominations and parachurch ministries that function in the Middle East. Attention will be given to historical background and doctrinal distinctives, with a focus on how to deal respectfully and peaceably with each.

Spiritual Life Courses

The spiritual life courses cover the believer's discovery of himself, his calling, and his spiritual gifts within his or her relationship with God and with his wife or husband. The believer's struggle in spiritual growth and the experience of victory are also covered. An in-depth study of the theology of pain is then offered.

PT 101 Personal Discovery and Calling (3 hours/4.5 ECTS)

This is a study focused on helping students understand and articulate their talents, gifts, and God's call on their lives. The students will also begin to write their personal statement of faith and goals for their life and personal ministry. This course is required for all students in their first year of study so that they will better know what courses and practical Christian ministries can prepare them for fulfilling God's will for their lives.

PT 110 Struggle in Spiritual Growth (3 hours/4.5 ECTS)

This course is a study of the basic principles of the spiritual life, and of the practices that help in the individual to spiritually mature. The focus is on unity with Christ and how this unity leads and empowers God's people to grow spiritually. This course also deals with the necessary practices needed to develop spiritual habits in the face of our ongoing conflict with the world, flesh and the Devil and how we can experience spiritual victory over these three enemies.

PT 320 Christian Marriage (3 hours/4.5 ECTS)

This course is designed to present the Biblical view of marriage, as well as show its importance as a basic unit for society and the church. Attention is given to the fact that it is a sacred covenant of God. Differences between men and women are explored, along with the responsibilities of both the husband and the wife in marriage and in Christian parenting. Topics such as abuse, divorce, and remarriage are also explored.

CE 330 Character in Leadership & the Family (2 hours/3 ECTS)

This is a study designed to help current and future leaders understand the pivotal role of character in a person's life. Through team teaching and biographical narratives, students are challenged to pursue development of particular Christ-like character qualities that are required for effective leadership. The second half of the course focuses on materials and methods for teaching character to children-tomorrow's leaders in the church and home.

PM 220/520 Biblical Counseling (2 hours/3 ECTS)

Biblical counseling is an important part of the pastoral ministry. In fact, the minister tends to spend a large amount of his time counseling his flock. It is necessary to identify the important aspects of pastoral counseling in order to facilitate the minister in the counseling area of his ministry. In this course, the student will learn the definition of psychological counseling and its purpose. The course will also cover basic skills in the counseling process and help the student improve the quality of

his skills, in order to become more effective in understanding the needs of others. A specific part of this course is dedicated to helping the student understand himself and how to care for his own soul before helping others. This course covers two important aspects of the pastoral ministry: a) help hurt people to overcome the losses in their life, and b) how to build healthy and intimate family and marriage relationships, which is integral to the overall ministry of the church.

PM 521 Common Issues in Biblical Counseling (3 hours/4.5 ECTS)

This course aims to discover and identify the underlying issues by asking the Lord to guide the counselee in searching his heart and receive counsel from others to determine the issue(s). It also seeks to uncover and explore by beginning the process of laying aside the things that hinder the seeker's spiritual, mental, and emotional health. The course will also seek to recover and restore by strengthening the counselee's identity with Christ. This is covered by the truths of God's word in the heart of the counselee. The change of behavior and heart depends on how counselee endures and perseveres. Common Issues in Biblical Counseling include emotional awareness/intelligence, anger, depression, shame, worry, anxiety, fear, panic, sexual lust, immorality, homosexuality, gender matters, self-harm and suicide, trauma, marriage and family, compassion, and ministry fatigue.

TH 690 Theology of Suffering (3 hours/4.5 ECTS)

This course introduces common errors about evil and suffering, including the problem of doubt, the compatibility of the existence of evil with the existence of an all-loving and omnipotent God, man's excessive reliance on emotion, understanding the nature of good and the origin of evil, and the balance between human responsibility and divine sovereignty. This course then deals with the history of the fall of man and creation into evil and suffering, including the original situation of man, the story of the fall and the resulting judgment, and the relationship of humanity with the fall of Adam. Following this, the course covers the whereabouts of human spirits, angels, and living creatures (the seraphim and cherubim), the beginning of the fall of Satan and a group of angels into evil, the gradual defeat of Satan, dealing with the genocide in the Old Testament, and the activity of Christ in the period between His death and resurrection, and the final judgment of Christ over every enemy, ending with death itself. Then, the course deals with the state of evil among believers, including the phenomenon of evil entering churches, the growth of evil when rebelling against authority, the evil of betrayal, the similarities and differences between the evil of a believer and the evil of a non-believer, and the importance of belonging to the local church.

Courses in Teaching Skills

The purpose of the Christian Education courses is to equip servant-leaders for effective ministry in the Arab world by helping students to understand basic principles for effectively passing on Bible truth to any age group in the church, formulate a personal philosophy of Christian Education that is consistent with Biblical truth, and train students to develop, plan for and evaluate ministry effectiveness.

CE 110 Philosophy of Christian Education (3 hours/4.5 ECTS)

This class is an introduction to Christian Education in the context of the total ministry of the local church. Theological foundations and educational principles and practices will be studied and applied throughout the course. Learning theories and processes will be studied in relation to Biblical foundations and age characteristics.

CE 260 The Teaching-Learning Process (3 hours/4.5 ECTS)

This is an in-depth study of the foundational principles at work in the teaching-learning process, along with the responsibilities that the Bible teacher has to cause learning to take place. Many common misunderstandings of teaching are exposed and replaced with Biblical models to enable greater effectiveness.

CE 275/575 Creative Bible Teaching (3 hours/4.5 ECTS)

This course develops the students' Bible study and teaching skills following the hook, book, look, took method of organizing a lesson plan to teach from. Students demonstrate proficiency in all the principles taught by developing a lesson plan that they will teach to the class which will then be evaluated by themselves, their classmates, and the professor.

CE 380 Ministry to Youth and Children (3 hours/4.5 ECTS)

This course is an introduction on how to plan, prepare, and conduct ministry to youth and children that focuses on life-change. Students are exposed to different models, strategies, curriculum materials, and the theology necessary for effective youth ministry.

Pastoral Ministry Courses

The purpose of the pastoral ministry courses is to equip servant-leaders for effective ministry in the Arab world by training students to prepare expository messages that accurately bridge the gap from the Biblical text to the contemporary lives of listeners, developing a servant's heart for the overseeing of the flock that God will give them, understanding the tasks of the church and knowing how to develop ministries within the church that effectively fulfill that task, and knowing how to plan and evaluate every aspect of ministry.

PM 100 Introduction to Worship and Music (2 hours/3 ECTS)

This course helps church leaders understand the centrality of worship in the life of a person and of the church from a study of Biblical principles of personal and affective public worship. There are no prerequisite courses, and music proficiency is not necessary.

PM 330 The Pastoral Ministry (3 hours/4.5 ECTS)

This course is designed to acquaint the student with the practical pastoral duties and relational issues. Attention is also given to ordination, beginning a new ministry, working with church elders or committees, family relationships, visitation, and the conducting of weddings, finances, and worship services.

PT 330 Successful Leadership (3 hours/4.5 ECTS)

This course is designed to develop powerful and effective leadership abilities within the aspiring servant-leader as well identify good character and personality traits necessary for Godly leadership. This course draws on the '21 Laws of Leadership' developed by John Maxwell as a basis for analyzing Biblical personalities and their effectiveness as leaders.

PT 460 Relationships and Conflict Management (3 hours/4.5 ECTS)

This course stresses the priority of relationships with God, family, church, and society. It is designed to integrate the spiritual, emotional, and physical self in a healthy way so that ministry will flourish and not be hindered. Students will also learn to identify God-given intimate relationship needs and learn appropriate ways of meeting those needs.

PM 101/501 Expository Preaching (3 hours/4.5 ECTS)

This course presents advanced training in preaching based on exegesis of certain biblical texts from the Old and New Testaments. This course stresses the structure of the text from the original languages, the flow of thought, the exegetical outline, the homiletical outline, the main idea along with communication skills. This course also stresses the method of putting Christ at the center of every sermon based on what He did for the salvation of mankind and sanctification of His people. The professor and the students evaluate the sermons presented by each student.

TH 480/485 Empowering Leaders Spiritually, Doctrinally, and Ecclesiastically (3 hours/4.5 ECTS)

This course provides an opportunity for the student, who is about to graduate, to organize everything that has been taught at the seminary and gather it in one place. And this is done with the cooperation of the other students with the help of the professor and the guidance of the Holy Spirit. The most important basic doctrines are reviewed to reveal any gaps, weaknesses or questions that need to be addressed. In a similar fashion, practical ministry issues in relation to God, the world, and believers are reviewed. This includes the nature of the local church, the difference between the church and the parachurch, church ordinances (breaking of bread and baptism), church worship, expository preaching, church belongingness, discipleship, counseling, correction (discipline), kinds of leadership (pastor, elders, and deacons), ordination (laying on of hands), the role of women, decision-making, recourse to the courts, marriage and divorce, child-rearing, evangelism, missions, contextualization, pornography, sexual perversion, including homosexuality and transgenderism (LGBTQ). The course also covers the meaning of the unity of the Body of Christ. This includes dealing with uncommon doctrines, distinguishing between common and uncommon doctrines, and maintaining unity by balancing freedom of conviction and love in relationship. The student puts everything he or she has gathered in one document that is presented at the end of the course.

Missions and Evangelism Courses

The missions and evangelism courses aim to equip servant leaders to serve effectively in the Arab world by providing training that focuses on spiritual growth and maturity in relationships and skills, encouraging students and training them to develop their character in conformity to Christ, providing opportunities for mentoring relationships between teachers and students, and providing students with a variety of practical experiences according to their gifts and calling.

TH 202 Answering the Atheist and the Skeptic (3 hours/4.5 ECTS)

This course provides students with intellectual and practical tools on the basics of dealing with some of the prevailing ideas and beliefs in the Arab world that challenge the biblical faith. This includes responding to the most important arguments of atheists against belief in God and responding to the most important principles of skeptics of the Christian faith. The aim is to give the student confidence and steadfastness in the truth of the Christian faith as an entry point for sharing the Gospel message.

TH 570 Apologetics (3 hours/4.5 ECTS)

This is a study of the defense of the Christian faith, with emphasis on the Biblical and theological foundation, as well as preferred methodology in dialoguing with those challenging the truth of Christianity. Attention is given to defending the faith in an Arab world context.

TH 790 World Religions (3 hours/4.5 ECTS)

This course introduces the similarities and differences between selected areas of Christian theology and contemporary global religious thought, with the aim of understanding other religions and actively sharing the gospel.

ICS 105 History of Global Outreach (3 hours/4.5 ECTS)

This course introduces the major movements, individuals, and issues in the history of the global expansion of the Christian movement from 1800 A.D. to the present. It also provides an overview of the theology of missions. It examines the statistics, problems and challenges in our region.

PT 315/515 Evangelism and Discipleship (2 hours/3 ECTS)

This course prepares students to share the gospel with non-believers. Special attention is given to the challenges of sharing the good news. The course trains students on their responsibility of making disciples, and what is involved in this process.

PT 470 Church Planting and Growth (3 hours/4.5 ECTS)

This course is a Biblical study of the planting and expansion of the church in New Testament times, as well as the implications that this study has on the students' understanding of what the church really is and how it can best facilitate growth in the Arab world.

Field Ministries

Through field services, the student receives the best opportunity to apply what he has learned in the classroom to develop his service skills. A partnership is being sought between JETS on the one hand, and local churches and Christian organizations on the other. This aims to involve the largest possible number of students in services such as evangelism, discipleship, worship, education, care, visits to the sick, the elderly, and prisoners, and other services through which they can put their knowledge and talents into practice.

The Library

The JETS library seeks to gather the largest possible number of books that the students use in their research. The library includes a large collection of books, private desk areas for study, a computer room, and a media library for use of audio-visual materials. The library seeks to support the curriculum with the best resources and is continually updating the quality and quantity. The library also seeks to subscribe to several large electronic databases for the purpose of research. All JETS students will have access to these databases during the library working hours.

Library Hours

1. The library is open from 8:00a.m. to 3:00pm. all working days, in addition to special times during the evening classes. However, the library will be closed during the Chapel time.
2. It is forbidden to eat and drink in the library.
3. In respect to those studying, noise is to be kept to a minimum.
4. There must be respect to any other regulations issued from the library.

Checking Out Books

1. Only faculty, staff, students and alumni (who are library members) may check out books.
2. Alumni and visitors can become members of the library by applying for a library card and pay a membership fee determined by the library.
3. Checked out books must be used locally only (inside Jordan).

4. Seven books can be checked out at the same time for two weeks. After that, books must be returned to the library. It is possible to extend the checkout time for another week if no one else has requested the book.
5. If there is a delay in the time of returning books, there will be a fine. If the delay is repeated by the same person, then he/she will lose the right to check out books.
6. In the case of a lost or damaged book, a fine plus the price of the book must be paid. He/she may lose the right of checking out books.
7. The users of the library are not allowed to return books to shelves after use. They must be returned to the designated space.
8. As the books are very important, they must be handled carefully. Therefore, writing on them, bending their pages, or damaging them in any way is forbidden. They also should be kept away from children.

Special Books

1. Reserved shelves contain books chosen by our faculty. These books are used throughout their teaching of their courses. These books must be kept at the library during the day and can be checked out for one night only.
2. Reference books are not allowed to be checked out. These include encyclopedias, dictionaries, concordances, atlases, indexes, and journals.
3. Books borrowed for use in computer labs or photocopying must be returned after use. This use is considered an in-house borrowing.

Copyright Rules

1. In line with seminaries and universities throughout the world, JETS seeks to maintain academic integrity with respect to copyright law and practice.
2. The permitted photocopying limit is 10%. The rule of 10% does not apply to books which are out of print and the copyright has expired.

The JETS Faculty

The faculty of JETS come from various countries including Jordan, Egypt, Lebanon, the US, the UK, and South Korea. There are three categories of faculty: resident, adjunct and visiting.

Resident faculty are those that reside in Jordan, are in full agreement without reservation with the JETS vision, mission, core values, Statement of Faith and distinctives, and are available to teach fulltime the courses requested of them within their specialty. Resident faculty are also given ranks according to required standards to be met for each rank. They are in an ascending order from Instructor, to Lecturer, to Assistant Professor, to Associate professor, to Professor, to Senior Professor.

Adjunct faculty are those that may or may not reside in Jordan, are frequent teachers at JETS, and are in full agreement without reservation with the JETS vision, mission, core values, Statement of Faith, and distinctives.

Visiting faculty are those that may or may not reside in Jordan, are infrequent teachers at JETS, and may not be in full agreement with the JETS vision, mission, core values, Statement of Faith, or distinctives.

The following is the list of the three kinds of faculty arranged alphabetically within each category.

Resident Faculty (Fulltime resident in Jordan)

Dr. Hudson Davis

Associate Professor of Historical Studies

B.F.A., James Madison University; Harrisonburg, Virginia, 1991; Th.M., Dallas Theological Seminary, 2003; Ph.D., Saint Louis University; Saint Louis, Missouri, 2012.

Mr. Chris Dawson

Assistant Professor of Historical Studies

B.A., Oxford University, 1971; External Diploma in Religious Studies, Cambridge University, 1980; Th.M., King's College - London, 1982; Post-Graduate Certificate in Education, Wolverhampton University, 1982.

Dr. Rick Griffith

Academic Dean

Professor of Studies of Bible Books

B.S., California State University, East Bay, 1980; Th.M., Dallas Theological Seminary, 1987; Ph.D., Dallas Theological Seminary, 1990.

Mr. Mawiyah Halasa

Lecturer in Teaching Skills and Spiritual Life

Dip.Th., EMNBC, 1998; M.A.B.S., Jordan Evangelical Theological Seminary, 2001, M.A., Mutah University, 2012.

Mr. Hanna Hattar

Lecturer of Studies of Bible Books

B.Th., 2008; M.Div., 2011; Th.M., 2014, Jordan Evangelical Theological Seminary.

Dr. Jung Woo Lee

Assistant Professor in New Testament Studies

B.A., Dankook University (Seoul), 1999; M.Div., Torch Trinity Graduate University (Seoul), 2007; Ph.D., Southwestern Baptist Theological Seminary, 2021.

Mr. Mina Mikhail

Lecturer in Teaching Skills

B.A., Minyah University, 2010; M.A.B.S., 2016; M.Div. 2017; Th.M. 2023, Jordan Evangelical Theological Seminary.

Mr. Eyad Oweis

Lecturer in Theological Studies

B.A., Yarmouk University, 2001; M.A.B.S., Jordan Evangelical Theological Seminary, 2012.

Rev. Dr. Imad Shehadeh

JETS Founder and President; Senior Professor of Theological Studies

B.A., University of California - San Diego, 1977; Th.M., Dallas Theological Seminary, 1986; Ph.D., Dallas Theological Seminary, 1990; Post-doctoral studies, Evangelical Theological Faculty, Belgium, 2001-2004; Post-doctoral studies, University of Edinburgh, 2005 – 2009.

Dr. Austin Surls

Associate Professor of Old Testament Studies

B.A., The Master's University, California, 2006; M.Div., Corban University, Washington, 2009; M.A., Rothberg International School, Jerusalem, 2011; Ph.D., Wheaton College, 2015.

Adjunct Faculty

(Resident or non-resident in Jordan)

Dr. Justin Bass

Adjunct Faculty of New Testament Studies

BA, Southern Methodist University, 2003; Th.M., Dallas Theological Seminary, 2006; PhD, Dallas Theological Seminary, 2011.

Rev. Dr. John Barnett

Adjunct Faculty of Pastoral Ministries

B.S., B.A., Michigan State University; M.A., M.Div., Bob Jones University; D.Min., Dallas Theological Seminary.

Dr. Darrel Bock

Adjunct Faculty of New Testament Studies

B.A. University of Texas, 1975; Th.M., Dallas Theological Seminary, 1979; Ph.D., Aberdeen University, 1983.

Dr. Stephen Bramer

Adjunct Faculty of Studies of Bible Books

B.Th., Tyndale University College - Toronto, 1976; B.A., University of Waterloo, 1978; M.Div., Tyndale Seminary, 1980; Th.M., Trinity Evangelical Divinity School, 1982; Ph.D., Dallas Theological Seminary, 1997.

Dr. Milad Dagher

Adjunct Faculty of Old Testament Studies

B.A., American University of Beirut; Th.M. Dallas Theological Seminary; Ph.D., Dallas Theological Seminary, 2013.

Dr. James Davis

Adjunct Faculty of New Testament Studies

B.S.M.E., University of Wisconsin, 1985; Th.M. Capital Bible Seminary, 1993; Ph.D., Dallas Theological Seminary, 2001.

Mr. Imad Gammoh

Lecturer in Teaching Skills

M.A., Aristotle University of Thessaloniki, Greece, 1980; M.A.B.S, Jordan Evangelical Theological Seminary, 2014; Th.M., Jordan Evangelical Theological Seminary, 2016.

Dr. John Garmo

Adjunct Faculty in Worship and Music

Mus.B., Biola University, 1971; M.A., California State University, 1974; Ph.D., University of Washington, 1984.

Dr. Michael Grisanti

Adjunct Faculty of Old Testament Studies

B.A. Pillsbury, 1979; M.Div. Central Baptist Theological Seminary, 1983; Th.M. Central Baptist Theological Seminary, 1986; Ph.D., Dallas Theological Seminary, 1993.

Rev. Dr. Haidar Halasa

Assistant Professor in Arab Christian Heritage

Dip.Th., EMNBS, 1994; M.A.B.S., Jordan Evangelical Theological Seminary, 2001.

Dr. Greg Harris

Adjunct Faculty of Studies of Bible Books

B.A., Campbell University; M.A., North Carolina Central University; M.Div., Th.M., Talbot Theological Seminary; Th.D., Dallas Theological Seminary, 1989.

Rev. Dr. David Horner

Adjunct Faculty of Pastoral Ministries

B.A., Wake Forest University, 1974; M.Div., Gordon-Conwell Theological Seminary, 1977; Ph.D., Southeastern Baptist Theological Seminary, 2018.

Dr. Scott Horrell

Adjunct Faculty of Theological Studies

B.A., Seattle Pacific University, 1971; Th.M., Dallas Theological Seminary, 1977; Th.D., Dallas Theological Seminary, 1988; Visiting Scholar.

Dr. Wayne House

Adjunct Faculty of Theological Studies

M.A., Abilene Christian University, 1983; J.D., Regent University, 1986; Th.D., Concordia Theological Seminary, 1986.

Dr. Stephen Lewis

Adjunct Faculty of Historical Studies

B.Th., Multnomah School of the Bible, Oregon, 1978; Th.M., Dallas Theological Seminary, 1986; Ph.D., University of North Texas, 1990.

Mr. Yoel Ma'ayeh

Lecturer in Theological Studies

B.A., Al Zaytoona Private University, 1997; M.A.B.S., 2017; M.Div., 2023, Jordan Evangelical Theological Seminary.

Dr. Ron Mann

Adjunct Faculty in Worship and Music

B.M., University of Maryland, 1974; M.M., University of Maryland, 1975; Th.M., 1982; D.Min., 2009, Dallas Theological Seminary.

Rev. Tony Skaaf

Adjunct Faculty of Pastoral Ministries

B.A., Lady Louisa University - Lebanon; M.Th., Lebanese Baptist Institute; M.Div., Luther Rice, Atlanta, GA.; D.Min. (Expected), Luther Rice.

Visiting Faculty

(Resident or non-resident in Jordan)

Mr. Yazan Fakhoury

Visiting Faculty of Studies of Bible Books

B.A., 2004, University of Jordan; Th.M., 2020, Dallas Theological Seminary.

Rev. Dr. Khaled Friej

Visiting Faculty for Studies in Marriage Counseling

M.Div., Near East School of Theology, 1997; D.Min., Gordon Conwell Theological Seminary, 2009.

Dr. Amal Gendi

Visiting Faculty of Pastoral Ministries

B.VSc, Assiout University, 1978; M.T.S., Tyndale University, 2007; D.Min., Tyndale Seminary, 2016.

Dr. Rami Halasa

Visiting Faculty of Apologetics

B.S., Jordan University of Science & Technology, 2006; M.Div., Southwestern Baptist Theological Seminary, 2017; Ph.D., University of St Andrews, 2022; Post-doctoral studies, Harvard University.

Mr. Bassam Al Hilu

Visiting Faculty for Studies in Marriage Counseling

B.A., 1994, Jordan University.

Mrs. Rula Jildeh

Visiting Faculty of English and Ministry to Youth and Children

B.A., University of Jordan, 1988; MA, University of Jordan, 1995.

Dr. Troy Josey

Visiting Faculty of Biblical Counseling

B.A., Columbia International University, 1997; M.Div., The Southern Baptist Theological Seminary, 2008; M.A., The Southern Baptist Theological Seminary, 2014; Doctorate in Counseling, Midwestern Baptist Theological Seminary, 2022.

Rev. Rami Jwainat

Visiting Faculty of Studies of Bible Books

B.A., Yarmouk University, 2000; Diploma in Theology, Arabic Nazarene Bible College, 2015; B.A in Theology; Biblical Theological Seminary, 2019; M.Div., Jordan Evangelical Theological Seminary, 2021.

Dr. Philip Madanat

Visiting Faculty of Missions and Evangelism

B.A., Yarmouk University, 1983; M.A., Universitat Oberta de Catalunya – Spain, 2006; Ph.D., Universitat Oberta de Catalunya, 2016.

Rev. Dr. Wageeh Michael

Visiting Faculty of Arab Christian Heritage

B.Th., Evangelical Theological Seminary at Cairo, 1994; Th.M., Calvin Theological Seminary, 2004; Ph.D., University of Birmingham, 2014.

Dr. Terry Mortenson

Visiting Faculty of Creation Science

B.A., University of Minnesota, 1975; M.Div., Trinity Evangelical Divinity School, 1992; Ph.D., Coventry University, Coventry, England, 1996.

Dr. Julia Nuqul

Adjunct Faculty in Christian Education

M.A., University of New England, 2006; D.Ed., Northcentral University, 2014.

Dr. Cristian G. Rata

Visiting Faculty of Old Testament Studies

B.Sc. University of California, San Diego, 1993; M.A. Gordon-Conwell Theological Seminary, 1996; M.A. University of Toronto, 1998; Ph.D., University of Toronto, 2004.

The Student Department

Frequently Asked Questions
Classification of Students
Options for Study Time
Rules for On-campus and Online Studies
Qualifications for Admission into JETS
Admissions Procedures
Orientation Day
Registration Procedures
Spiritual Development
Probation and Discipline
Requirements for Graduation from JETS



Frequently Asked Questions

The following are answers to frequently asked questions by applicants, students, families, donors, churches and friends.

How do I apply to JETS?

Application forms are available online at the JETS website (www.jets.edu). Applicants for the bachelor level programs need to have passed Tawjihi or equivalent. To enroll in any of the master's programs applicants require a minimum B.Th. or B.A. degree from a recognized college or university. Applicants to the doctoral program must have a Th.M. or equivalent. Any exceptions need the approval of the Academic Committee.

When to apply?

Applications for study must be received by the end of July. All required reference forms must also be sent in by the same deadlines. Application information or references received after the above date may delay acceptance by up to one year.

Are scholarship funds available?

There are several different types of financial aid available for qualifying students. JETS works hard to keep costs as low as possible for the students by soliciting donor gifts as subsidies.

Applications for financial aid must be submitted to the Financial Aid Committee and received by the same deadlines as the student applications. Forms can be obtained from the Admissions Office by email request at admissions@jets.edu.

All students receiving scholarship funds (either tuition or living) are required to complete reports for the Development Department when requested. Our Development Department works hard to make sure students pay only a fraction of the actual cost of their education.

Is housing available?

At present all students are responsible for finding their own accommodation. The Student Department can give listings of some available housing in various areas of Amman. Notices are regularly posted on campus on bulletin boards by students looking for roommates or by those seeking to rent to JETS students.

Is there job placement assistance after graduation?

JETS cannot guarantee any student employment after graduation. However, the Dean of Student works hard to inform churches and Christian organizations within the Arab World of gifted and trained graduates who are looking for a place of service. Our students and graduates serve in several church and parachurch organizations throughout the Middle East.

Graduates who have developed ministry skills by applying what they learned during their program of study are often sought after by churches and Christian organizations in the region.

Is Visiting Possible?

We welcome anyone considering attending JETS to make a visit to our campus. We have morning chapel at least three times a week throughout the year and also other events that would give visitors an opportunity to get a firsthand look at what student life is like. Please inform the Student Department in advance of your visit so that it can be coordinated.

Classification of Students

The kind of men and women that we are looking to enroll are those who have a sense of God's calling to be equipped for effective ministry in the church and Christian organizations, have a clear testimony of a saving relationship with Jesus Christ, demonstrate Christ-like character, and agree with JETS' Statement of Faith. Currently there are several different classifications of students at JETS as defined below. The exact admissions procedures vary according to the chosen status of the applicant.

Full-time Students

Full-time students are those who enroll in a specific academic program and are committed to complete the program within its designed time frame. A full-time schedule is considered as a minimum of 32 credit hours per year and committed to participate in all the programs and activities of the seminary. If a student receiving a living scholarship drops any of their scheduled courses during their study for any reason, causing a delay of their original graduation date, their living scholarship will not be extended beyond the original graduation date and may be postponed during the semester where the student falls below full-time status. Any appeals to this policy must be made in writing by the student and received by the Student Department. The matter will then be referred to the Financial Aid Committee (FAC) and considered on a case-by-case basis. Exceptions are rare. Scheduling courses for full-time students is the responsibility of the JETS Registrar.

Part-time Students

Part-time students are those who have enrolled in one of JETS' academic programs but are not able to take all of the courses required in the sequence or at the time they are scheduled to be offered. Thus, part-time students may take four or five years to complete a program designed to be completed in two years by full-time students. This status allows students to complete a program at their own pace. Please note that academic credits that exceed ten years from the date of course completion may not be accepted for credit consideration. Part-time students are not eligible for a living scholarship. Scheduling courses for part-time students is the responsibility of the student.

Auditing Students

Any student, whether on full-time, part-time, or visiting status, may enroll in any of JETS courses as an auditor for the level of study he or she is eligible for (high school, bachelor, or master). This means that the student does not have to complete any of the course requirements. It also means that he will not receive any academic credit on their transcript. This classification allows the student to benefit from course content and discussions without the time commitment that course requirements demand.

Visiting Students

Visiting students are those who do not wish to enroll in a specific program at JETS but rather desire to take courses of their choosing. If a student is accepted as a visiting student, they may either take courses for credit or on an audit basis at the level they are eligible for (bachelor, master or doctoral). If the student chooses the latter, the course will have to be repeated in its entirety in order to gain academic credit. Visiting students are not eligible for a living scholarship. Scheduling courses for visiting students is the responsibility of the student.

Options for Study Time

JETS offers options for study time that include day, night, online and church based. These options are offered for certain programs and for certain faculty, and with the approval of the administration.

Day Time

The largest program at JETS is the Day Program in person that runs every day except Friday and Sunday, and from 8:00 a.m. to 3:00 p.m.

Evening

The evening program provides courses after 5:00 p.m. for the M.A.B.S. students.

Online

The online option provides the opportunity for students to take courses at a distance through online video conferencing. Student applications for this option are treated on a case-by-case basis especially to those that cannot come to the campus for security, physical or other issues. All distance learning students must attend the full class in the same way that the regular students do. They must be physically present and sitting in front of the screen as if they were sitting in the classroom as a regular student in front of the Professor. Driving, walking, or working at the same time as the class, is not permitted. However, online students are not eligible for living scholarships.

Church-Based

JETS provides an off-campus program for a maximum of 64 credit hours under the umbrella of local churches. This program is convenient to those who live far away from the JETS campus or have no ambition for longer, deeper study at higher levels.

Rules for On-campus and Online Studies

JETS offers all of its programs either in-person on-campus, or virtually online. The following explains the differences and similarities between the two as well as the rules for attendance for each.

Differences and Similarities

1. Students can be admitted into JETS as either on-campus or online, whether full-time or part-time.
2. Living scholarships are available only to full-time on-campus students and not to online students whether full-time or part-time.
3. All rules and policies apply equally to on-campus and to online studies including policies regarding attendances and absences of courses, attendance of Chapel and field ministries.

Commitment to Status

1. Students admitted into JETS as on-campus students are not permitted to attend any course or any class online for any reason. These students are required to be on-campus throughout the semester and are not permitted to study online. If on-campus students attend a lecture online, the policy for student absences apply as explained below under the title “Probation and Discipline.”
2. Students admitted into JETS as part-time students are permitted to take any course either online or on-campus provided that they continue throughout their studies in the status they chose. They cannot change status after the permitted period.
3. For more information on the rules for absences, see below under the heading “Student Absences” within the subject of “Probation and Discipline.”
4. Other cases are treated on a case-by-case basis with the approval of the Academic Committee.

Exceptions During the Summer

1. A married full-time on-campus student, while his family lives outside Jordan, may take courses online during the summer only if he desires to spend the summer with his family in his home country.
2. A single full-time on-campus student may take only one course online during the summer if he desires to spend the summer in his home country.
3. In the above two cases, the expenses are the responsibility of the student, and the student must coordinate with the Student Department regarding work-study hours.

Qualifications for Admission into JETS

Description is given below of qualification for admission into the JETS seven programs, the C.B.S., the D.B.S., the B.Th., the M.A.B.S., the M.Div. and the D.Min. programs.

General Qualifications for Admission into All Levels

The following requirements must be met for admission to all levels of study at JETS:

1. Acceptance as new full-time students is allowed only the Fall semester of each year.
2. New students can be accepted in the Spring only as part-time students with no living scholarship.
3. Students accepted in the Spring semester can become full-time students the following Fall semester.

Qualifications for Admission into the C.B.S., D.B.S. and B.Th. Bachelor Level Programs

1. A Tawjihi (or other high school diploma equivalent) grade of 70 percent minimum.
2. Applicants who hold a Tawjihi grade of between 60 and 70 percent will be considered on a case-by-case basis. If exception is granted by the Admissions Committee the student will be enrolled on academic probation for their first semester of studies at JETS.
3. Complete the application form and fulfill all the application requirements for admission.

Qualifications for Admission into the M.A.B.S. Program

1. An accredited B.Th. or B.A. degree or equivalent with a 3.0 Grade Point Average (GPA).
2. Those who hold a bachelor's degree outside of theological studies are encouraged to complete the Certificate in Biblical Studies/C.B.S. before entering the master's program. This will spare them the painful adjustment of immediate entry to a high level. It is the testimony of all students who have enrolled in the C.B.S. program as well as the testimony of all the professors are in strong agreement on this exhortation. Enrolling in the C.B.S. program is optional for the applicants to the M.A.B.S. program. However, the Admissions Committee has the right to make the C.B.S. program compulsory for the student as it deems appropriate.
3. Complete the application form and fulfill all the application requirements for admission.
4. Initial approval by the Admissions Committee.
5. Approval by the Academic Committee.

Qualifications for Admission into the M.Div. Program

1. An accredited B.Th. degree or equivalent in theological studies with a 3.3 GPA, or an M.A.B.S. degree with a 3.0 Grade Point Average (GPA).
2. Those who hold a bachelor's degree outside of theological studies are encouraged to complete the Certificate in Biblical Studies/C.B.S. before entering the master's program. This will spare them the painful adjustment of immediate entry to a high level. It is the testimony of all students who have enrolled in the C.B.S. program as well as the testimony of all the professors are in strong agreement on this exhortation. Enrolling in the C.B.S. program is optional for the applicants to the M.Div.

program. However, the Admissions Committee has the right to make the C.B.S program compulsory for the student as it deems appropriate.

3. Complete the application form and fulfill all the application requirements for admission.
4. Initial approval by the Admissions Committee.
5. Approval by the Academic Committee.

Qualifications for Admission into the Th.M. Program

1. An accredited B.Th. degree or equivalent in theological studies with a 3.3 GPA, or an M.Div. degree with a 3.0 Grade Point Average (GPA).
2. Those who hold a bachelor's degree outside of theological studies are encouraged to complete the Certificate in Biblical Studies/C.B.S. before entering the master's program. This will spare them the painful adjustment of immediate entry to a high level. It is the testimony of all students who have enrolled in the C.B.S. program as well as the testimony of all the professors are in strong agreement on this exhortation. Enrolling in the C.B.S. program is optional for the applicants to the Th.M. program. However, the Admissions Committee has the right to make the C.B.S program compulsory for the student as it deems appropriate.
3. Complete the application form and fulfill all the application requirements for admission.
4. Initial approval by the Admissions Committee.
5. Approval by the Academic Committee.

Qualifications for Admission into the Doctor of Ministry Program

1. The D.Min. program is offered to selected applicants to this program and as JETS has available faculty to supervise their dissertations. Priority would be given to the younger JETS faculty.
2. A Th.M. degree from JETS or equivalent is required, and with a 3.3 Grade Point Average (GPA).
3. Five years of full-time ministry experience is expected.
4. Completion of the application form as well as the fulfillment of all the application requirements for admission.
5. Initial approval by the Admissions Committee.
6. Approval by the Academic Committee and President.

Admissions Procedures

Below is the description of the procedure for filling out applications, including instruction for non-Tawjihi holders as well as the policy for credit Transfer from Outside JETS.

Filling Out Applications

All applicants are evaluated on the basis of:

1. The submission of an application form and accompanying documents. Specifically:
 - a. Complete application form at the JETS website (www.jets.edu)
 - b. Two recent pictures
 - c. A recommendation from the pastor or elder of the church the student attends
 - d. Income statement for full-time students seeking a living scholarship.
 - e. Signed JETS Statement of Faith
 - f. Non-refundable registration fee
2. Previous academic records
 - a. For bachelor level programs: Tawjihi or equivalent
 - b. For master level programs: bachelor's degree
 - c. For doctoral level programs: Th.M. degree or equivalent
3. Stated interest in specific program.
4. Evidence of church involvement for a minimum of three years

5. A possible required personal interview with the Admissions Committee. As for non-Jordanians, the interview may be done online.
6. Any student graduating from JETS at the basic level and wanting to continue to the advanced level has to have the approval of the Academic Committee after the initial approval of the Admissions Committee.
7. Applications are considered only after all of the required information is received by the Admissions Office.
8. All documents presented to JETS becomes the property of JETS and will not be returned to the applicant.

Application for Non-Tawjihi Holders for Bachelor Level Programs

In an effort to encourage believers who may not hold the required Tawjihi or diploma for entry into one JETS programs due to extenuating circumstances (such as being on refugee status, being an elderly applicant, etc.), JETS may make exceptions. Any exceptions will be decided on a case-by-case basis. If approved, the student will be placed on probation and required to maintain an overall GPA of at least 2.3 from 4.0 throughout their entire program. Upon completion of their program of study, such students do not receive a degree, but only a certificate indicating the completion of their program. Upon receiving their Tawjihi certificate or equivalent, JETS would then grant them the appropriate degree. JETS limits the number of non-Tawjihi students enrolled in any of its programs to no more than ten percent of the student body. Potential students are encouraged to contact the Admissions Office regarding this subject.

Credit Transfer from Outside JETS

The transfer of some previously completed courses from an undergraduate or graduate college or seminary is allowed if these institutions are accredited by recognized accrediting agencies. The transfer of previously completed courses is generally based on the following:

1. The grade received for the course is at least a "C" (2.0 on a 4.0 scale)
2. The course that was taken is similar to one of the required courses detailed in the program or an elective equivalent (determined by the Academic Dean)
3. The final ten hours of credit must be taken at JETS
4. No less than 50% of the total required credits must be taken at JETS for any degree program.
5. Particular theology and Bible courses must be taken at JETS regardless of the amount of credit the student is permitted to transfer.
6. Courses that do not relate to those required in the JETS program, or that were taken on a pass/fail basis, will not be accepted as transfer credits. Any student wishing to transfer credits must make a formal request to the Academic Department. It is the responsibility of the student to apply for the transfer of credit. Any exceptions to these general guidelines must be decided on by the Academic Committee.
7. Credit hours awarded by non-degree study programs do not always meet the criteria set for JETS credit hours, and so will be reevaluated and given their equivalent according to JETS standards if accepted. Other limitations also exist as to the number of such credit hours that can be transferred into any given JETS program.

Orientation Day

All new students are required to attend the Student Orientation that is provided at the beginning of the Fall semester of each academic year. Those who do not attend these introductory requirements

will be delayed study until the following year, except for outstanding circumstances that must be communicated and approved by the Admissions Office beforehand.

Student Orientation and Registration is designed to acquaint new students with the JETS family, including academic programs, policies, procedures, student services, and aid programs. This includes:

1. A summary of the history and distinctives of JETS
2. Academic procedures
3. Instruction regarding legal, administrative, and security issues
4. Covering financial matters, including tuition and living scholarships and work-study requirements
5. Covering general conduct issues
6. Detailing chapel requirements
7. Detailing registration procedures
8. Introducing the library and related facilities
9. Time management
10. Writing reports to supporters

Registration Procedures

Registration Procedures include arrangements for adding, withdrawing, or cancelling of courses. It also includes guidance on the academic load, as well as cases of withdrawal from JETS.

Registering Courses

1. Part-time, visiting and auditing students are required to visit the Registrar before each semester begins and determine the required and elective courses each student will take.
2. Full-time students are not required to re-register every semester but are automatically registered into the necessary courses for the fulfillment of their program by the Registrar in coordination with the Academic Dean.
3. Students are advised to speak with the Registrar or assigned program advisor concerning any options or questions they may have about the courses being offered prior to actual registration.

Adding and Withdrawing Courses

Adding a course. Students have the freedom to add a new course up until the beginning of the first-class period of the course.

Withdrawing from a course. Students have up to 6 sessions to drop a course they have registered (a session is equal to 50 minutes for non-translated courses and 75 minutes for translated courses). They are required to pay a two Jordanian Dinar fee without receiving a record of 'WP' (indicating withdrawal with acceptable performance) or 'WF' (indicating withdrawal with unacceptable performance on their permanent record), depending on the student's performance up until the date of withdrawal. Approval must first be given by the Registrar and the Academic Dean to drop or withdrawal from the course. If approval is denied then the student will be required to finish the course, at penalty of receiving an 'F' on their permanent record. Please note that any student who withdraws from a course must pay the full tuition amount for that course.

Course Cancellations. Any course with less than five students registered may be cancelled.

Academic Load

A normal full-time student's academic load is 14-16 credit hours during the fall and spring semesters and 4-6 hours/9 ECTS during the summer semester. It is generally expected that for every hour a student takes in class, they should aim to work an additional two hours at home. If a student drops or withdraws from a pre-scheduled course causing the program to be extended beyond the intended completion date of the program, the student will be responsible for the incurred costs due to extending his or her program beyond what was planned for. The student will not receive an additional living scholarship, and his or her graduation will be delayed. In addition, if a student takes less than the required hours and becomes part-time, the living scholarship will cease.

Withdrawal from JETS

Any student facing circumstances that force him or her to withdraw from JETS must indicate, in writing, the reason for leaving to the Students Department. If the circumstances are determined to be acceptable and the student meets any outstanding financial obligations they have, then they will receive a 'WP' on their transcript. Unregistered withdrawals or those determined not to be acceptable will incur a 'WF' on their transcript.

If a student fails to enroll in a course for two years or longer, they are automatically withdrawn from the school. If readmitted, the student becomes subject to the requirements outlined in the JETS Catalog published at the time of readmission. The nature of change within an academic institution indicates improvement, particularly in regard to the curriculum. Thus, any student that has been withdrawn from JETS and wishes to reapply will be subject to the curriculum at the time of re-enrollment. Though every effort to transfer the students' previous hours will be made, some loss of hours may occur.

Spiritual Development

JETS aims to provide students with many opportunities for spiritual growth and interaction with fellow students that will help develop a sense of calling and passion for ministry. In return, JETS expects the student to exert good effort and deep commitment in the JETS essentials.

Chapel

Below is a description of the purpose of Chapel and the Chapel attendance policy.

Chapel Purpose. Both part-time and full-time students, faculty, and the staff of JETS are expected to participate in morning chapel services. Chapel services focus on corporate worship and prayer with frequent devotions from God's Word delivered by JETS faculty, staff and other Christian leaders. Chapel also includes training in vision for ministry, leadership and administration through hearing of new developments, policy changes, trials and victories. It is also a time to know JETS news and JETS students, staff, and faculty more deeply.



Chapel Attendance Policy. The following is the policy on student Chapel attendance:

1. All students both full-time and part-time, whether in daytime, nighttime, online or church-based programs, are required to attend the minimum of 6 chapel services per course (regardless of the credits of a particular course).
2. Students enrolled in programs that do not allow them to attend the morning Chapel on campus (as in the case of the evening, online, or church-based programs), must watch or listen to the worship meetings available on Facebook or on the institution's website, and submit to the Chaplain a summary of what was benefited from each Chapel meeting.
3. Students are evaluated on a monthly basis. They are required to meet the minimum attendance per month. Those who do not meet the requirement for the first month will receive a written warning. If the student does not make up the required number of attendances the following month, they will not receive the living scholarship for the rest of the semester.
4. Any student who does not meet the chapel attendance requirements stated above will not be permitted to graduate until the requirements are fulfilled.

Annual Conferences

JETS holds several types of conferences that include: (1) the Mission Conference; (2) the Prayer Conference; and (3) the Annual Retreat. All students are required to attend the conferences that are held. No student will graduate until he/she has completed this requirement.

Local Church Involvement

Each JETS student is expected to be an active participant of their own local church. This means that each student is expected to belong and attend regularly and to be involved as according to his or her gift.

Personal Devotions

JETS expects each student to maintain a personal quiet time each day in an effort to form a habit that will continue to help him develop spiritual maturity throughout his life.

Community Life

In addition to the feeling of community that occurs from Chapel attendance, interaction between classes and at mealtimes, the Student Department works with the Student Council officers to help plan and provide events that focus on recreation, fellowship, and entertainment for the student body. In addition, the Student Department is required to provide a list of public parks, museums, and other points of interest that students may visit while living in Jordan. All students are encouraged to participate in these activities in order to further strengthen the family atmosphere that JETS seeks to provide. Many of the friendships that are formed during these informal times will last a lifetime.

Guidance and Counsel

The Student Department offers students secure counsel about personal, spiritual, or educational needs. Counselors are available for both men and women and appointments can be made by coordinating with the Dean of Students and the Women Advisor. Help can be sought from professionals inside and outside JETS for this purpose.

Women's Fellowship

Student wives and women students have the opportunity to meet on a regular basis for the purpose of fellowship, prayer, refreshments, and seminars. Special speakers are often invited to present subjects of interest.

Field Ministries

As described under “Course Descriptions” above, each student is required to be enrolled in a Field Ministry each semester that they attend JETS. These Field Ministries enable students to better discover how God has gifted and called them to contribute to the building up of the body of Christ. The exact Field Ministry that the student is enrolled in each semester is determined by the Academic Coordinator, Field Ministry Coordinator, and the student himself. The student is accountable for following the guidelines set up for each Field Ministry.

JETS Catalog

JETS provides students with the current edition of the JETS Catalog online. All students are responsible for meeting the requirements set out by the most current JETS Catalog. If a student does not enroll in any course for two years, they will be automatically withdrawn from the school. If readmitted, the student becomes subject to the requirements outlined in the JETS Catalog published at the time of readmission. The nature of change within an academic institution indicates improvement, particularly in regard to the curriculum. Thus, any student that has been withdrawn from JETS and wishes to reapply will be subject to the curriculum at the time of re-enrollment. Though every effort to transfer the students’ previous hours will be made, some loss of hours may result.

Student Council

JETS has an active Student Council, with officers elected from the student body each academic year. The purpose of the Student Council is to work with the Student Department to plan and integrate extracurricular activities for the student body, express concerns to the administration through the Dean of Students and meet with the Alumni Council. (The Student Council has its own by-laws, which may be obtained at the Student Department).

Probation and Discipline

This section explains Monitoring Student GPA, expected in-class behavior, expected general behavior, student absences, plagiarism, cheating in exams, dress code, the role of Disciplinary Committee, and due process.

Monitoring Student GPA

1. Two times a year, a student's overall GPA will be examined: (1) at the end of the fall semester (or at the completion of 16 credit hours for part-timers), (2) at the end of the summer semester. Each semester is considered an examining period.
2. If a student's overall GPA drops below that required (i.e. 2.0 from 4.0) they will receive a one-time only written warning and will be placed on probation during the following examining period.
3. At the end of the following examining period, the student must bring their overall GPA up to the required level (i.e. 2.3 from 4.0) in order to be taken off probation. Failure to do so will mean that the student will be dismissed from JETS.
4. For any student who is dismissed from JETS for academic reasons, a note will be placed on their transcript stating that they were "dismissed from JETS for academic reasons."
5. Once a student is dismissed, they will not be eligible to receive a scholarship or financial aid from JETS, effective immediately.
6. Normally, a student who has been academically dismissed will not be readmitted to JETS. Exceptions to this can only be granted by appeal for special permission from the Academic Committee. In such cases, the student must wait a minimum of one year before being reinstated as a regular student. Furthermore, they are considered to be on probation for one examining period after resuming studies, during which time they must raise their overall GPA to the required level.

Expected In-class Behavior

In the classroom students are expected to maintain a respectful attitude and practices toward the teacher and fellow students. The following areas are not accepted in the classroom:

1. Answering cell phones in class or leaving the classroom to answer phone calls. If there is an emergency, please ask for the permission of the teacher or let the teacher know in advance.
2. Bringing food or beverages into the classroom.
3. Responding inappropriately to the teacher or translator.
4. Audio or video recording of the lecture without approval from the teacher in advance.

Expected General Behavior

In addition to academic and scholarship expectations, JETS also places a significant amount of importance on encouraging Christ-like behavior and conduct. When a student displays questionable behavior, the matter and the student will be referred to the Dean of Students, who in conjunction decide upon the matter on a case-by-case basis, given the student's behavioral and academic history. If deemed appropriate, the case will be referred to Disciplinary Committee (DC) made up of the JETS Chief Operating Officer, Academic Department representative and Dean of Students. If the DC requests, the student may also be present in part of the meeting. If the DC cannot come to a decision, the matter will be referred to the Executive Committee.

Student Absences

Below are the JETS procedures and policies regarding student absences.

Procedures. The following is the policy on student absences:

1. If the student wishes to take an absence that is not an emergency, he or she must first inform the teacher, who will determine whether the absence is excused or unexcused (see below for explanations of the penalties for excused and unexcused absences).
2. If a student was compelled to be absent because of an emergency (i.e. without informing the teacher), then the student will have until the next class period of that course to communicate with the teacher. If the student does not communicate with the teacher within this time, then the absence will automatically be considered an unexcused absence by the teacher, and the appropriate action will be taken when final grades are determined.
3. If a student is absent from the first lecture, he or she must obtain permission from the teacher to continue in the course.

Penalties. The following is the policy on absence penalties:

1. **Excused Absences.** A student who has an excused absence from the teacher of the course should be allowed to make up any work that was missed without penalty.

Please note that, although JETS encourages students to attend any Christian conferences or activities on a regular basis, participation in these activities is not a legitimate excuse for being absent from class.

2. **Unexcused Absences.** Students are allowed to miss two sessions of a course for any reason. However, there will be a 2% reduction from the final grade of the course with a maximum number of absences as defined below.
3. **Being Late for Class.** All students should strive to be in class on time. Being late four times (regardless of the circumstances) will be regarded as equivalent to one unexcused absence. For the student who arrives exceptionally late to class, the teacher has the right to decide if this should be considered an unexcused absence rather than merely being late.
4. **Maximum Absences Allowed.** There are a maximum number of absences that will be permitted. Students exceeding this number will be dropped from the course and will receive a grade of "F" on their transcript. If a student has to retake a course due to a failing grade or excessive absences, JETS will not cover the tuition scholarship for the course to be taken a second time. When a student retakes a course that has been failed, the failing grade will be replaced on the student's transcript with the new grade earned.

The maximum number of total absences (whether excused or unexcused) will be as follows:

- A maximum absence of 4 times for courses whose lectures are twice a week.
- A maximum absence of 2 times for courses whose lectures are once a week.
- A maximum absence of 2 times for intensive courses.

Plagiarism

Plagiarism is against JETS policies and will be penalized according to the guidelines below. This applies to the total number of offenses, not just one course.

First Offense

1. When borrowing an idea with no attribution to the author or source of the idea, or with incorrect attribution (such as putting the footnote number in the wrong place, or not specifying the length of the idea), the course instructor gives a 5% penalty for the assignment.
2. When quoting one or two sentences with very minor word changes with no attribution, or with incorrect attribution (such as putting the footnote number in the wrong place, or not specifying the length of the quote), the course instructor gives a 10% penalty for the assignment.
3. When quoting one or two sentences using the exact words of the original writer without attribution, the course instructor gives a 15% penalty for the assignment.
4. When quoting a paragraph (three consecutive sentences or more) using the exact words of the original writer with minor changes and no attribution, the course instructor gives a 20% penalty for the assignment.
5. When quoting a paragraph (three consecutive sentences or more) using the exact words of the original writer with no changes and no attribution, the course instructor gives a 30% penalty for the assignment.
6. When quoting multiple paragraphs such that they are “lifted” exactly from the words of the original writer or with very minor changes, the course instructor interviews the student and discusses the cheating incident. If the cheating is proven, the course instructor emails the Academic Dean and the Dean of Students to report the cheating incident. If the two deans approve, the course instructor gives a zero for the assignment, and the Registrar writes a letter to the student signed by the Academic Dean, the Dean of Students and the Registrar issuing a first warning. The letter is placed in the student's file.

Second Offense

1. When committing a second offense as in the cases 1-6 above for the first offense, the course instructor interviews the student and discusses the cheating incident. If the cheating is proven, the course instructor emails the Academic Dean and the Dean of Students to report the second cheating incident.
2. If the Academic Dean and the Dean of Students approve, the Registrar writes a letter to the student signed by the Academic Dean, the Dean of Students and the Registrar informing him/her of their failure in the course, of a second warning and of being placed on probation. The letter is placed in the student's file.

Third Offense

1. When committing a third offense, the course instructor interviews the student and discusses the cheating incident. If the cheating is proven, the course instructor emails the Academic Dean and the Dean of Students to report the third cheating incident.
2. If the the Academic Dean and the Dean of Students approve, the Registrar writes a letter to the student signed by the Academic Dean, the Dean of Students and the Registrar informing him/her of dismissal from JETS. The letter is placed in the student's file.

Cheating in Exams

Cheating in exams is against JETS policies and will be penalized according to the guidelines below. This applies to the total number of offenses and not only to one course.

First Offense

1. When cheating in an exam for the first time, the course instructor interviews the student and discusses the cheating incident. If the cheating is proven, the course instructor emails the Academic Dean and the Dean of Students to report the cheating incident.
2. If the Academic Dean and the Dean of Students approve, the course instructor gives a zero for the exam.
3. The Registrar writes a letter to the student signed by the Academic Dean, the Dean of Students and the Registrar issuing a first warning. The letter is placed in the student's file.

Second Offense

1. When cheating on an exam a second time, the course instructor interviews the student and discusses the cheating incident. If the cheating is proven, the course instructor emails the Academic Dean and the Dean of Students to report the second cheating incident.
2. If the Academic Dean and the Dean of Students approve, the Registrar writes a letter to the student signed by the Academic Dean, the Dean of Students and the Registrar informing him/her of their failure in the course, of a second warning and of being placed on probation. The letter is placed in the student's file.

Third Offense

1. When cheating on an exam a third time, the course instructor interviews the student and discusses the cheating incident. If the cheating is proven, the course instructor emails the Academic Dean and the Dean of Students to report the third cheating incident.
2. If the Academic Dean and the Dean of Students approve, the Registrar writes a letter to the student signed by the Academic Dean, the Dean of Students and the Registrar informing him/her of dismissal from JETS. The letter is placed in the student's file.

Review of Cases

In the event that the student requests a review of the issue of plagiarism or cheating in exams, the matter will be investigated by the Academic Committee. In the event that the matter has not been resolved, the Disciplinary Committee will take over the matter for a final decision.

Dress Code

JETS expects students to adhere to appropriate attire. Dress standards not only reflect an orderly and respectful environment internally but also to the local and international community, who visit often throughout the year.

Dismissal from the Seminary

Dismissal of a student from studies on behavioral grounds is determined by the Disciplinary Committee, which meets at the request of the President or the Dean of Students. Dismissal from studies on academic or behavioral grounds is determined by the Academic Committee at the request of the President or the Academic Dean. The Academic Committee decisions are binding, including dismissal or cessation of studies, and do not need to go through the Disciplinary Committee. If any of these committees is unable to take a decision, it will be presented to the Executive Committee which is headed by the President.

Due Process

Students have the right to inquire about or appeal any policy, procedure, or decision made by the faculty, staff, or administration of JETS that they feel does not treat them equitably. The

Disciplinary Committee (DC) reviews the case, and if unable to resolve it, the matter will be referred to the Executive Committee.

The exact procedure of due process depends on the kind of issue involved. Though most of the cases are mentioned in the Catalogue, an overview of JETS Due Process procedures includes the following:

- Personal Issues or Requests are taken directly to the Dean of Students (or it may be taken to the women's spiritual advisor or assistant if it is a female student).
- If there is an academic issue, the student goes to the concerned professor first.
- If the case is not resolved by the concerned professor, the student submits his complaint in writing to the Student Council, which in turn submits the complaint to the Dean of Students.
- The Dean of Students investigates from the concerned department to respond to the student within 48 hours.
- If the case is not resolved, the Dean of Students presents it to the Disciplinary Committee. If the case is not resolved, it is presented to the Executive Committee headed by the seminary President. If the Executive Committee does not reach a solution, it will be presented to the Board of Trustees.

Requirements for Graduation from JETS

The following is a description of the graduation requirements for all levels, the expected performance, the grading system, calculating the Grade Point Average, graduation requirements specific to doctoral students, and graduation with honors.

Graduation Requirements for All Levels

The following requirements must be met for graduation:

1. Complete the required total credit hours of the student's program of study.
2. Complete at least 50% of the student's required credit hours through JETS
3. Maintain the required GPA of the specific program enrolled in.
4. Fulfill all Field Ministry requirements.
5. Fulfill all chapel and conference attendance requirements.
6. Demonstrate Christian character and live in accordance with guidelines for acceptable behavior as a JETS student. Any candidate for graduation who exhibits unethical or disrespectful behavior may be refused graduation, even if he or she has completed all the required course work.
7. Sign the JETS Statement of Faith agreement. JETS does not permit any student to undertake research to prove doctrines that contradict the JETS Statement of Faith, either in papers or in dissertations.
8. Settle any outstanding library or financial obligations to JETS and return all borrowed books.
9. Be interviewed and receive a final recommendation for graduation by the Graduation Committee
10. Submit any previously received diploma from JETS from a previous program of study at the same level (whether bachelor's or master's), unless they had left JETS for a period of at least one year.
11. Commitment to remain and serve in Arab countries or else commitment to return all that was received in scholarships.

Expected Performance

In order for a student to meet the minimal academic standards for graduation from JETS, he/she must pass all courses being used to satisfy the required hours of his program and attain at least the minimum required GPA.

1. **Bachelor Level Students** (one-year certificate two-year diploma included)

Students enrolled in a bachelor level program must make a score of at least 60% to pass a course. Furthermore, they must maintain an overall GPA of at least 2.0 to 4.0 (C or 74%) throughout their program and to graduate.

2. **Master Level Students**

Students enrolled in a master level program must make a score of at least 65% to pass a course. Furthermore, they must maintain an overall GPA of at least 2.0 from 4.0 (C or 77%) throughout their program and to graduate.

3. **Doctoral Level Students**

Students enrolled in the Doctor of Ministry program must make a score of at least 80% to pass a course. Furthermore, they must maintain an overall GPA of at least 3.0 from 4.0 throughout their program and to complete a doctoral dissertation.

Grading Evaluation

The following criteria are used at JETS in assigning letter grades:

- A *Excellent*: outstanding achievement of course objectives
- B *Very good*: better than average in achievement of course objectives
- C *Satisfactory*: average in the achievement of course objectives
- D *Weak but passable*: meets minimal standards in achievement of course objectives
- F *Fail*: unacceptable work falling below minimal standards; course must be repeated to obtain credits
- CR *Pass*: no grade given (not figured into the GPA)
- I *Incomplete*: some requirements still pending
- WP *Withdrawal from the course while passing*
- WF *Withdrawal from the course while failing*

The following scales are used to determine grades:

Bachelor Level

A+ 98-100	B+ 88-90	C+ 78-80	D+ 68-70	F 0-59
A 94-97	B 84-87	C 74-77	D 64-67	
A- 91-93	B- 81-83	C- 71-73	D- 60-63	

Master Level

A+ 98-100	B+ 89-91	C+ 80-82	D+ 68-70	F 0-59
A 95-97	B 86-88	C 77-79	D 64-67	
A- 92-94	B- 83-85	C- 74-76	D- 60-63	

Doctoral Level

A+ 98-100	B+ 91-92	F 0- 85
A 96-98	B 89-90	
A- 93-95	B- 86-88	

Calculating the Grade Point Average

The Grade Point Average (GPA) is calculated from the grade points that are according to the following system:

A+ 4.0	B+ 3.3	C+ 2.3	D+ 1.3	F 0
A 4.0	B 3.0	C 2.0	D 1.0	
A- 3.7	B- 2.7	C- 1.7	D- 0.7	

Graduation Requirements Specific to Doctoral Students

Students in the D.Min. program must complete the following requirements for graduation:

- A. Successfully complete 9 courses at the doctoral level, which normally requires three and a half years.
- B. Successfully complete the doctoral dissertation, which normally requires one and a half years. The stages of the dissertation are as follows:
 1. The student addresses the director of the doctoral program requesting approval of the thesis topic.
 2. The director of the doctoral program informs the student of the approval or rejection of the thesis topic.
 3. After approval is given for the topic of the dissertation, the student signs a letter pledging the following: (a) full agreement with the JETS Statement of Faith without any reservation; (b) not to adopt any any doctrine in the dissertation that is not compatible with the JETS Statement of Faith; (3) full submission to the decision of the supervising committee whether to pass or fail.
 4. The director of the doctoral program informs the student of the names of the first supervisor and members of the supervising committee who are appointed by the Academic Committee.
 5. The student submits the doctoral dissertation proposal and plan to the first supervisor, who in turn transmits it to the rest of the members of the supervising committee.
 6. After obtaining the approval of the supervising committee on the dissertation proposal, the student submits the parts and chapters of the thesis to the first supervisor according to the timeline schedule stipulated by the first supervisor.
 7. The student must obtain the approval of the first supervisor for each stage, each chapter, and each part of the dissertation before working on the next stage, chapter or part.
 8. The student is to pass the examination ensuring that no plagiarism was committed.
 9. The student is to make the oral defense before the supervising committee in the presence of the director of the doctoral program.
 10. The student submits the thesis with all the changes required by the supervising committee.
 11. The student is to be in complete submission, in a Christian spirit, to the evaluation of the supervising committee of the dissertation, whether by acceptance, rejection, or postponement, knowing that the supervising committee issues the final decision of success or failure.
 12. The student receives the decision of the supervising committee regarding the grade, where the passing grade is B- (86%).
 13. In case of success, the student submits three bound copies to the first supervisor.
 14. The student is to pay any financial dues to JETS, including the thesis fee and any other payments.
 15. The student must return any books borrowed from JETS.

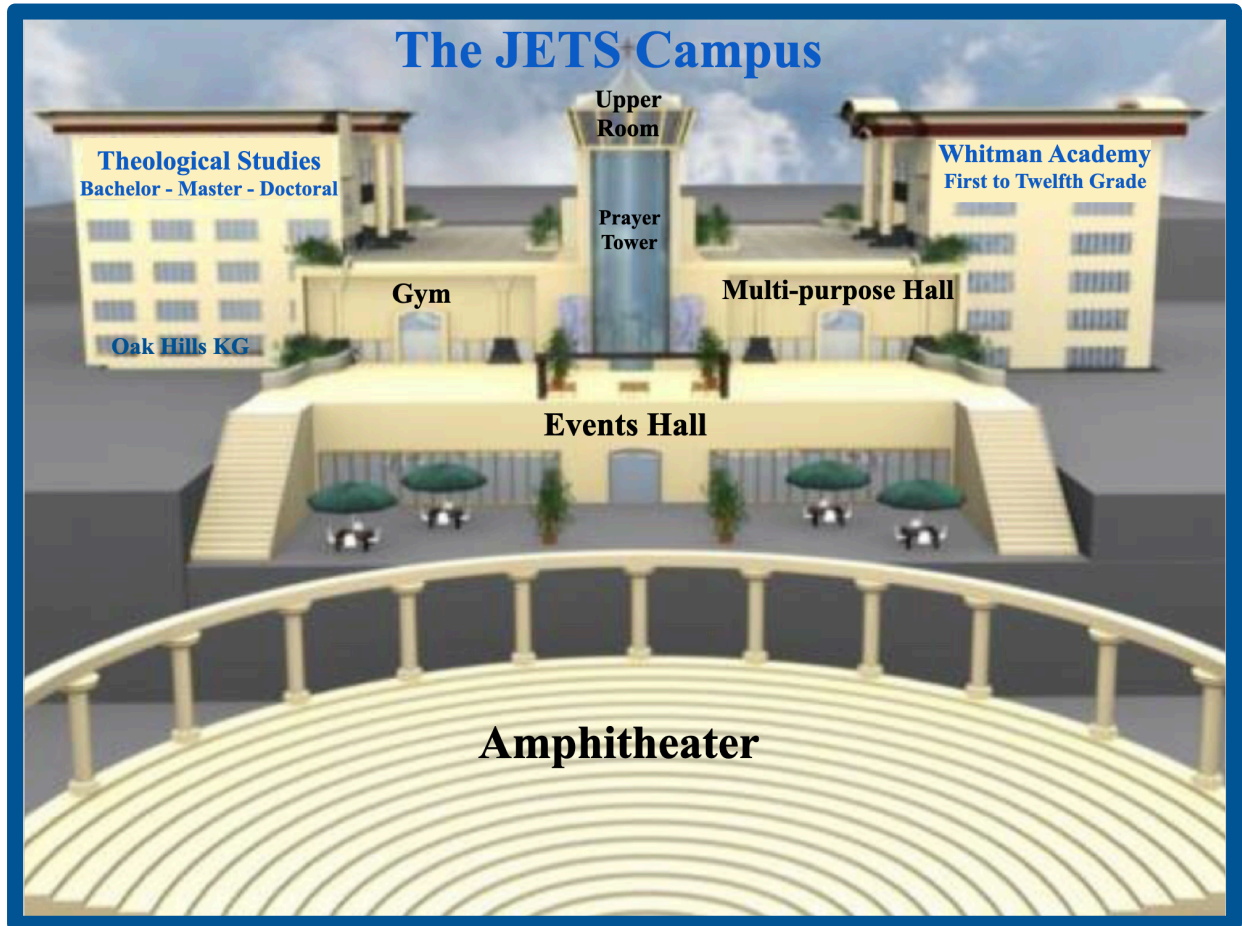
Graduation with Honors

To be eligible for graduation with scholastic honors, a student needs to have earned a GPA of 3.5 or above for his entire JETS academic record and completed at least half of their total required credit hours at JETS, along with all the other graduation requirements. The honors scale is as follows:

<i>Honor</i>	<i>Required GPA</i>
Cum laude	3.50-3.69
Magna cum laude	3.70-3.84
Summa cum laude	3.85-4.00

The Financial Department

Tuition Scholarship
Living Scholarship
Tuition and Fees
Special Cases



Tuition and Living Scholarships

Explanation is given below for the arrangement for Arabs and non-Arabs in regard to tuition and living scholarships, tuition and fees, as well as special cases.

Tuition Scholarship

JETS offers tuition scholarships based on the following conditions:

1. The student must possess an Arab citizenship and called to serve among Arabic speakers.
2. The student must maintain an overall GPA of at least 2.3 out of 4.0 throughout their entire time of study.
3. The student must submit the requested reports to the Development Department by the due dates specified.
4. Cases when the tuition scholarship is suspended:
 - Failure to submit the required reports to the Development Department.
 - The student has an overall GPA of less than 2.3 out of 4.0. In this case, the student receives a warning and will be under academic probation until the following semester. If the cumulative average does not increase, the tuition scholarship will be suspended.

Living Scholarship

JETS offers living scholarships based on the following conditions:

1. The student must be a full-time students on campus and not online.
2. The student must maintain an overall GPA of at least 2.5 out of 4.0 throughout their entire time of study.
3. Make a request to the Financial Aid Committee.
4. Each student must complete 32 work-study hours each month. This helps to train students and equip them for practical service along side the academic training they receive. Furthermore, since the JETS campus is used by students, employees, and professors, the working hours aim to keep the campus suitable for the educational process.
5. The student must submit the requested reports to the Development Department by the due dates specified.
6. Cases when the living scholarship is suspended:
 - Failure to submit the required reports to the Development Department.
 - Failure to complete the required work-study hours.
 - The student has an overall GPA of less than 2.3 out of 4.0. In this case, the student receives a warning and will be under academic probation until the following semester. If the cumulative average does not increase, the living scholarship will be suspended.

Arrangement for Non-Arab Students

JETS does **not** provide scholarships for non-Arab students. All non-Arab students who wish to study at JETS will be required to pay the full tuition and registration fees listed below. Please note that a special discount is available for missionaries.

Tuition and Fees

As a result of the donations that JETS receives, students pay a small portion of the actual cost of their studies. JETS makes every effort to keep fees and expenses to a minimum. Please note the following:

- The tuition is given according to US credit hours and not according to ECTS units.
- The fees and charges listed below are subject to change at any time without prior notice.

- Payment is required at the beginning of each semester (fall, spring, and summer).
- The tuition and fees for online students is the same as for on-campus students.

<i>Tuition Fee For Arabs</i>	
C.B.S., D.B.S, and the bachelor's B.Th. tuition	15 JD/credit hour
C.B.S., D.B.S, and B.Th. audit tuition	10 JD/credit hour
M.A.B.S., M.Div., and Th.M. fees	20 JD/credit hour
M.A.B.S., M.Div., and Th.M. audit fees	15 JD/credit hour
Doctor of Ministry program tuition	355 JD/course
Doctor of Ministry dissertation fees	500 JD

<i>Tuition Fees for Non-Arabs</i>	
C.B.S., D.B.S, and the bachelor's B.Th. tuition	100 JD/credit hour
C.B.S., D.B.S, and B.Th. audit tuition	50 JD/credit hour
M.A.B.S., M.Div., and Th.M. tuition	125 JD/credit hour
M.A.B.S., M.Div., and Th.M. audit tuition	62.50 JD/credit hour

(Note: there is a 50% discount for missionaries)

<i>Application Fees</i>	
Application for full-time study	15.00 JD
Application for part-time study	10.00 JD
Application as an audit or visitor student	5.00 JD

(Note: the application fee is paid only once and is non-refundable)

<i>Miscellaneous Fees</i>	
Re-admittance fee (<i>for students returning after cessation</i>)	5.00 JD
Fee for dropping a course	2.00 JD
Transcript request by students	5.00 JD
Second Transcript request by graduates (first one is free)	5:00 JD

Special Cases

1. Any student may submit a request to the Financial Aid Committee to obtain an additional scholarship. The matter is considered according to the economic situation of the student's country, his financial situation, and the capabilities of JETS.
2. If the student fails or withdraws any course for any reason, and then re-takes the course, he must pay the tuition for that course as a non-Arab student.