this is tmu

A PUBLICATION *of* THE MASTER'S UNIVERSITY

FROM THE DESK OF CHANCELLOR

JOHN MACARTHUR

What does it really mean to be educated? Is college, in and of itself, really what educates a person? What above all must you know? Scripture's answer to this is very clear: "With all your acquiring, acquire understanding" (Proverbs 4:7, LSB).

The pursuit of understanding (that is, wisdom) requires effort. We have to search for it like miners search for precious metals. In fact, Job talks about mining and says that finding wisdom is even harder than finding underground treasures:

He sends his hand forth to the flint;
He overturns the mountains at the base.
He breaks out channels through the rocks,
And his eye sees anything precious.
He dams up the streams from flowing,
And what is hidden he brings out to the light.
"But where can wisdom be found?
And where is the place of understanding?
Man does not know its worth,
And it is not found in the land of the living. (Job 28:9-13)

Job is saying, "We may be able to find silver and gold, but no man knows where to find wisdom." And yet God in His Word commands us to seek wisdom, and in Proverbs much is said about the benefits of having wisdom. It brings safety to those who have it (Proverbs 1:33). It gives people favor in the sight of God and man (Proverbs 3:4). It brings us exaltation and honor (Proverbs 4:8). In light of all these benefits, Proverbs says that wisdom is more valuable than anything a miner could find in the ground (Proverbs 8:11).

The most important thing you will ever gain is wisdom. But that leads us to ask the question, "What is wisdom?"

The word for wisdom in the Greek language is *sophia*. This word *sophia* refers to concepts; for a Greek, being wise meant being able to analyze and comprehend ideas. This is often how we think about wisdom today. But the Hebrew word for wisdom, *chakam*, is quite different; it means "skillful." In the Hebrew language, a wise person is someone who has skill in living. When we read about wisdom in Proverbs, this is the sort of wisdom we are meant to picture. Biblical wisdom is designed to give us skill in how we live our lives.

So then, what does it mean to be educated? It means to pursue skillfulness in every area of our lives.

If there is anything that should set apart a Christian college, anything that should set apart those of us who are committed to Jesus Christ, it should be this: that we are not only seeking knowledge of concepts, but we are pursuing skill in all aspects of living. And this skill comes from studying the Word of God and the person of Christ, who is God incarnate and the sum of all wisdom (Colossians 2:3). When we come to Scripture, we learn wisdom.

This is exactly the kind of education we seek to offer at The Master's University, something that Dr. Abner Chou unpacks and defends in three articles featured in the pages that follow. I hope you'll be encouraged and challenged to view higher education through the lens of Scripture.

DR. JOHN MACARTHUR | CHANCELLOR

CONTENTS

08

THE ABSOLUTE NECESSITY OF A BIBLICAL LIBERAL ARTS DEGREE

by
DR. ABNER CHOU

12

THE ABSOLUTE URGENCY OF CHRISTIAN HIGHER EDUCATION

by
DR. ABNER CHOU

16

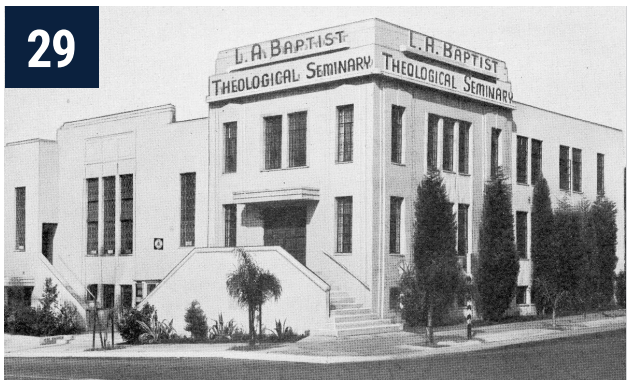
AN ABSOLUTE COMMITMENT TO CHRIST AND SCRIPTURE

by
DR. ABNER CHOU

OUR NAME

OUR MISSION

OUR BRAND MARK



OUR HISTORY

DR. ABNER CHOU

PRESIDENT, THE MASTER'S UNIVERSITY

Dr. Abner Chou currently serves as the interim president of The Master's University & Seminary, and he has been affirmed as full-time president effective May 6, 2022. He studied the Bible at TMU and The Master's Seminary, earning a Master of Divinity, a Master of Theology and a Doctor of Theology.

Chou's service to TMU began in 2004 when he was invited to teach a Greek class to undergraduate students. Since then, Chou has taught a variety of classes in Bible and theology at both TMU and TMS.

In 2017, in recognition of his commitment to academic and theological excellence in research, writing, teaching and leadership, Chou became the first and only fully funded research chair at The Master's University, serving as the John F. MacArthur Endowed Fellow.

In the legacy of MacArthur's unwavering devotion to Jesus Christ and the inerrant Word of God, Chou's primary charge in this position was to ensure the doctrinal integrity of The Master's University through influence in research, writing and teaching. In his position as TMU's president, the heart of his charge is the same: to preserve the institution in its commitment to Christ and Scripture for the benefit of coming generations.

Chou has served the University in many capacities outside the classroom, including strategic planning, enrollment task force, chapel planning, faculty advancement, general education, accreditation standards and technology committees. He has also been crucial in establishing several donor-funded scholarships including the Cornerstone Fund and Pastor-Teacher Scholarship.

Chou also served as head translator for both the Old Testament and New Testament Legacy Standard Bible. In addition, he is a widely sought-after plenary speaker and guest lecturer at national and regional conferences, universities and seminaries.

On a personal note, Chou enjoys reading, hiking, traveling, fountain pens and spending time with students and, of course, his family. The Lord has blessed him with an incredible wife and ministry partner, Johanna, and four children: Nehemiah, Naomi, Meital and Hannah.

THE ABSOLUTE NECESSITY OF A BIBLICAL LIBERAL ARTS DEGREE

Is college simply a stepping-stone to a job? Or should it be a place where men and women prepare to honor God and exercise wisdom in every area of life?

THE ABSOLUTE URGENCY OF CHRISTIAN HIGHER EDUCATION

Is the decision about where to send our children to college a neutral decision? Or is it a theological decision with ramifications for God's church?

AN ABSOLUTE COMMITMENT TO CHRIST AND SCRIPTURE

What does it look like for a university to subject all things to Christ and Scripture?

AN AERIAL VIEW OF THE MASTER'S UNIVERSITY IN NEWHALL, CALIFORNIA.

THE ABSOLUTE
NECESSITY OF A

BIBLICAL LIBERAL ARTS DEGREE

"How can this degree help me (or my child) get a job?" I hear the question often and it is understandable. A job is a major part of life, society views college as the place where people go to secure jobs, and the most immediate and lucrative jobs seem to be in science, technology, or business. So, why would anyone get a broader education in the liberal arts? How does that produce a return on a tremendous educational investment? Liberal arts simply seem irrelevant in our current paradigm.

Perhaps we need a different paradigm. Some might think this is just an excuse. This is just the philosophical talk of people who live in an ivory tower and don't understand the practical realities of life. Let me be clear, my concern is far more pastoral than philosophical. It is about the truth and preventing a life of regret. Our culture has programmed us to be consumed with work and money, but that is not objective reality. Ecclesiastes reminds us of how people pursued riches only to reap vanity and strive after the wind (Eccles. 4:8; 5:12). Why? While the Bible acknowledges that work is a major component of life (cf. Eph. 4:28; Col. 3:22-4:1), it also reminds us that life is far more than this. Our lives also deal with our families (Eph. 5:22-6:3), church (1 Tim. 3:14-16), government (1 Pet. 2:13-14), and society (Col. 4:4-5). Most importantly, our lives will extend far beyond the here and now into eternity, and we will need to give an account to God for all we have done, not just relative to our jobs (cf. 2 Cor. 5:10).

---

by
DR. ABNER CHOU

We tend to ignore this truth because the accountability for these things comes at the end and not right now. That does not make it any less real. When all we think about is jobs and income, we are not being practical and realistic. We are being extremely short-sided and dangerously so. "For what is a man profited if he gains the whole world, and loses or forfeits himself?" (Luke 9:25). You can make all the money in the world and still fail at life. And that failure causes the greatest grief to all. Life is bigger than our work in the here and now. Everyone knows this, which is precisely why people on their deathbeds do not wish for more money or success but to have been a better parent, spouse, or person.

So, what do we really need? Death and eternity clarify what matters, and the true paradigm is revealed. We don't just want a nice job for ourselves or for our children. We don't just want to gain the world and lose our soul. We want to live a life in its entirety for Christ. That's the richest life, the real paradigm.

In essence, the purpose of a liberal arts education is to instill wisdom. It is about subjecting every category of thought — language, logic, science, math, history, and society — to the lordship of Christ (cf. Acts 17:22-31; 2 Cor. 10:3-5). We are equipped to make the best choices in every area of life and lead a life that matters now and for eternity. That is what we truly want and need.

Of course, this only occurs when the liberal arts are done rightly. To be sure, people can and have engaged in the liberal arts the wrong way, divorcing it from objective truth and reality. Such studies can become quite bizarre and utterly unhelpful, causing people to question their value. But the liberal arts, when subjected to Scripture, give us the best grasp on reality. They teach us to understand all of life correctly, the way God intended it to be. And that kind of wisdom not only honors Christ but consequently gives us an edge in this life.

It gives us an edge in the workplace. This may seem to be a stretch. How can liberal arts be useful when vocational tracks in science, technology, engineering, math, or business directly set us up for a successful job? Certainly, a specialized education is a great fit for specialized jobs, but those jobs are also a great fit to be automated. You can program a robot or computer to do technical work, and we already see it happening. A report from the World Economic Forum projected that 5.1 million jobs could be lost over the next few years because of automation. Likewise, a study from Oxford found that 47% of jobs in the United States are at risk. A specialized education may get you a job quickly, but those jobs may also be ending (or changing) just as quickly. So, what do we do? Experts from Adobe to Bloomberg say it is simple. We need to be what computers are not: creative, good with people, and able to bring multiple disciplines together in determining a solution. The Christian liberal arts foster these skills. They train us to think through all of life and thereby approach problems comprehensively. Even more, they produce in us the character people want in the workforce. Christian liberal arts position us to be leaders in our vocations. They provide their own set of skills that specialized disciplines may not have, skills that make us resilient in a changing marketplace. For this reason, even if you are entering a field which requires expertise, Christian liberal arts are still vital.

However, as we noted, life is more than just a job and requires far more than just a specialized education. In our families, we encounter issues of business and finance as we think through budgets, buying a home, cost of living, retirement, or investing. We think through philosophy and theology as we contemplate how to raise our children well. We certainly deal with science as we wrestle with technology, medicine, and health. Leading your family well demands that you be much more than just good at your job. The same goes for the church. People in the church have all the issues mentioned above and more. If we are to serve them, we need to understand how the lordship of Christ plays into every area of their lives. In an increasingly anti-Christian society, we need more than ever to properly discern all the ideas, laws, and movements coming our way. If we fail to do this, the church will just be tossed to and fro by every wind of doctrine (Eph. 4:14) and eventually will give up its calling to be the pillar and grounds of the truth (1 Tim. 3:15). The church, God's institution for this time, needs us to be equipped for far more than just a job.

The list could go on, discussing how we interact with government, entertainment, all forms of media, fads, and culture. Life demands that we be able to handle all its complexities. This isn't something we can ignore. Your (future) family is at stake. The church is at stake. As you think about your education, these people are depending upon you to be prepared for them. Are you seeking an education that will succeed perhaps in one area but to the detriment of the rest?

Put differently, God has an eternal plan (Eph. 1:3-14). He has redeemed us and bestowed upon us the honor to participate in His work to ultimately glorify His Son in all things (Eph. 1:10). We do not just want to be prepared for a job but for this all-consuming calling. This is what will be remembered in the end (Rev. 21:10-14) and what God will hold us accountable to (2 Cor. 5:10). Our decision about education matters, and we should choose one that makes us the most faithful before the Lord.

Thus, the liberal arts are more important than ever. In a workplace that increasingly demands creative solutions, they give us an edge. In an increasingly anti-Christian society, they give us the discernment to stay true to Christ. In life with its many issues, they allow us to make the right decisions for ourselves, our families, and our churches. The stakes are too high to ignore this crucial part of our education for life.

MASTERS.EDU/**APPLY**

ADMISSIONS DEPARTMENT | 21726 Placerita Canyon Road
661.362.2363 | Santa Clarita, CA 91321

MASTERS.EDU/**VISIT**

VIEW WEEKEND | MONDAYS AT MASTER'S | PERSONALIZED VISITS

THE ABSOLUTE
URGENCY OF

CHRISTIAN HIGHER EDUCATION

by
DR. ABNER CHOU

THE MASTER'S UNIVERSITY
Inc. 1927
REV. 1:9
διὰ τὸν λόγον τοῦ θεοῦ
καὶ τὴν μαρτυρίαν Ἰησοῦ.
Eph. 2:20

Christianity is in crisis. Years of self-help, therapeutic deism, bad teaching, entertainment and man-centered ideology have utterly emptied the church at large of sound doctrine. It has become an empty shell, and the mounting external pressure of our culture threatens to crush it. The church lacks the deep convictions necessary to stand. That said, outside threats, coercion and persecution are not even necessary to derail evangelicalism. Because the church has imbibed so much worldly thinking and perspective, it lacks discernment, willingly capitulates, and even happily joins the world in its efforts. American Christianity is ready to implode. That which was to be the pillar of truth (1 Tim. 3:15) has eroded and is ready to collapse.

Within this crisis is something that we might not perceive to be especially crucial: the choice of where to go for higher education. For most of us, we think of this decision as neutral. It really makes no difference if one goes to a Christian university, a school that is Christian in name only, or a secular institution. The key is that one can get a job at the end of it. Everything else can be handled and negotiated. It really is a neutral decision; or so we think.

But everything in life is theological. Everything must be taken under the lordship of Christ (2 Cor. 10:3-5). And the decision about which university to attend is no exception, especially since nothing about it is remotely neutral.

Universities as an institution and industry are not neutral. The very purpose of undergraduate education in our society is to inculcate a particular way of thinking. That is precisely why a student cannot attain certain types of jobs right after high school. Employers assume that a college education solidifies a student's reasoning so that he or she can operate rightly in the workforce. Just as vocational schools train individuals to work with their hands, so undergraduate education trains the mind. So, by design, universities work to ingrain a pattern of thought in their students. That is why every school does not merely offer classes in one's major but has general education requirements that shape how one writes, communicates, reasons and perceives society. Thus, universities are not neutral ground. They are purposed to push someone to a certain form of rationality.

Classrooms then are not neutral. Professors have academic freedom to express their convictions. They teach subjects from their perspective and draw students to their conclusions. At secular institutions, the viewpoint in the classroom will be anything but Christian. As the Washington Times reported, professors who identify as liberal outnumber those who hold more conservative values by 12 to one[1]. One Christian professor in a top secular university reports that if his colleagues knew of his faith, they would make his life difficult[2]. So, in a university designed to impress how to think, one will encounter an environment that will do everything it can to convince someone to think contrary to everything that his or her parents, pastor, and church have labored tirelessly to instill in them. Is it the best use of resources, then, to pay for someone to contradict everything you stand for? Furthermore, is it the best use of resources to pay for getting less instruction than you need? After all, it is documented that because of the thought agenda of college campuses, most classes in one's major are increasingly becoming more dedicated to political and cultural correctness than to actual training[3]. In what other situation would we pay more to not only get less of what we are paying for but also to get more of what we despise? Yet, that is the decision we often make in higher education. This is far from neutral.

Dorms are not neutral. Headlines illustrate that this environment is far from benign. Drunkenness, partying, drugs and sexual immorality all pervade college housing. Confusion about gender issues will only make this worse in days to come[4]. We can never underestimate the power of influence in these environments. Bad company corrupts good morals (1 Cor. 15:33). We know the importance of holiness. It pleases God and is the way of life (Prov. 3:18). Would we ever want to jeopardize that? Scripture bemoans Lot's time (cf. Gen. 19:9, 14) in Sodom and Gomorrah for it tormented his soul (2 Pet. 2:8). Why would we ever put our young people there? Do we want to be a stumbling block to those in our care? This is not morally neutral.

Conversations are not neutral. Sometimes we are confident that our young people will withstand the pressures of secular schooling. We may even prepare them to stand for their faith in the classroom. However, the influence of undergraduate education is not merely in the classroom. The sway of individual conversations that happen every day with faculty, staff, and one's fellow students is equally influential if not more powerful. In these interactions, subtle but profound shifts can occur. For example, someone might ask, "Well, do you really think this person can change? They don't feel like they can." The moment one accepts this idea, a shift of truth occurs. Truth becomes what one feels as opposed to what Scripture says. Reality is based upon experience and not upon the Bible. That simultaneously displaces the authority of Scripture. The Bible is now subject to our thinking rather than the other way around. Likewise, sometimes people will say, "Well, isn't it loving just to accept people the way they are?" Again, when one acknowledges this idea, one has changed the biblical definition of love, which is based upon God's standard and not sinful society (cf. 2 John 5-6). College campuses also appeal to a notion of justice that is far from

[1] https://www.washingtontimes.com/news/2016/oct/6/liberal-professors-outnumber-conservatives-12-1/

[2] http://www.theamericanconservative.com/dreher/the-post-indiana-future-christian-religious-liberty-gay-rights/

[3] See https://thefederalist.com/2021/02/25/your-kids-would-be-better-off-feral-than-going-to-schools-that-make-them-anti-american-racists/ and https://www.thomasmoresociety.org/wp-content/uploads/2020/11/Proposed-Reguations-to-ISBE-from-register_volume44_issue_37.pdf

[4] See https://www.universityofcalifornia.edu/press-room/uc-advances-equality-inclusion-implementing-nonbinary-gender-identification; https://www.hrc.org/press-releases/human-rights-campaign-charts-bold-path-for-equality-under-biden-administration; https://www2.calstate.edu/impact-of-the-csu/diversity/Pages/LGBTQ-Centers.aspx

the reflection of God's character in holiness (Lev. 19:1; Deut. 10:17-18; 24:16). Faith is not just crushed in the classroom but changed in a thousand micro-conversations that happen every day. At that point, students can still confess Christ, but their faith has definitions of truth, authority, Scripture, and various points of theological doctrine that are entirely different from what the Scriptures say. At best, this leaves the student vulnerable to error, if not embedded in a false version of Christianity.

All of this personally impacts a student and those effects are not neutral. University is the transition to adulthood. As such, it has massive ramifications upon the rest of one's life. A person's vocation, geographic location, and lifestyle are determined in school. We could add on top of that: who they marry, their view on family, and their sense of parenting, each of which is developed in these years. Political philosophy and how one perceives society are also formed. There is a reason that society views college as the place where one's thinking is completed. This is a transitional moment to that very end. What happens in undergraduate education exerts tremendous weight on the rest of one's life. A shipwrecked faith can destroy one's life (1 Tim. 1:19). Sins and mistakes in these four years can be baggage carried into one's marriage, family, job and life. Furthermore, one may end up with a redefined Christianity, and that not only stays with someone in this life, but into eternity. The apostle John says his joy is watching his children walk in the truth (3 John 4). Few things are as painful as watching a life spent in a lie. Moreover, the accountability for all of that is eternal (Matt. 25:14-30). The results of education are not just for this life but forever. This is anything but neutral.

The resulting impact isn't neutral, either. No man is an island. As we have seen, university — by design, operation and impact — shapes a person. And universities do not merely shape one person, but many. As such, this impacts the global church. Francis Schaeffer astutely noted that the flow of ideas comes from the academy down to the church[5]. We can observe this. Why does the church embrace postmodernism, leading to the downgrading of the authority of Scripture? Why does the church entertain critical theory, which looks at society in a way contrary to Scripture (cf. Deut. 24:16; Ezek. 18:1-32)? Why does the church use the language of deconstructionism and hermeneutical relativism in saying, "What does this mean to you?" Why has the church shifted the emphasis of the gospel from salvation and sin (1 Cor. 15:1-5) to self-help and the rectification of society?

All of these ideas have been taught in universities, and it was there that people warmed to them. Hence, when these ideas finally confronted the church, the church did not discern through them but accepted them because that is what its members were taught. We know that the church is in crisis, but what we must also know is that the decision about higher education is not unrelated. Rather, it is at the heart of the issue. We have permitted generations to be equipped in such a way as to make this downfall happen.

So, if the classrooms, dorms, conversations, and personal impacts of a university are not neutral, what makes us think the decision about where to send our children for school is neutral? Nothing about it is neutral. When we choose a school so that our child can attain prestige or a job, we are equally deciding that we want that institution to shape the way they think and live, ultimately setting a course for their life. This inherently is a theological decision, a discipleship decision, one that involves our God-given responsibility as parents and spiritual leaders, one for which we must give account before God, and thus one that demands our careful thought.

True Christian higher education exists so that we do not have to make an either-or decision. It is not that a student will either have a bad education or face an environment hostile to his or her convictions. Rather, a student can have a good education in an environment that solidifies his or her convictions. This makes financial sense. Why invest so much resource into an education where a vast majority of it is contrary to what you have taught? This makes pragmatic sense. Why have a student waste time in curriculum more about an agenda and less about the actual subject matter? Most importantly, all of this makes theological sense. University, by design, is the place that completes the way an individual thinks. We want our young people to think the way the Bible thinks. We want them to think about the world, society, marriage, family, vocation, church, and all of life the way God has revealed from beginning (Gen. 1:1) to end (Rev. 22:21) so that their lives now and forever are worthwhile for them and before God (2 Cor. 5:10).

All of this goes back to truth. An education undergirded by Scripture is consistent with the biblical truth our children have been taught and builds upon it. This kind of education is coherent. Since classes do not contradict or compete with each other, a student's instruction compounds to give the deepest and richest understanding of one's life and major. This heightens one's effectiveness in the world. An education based on biblical truth forms convictions that are needed for one's personal life, family, vocation, the church and one's participation in the plan of God. An education based on Scripture makes the most sense.

Deuteronomy 6 reminds us that part of our love for God (Deut. 6:5) is instructing young people in God's Word (Deut. 6:7). From Israel's foundation, God stated that a biblical education was crucial for the nation and a powerful demonstration of devotion to God. May we have the greatest urgency in giving our students a holistic education, from beginning to end.

[5] Francis A. Schaeffer, The God Who Is There: Speaking Historic Christianity into the Twentieth Century (Chicago: Inter-varsity Press, 1968), 8.

AN ABSOLUTE
COMMITMENT TO

CHRIST AND SCRIPTURE

by
DR. ABNER CHOU

We have discussed the absolute urgency of Christian higher education. Education is not neutral. It does not merely provide skills for a job but also instills an entire worldview that can be for better or for worse.

Education, then, is a matter of eternal consequence. The stakes are too high to take the issue lightly.

Likewise, we have discussed the absolute necessity of a Christian liberal arts education. While we are often consumed with getting a job, God has a higher standard. He not only cares about our life in vocation but about how one stands for Christ in family (Eph. 5:22-6:3), church (1 Tim. 3:14-16), government (1 Pet. 2:13-14), and society (Col. 4:4-5). Therefore, education should prepare us for all that He will hold us accountable to when we stand before Him (cf. 2 Cor. 5:10). And that kind of education happens when we learn how to discern all of life under the lordship of Christ.

That being said, all of this assumes a central reality: an absolute commitment to Christ and Scripture. After all, without Christ and Scripture, education will teach the wrong worldview. And without Christ and Scripture, education categorically cannot equip one to please Christ or make an eternal difference. Any erosion to Christ and Scripture causes education to fall dangerously short of its intended instruction and purpose.

All of this points out the simple reality that true education demands Christ and Scripture. That is what makes education be what it should be and do what it should do. Everything discussed above rises or falls on this conviction.

SO WHAT DOES AN ABSOLUTE COMMITMENT TO CHRIST AND SCRIPTURE MEAN?

The idea of absolute is important. The word denotes that which is fixed and immovable. Something that is absolute does not bend to anything; rather, everything bends to it. That which is absolute cannot be compromised, negotiated, made secondary, or altered. It determines everything and is subject to nothing.

Therefore, an absolute commitment to Christ and Scripture is more than just having a doctrinal statement. It is more than appealing to one's Christian heritage or tradition. It is more than having a denominational affiliation. It is certainly more than being Christian in name. And it is even more than having chapel multiple times a week or having Christians on campus. Those are all good things, but an absolute commitment is something far deeper and broader than that.

One way to think about an absolute commitment to Christ and Scripture is through the phrase "Christ in all things." The language is derived from Ephesians 1:23, and each word (and even the word order) of this is critical.

First is the word "Christ." It is significant that the specific term "Christ" is used. This is a recognition that, in Scripture, the Lord Jesus Christ is God and is central. He is the One who is in the first promise of redemptive history (Gen. 3:15), the One who drives redemptive history (Ex. 3:2; Zech. 12-14; Matt. 27-28), and the One who receives all honor at the climax of redemptive history (Rev. 4-5).

The use of the word "Christ" is no accident. It is a deliberate reflection on the totality of Scripture. It presumes the highest view of Scripture — one cannot claim to love Christ yet deny His Word (John 14:23). It also demands a careful hermeneutic, one that studies and surrenders (2 Tim. 2:15) to every word of Scripture (2 Tim. 3:16). It also requires a comprehensive theology. After all, Scripture directly reveals not only the person and character of Christ but also theological realities, promises, history, prophecies, and wisdom that revolve around Him. All of this must be understood for His glory. Hence, the word "Christ" reflects a mentality that desires to be theologically exhaustive. And to truly know and uphold Christ is to maintain, pursue, and go deeper into this total theology.

However, if Christ is so central, then He must not only be central in belief but also in one's life. If He is the center of God's plan and receives all glory, honor, and power, then He must be that over our lives (Col. 3:17).

So the term "Christ" stands as a reminder of intensive doctrinal fidelity in both knowledge and practice. And such doctrinal fidelity is supremely authoritative.

The word "Christ" is the first word of the phrase "Christ in all things" for a reason. It is first and foremost, authoritative, and defining of everything else. "Christ" in all things demands the highest view of Scripture, the highest theological definition, and the highest view of Christ, His honor, and His authority. That is what drives an absolute commitment to Christ and Scripture.

Such theological conviction about Christ must play out in a very particular way. As the phrase says, He is "in" all things. Although a small preposition, the word "in" matters.

Sometimes, schools will teach about Christ as one subject of many. Bible and theology are taught alongside of math, history, politics, music, science, and economics. However, that is not Christ "in" all things; that is Christ "and" all things. At that point, Christ and Scripture is just one idea among many, and one's commitment to Christ and Scripture is no different than his commitment to everything else. That is not an absolute commitment to Christ and Scripture.

In other cases, schools will say that every subject provides insight into Christ. That initially sounds well and good. But what people mean by this is that whatever someone observes

in a discipline dictates who Christ is and what He is about. That approach creates Christ in one's own likeness or desire. Whatever one thinks, from science to Shakespeare, becomes the definition of Christ. With that mentality, Christ and Scripture are not defining people's disciplines, but people's disciplines are defining Christ and Scripture. While this idea may sound noble at first, it is far from an absolute commitment to Christ and Scripture. In fact, it is an absolute commitment to everything over Christ and Scripture.

There is a reason that the phrase is not "Christ and all things," or even "all things in Christ." Instead, "Christ in all things" emphasizes that Christ is not only lord over some things but everything. And within that, it emphasizes that every single assertion within any given subject or discipline must be taken captive to the lordship of Christ (cf. 2 Cor. 10:3-5). Though the preposition "in" is small, it is vital. It conveys the absoluteness of an absolute commitment to Christ and Scripture, that Christ's lordship defines every area of life and everything within those areas.

That is why the final part of the phrase "Christ in all things" is "all things." What does this mean for an institution of Christian higher education? What must Christ and Scripture dictate at such an institution?

Fundamentally, the concept would include every person. Faculty, staff, and students all must possess this conviction as they genuinely affirm an extensive doctrinal statement. Consistently, that demands a very careful hiring and enrollment process. In fact, enrollment must not only discern the right kind of entrant for the school, but also must declare the glories of Christ in recruiting students.

Along that line, "all things" must include not only people, but all that they do. Professors in what they teach, how they teach it, how they shepherd and disciple students, the standards they have, how they view the educational enterprise, and what and how they research are all directed by and for the lordship of Christ. Similarly, dorm life, student life, and co-curricular activities like athletics and theater must be rigorously conformed to Christ in every component. The way one counsels and the principles that drive campus life must be determined by Christ and Scripture.

On top of this, the way operations occur, from accounting to IT to financial aid to events, must all be done according to Christ. In these matters, Christ dictates the standard of what takes place, the reasons for existing policies, how one interacts with students, how one serves the campus community, and the way one relates with those both internal and external to the institution.

In addition to all of this, Christ certainly must be in the leadership. What they emphasize is centered on Him, what they hold people accountable to is based upon Him and His Word, who they point people to is Him, the manner of their leadership is patterned after Him, and their entire forward strategy solely strives to preserve faithfulness to Him.

Christ in "all things" demands that one takes everything on a Christian university campus, puts it under the microscope, and sees how Scripture determines every single thing be defined and done as an act of worship to Christ (cf. 1 Cor. 10:31). That is what an absolute commitment to Christ and Scripture requires.

There is a reason that the symbol of The Master's University is a shield. Truth matters. It is not an opinion or feeling but the way things really are (Prov. 8:22-31).

Truth is not here one day and gone tomorrow; truth has been and will be forever. It defines all things, outlasts all things, overcomes all things, and is the ultimate standard for all things. It gives the only right answers to life's most important questions and so makes the difference between life and death, heaven and hell, knowing God or being enslaved to idolatry and sin, and eternal life or eternal condemnation. It alone is what sets people free (John 8:32). Nothing is more vital than the truth.

The oracles of God have been entrusted to His people in the past (Rom. 3:2), and presently the church is the pillar and grounds of the truth (1 Tim. 3:15). And at this university, we believe our role is to shield this sacred trust by ensuring that the truth is not distorted but upheld as the authoritative definer of all things (cf. Gal. 2:5; 2 Cor. 10:3-5).

Have we been perfect in our endeavor for an absolute commitment to Christ and Scripture? No. But we do know and pursue the standard we must hold ourselves to.

We know we cannot just teach a variety of subjects with Christ on the side. The standard is not Christ and all things.

We know we cannot just have certain things look Christian on our campus. The standard is not Christ in some things.

We know we cannot use human observations and thoughts to define Christ and Scripture. The standard is not all things in Christ.

Rather, the standard is Christ in all things and nothing less than that. This is what makes for a true education, one that gives not just facts but the whole truth, one that gives true wisdom, one that prepares for all of life, one that makes an eternal difference, one that pleases the God who ordained it (Prov. 8:22; Col. 1:9-11; 2:8). That has been our commitment for the past 95 years, and we pray that by God's good grace, it will be our resolve for many more.

Ready To Find *Your* Program?

THE MASTER'S UNIVERSITY OFFERS MORE THAN 150 DIFFERENT PROGRAMS.

SCHOOL *of* BIBLICAL STUDIES

Biblical Studies
- Biblical Counseling
- Global Studies
- Biblical Languages
- Theology
- Christian Education

5-Year B.A. / M.Div Cooperative Program

1-Year Bible Program

SCHOOL *of* BUSINESS & COMMUNICATION

Business Administration
- Accounting
- Christian Ministries Administration
- Finance
- International Business
- Management
- Management Information Systems
- Marketing
- Pre-Law
- Public Relations

Communication
- Cinema & Digital Arts
- Creative Writing & Publishing
- Journalism
- Speech Communication
- Communication Studies

Entrepreneurial Studies

Marketing Media

Sport Management

SCHOOL *of* SCIENCE, MATHEMATICS, TECHNOLOGY & HEALTH

Biological Science
- Animal Science/Pre-Veterinary Science
- Cellular & Molecular Biology
- Natural History/Environmental Biology

- Paleontology
- Pre-Medical/Pre-Dentistry/ Pre-Allied Health
- Pre-Nursing
- Life Science Education

Geoscience
- Geology
- Environmental Science

Computer Science
- Computing Systems
- Information Systems
- Artificial Intelligence

Mechanical Engineering

Computer Engineering

Electrical Engineering

Kinesiology
- Pre-Physical Therapy
- Exercise & Sport Science

Mathematics
- Applied Mathematics
- Mathematics Education
- Pre-Engineering
- Pure Mathematics

PEARL C. SCHAFFER SCHOOL *of* EDUCATION

Liberal Studies
- Teacher Education

Interdisciplinary Studies
14 options including
- Business and Classical Liberal Arts
- Entrepreneurship and Political Studies
- Strategic Marketing and Communication
- Pre-Medical and Biblical Counseling

Single Subject Credential

Multiple Subject Credential

JOHN P. STEAD SCHOOL *of* HUMANITIES

English
- English Education

History
- History Education

Political Studies
- American Politics
- Constitutional Law
- Political Theory

Classical Liberal Arts

SCHOOL *of* MUSIC

Music
- Biblical Studies
- Business
- Communication
- Modern Worship
- Music Production

Audio Production & Communication

Bachelor of Music
- Composition
- Instrumental Performance
- Music Education
- Piano Performance
- Traditional Worship
- Vocal Performance

SCHOOL *of* ONLINE EDUCATION

The School of Online Education offers fully online graduate and undergraduate degrees, as well as dual credit for high school juniors and seniors.

High School
- Online Dual Enrollment
- On-Campus Dual Enrollment
- High School Partnership Program

Undergraduate
- B.S. in Accounting
- B.A. in Biblical Counseling
- B.A. in Biblical Studies
- B.S. in Business Management
- B.A. in Christian Ministries
- B.A. in Cinema & Digital Arts
- B.A. in Creative Writing & Publishing
- B.S. in Finance
- B.A. in Journalism
- B.A. in Marketing
- B.A. in Marketing Media
- B.A. in Organizational Management
- **B.A. in Public Relations**

Graduate
- Master of Arts in Biblical Studies (MABS)
- Master of Arts in Biblical Counseling (MABC)
- Master of Business Administration (MBA)
- Master of Education (M.Ed.)

THE WEST END OF CAMPUS HOSTS TMU'S SIX DORMITORIES, A SAND VOLLEYBALL COMPLEX, AND BUILDINGS FOR THE SCHOOL OF EDUCATION, THE DEPARTMENT OF ENGINEERING & COMPUTER SCIENCE, AND THE SCHOOL OF ONLINE EDUCATION.

SNAPSHOTS OF TMU

The Master's University is located on 95 tree-filled acres in Newhall, California.

Plan your visit at **masters.edu/visit**.

ON NORTH CAMPUS, YOU'LL FIND THE MUSIC, BUSINESS, BIBLICAL STUDIES AND ENGLISH & HISTORY CENTERS.

THE MACARTHUR CENTER HOSTS CHAPEL THREE TIMES EACH WEEK. IT IS ALSO HOME TO TMU'S BASKETBALL AND VOLLEYBALL TEAMS AND TROPHY COFFEE.

TMU KEEPS ITS CLASS SIZES SMALL WITH A STUDENT-TEACHER RATIO OF ROUGHLY 12:1.

REESE FIELD IS HOME TO TMU'S BASEBALL AND SOCCER TEAMS. THE SCHOOL HAS 17 INTERCOLLEGIATE ATHLETIC TEAMS IN ALL.

THE MASTER'S UNIVERSITY

OUR NAME

The "Master" of The Master's University is Jesus Christ. "At TMU, Christ is not simply a topic to be studied; He is Lord over every discipline, and every thought is to be taken captive to Him," wrote President Abner Chou.

TMU is a place that celebrates the lordship of Christ and the sufficiency of His Word to address every academic discipline and detail of life.

At TMU, students are shaped by a thoroughly biblical worldview, which equips them to advance the truth, combat error and promote wisdom. In this way, TMU endeavors to be a distinctively Christian university. This is not a sinless place, but it is a place where students, staff and faculty shape, and are shaped by, a culture committed to seeing everyone become more like the Master.

IN LIGHT OF THIS, WE AFFIRM AND TEACH THAT:

- The Bible provides the authoritative base of our curricula, and each academic discipline must be evaluated from a biblical perspective. That which is in harmony with the Word of God is truth and that which contradicts it is in error. We exercise thoughtful Christian liberty where Scripture permits it.
- There is no dichotomy between the sacred and secular; we treat the pursuit of education as an act of worship that honors and glorifies Christ.
- The goal of education is to prepare the whole person. We seek to instill in our students the knowledge, skills and attitudes necessary for their chosen profession, while cultivating their spiritual growth, strengthening their moral character and developing their abilities as citizens and leaders.

L.A. BAPTIST
THEOLOGICAL SEMINARY
L.A. BAPTIST
THEOLOGICAL SEMINARY

OUR MISSION

At The Master's University, our mission is to empower students for a life of enduring commitment to Christ, biblical fidelity, moral integrity, intellectual growth and lasting contribution to the kingdom of God worldwide.

BY COMMITMENT TO CHRIST, WE MEAN:

- Acceptance and acknowledgment of Christ as Lord and Savior.
- Unreserved worship of God.
- Pursuit of Christlikeness in word, deed and attitude.

BY BIBLICAL FIDELITY, WE MEAN:

- Devotion to the study and application of the Scriptures.
- Willingness to defend the inerrancy, authority and sufficiency of the Scriptures.

BY MORAL INTEGRITY, WE MEAN:

- The nurturing of holiness through self-examination.
- Stewardship of time, abilities and resources.
- A lifetime of wholesomeness and moderation that regards the body as the temple of the Holy Spirit.
- The practice of honesty, courtesy and civility toward all persons.
- The practice of biblically confronting and restoring sinners.

BY INTELLECTUAL GROWTH, WE MEAN:

- The ability and desire for inquiry into the great issues of life.
- A habit of careful analysis and evaluation of information and ideas.
- A thoughtful interaction with the full range of disciplines comprising the Christian liberal arts, leading to:
  - An appreciation and respect for the arts.
  - An understanding of diverse cultures.
  - An increasing command of spoken and written languages.
  - A functional grasp of the sweep of human history.

BY A LIFE OF LASTING CONTRIBUTION, WE MEAN:

- Service and leadership within the local church.
- An unashamed proclamation of the gospel of Christ.
- The building of godly families.
- A strong and biblically-motivated work ethic.
- An informed participation in the political process.
- A continuing development of professional expertise

The Master's University equips young people to have an impact for Christ in the world by emphasizing these distinctives. At TMU, we not only push students toward academic and professional excellence, but we also help them develop wisdom, establish convictions and become leaders. Each graduate is set on the path to success with the skills and perspective needed to do all they do for the honor of our great God.

OUR BRAND MARK

The Master's University began to widely use its current brand mark, in its original form, in the early 2000s.

Though it has since been simplified, the core elements of the design have remained, because they hold an enduring symbolic value to the heart and mission of TMU.

THE STAFFS

First and foremost, the shepherds' staffs symbolize our great shepherd, the Master of The Master's University: Jesus Christ. They also represent our mission as an institution to shepherd our students. In turn, our students go out into the world to shepherd (disciple) others.

THE "M"

The bottoms of the staffs form the shape of an M, and this symbol likewise has multiple meanings. Firstly, the M stands for the Master. Secondly, the shape represents two mountains. Throughout Scripture, mountains serve as a symbol of God's presence, revelation and protection (Exodus 24:12; Psalms 125:2).

THE DATE

The Master's University was founded as Los Angeles Baptist Theological Seminary in 1927. Though we've changed our name, our location and our program offerings since then, our commitment to Christ and Scripture has remained the same since the very beginning. In celebration of this legacy of faithfulness, we include the year of our founding on the shield.

THE SEAL

TMU's official seal is based on a seal used during our very first years as an institution in the late 1920s. The Greek text is a quote from Revelation 1:9, which reads this way: "I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the witness of Jesus" (LSB).

The seal also features a reference to Ephesians 2:20, which reads this way: "Having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone" (LSB).

Together, these two verses reflect TMU's commitment to standing firm on the foundation of Christ and Scripture.

OUR HISTORY

The Master's University began as Los Angeles Baptist Theological Seminary in 1927, the result of the vision of Dr. William A. Mathews. He felt that there should be a Baptist seminary on the West Coast that would be true to the whole Bible and to the Lord Jesus Christ — one that would emphasize the consecrated and Spirit-filled life and would have a passion for lost people all over the world. He communicated his feelings to Dr. W. F. Farr and Dr. B.F. Fellman.

After prayerful consideration, these men felt led to proceed with the organization of such a seminary. In sincere dependence upon God, LABTS was launched in September 1927.

Men and women came to study the Bible at LABTS to prepare for service in the church, at home and around the world. In 1946, under the leadership of President Dr. H. C. Theisen, the seminary developed into a graduate program and launched an undergraduate school for the purpose of offering a bachelor's degree. This step marked the launch of Los Angeles Baptist College as an undergraduate school, and it was the first step of the college and seminary becoming separate institutions.

In August 1959, Dr. John R. Dunkin became the president of the institution, and by the spring of 1961, the school had moved from its original location in downtown Los Angeles to Placerita Canyon in Newhall, California.

The seminary program eventually separated from the undergraduate program in 1974 and relocated to Tacoma, Washington, as Northwest Baptist Seminary. The remaining undergraduate program received its initial regional accreditation from the Western Association of Schools and Colleges in the spring of 1975.

Under Dunkin's leadership, the school enjoyed a season of unprecedented growth, and it established a residential program. It was during this time that many of the most recognizable buildings on campus were constructed, including Rutherford Hall, King Hall, Powell Library, Hotchkiss Hall and Bross Gymnasium (now The MacArthur Center).

In 1985, Dr. John MacArthur became the University's president. His commitment to the sufficiency of Scripture, the lordship of Jesus Christ, the promotion of distinctive Christian living, and the global advancement of the gospel made him a perfect fit. It was then that the institution changed its name to The Master's College to better communicate the meaning and purpose of the education provided here. The Master's College then transitioned to The Master's University in August 2016.

Over the years, the University has dramatically expanded its undergraduate programs. And at the graduate level, TMU has come to offer fifth-year California single subject and multiple subject credentials, a master of arts in biblical studies, a master of education, a master of arts in biblical counseling and a master of business administration.

As programs, leadership, and faculty have changed over the course of nearly 95 years, TMU's commitment to educate tomorrow's Christian leaders has remained the same. Today, under the leadership of President Abner Chou and Chancellor John MacArthur, The Master's University continues to train those who desire to serve in the pulpit or on the mission field, as well as those who desire to influence commerce, science and the arts for Christ's sake.

The story of The Master's University is ongoing, and the pages of history are being written today in and through the lives of students, faculty and staff. The University will continue to expand and progress to meet the challenges of a modern world, but we will never abandon our foundational commitment to build a school that truly honors the Master.

The

MUSTANG CONNECTION

THE MUSTANG CONNECTION IS THE OFFICIAL MAGAZINE OF THE MASTER'S UNIVERSITY. THIS DIGITAL PUBLICATION FEATURES ALUMNI STORIES AND UPDATES ON THE LATEST HAPPENINGS AT THE UNIVERSITY, AS WELL AS ARTICLES AND BOOK LISTS WRITTEN BY MEMBERS OF OUR FACULTY.

MASTERS.EDU/MAGAZINE

THE MASTER'S WAY

MISSION STATEMENT: Athletics at The Master's University exists to train God glorifiers (Is. 43:7; 1 Cor. 10:31), gospel ambassadors (Mt. 28:18-20; 1 Cor. 9:23; 2 Cor. 5:14-21) and kingdom influencers (Mt. 25:14-30) For Christ & Scripture.

This means that intercollegiate athletics at The Master's University endeavors to train student-athletes that, as an expression of love toward God, they are to glorify God through their preparation, practice and performance. This is accomplished by competing ***for* God** so people see Him and not them, by competing ***to* God** as an act of worship, by competing ***through* God** in dependence on Him, and by competing with a view to the imperishable reward coming ***from* God**.

Further, this means that The Master's University endeavors to train student-athletes to be **ambassadors of the gospel** by prioritizing and promoting the gospel of Jesus Christ on each team and by displaying exemplary speech and conduct. Finally, this means that TMU trains student-athletes to become **leaders and influencers** who love God by **impacting the world** in which they live, work and minister so that the kingdom of God is advanced, Jesus Christ is honored, the church is benefited and people are blessed.

THIS IS HOW WE DEFINE WINNING AT MASTER'S. THIS IS OUR GOAL AND THE MEASURE OF OUR SUCCESS. THE REAL SCOREBOARD WILL BE DEFINED BY THIS, AND WHAT WE APPLAUD AND REWARD WILL REFLECT IT.

TO LEARN MORE, VISIT GOMUSTANGS.COM.

Therefore, in recognition of this mission, we call each athlete and coach to model **The Master's Way: To prepare and perform as an act of WORSHIP** (Rom. 12:1).

W

WORK

Demanding the best effort of yourself and each other – Col. 3:23; Mal. 1.

O

OVERCOMING

Dealing with difficulty with confidence, perseverance and wisdom – Js. 1:1-8.

R

RESPONSIBILITY

Owning your role and owning it when you fail – Mt. 25:14-30; Gal. 6:4-5; Ro. 14:12.

S

SELFLESS

Serving and sacrificing out of love to make your team and teammates better, even at your expense Phil. 2:5-8; Lk. 10:30-37; 1 Jn. 3:16; 2 Cor. 12:15.

H

HUMILITY

Competing and behaving so people see Him and others, not you – 1 Cor. 4:7; Dan. 4:28-37; Mt. 18:1-4; Ps. 131:1-2.

I

INTEGRITY

Being honorable in and out of competition and on and off campus – 1 Th. 2:10.

P

PASSION

Competing all in, all on and all out 1 Cor. 9:24; Col. 3:23; Mt. 12:30.

learn more about
the master's university
at masters.edu.