THE

MASTER'S COLLEGE

For Christ & Scripture

STUDENT HANDBOOK

This is a publication of The Master's College Student Life Department.
(Subject to change without notice)
REVISED 2011

LETTER FROM THE VICE PRESIDENT OF STUDENT LIFE

I am confident in God's leading and desire to see each of His children know His perfect will for their future. We believe that every student at The Master's College is experiencing God's perfect will for them, and that their desire is to become more like the Master. We have a very intentional spiritual agenda here that views every area of life as spiritual. This includes your academic, ministry, and social activities, as well as, your relationships. A biblical understanding of life reveals that God is to be worshiped in all things and expects the believer to be a good steward of all resources and opportunities He provides.

We also believe that every student at the College should recognize God's sovereign plan to raise up a generation of godly leaders to enable His church to accomplish His mission, and they will be recognized as one who was sent by God to be equipped for effective spiritual leadership.

The Student Life Department has a strong philosophy of leadership development which affects how we implement housing, discipleship opportunities, networking with local churches, serving in our community, and evangelizing the lost. These are our Lord's passions and we believe those who lead in His kingdom must learn how to demonstrate these passions in the midst of life's demands. The process of leadership development is one that requires great commitment and sacrifice. Students who take full advantage of the academic courses and Student Life programs will be challenged and encouraged in achieving this goal.

The curriculum at TMC is a whole life curriculum. Our Lord instructed us to love the Lord our God with all our heart, mind, soul, and strength. The picture is one of the entirety of man being equipped and used to glorify God.

We attempt to recognize the clear biblical mandates that Christians should gladly obey. But we do not suggest that you are spiritual if you do these things in a spirit of legalism. External behavior never proves spiritual maturity. Our desire is to see the heart shaped after that of Christ's. When the heart is correct, it will produce godly acts. It is then that you will discover what it really means to be a student of the Master.

We do not promise to be a sinless campus. We only claim the promise of Philippians 1:6, "He who began a good work in you will be faithful to complete it..." May God become more real to you in every area as you seek Him in the days ahead. We will commit our strength to encouraging you in this exciting process.

Because our God loves us,

Joe Keller

TABLE OF CONTENTS

GENERAL INFORMATION
Table of Contents ... 2
Contact Information ... 3
Department Extension List ... 4

DESCRIPTION OF THE STUDENT LIFE DEPARTMENT
Community Covenant ... 6
Why Student Life Exists ... 11
The Distinctives ... 11
- Worship ... 11
- Discipleship ... 11
- Restoration ... 12
- Local Church ... 12
- Global Outreach ... 12

The Core Values of Student Life ... 13
Student Life Programs ... 14
- Campus Ministries ... 14
  - Chapel ... 14
  - The Truth & Life Conference ... 14
  - SLS ... 14
  - Biblical Fundamentals Course ... 14
  - Fall Outreach Week ... 14
- Student Activities ... 15
  - Dorm Activities ... 15
  - Campus Activities ... 15
  - Day of Prayer ... 15
  - Community Day ... 15
  - Clubs ... 15
- Global Outreach ... 15
  - Global Outreach Teams ... 15
  - Global Mobilization ... 15
  - Missionary in Residence ... 15
- Student Advancement Programs ... 16
  - Int'l Student Advancement ... 16
  - Multi-Cultural Student Advancement ... 16
  - Military Student Advancement ... 16
- Dean's Staff ... 17
  - On–Campus/Extended Campus Residence ... 17
  - Resident Director (RD) ... 17
  - Resident Assistant (RA) ... 17
  - Off-Campus Students ... 17
  - Small Groups ... 17

BIBLICAL MANDATES AND COLLEGE POLICIES
Philosophy of Student Requirements ... 18
Biblical Mandates ... 18
- Walking in the Spirit ... 18
  - Loving One Another ... 18
  - Submission to Authority ... 18
  - Stewardship ... 18
  - Modesty ... 18
- Walking in the Flesh ... 19
  - Anger ... 19
  - Jealousy ... 19
  - Deception ... 19
  - Unwholesome Speech ... 19
  - Stealing ... 19
  - Lust ... 19
  - Sexual Immorality ... 19
  - Substance Abuse ... 19

College Policies ... 20
- General Conduct ... 20
- Appearance and Dress Code ... 20
  - Chapel and Class Dress ... 20
  - Daily Dress ... 21
  - Recreational Dress ... 21
  - Formal Dress ... 21
  - General Appearance ... 21
- Church ... 21
- Chapel ... 22
- Truth & Life Conference ... 22
- Housing Philosophy ... 22
  - On-Campus Residence ... 22
  - Room Assignments ... 23
  - Extended Housing ... 23
  - Off-Campus Residence ... 23
    - Commuter Student Leadership ... 23
    - General Information ... 23
    - Application for Off-Campus Housing ... 23
- Residence Hall Policies ... 24
  - Guidelines and Procedures ... 24
  - Residence Hall Specific Rules ... 24
  - Residence Hall/Wing Meetings ... 24
  - Quiet Hours ... 24
  - Residence Hall Activity ... 24
  - Laundry Facilities ... 24
  - Lounges ... 24
- Closed Campus Policy ... 24
- Pranks and Appropriate Activity ... 24
- Guests and Visitors ... 24
  - Guests ... 24
  - Guests from Another Residence Hall ... 25
  - Commuters Staying in the Dorms ... 25
  - Members of the Opposite Sex ... 25
  - Solicitation ... 25
- Break Housing and Early Arrival ... 25
  - Break Housing Policy ... 25
- Early Arrival Procedure ... 25
- Room Policies ... 26
  - Bedding and Linens ... 26
  - Kitchen Equipment ... 26
  - Fire Code Regulations ... 26
  - Pets and Animals ... 26
  - Room Care and Room Checks ... 26
  - Room Check-Out at Mid-Semester ... 26
  - Room Check-Out at End of a Semester ... 26
  - Water and Water Balloons ... 26
  - Television ... 26
  - Projectors ... 27
  - Room Keys ... 27
  - Room and Car Security ... 27
  - Bicycles ... 27
  - Entering Students' Rooms ... 27
  - Earthquake and Fire Procedure ... 27

LEGAL CONSIDERATIONS
Statement on Submission ... 28
Discrimination Policies and Grievances ... 28
- General Statement ... 28
- HIV and AIDS ... 28
- Single Mothers ... 29

Compliance with Local, State, and Federal Laws ... 29
- Sexual Harassment ... 29
- Hazing, Initiation Activities ... 29
- Pranks ... 29
- California Fire Code ... 29
- Suicide ... 30
- Possession or Consumption of Alcoholic Beverages ... 30
- Counseling ... 30
- Missing Residents ... 30

ACADEMIC INTEGIRTY
Academic Dishonesty ... 31
Teaching Content Which May Contain Potentially Objectionable Elements ... 31

DISCIPLINARY SYSTEM
Church/Chapel Probation ... 32
Fines ... 32
Work Details ... 32
Academic Probation ... 32
Student Probation ... 32
Social Probation ... 32
Suspension ... 32
Reapplication Status ... 32
Dismissal ... 33
Student Conduct Committee ... 33
Student Appeals Committee ... 33

APPENDICES
Appendix 1: *Discernment in Christian Liberty* ... 34
Appendix 2: *Modesty and the Christian Woman* ... 39
Appendix 3: *Restoration* ... 41
Appendix 4: *Media Ethics Policy Statement* ... 43
Appendix 5: Campus Security Vehicle Codes ... 43

CONTACT INFORMATION

The Master's College Website
For the most current information regarding The Master's College, please access our website at www.masters.edu.

Written Correspondence
When corresponding with a particular individual or department, please address correspondence as follows:

Individual's and/or Department's Name
Box Number # _____
The Master's College
21726 Placerita Canyon Road
Santa Clarita, CA 91321-1200

E-Mail Correspondence
When e-mailing students, the convention is last name followed by first initial and middle initial @mail.masters.edu. For example, if the student's name is Jane Rachel Doe, her e-mail address will be doejr@mail.masters.edu.

When e-mailing a faculty or staff member, our standard e-mail address is the first initial of the first name followed by full last name @ masters.edu. For example, John Doe could be e-mailed using the following address: jdoe@masters.edu.

Because of duplicates, there are some exceptions. Student, faculty, and staff e-mail addresses can be verified by e-mailing postmaster@ masters.edu.

Telephone and Fax Correspondence
We welcome every opportunity to speak with you personally. Always feel free to call us.
661.259.3540 Fax 661.362.2695

You may request an individual and/or department by name or by extension number. You may also leave messages before or after regular office hours using our automated voice messaging system from a touch-tone phone.

In an effort to maintain students' privacy, none of the offices are permitted to give out students' contact information to any party requesting such information.

DEPARTMENT EXTENSION LIST

DEPARTMENT NAME	EMAIL	EXT.	FAX (661)
Academic Affairs	academicaffairs@masters.edu	2227	362.2698
Accounting		2686	362.2711
Admissions	admissions@masters.edu	2601	288.1037
Alumni Relations	alumni@masters.edu	2203	362.2710
ASB	asb@masters.edu	2834	362.2695
Athletics	athletics@masters.edu	2761	362.2697
Biblical Counseling	biblicalcounseling@masters.edu	2641	362.2712
Biblical Studies	bible@masters.edu	2621	362.2712
Biological & Physical Sciences	biologicalsciences@masters.edu	2702	362.2724
Bookstore	bookstore@masters.edu	2862	362.2715
Business Administration	busadmin@masters.edu	2702	362.2684
Campus Activities		2834	362.2695
Campus Ministries	campusministries@masters.edu	2834	362.2695
Campus Security	campussecurity@masters.edu	2500	362.2689
Career Services	careerservices@masters.edu	2267	362.2668
CFO/Development		2210	362.2710
Chapel Media	chapelmedia@masters.edu	3311	362.2695
Communications	communications@masters.edu	2218	362.2667
Computer & Information Sciences	computerscience@masters.edu	2218	362.2681
Computer Services	helpdesk@masters.edu	2876	362.2664
Dean's Office	deansoffice@masters.edu	2833	362.2695
Degree Completion Program	degreecompletion@masters.edu	2672	362.2716
Development	development@masters.edu	2210	362.2710
Disability Services Office	humanresources@masters.edu	2843	362.2717
English	english@masters.edu	2286	362.2670
Financial Aid	financialaid@masters.edu	2290	362.2693
Fitness Center		3940	362.2665
Food Service	foodservice@masters.edu	2856	362.2714
Health Center	nurse@masters.edu	3765	362.2663
Home Economics	homeec@masters.edu	3101	362.2699
Human Resources	humanresources@masters.edu	2843	362.2717
IBEX	ibexoffice@masters.edu	2616	362.2712
International Students	iso@masters.edu	2249	362.2695
Library	library@masters.edu	2278	362.2719
MABC	mabc@masters.edu	2644	362.2712
MABC SIP		2652	
MABS	biblicalstudies@masters.edu	2652	362.2712
Mail Center		2349	362.2715
MasterNET Help Desk	helpdesk@masters.edu	2876	362.2664
Mathematics		2702	253.4080
Music	music@masters.edu	2256	253.0783
Newsletter	tmccurrent@masters.edu	2222	362.2694
Notebook Support	helpdesk@masters.edu	3485	362.2664
Nurse	nurse@masters.edu	2662	362.2663
Physical Education		2762	254.6129
Plant Operations	plantops@masters.edu	2794	362.2721
Political Studies/HIstory		2286	362.2670
President's Office	presidentsoffice@masters.edu	2221	362.2723

DEPARTMENT EXTENSION LIST, CONT.

DEPARTMENT NAME	EMAIL	EXT.	FAX (661)
Provost's Office		2222	362.2694
Registrar	registrar@masters.edu	2813	362.2722
Sports Information		2773	
Student Employment	studemp@masters.edu	2678	362.2692
Student Finance Center	accountinfo@masters.edu	3227	362.2692
Student Life		2821	362.2695
Teacher Education	teachereduc@masters.edu	2233	362.2684
Transcripts	registrar@masters.edu	2810	
Veterans Affairs	veterans@masters.edu	2812	362.2722
Web Office	webmaster@masters.edu	2219	362.2681

COMMUNITY COVENANT

The goal of community at The Master's College is to glorify God by participating in the transforming work of Christ through mutual sanctification, which demonstrates to the world the character and redemptive work of God.

Community life on The Master's College campus is an important aspect of the education and training of every student at The Master's College. As believers are transformed into the image of Christ through the process of sanctification, we are called to assist others in Christian community to be more like the Master. It is through relationships of mutual encouragement, exhortation, and service that we participate in the work of Christ in the lives of the believers with whom we live. The unbelieving world is drawn to question the selfless and serving nature of such a community. Before the unredeemed world, the Christian community is to demonstrate the beauty of Christ's character in their attitudes and actions towards one another. To the extent that we do not represent the character of Christ in community we invalidate the promise of the Gospel to transform us into the image of Christ.

THE CONTEXT FOR CHRISTIAN COMMUNITY

Human history is the story of redemption. Since the fall, God has been working out His global plan to reconcile man, who has been separated from Him by sin, to a right relationship with Him. Christian community therefore, cannot be understood as an end unto itself, but part of the greater story of God to put His nature on display and to draw unbelievers to Him. The result of pursuing Christian community apart from the greater purpose of God is an internal focus which ultimately compromises the advancement of God's Kingdom.

THE CULTURE OF A CHRISTIAN COMMUNITY

The effect of authentic Christian Community can be world changing. Our holiness, love, service, and integrity place on display the character of God. To the extent we practice these qualities; we put the nature of God on display. Others who encounter Christians should be compelled to inquire, "How can I know this God you serve?"

Committed to Christ

Luke 9:22-27; Matthew 10:38-39; 16:24-26; Romans 6:3-14

> Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ, which is eternal life (Jn. 17:3) and therefore, lay Christ in the bottom, as the only foundation of all sound judgment and learning.
> - Harvard University Charter, *1936*

Students at The Master's College are expected to take personal responsibility to live a redeemed life, characteristic of a true disciple of Christ. Entrance into Christian community begins with salvation. Christ's invitation to die to self, represented in the act of baptism, also leads to being raised in newness of life. Unless an individual has experienced true regeneration, he is unable to experience and participate in authentic Christian community. For students who profess Christ but have not genuinely come to life-changing faith, the exercise of complying with the practices of genuine believers can only result in legalism. True believers imitate Christ not out of guilt, but love. This makes the motivations of the heart the real focus within a community of believers. For those who are authentic disciples of Christ, the desire to be like Christ supersedes the desire for personal benefit, which in turn allows them to become people of great spiritual impact. Unless one accepts Christ's invitation to die, he cannot truly live.

Committed to Character

Proverbs 3:7; 3:13-17; 9:10; Colossians 3:1-15; Romans 12:1-2; II Corinthians 5:17-19

Personal holiness must be understood as not only a duty, but the authenticating fruit of true regeneration. It is a validation of the Gospel's promise to lead us into transformed lives, to be new creatures in Christ. The Master's College chooses to take a student at his word, based on his written personal testimony, that he is indeed a believer. The campus culture, therefore, is designed to assist and enable every student to pursue godliness in all aspects of life, resulting in a student possessing integrity with regard to their desire to be "imitators of Christ."

One who professes Christ as Lord and Savior must also demonstrate biblical faith. Faith, as illustrated in Scripture, is always reflected in a believer's actions. Stated another way, one must practice what he preaches. Scripture presents the issue of a believer's integrity as wisdom, putting knowledge into practice. Only the one who practices what he has been taught has truly learned. Therefore, a community of Christian students must be characterized as a community of people who are living out Truth. Those who do not practice what they preach have no integrity and, according to Scripture, do not demonstrate the fruit evidencing true regeneration.

Committed to Care
Ephesians 5:1-5; Philippians 2:1-16; Hebrews 3:11-12; 10:24-25; Matthew 22:36-40; Galatians 6:1; Colossians 1:28-29; Romans 13: 1-7; I Peter 2:13-17

> The end then of learning is . . . to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him.
> - John Milton, *Of Education*

We are to follow the example of Christ to deny ourselves and look out for the interests of others. The New Testament employs the phrase "one another" over 56 times in order to express the shift from the self-interest of the unbeliever to the Christlike humility of the believer. This is servant leadership governed by values which run counter to those of the unredeemed. Humility, teachablity, and submission to authority are hallmarks of a servant's posture towards others. Refusing to demand individual rights is consistent with Christ's response to His disciples: in the Kingdom of God, those who are last will become first.

Loving a brother or sister enough to gently point out sin and walk with them while seeking to restore them to a right relationship with God provides a radically different motivation for dealing with sin in a community. No longer is the motivation in dealing with an individual's sin the maintaining of some external standard. The motivation is not external; rather it is internal, calling the believer to love and worship God from the heart. Christians are to create a culture that seeks to encourage and, when necessary, even exhort others within the community towards a sincere love for God. Understood biblically, confrontation of sin is a ministry, a loving practice among believers.

Responding gladly to authorities is another distinctly Christian hallmark. Recognizing that all authorities are ordained by God frees the individual to respond to school leaders, parents, employers, or government officials with a spirit that recognizes the sovereign purposes of God. Unlike modern culture, which elevates personal autonomy and the right to challenge authority structures, the believer can devote their energies to obeying and honoring those God has placed over them. Those in authority, likewise, are required by God to exercise their leadership in a manner which does not provoke or treat those in their care in an unjust fashion, but actively seeks their best. The biblical principles of humility and love are always to be demonstrated when approaching authorities, especially when seeking to assist authorities to understand personal concerns or disagreements.

> The church is to be a loving church in a dying culture. How then is a dying culture going to consider us? Jesus said, 'By this shall all men know that you are my disciples, if ye love one another.' In the midst of the world, in the midst of our present dying culture, Jesus is giving a right to the world. Upon His authority, He gives the world the right to judge whether you and I are born-again Christians on the basis of our observable love toward all Christians.
> - Francis Schaeffer, *The Church at the End of the Twentieth Century*

The remarkable and surprising answer of Christ to the question of which is the greatest commandment, elevates the Christian's commitment to sacrificially love others before themselves to the highest priority. He relates the authenticity of one's claim to know and love God with that of loving his neighbor. To purposefully care for others more than oneself, can only be achieved through the presence and power of the Spirit of God. In our unregenerate position, we only had the capacity to seek our own interests. Dying to self frees us to lend the same or greater energy to showing an individual the kind of love God demonstrated to us and places a new light on what loving behavior should be in community.

> Almost no concept is more important to the Christian faith than forgiveness. The Gospel itself is a message about God's forgiveness, and Christ's teaching was full of exhortations to his people to be forgiving to one another.
> - John MacArthur, *The Freedom and Power of Forgiveness*

> *God . . . reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and he has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God we entreating through us; we beg you on behalf of Christ, be reconciled to God.*
> II Corinthians 5:18-20

To pursue forgiveness, restoration, peacemaking, the bearing of burdens, sharing of resources, and looking out for the interest of others, marks a community of Christians as wholly distinct from what unbelievers could achieve. It is in this manner that the world is confronted with the nature of a God that is different than the one of their own creation.

Committed to Compassion
Matthew 9:35-36; 18:21-35; 25:34-46

> To strive first for the kingdom of God in choosing a career, a Christian will ask himself particular questions. Where in the kingdom does God want me to work? Where are the needs great? Where are the workers few? . . . Placing emphasis where Jesus placed it, a prime citizen will add another question: What would my career do for the least of these?
>
> Passionate Christians want the return of the Lord. And let me add, so do compassionate ones. When our life is sweet, we can look across the world to lives that aren't sweet. We can raise our heads and our hopes for those lives. . .If we believe in the kingdom of God we will pray, and we will hope for those without much hope. . .We will work and study in the same direction as we hope.
> - Gordon T. Smith, *Courage & Calling: Embracing Your God Given Potential*

The genuine believer follows Christ's example by looking out for the interests of those who are less fortunate. They do so by not expending all their personal resources on themselves. The generosity and sacrifice of Christians again is counter-cultural to the pursuit of unbelievers in accumulating and consuming everything for themselves. This requires that we are aware of those less fortunate and live in a manner in which we share our resources gladly with others. Christ exhorted His disciples that authentic faith is manifested in the caring for the least of these.

Christians demonstrate the compassion of their Lord. Christ, criticized as being a "friend of sinners", was always willing to show love to those society considered unworthy. Modeling the reversed values of the Kingdom of God, a believer chooses to not only identify with the powerful, wealthy, or popular of society. Christ used opportunities to extend mercy to those who could not earn or merit it to illustrate the greater mercy that was available to unworthy sinners. Christian community makes a place for those society deems unlovely, and also seeks to demonstrate the character of God's saving mercy which is applied to us who are unworthy of His love. In doing so we point to the Gospel (I John 1:5-6; 2:3-6).

Committed to Consecration
Galatians 6:1, I Peter 2:12, Matthew 5:9

> It is my place, however, to issue a reminder that while Christ calls us to separate ourselves from sin, he does not call us to separate ourselves from sinners. I worry that Christians are retreating from American culture at a time when people desperately need the gospel. Christ does not call us inward but onward and outward, to reach our friends and our families with bold, persuasive, thoughtful, and compassionate Christianity.
> - Philip Graham Ryken, *My Father's World*

We recognize that sin is always present in a community of people, even Christian communities. Scripture emphasizes that we are all in process of being made righteous and therefore must practice a loving approach to others when they are in sin. The emphasis of Scripture is on restoring one who is in sin, seeking reconciliation when one is sinned against, and extending forgiveness when it is requested. When there is offense, we are to actively make peace.

A set apart lifestyle is not a lifestyle of disengagement from the world. Christians are to put on the image of Christ, which in effect is the adopting of values and practices which are consistent with the nature and image of God. Whether referred to as the Fruit of the Spirit (Galatians 5), the Beatitudes (Matthew 5), or the nature of love (I Corinthians 13), being a child of God demands that we reflect the character of our Father. Being holy, because God is holy, is a mission statement for Christians, who corporately live radically different than the world. Consecration is being set apart for the purposes of the worship of God. As the world observes Christians demonstrating God's character, they are drawn to know the Christians' God.

The world can only observe Christians by seeing Christians in action. Therefore, the engagement of Christians in their community, in the marketplace, in their neighborhoods is a fundamental practice of those who understand Christ's call to be salt and light, for He says: when they observe your good deeds they will glorify the Father. Christian community begins with the gospel, validates the promises of the gospel through transformed lives, and advances the gospel by modeling and proving the message of the gospel. For Christians to take lightly the intentions of God in redeeming us and calling us to live with one another according to the principles of Christian love, results in believers compromising their calling and the purpose of Christian community in the Kingdom.

> God demands that we love with affection and honor each other because this lures the world to love him and all that He is for them in Christ. When you magnify Christ by loving Christians affectionately and outdoing each other in showing honor, the world will see and be more inclined to glorify God (Matthew 5:16) . . . the remarkable growth of the early church in the Roman Empire was owing, under God, especially to the kind of community they created, not communes, but networks of loyal loving, humble, affectionate, respectful, sacrificial relationships. The fearful and fragmented pagans saw it and were drawn.
> - John Piper, *Let the Nations Be Glad*

> The world has a right to look upon us and make a judgment. We are told by Jesus that as we love one another the world will judge, not only whether we are His disciples, but whether the Father sent the Son. The final apologetic, along with the rational, logical defense and presentation, is what the world sees in the individual Christian and in our corporate relationships together.
> - Francis Schaeffer, *The Church at the End of the Twentieth Century*

> Evangelism as a function of the Body takes place when a handful of disciples band together, and pool their abilities and resources for the sake of reaching into the world with their message. The very existence of a group of Christians with unique relationships to one another is in itself a witness. We have seen that from the beginning, one of God's primary means of revealing Himself to the world has been through people... God never intended evangelism to be an individualistic effort. The biblical pattern is for the individual's witness to be carried on within the setting of a corporate effort. "No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us (I John 4:12)."
> - Jim Petersen, *Living Proof*

Committed to Calling
I Corinthians 7:17-24; Matthew 5:13-16; Matthew 25:14-30; 40-45

> Classical Education has always encouraged students to acquire more than knowledge and skills; it has also encouraged them to develop virtues that will incline them to use these things for the benefit of others... education [at a Christian college] is meant to... line up "with the redemptive purposes of God in the world." Or put it like this: your Christian [college] education is designed to help you love the Lord our God with all your mind, and then to love your neighbor as yourself with a life of educated service.
> - Cornelius Plantinga Jr., *Engaging God's World: A Christian Vision of Faith, Learning, and Living*

> We must restore to our communities and to our language an understanding of vocation as calling – as something that is fundamentally sacred and that enables us, in response to God's call, to embrace what God would have us be and do in the church and in the world.
> - Gordon T. Smith, *Courage & Calling: Embracing Your God Given Potential*

A biblical understanding of calling (Latin. vocation) demands that a Christian educational community prepare students for more than earning a living. A Christian college exists to prepare Kingdom builders. Whether the marketplace, the classroom, or the pulpit, students are to be educated in order to demonstrate the very nature of God Himself within the economy of a fallen world. How can lost, disengaged mankind know what mercy, forgiveness, justice, or healing look like? Through the living parable of Christian teachers who invest their lives modeling compassionate care for at-risk children, through Christian bankers who assist the poor to secure low-interest small business loans, through Christians in law enforcement and government who seek to provide justice for those who are being treated unfairly, and through the example of Christian health care professionals who help provide loving treatment for those who are dying or disabled. The Gospel accompanied by hands of service portrays a fuller picture of the love of God.

Recognizing the diversity of spiritual giftedness, life experience, natural abilities, learned skills, and unique passions of each Christian, the College seeks to provide an environment for discovery and investment of every resource entrusted to a student by God for His glory and His purposes. The complement between academic preparation and applied service within the local community, especially through the local church, enables students to identify their life's calling and to employ their education with the intention of being salt and light. This requires that they demonstrate the distinctively Christian characteristics of excellence, integrity, diligence, and generosity.

THE INVITATION INTO CHRISTIAN COMMUNITY

> Christian community is not an ideal we have to realize, but rather a reality created by God in Christ in which we may participate... Because Christian community is founded solely on Jesus Christ, it is a spiritual reality. In this aspect it differs absolutely from all other communities . . . Christ opened up the way to God and to one another. Now Christians can live with each other in peace; they can love and serve one another; they can become one. But they can continue to do so only through Jesus Christ.
> - Dietrich Bonheoffer, *Life Together*

The Master's College invites all students who are serious about realizing their calling as a Christian to consider their responsibility to the greater Christian community when making application to the College. Not only are students applying to a courses of study, they are applying to join a community of dedicated Christians who live, work, and study together for God's greater purposes. Therefore, students of the College are asked to purposely decide to participate and contribute to the welfare and benefit of others while at the College, both on and off campus. Those who comes to The Master's College have decided that they have as their goal to be like The Master, and thus welcome the input of other godly individuals into their lives. This commitment is distinctively Christian and rejects the values of our culture which promote self-interest, personal preferences, a demanding spirit, or a rights-based attitude.

THE COMMITMENT TO CHRISTIAN COMMUNITY

Individual students can expect to receive the care, pursuit, encouragement, exhortation, and support provided to them by the administration, faculty, staff, and fellow students living and studying together at The Master's College. The leadership of the College will strive to consistently apply the biblical principles of loving leadership, spiritual oversight, and practical care modeled by Christ. A student can expect that the College community will provide avenues for discovering and employing their unique gifts and vocational interests, and will offer multiple forums for fellowship, spiritual dialog, loving counsel, and settings for personal and corporate worship. In addition, they should expect to experience the granting of forgiveness when true repentance is demonstrated, acceptance and care when sincerely striving for victory over sin, and practical assistance when facing physical needs.

With these goals and purposes in mind, we call every student to join the administration, faculty, and staff to uphold the Community Covenant of The Master's College:

As a member of the community of The Master's College, I will:

- Pursue my own sanctification for the glory of God.
- Take part in corporate worship, standing before the Lord as one body of believers, joined together for the express purpose of glorifying God.
- Be involved in discipleship and accountability relationships with the purpose of mutual encouragement and sanctification of all participants for the glory of God.
- Speak the truth in love faithfully when confronting others, realizing that the purpose of confronting sin in another's life is to restore an individual to integrity, representing the character of God through their sanctification.
- Be humble and teachable when confronted by others, acknowledging that the one who has confronted me desires to glorify God by encouraging me toward sanctification.
- Seek to be a peacemaker, putting my efforts toward restoring relationship by seeking forgiveness for sins I have committed, and by granting forgiveness when I have been sinned against.
- Participate in the wider body of Christ by being an active member of a local church, recognizing the local church as the institution God has established as the primary forum of Christian interaction and mutual growth for His glory.
- Purpose to place my life and the life of the community in view of the world, be that the local community or the mission field of another country, with the intention of sharing the gospel of Christ through both my words and my actions to the praise and glory of God.
- Refrain from any activity of which I am aware would be considered insensitive to or would cause spiritual harm to any member of the community, for the glory of God and the sanctification of the community member.

WHY STUDENT LIFE EXISTS

At TMC we believe in the education of the whole student. This takes place inside and outside the classroom. We want to educate the heart as well as the mind. As a complement to the work of the faculty, the Student Life Department exists to facilitate the education of the heart outside of the classroom. We desire to maintain an atmosphere that will be conducive to the development of spiritual maturity and discernment. This occurs in relationships within the residence halls, serving in the local church, and ministering the gospel world-wide. Because each student who comes to The Master's College professes faith in Jesus Christ, we expect students to grow in that faith through the work of the Holy Spirit. We believe that our commitment to five specific Distinctives found in God's Word helps us minister to students as they grow in that relationship. Our philosophy of Student Life at The Master's College is based upon these five Distinctives:

- WORSHIP
- DISCIPLESHIP
- RESTORATION
- THE LOCAL CHURCH
- GLOBAL OUTREACH

Certainly these areas are not exhaustive, but they represent aspects of life which are common to all Christians and should be characteristic of students of the Master. Our commitment to students is to call them to examine the role of these Distinctives in their own lives as they live and grow at TMC.

THE DISTINCTIVES

Worship
Worship can be defined as exalting God in every area of life. The Christian life is lived constantly worshiping God. In Romans 12:1-2 Paul urges Christians to give their bodies to God as a sacrificial act of worship. Therefore we believe that worship cannot be limited to formal services or times of singing, rather it is living every moment for the glory of God. This includes times of ministry, times of service, times of study, and times of relaxation and fun.

This life of worship is possible only through the relationship the believer has with Jesus Christ. The apostle Paul explained that the consuming passion of his life was to further his relationship with the Lord: "Whatever things were gain to me, those things I have counted as loss for the sake of Christ Jesus my Lord" (Philippians 4:7-8). Christianity is not a sterile religion of externals dictated by devotion to ritual and the observance of behavioral standards. It is principally a love relationship with the living God out of which flows a manner of life pleasing to Him.

In John 4 God reveals that He desires true worshippers, and the only true worship is through Jesus Christ. To worship God truly He must be known truly, and the knowledge of God comes through His Word. We will call students to cultivate their love for Christ and knowledge of Him by spending personal time reading and meditating on His Word. True worship is enabled by the Holy Spirit working through the Word of God.

We believe that every believer will manifest a life of worship. Our student requirements reflect this belief, and therefore we will call each student to grow in his or her love for God, desire to worship Him, and manifestation of that love.

Discipleship
Discipleship is well defined as a relationship with spiritual goals. We can have a tremendous impact on each other. We can shape the lives of those around us in many different ways. Discipleship plays a key role in Christian growth and maturity. Paul said, "Brethren, join in following my example, and observe those who walk according to the pattern you have in us" (Philippians 3:17). In I Corinthians 11:1 Paul says, "Be imitators of me, just as I also am of Christ."

The Master's College provides many discipleship opportunities, which vary from casual friendships to more structured forms of accountability. We encourage students to be a part of the discipleship process. It is a matter of wanting to grow and of being available, teachable, and faithful to another believer.

We believe that every believer will be involved in discipleship. In some cases people will come into a student's life who are further along in their walk with Christ than that student. Many times that will happen in the context of ministry together in the local church. In other cases, discipleship will occur in the context of a faculty or staff relationship. We encourage upper classmen to personally invest in the lives of new students. In other cases, a student will be the one who initiates a discipleship relationship. As God matures and develops a life into something worthy of reproduction, others will seek to spend time with that person. The time will come for all believers to invest in another person.

Restoration
Restoration is the process of identifying sin in the life of a believer, helping them to see it, and mending the broken relationship between the person in sin and God. Restoration may also include mending broken relationships between people caused by sin. All believers in Christ are in the process of being made holy by God (Romans 8:23-25). This means that all believers are still struggling against sin. The question is not if sin will be present on our campus, but rather what we will do about it.

God has given us clear instruction on how to deal with sin in the lives of fellow believers. We desire students to live genuine lives of faith. Therefore, we call students to follow God's plan for restoring believers in sin found in Matthew 18:15-20 and in Galatians 6:1-4.

We acknowledge that God through the Holy Spirit is the One who ultimately accomplishes restoration in the heart of an individual, and He will use His Word to show sin (II Tim 3:16-17; Hebrews 4:12-13), and has placed Christians in proximity to one another to be involved in the conversational ministry of His Word. Galatians 6:1-14 explains what a Christian should do if they see sin in another believer. They are to restore the individual in gentleness, being sure to remain sensitive to sin in their own lives.

We believe that every believer should be involved in the process of restoration, both as one being restored and one restoring others. For more information regarding restoration please see Appendix 3: Restoration.

Local Church
The Bible teaches that the church is God's ordained institution, where the gospel of Christ will: build up the body of believers (Eph 4:13-16), be passed down from one generation to another (II Tim 2:2), result in genuine Christian fellowship (Phil 1:3-7; Heb 10:24ff), manifest purity in church discipline (Matt 18:15-17), be remembered appropriately in the ordinances (Acts 2:38-42), be proclaimed as commissioned by Christ (Matt 28:18-20), and glorify God in all generations of believers (Eph 3:21).

The church is God's present program in the world, universal in essence (1 Cor 12.12-14) and local in manifestation (Acts 14:23, 27; 20:17, 28; Phil 1:1; 1 Thess 1:1; 2 Thess 1:1; 1:4).

God has created each believer's aptitudes, interests, desires and spiritual gifts to be used in the local church (described in Romans 12:4-8, I Corinthians 12:4-11, and Ephesians 4:11-13). Each one of us is uniquely designed to serve the body of Christ. As we commit our energy and time to serve one another, we begin to make a unique contribution to the body of Christ and experience a tremendous sense of personal fulfillment.

Recognizing that the local church is the divine means God has provided to advance His kingdom in the present day, The Master's College is committed to assisting its students to discover, develop, and employ in the local church the spiritual gifts that the Lord has entrusted to them. While the College does not require a church ministry commitment, it strongly encourages every student to participate in an active ministry of their local church. As Ephesians 4 says, God gave men gifted in special offices of leadership to the body of Christ "for the equipping of the saints for the work of service, to the building up of the body of Christ" (vv. 11-12).

We believe that each believer is called to be active in attending and ministering at a local church. As a person grows in their relationship with the Lord and gains exposure to local church ministry opportunities, God will prompt their heart and give them the desire to use their abilities to help others. We encourage students to commit to a local church and to follow that desire as it will lead to an exciting, fulfilling and challenging ministry.

Global Outreach
God gave a promise to Adam and Eve as He ejected them from the garden. He promised that a Savior would redeem the human race (Genesis 3:15). Although the entire implication of this promise was not clear to them at the time, the Lord has progressively unveiled His plan to redeem fallen humanity.

In Genesis 12, the Lord called out Abraham as the father of the nation Israel. As the people of God, the nation functioned as a kingdom of priests (Exodus 19:5-6). The psalmist understands that God blessed Israel so that they might be a blessing to the nations: "God be gracious to us and bless us, and cause His face to shine upon us—that Thy way may be known on the earth, Thy salvation among the nations" (Psalm 67). God now calls believers in the church "a people for God's own possession that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (1 Peter 2:9).

Two realities are clear in Scripture. First, God desires people from every nation to worship Him (Revelation 7:9). Second, God has appointed believers to proclaim salvation to the nations (Matthew 28:18-20).

Thus, our identity as Christians is wrapped up in our compelling mission to spread the message of salvation. We joyfully invite others to know their Creator because of the wonder we have at our own relationship with the Lord and because He has created and commanded us to do so. Evangelism begins with outreach to unbelievers in the everyday course of college life and matures into a heart for the nations of the world to know Him.

We believe that every believer is called to participate in the spreading of the gospel. Students at The Master's College are encouraged to actively proclaim the good news. Many structured opportunities are availed to students including Outreach Week during the fall semester, spring break missions trips, and overseas Global Outreach teams during the summer.

THE CORE VALUES OF STUDENT LIFE

These values define our philosophy for leading students to spiritual maturity and making an impact in the lives of the church and the world. These biblical values complement the pursuit of biblical and intellectual knowledge and are necessary for a student to live out the Christian Worldview.

- The Heart is the Focus of Spiritual Growth
- Service is Critical for Spiritual Growth
- Relationships are Central to Spiritual Growth
- Reflection is Necessary for Spiritual Growth
- A Mission Lifestyle is the Consequence of Spiritual Growth

STUDENT LIFE PROGRAMS

The Student Life Department is led by the Vice President of Student Life. The various programs of Student Life are designed to aid students in their growing commitment to the Distinctives.

We desire to provide opportunities for students to integrate into a local church body by encouraging interaction and developing relationships among older men and women. Student Life seeks to encourage students to serve a local church body in faithfulness and provide avenues to grow in their understanding of their function in God's plan for His people. Our purpose is practically fulfilled through strategic partnerships with churches. Students may access the directory information of local churches at www.masters.edu.

CAMPUS MINISTRIES

Campus Ministries includes the chapel program, the Truth & Life Conference, the Servant Leadership Staff (SLS) program, and the Biblical Fundamentals course and the Fall Outreach Week.

Chapel
Chapel is an exciting, dynamic event our college community enjoys together as we gather to worship the Lord. We enjoy singing His praises together, hearing reports of what He is doing in our midst, praying for world evangelism, and being challenged by the preaching of His Word.

Our goal in chapel is to bring students the best biblical teaching we can on subjects that are relevant to collegians and young adults. We will typically select a theme (e.g., morality, political activism, the attributes of God, worship, discipleship) and develop it over the course of a week. Chapel speakers include our President, Dr. John MacArthur, members of the College community, and men of God from across the country and around the world who are uniquely gifted and qualified to address collegians.

Chapel provides inspiration and worship for the entire College family. Therefore, chapel is considered a vital part of The Master's College curriculum, complimenting a student's academic and spiritual experience.

The Truth and Life Conference
The Truth & Life Conference annually invites our TMC alumni, friends, and family to join our current students, faculty and staff for a unique four-day event on the campus of The Master's College. TLC is designed to be a powerful worship experience for those who wish to be refreshed and renewed with one central focus – the expositional preaching and teaching of the Scriptures. For over ten years, the Truth & Life Conference has purposed to proclaim the inerrant authority of Word of God to the glory of God and the sanctification of His people. Past TLC speakers who have joined our President Dr. MacArthur include: Dr. R.C. Sproul, Dr. Erwin Lutzer, and Dr. Howard Hendricks. For more information about TLC, please access www.truthandlife.org.

Servant Leadership Staff (SLS)
The Student Life Department believes that biblical community life on this campus is initiated and modeled by its students. The mission of TMC as defined in the doctrinal statements and modeled through the Distinctives is fleshed out in the context of a life-on-life community. It is through the lives of committed students who are faithful to pursue this goal and call others to follow that the reality of a biblical community can be lived out on campus.

Being on Servant Leadership Staff at The Master's College is an incredible privilege and at the same time a great responsibility. It is the aim of Servant Leadership Staff to be a team that honors the Lord in all they do, to sacrifice of themselves for the growth of the community, and to model Christlikeness consistently, with the goal of impacting lives on The Master's College campus for the Kingdom.

With these goals in mind, Servant Leadership Staff provides an opportunity for various students to serve in specific ministry capacities both on and off campus. These opportunities include service as a member of the Associated Student Body, as a Global Outreach missions team leader, as a Commuter Assistant, or as a Resident Assistant, Assistant Resident Assistant, Dorm Representative, or Senior Dorm Representative in one of the residence halls.

Biblical Fundamentals Course
This course focuses on presentation of a biblical foundation and framework relating to worldview, regeneration, sanctification, worship, the church, and missions and helps new students have a firm foundation for their Christian education at The Master's College.

Fall Outreach Week
Outreach Week is an aid in the spiritual formation of our students and the building of strategic partnerships with local churches. We have students who want to utilize their gifts within a local church. We have churches that are looking for assistance with their ministries.Through Outreach Week we are able to both meet needs and build lasting partnerships. Many of our students make

long term commitments to churches they visit during Outreach Week and many churches offer our students internship positions. During October the College sets aside five days and allows students to go in teams to local churches and serve. Local churches and communities are exposed to our students while our students are plugged into a local church that, prayerfully, they can call home while in college.

STUDENT ACTIVITIES

The Office of Student Activities exists to further the Distinctives of The Master's College and the Student Life Department by providing opportunities for recreation, entertainment, and fellowship for the entire campus community comprised of students, faculty, and staff. The Associated Student Body (ASB) is comprised of Servant Leadership Staff members whose purpose is to facilitate relationship building on campus by providing various dorm-based and campus-wide activities. These activities include dorm activities, campus activities, Day of Prayer, and Community Day, as well as the facilitation of on-campus clubs.

Dorm Activities
Dorm Representatives and Senior Dorm Representatives are members of ASB who work in coordination with the RD and RAs of their residence hall to plan group activities and events. These activities could include wing events, brother/sister dorm events, Christmas and end-of-year parties, and the coordinating of all special events within the residence halls.

Campus Activities
Student Activities understands that in addition to classroom and chapel involvement, the college experience includes social activities as well. So, ASB gives significant effort to produce events that makes our campus exciting and fun. Everything from major amusement parks to talent shows, our ASB organizes a wide variety of events to make the TMC student's college experience complete.

Day of Prayer
A day is set aside each semester as a special time for the entire College community to gather for heart-searching prayer and praise. Prayer time is spent in chapel, in residence hall groups, and in academic departments.

Community Day
Community day is a day set aside to invest time in Placerita Canyon (our local neighborhood) and the city of Santa Clarita. We clean, paint, rake, wash windows, pick up trash along the roads, and do other odd jobs. The goal is to meet practical needs and to cultivate life-changing relations with our neighbors.

Clubs
The purpose of clubs at TMC is to create opportunities for students to meet and engage others who share similar interests, goals, and talents. Clubs are effective in encouraging the development of student leadership, mobilizing students toward common goals, and stimulating social, intellectual, and spiritual growth on campus.

GLOBAL OUTREACH

The Global Outreach Office at The Master's College exists to provide awareness about global missions and opportunities for the campus community to participate in vocationally-based short-term mission trips.

Global Outreach Teams
The Office of Global Outreach desires to provide each student with an opportunity to participate in and learn from the work of God in an overseas cross-cultural setting. Ministry opportunities are selected based on the following critical factors: partnership with a local church, evangelistic opportunities, vocational participation, length of service, and partnership with TMC alumni. Teams are formed during the fall semester, receive training during the spring semester, and serve overseas during the summer. All teams that minister through the Office of Global Outreach are led by students who are members of the Servant Leadership Staff.

The Preparation for Global Outreach class trains students in theological, philosophical, and practical aspects of short term mission: theology of missions, cultural research methods, logistical details, team-building, and tropical health, among others.

Global Mobilization Week
The Master's College sets aside one week each November to focus the attention of the community on how God is bringing men and women to Himself around the world. This week includes seminars from missions agency representatives, a special chapel series, missions photography exhibit, and an international market place. Students will be encouraged to consider how and where God might use their training.

Missionary in Residence (MIR)
Each year, The Master's College welcomes a new missionary family to live on campus and minister among our students. The

Missionaries in Residence serve as a global resource on campus by teaching missions-related classes, mentoring students interested in missions, and participating in discipleship activities with International Students and Third Culture Kids.

STUDENT ADVANCEMENT PROGRAMS

International Student Advancement
The international community at The Master's College includes over 100 international and third-culture kid (TCK) students from nearly 40 different countries. We desire to shepherd these students through their transition to The Master's College, mobilize them toward involvement in all areas of campus, share their unique backgrounds with the campus at large, and provide opportunities for them to build authentic relationships with one another. Our staff actively promotes the spiritual, academic, and social success of these students through a pre-WOW orientation, a fall international retreat, service projects, prayer partners, a celebration of completion, personal counseling, and other community events.

Multi-Cultural Student Advancement
We are committed to developing a distinctively Christian multi-cultural community under the lordship of Christ and according to His Word. We recognize that cultures not only stem from continents and countries, but arise within cities and regions in our nation. Through our Multi-Cultural Student Advancement Office, we seek to serve and care for students who join us from diverse contexts. We desire to see students of different cultures participating in and contributing to campus life as well as the community through service and ministry opportunities. Clubs like the C3 Unity Club work to grow interpersonal relationships on campus and promote genuine Christian unity. Our culturally diverse chapel program and on-campus public forums provide opportunity for every student to grow in awareness and compassion toward multi-cultural issues.

Military Student Advancement
Our Military Resource Office aims to serve students in their transition into civilian and student life. Beginning with a unique orientation session that works within WOW, we are here to support students by promoting community, fellowshipping and offering encouragement as they become familiar with The Master's College. Through special events and forums, we seek to provide opportunities for involvement in all areas of the campus. Whether students have served in the military, are serving, planning to serve, or involved in a ROTC program, we seek to be a resource during their time at TMC. Our office is also available to assist the students in answering any questions they may have regarding military educational benefits, such as the GI Bill and Tuitions Assistance.

DEANS' STAFF

The Vice President of Student Life and the Associate Deans oversee all resident and commuter life programs as well as student counseling and shepherding. They also lead the staff of Resident Directors, Resident Assistants, and Assistant Resident Assistants who serve in the residence halls.

On-Campus/Extended Campus Residence
The Residence Halls of The Master's College are a primary forum for students to live out the commitments of the Community Covenant. Living within each residence hall are several full-time and student staff members whose aim it is to cultivate a community that glorifies God.

• *Resident Director (RD*)
The RD is a full-time, post-graduate position responsible for oversight of a given residence hall. Their primary responsibility is the shepherding of students in their residence hall. This includes leading their RAs and ARAs, counseling students, overseeing the discipline of students in their residence hall, and maintaining a healthy learning community.

• *Resident Assistant (RA)*
RAs are paid student employees who assist the RD and work closely with each resident on their wing. They are members of Servant Leadership Staff whose primary responsibility is to minister to the students on their wing. This includes peer counseling, planning wing events, and maintaining a healthy wing community.

• *Assistant Resident Assistant (ARA)*
The ARA is a student on Servant Leadership Staff who volunteers to help their Resident Assistant minister to the men or women on their wing. This includes purposeful involvement in the life of the wing and consistent pursuit of individuals on the wing as well as helping the RA administratively and in planning wing events. This may also include leading a small group.

Off-Campus Students
The RD of Commuter Life provides leadership for commuter students. The Commuter Assistants are students who volunteers through the SLS program to work with the RD to help minister to off-campus students.

Small Groups
One of the primary ways of cultivating community within the residence halls and among off-campus students is the forum of Small Groups. Small Groups are promoted on each wing of the residence halls and throughout campus for mutual spiritual encouragement (Hebrews 10:22-24). These groups are led by members of the Servant Leadership Staff and are designed to cultivate a mature Christian faith through study of the Scriptures and prayer. All students are encouraged to participate.

PHILOSOPHY OF STUDENT REQUIREMENTS

The Master's College is committed to developing its students into people who obey God because they are personally accountable to Him and His Word rather than to man and his arbitrary rules. Our policies regarding student conduct are divided into two categories, Biblical Mandates and College Policies. Biblical Mandates are specific commands from God's Word which apply to a believer's life. College Policies are requirements designed by the College administration to facilitate an educational environment which honors the Lord.

As an academic and spiritual community The Masters' College requires students to adhere to both Biblical Mandates and College Policies while the semester is in session or while they are representing the College in an official capacity (missions trips, concerts, sporting events, etc.). This includes Thanksgiving break, winterim, Easter break, spring break, and post sessions, as well as any time a student is living in the residence halls, whether or not classes are in session.

The student, by virtue of his signature on the Application for Admission, agrees to live within the framework of the standards of the College both on and off campus while each semester is in session or while living in the residence halls or participating in any College sponsored program. While a student's personal convictions may differ somewhat with these standards, their choice to become a part of The Master's College community implies a commitment to willingly abide by these policies. Students on Christmas or summer break are expected to honor the Lord by living a life submitted to biblical mandates and encouraged to honor the authority of parents, church leaders, and employers in regard to matters of personal preference.

BIBLICAL MANDATES

We commit to love students by encouraging them to walk in the Spirit and by confronting sin in their lives. In Galatians 5:16-23 God reveals that there will be a struggle in believers characterized as fruits of the flesh and fruits of the Spirit. As students live in close proximity to one another, there will be many times where the flesh will desire one thing, but the Spirit another. The following are some key biblical mandates to keep in mind while living in the College community. Those listed under "Walking in the Spirit" should be manifested in the heart and life of every believer. Those listed under "Walking in the Flesh" describe sin which is characteristic of slavery to sin and not consistent with the transformed heart and life of a believer.

Walking in the Spirit

Some examples of Walking in the Spirit include:

Loving One Another
As believers we are called to love another (Col. 3:12-14). This love is not always easy, and applies to loving family, College faculty and staff, fellow students, and even roommates. We will call students to love, honor, and prefer one another, and to manifest that love in their lifestyle.

Submission to Authority
Romans 13:1-7 states that believers should have an attitude of submission towards all authorities as God ordained. We will call students to submit to all authorities in their life, including parents, school administration, and government.

Stewardship
God is the giver of all things to man, whether spiritual or physical. The believer is called to honor God with his or her possessions in Proverbs 3:9. Everything that God has entrusted to a person, their money, time, belongings, skills and abilities, are to be used to glorify God. We will call students to be good stewards of their belongings, room, education, time, and spiritual gifting.

Modesty
All believers are called to exhibit modesty. This is expressed in an attitude of submission rather than pride in 1 Peter 3:8. Modesty can be seen in speech, in action, or in choice of clothing or personal appearance. We will call both men and women to have a humble spirit and therefore to be modest in word, deed, and appearance. For more information on the issue of modesty and clothing, please see Appendix 1: *Discernment in Christian Liberty*.

Walking in the Flesh

Some examples of Walking in the Flesh include:

Anger
Galatians 5:20 lists "outbursts of anger" as a fruit of the flesh. Often times pride will deceive our heart into thinking that our needs are the most important. This can result in anger when we don't get our way. Philippians chapter 2 shows that as believers we are called to look out for the interests of others and exalt others above ourselves. We will call students to consider others as more important than themselves.

Jealousy
Jealousy is also listed in Galatians 5:20 as a fruit of the flesh. Again we can be tempted to desire what others have because we think we deserve it or we are better than them. This is another area where pride infects our thinking. We must learn to be content in whatever circumstances, as Paul teaches in Philippians 4:10-14. "I can do all things through Him who strengthens me" refers to living in any physical circumstance, whether in poverty or in riches. We will call students to be content in their present circumstance.

Deception
Ephesians 4:25 calls believers to lay aside falsehood and speak the truth with others. Deception can occur in many subtle forms. We can be tempted to lie outright, to change circumstances to make ourselves or others look better, to hide the truth in silence, or to spread lies about others. All of these are sin and have destructive consequences. We will call students to speak truthfully.

Unwholesome Speech
Ephesians 4:29 calls believers not to speak with unwholesome words, but to build up others with their speech. The sin is in speaking words that tear people down, disrespect people, that are spoken with the intent to hurt others, and that contain coarse or sensual joking. We will call students to speech which edifies others.

Stealing
Exodus 20:15 expresses a simple command from the Lord: "You shall not steal." While this may seem elementary, there are constant temptations to steal from others. There may be temptations to steal others property, money, or even academic work (see statement on academic honesty below). We will call students to not steal.

Lust
In 1 Peter 2:11 Gods calls believers to abstain from "fleshly lusts." Our flesh will tempt us to pursue its desires without thinking. These may be sexual desires, material desires, or proud desires. We will call students to manifest self control. We also recognize that sin is manifested when others tempt a fellow believer to lust. We call our students to love each other by setting aside dress, speech, or possessions which unnecessarily tempt their brother or sister.

Sexual Immorality
1 Thessalonians 4:3-5 says, "For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God." This passage tells us that sexual involvement outside of marriage is anything but an expression of real love. God's standard is toward progressive purity and holiness, with both the desires of the heart and the actions of the body. We will call students to sexual purity in thought and deed.

Substance Abuse
Ephesians 5:18 calls believers to not be drunk with wine, but to be "filled with the Holy Spirit." The difference is control. God doesn't want alcohol or any other substance to control our behavior, but He wants His Holy Spirit to control our behavior. We will call students to be controlled by the Spirit rather than by substances.

COLLEGE POLICIES

As an academic and spiritual community, The Master's College requires students to adhere in full to College policies while the semester is in session or while they are representing the College in an official capacity (missions trips, concerts, sporting events).

A resident student is considered "on contract" from their residence check-in until the Sunday after finals week in the fall and spring semesters. A commuter student is considered "on contract" from the first day of classes until the Sunday after finals week in the fall and spring semesters. For all students, Christmas break begins the Sunday after finals week and concludes the first day of the Truth and Life Conference. Summer break begins Sunday after finals week. By adhering to these policies the student is not only loving his brothers and sisters who attend TMC, but is also honoring the leadership of TMC.

Any student who is employed or commissioned to participate in any TMC function or service is considered "on contract" for the extent of the agreed duration. Any student living in residence for any amount of time is considered "on contract" for the duration of that agreement.

All College Policies are in effect on the TMC campus and at all TMC events, whether or not the student is "on contract." TMC campus and events are under the purview of the TMC Handbook guidelines. Violation of any of the Biblical Mandates or TMC College Policies by a registered student, whether the student be "on" or "off contract," while attending or visiting the TMC campus, extended campus, or events is strictly prohibited.

GENERAL CONDUCT

- TMC prohibits students from possessing or consuming tobacco products or alcoholic beverages.
- TMC prohibits students from possessing or viewing any pornographic material (video, Internet, video game, or printed).
- TMC prohibits students from bringing on campus any kind of weapons, explosives, firearms, bb and pellet guns, airsoft guns, paintball guns, and other objects or materials that the Deans judge may be harmful to students' safety.
- TMC prohibits students from dancing. Students with previous training in professionally recognized forms of artistic dance (tap, ballet, ballroom, etc.) may submit a written request to the Deans' Office for permission to continue in their artistic pursuits in studios or performances.
- TMC prohibits students from gambling.
- TMC prohibits any "unwholesome" [i.e. actions inconsistent with our profession as Christ's followers committed to holiness, truth, and the proper stewardship of His blessings (possessions, time, etc.)] use of Electronic Media which may include, but not be limited to: email text, chat, email attachments, video files, audio files, electronic/internet gaming, web page viewing or file transfers is expressly forbidden. All Internet use and e-mail is monitored by TMC staff. For more information please see Appendix Four: Media Ethics Policy Statement.

APPEARANCE AND DRESS CODE

The purpose of a dress code at The Master's College is that the student demonstrates a God-glorifying lifestyle by maintaining a modest appearance and dress. As fashion is constantly changing and can fit different body types in different ways, the TMC administration, faculty, and staff reserve the opportunity to ask a student to refrain from wearing anything that is disruptive to an environment of learning or that is inappropriate, based on the principles of biblical wisdom and modesty.

Chapel and Class Dress
It is our desire that the students would apply biblical principles toward an appropriate and respectful manner of dress while in chapel and classes (before 4pm). Following are examples of both appropriate and inappropriate dress.

Appropriate:
- Pants, jeans, skirts, dresses
- Collared or dress shirts or tops; modest, neat, and appropriate T-shirts

Inappropriate:
- Rubber flip flops, bare feet
- Shorts (defined as anything that shows the knee when sitting, acknowledging that oversized shorts are still shorts)
- Short skirts and short dresses (whose hem or slit are higher than a hand width from the knee)
- Low-riding pants
- Revealing shirts (midriff exposed; extremely tight, backless, racerback, strapless, sheer, or lingerie tops; revealing or drawing attention to the bust line. Women may wear tank tops with straps at least two fingers wide)
- Tank tops for men
- Work overalls and/or gear
- Extremely faded or ragged clothing

- Athletic apparel (sweats, athletic warm-ups, and jerseys)
- Military fatigues (unless required by Military Service)
- Cross-gendered apparel

Daily Dress
While living in residence or in the community outside of campus, students should continue to dress according to the principles of biblical wisdom and modesty.

Appropriate (in addition to the above list of appropriate dress):
- Shorts
- Athletic apparel (for further explanation, see Recreational Dress)
- Work overalls and/or gear
- Rubber flip flops

Inappropriate:
- Bare feet (outside the residence halls)
- Short shorts (whose length does not reach at least the bottom of the fingertips when hands are placed next to one's side)
- Short skirts or dresses (whose hem or slit are higher than a hand width from the knee)
- Spandex shorts or pants
- Low-riding pants
- Revealing shirts (midriff exposed; extremely tight, backless, racerback, strapless, sheer, or lingerie tops; revealing or drawing attention to the bust line. Women may wear tank tops with straps at least two fingers wide)
- Pajamas worn in public, common spaces
- Cross-gendered apparel

Recreational Dress
- Athletic apparel: Students are to refrain from wearing tight fitting and/or revealing workout clothing (e.g. spandex shorts and pants, sports tops). Certain kinds of sports and activities require specific apparel (volleyball shorts, swimwear, cross country gear, tennis skirts). We acknowledge that these fall outside of our daily dress guidelines. All students transitioning out of their practice or competition are required to change into appropriate clothes according to the daily dress guidelines for all public common areas (including the cafeteria, lounges, and travel to and from the area of activity).
- Swimsuits: Sunbathing and swimwear on campus is restricted to the pool area. All swimwear should be modest. Women are to wear bathing suits that have a modest neck-line and that do not expose the midriff.

Formal Dress
- Formal Campus Activities: The above Daily Dress guidelines apply to formal activities with the exception of the strap width of women's dresses. Spaghetti straps are acceptable for formal activities.

General Appearance
- Hair: Hair color and styles must not be distracting. Men's hair should be kept trimmed at or above a dress shirt collar.
- Body piercing: Students are not to wear or receive any form of body piercing while a student, with the exception of earrings for women. Women with stretched ears must wear plugs that completely fill the ear holes (no tunnels). If a student has an existing piercing, all jewelry and spacers must be removed prior to arrival on campus, for the duration of the school year.
- Tattoos: Tattoos are not to be received while the semester is in session. Displayed tattoos must not be inappropriate or distracting. Questionable tattoos must be covered in public.

CHURCH

TMC requires that all students attend 2 services at a local church each week. Eight absences are permitted each semester to be used for illness, travel, emergencies, athletic and music events, or other situations. The main morning service and evening service are considered one service each. If the student attends a church which holds both a main morning service and a main evening service, the student is required to attend these two services. Students who attend churches that have only one Sunday worship service are required to attend that service and one other weekly gathering of believers sponsored by their local church. Examples of other gatherings include midweek service, prayer meeting, small group Bible study, and ministry activity. Students missing more than eight services will be placed on Church Probation. For more information on Church Probation, please see the Chapel/Church Probation segment under the section entitled Disciplinary System.

Church attendance is to be reported in chapel on the following Monday morning. If for some reason a student is not in chapel that Monday, he may report his church attendance before Wednesday's Chapel on MasterNet under the section entitled Community.

CHAPEL

TMC requires that all students attend chapel every Monday, Wednesday, and Friday.

In order to cultivate an atmosphere of worship and to remove distractions so that all in the community may enjoy and participate in chapel, the following chapel etiquette has been established:

- Be on time and make sure to sign in; sign-ins will be taken down at 9:15am.
- Food and drink (with the exception of water in a closed cup or bottle) are not allowed in chapel.
- The use of all electronic devices is prohibited during chapel, including but not limited to: laptops, tablets, cell phones (for calling, text messaging, gaming, or any other use), iPods or other music devices, and cameras.
- No sleeping in chapel.
- No doing homework in chapel.
- Please do not come to chapel if you are ill and will distract those around you.
- No personal displays of affection in chapel.
- If you arrive early to chapel, you may save a seat for one friend next to you. No objects may be used to save seats, only signs approved by the Office of Campus Ministries.
- Do not rearrange the position of seats to lengthen a row of seats, as this might cause a violation of the state fire code and create an obstacle to exiting the building in the case of an emergency.
- Also in accordance with state fire code, no one is allowed to sit on the floor of the gym during chapel.
- The doors behind the chapel stage (including both exterior gym doors and both locker room doors) are not to be used before or during chapel, except in the case of an emergency.
- You may not occupy reserved faculty and staff seating until the first song.

If a student violates chapel etiquette as stated above, any Student Life staff member may attribute this violation as a miss to the student's chapel attendance.

Six absences are permitted each semester to be used for illness, emergencies, athletic and music events, or other situations. Tardiness to chapel services of more than five minutes or leaving chapel before it is over are considered as an absence. Students accruing more than six absences to chapel will be placed on Chapel Probation. For more information on Chapel Probation, please see the Chapel/Church Probation segment under the section entitled Disciplinary System.

Chapel attendance is recorded by signing in. Sign-in sheets will be posted according to housing assignments. Each student must sign in for himself; signatures by proxy will not be counted toward Chapel attendance.

Students who falsify attendance records will be placed on Chapel Probation immediately and forfeit their remaining absences for the semester.

In cases of unexpected misses, emergencies, or chronic illnesses, an additional Chapel Request Form is available from a student's Resident Director. The student is eligible to submit the Additional Chapel Request Form only after they have used their allocated chapel misses for the semester. The Additional Chapel Request Form must be submitted to the Resident Director prior to the absence(s) or within one week after the absence(s).

Chapel exemption applications are available online only for commuter students with special situations. Application for exemption must be made prior to making any job or ministry commitment. Exemptions are granted on a semester-by-semester basis, so application for exemption must be filed each semester by the last day to add a class as stated by the Registrar's Office. Allow two weeks for processing.

TRUTH AND LIFE CONFERENCE

All students are required to attend the Truth and Life Conference at the start of the Spring semester. This is a time inaugurating each year by enjoying fellowship within the College community through prayer, song and worship. Each absence from a TLC main session will be counted as a chapel miss for the semester.

HOUSING PHILOSOPHY

On-Campus Residence
Due to the social and spiritual development acquired through a biblically centered community residence and the increased opportunities for participation in campus life and academic success, all unmarried students who are taking a total of 9 units or more and who are not living with their parents are required to live on campus or in extended housing. In order to maximize the impact of relationships in the residence halls we do not isolate students by class, team, or major. In addition, we only adjust students housing arrangements during semester breaks.

Room Assignments
Room assignments are made by members of the Housing Committee. All roommate requests are carefully considered; however, all room and roommate assignments are at the discretion of the Housing Committee. The Housing Committee thoughtfully considers every student placement and reserves the exclusive right to assign housing. Room assignments are given to students as part of the check-in process on the first day the student is required to be on-campus.

Extended Housing
Oak Manor and Cornerstone are fully furnished, TMC owned and operated apartment complexes located less than a mile from campus. The students in these apartments are cared for by the Student Life Staff and are considered to be part of the over arching commuter community at TMC. Returning students can experience apartment-style living at a reduced rate from normal dormitory residency costs. Male and Female apartments are available.

The benefits of living in the apartment-style rooms include the following: more space than traditional two-person dorm rooms; private bathrooms; kitchen; and the unique opportunity to be a gospel witness to the surrounding community while still living in a strong TMC community that's in close proximity to the main campus.

Each apartment contains one bed, mattress, desk, dresser, and desk chair for each student. Each apartment is furnished with one refrigerator provided by the college. The living room furniture is provided by the school and may not be moved out of the apartment (3-person couch, 2-person loveseat, 1-person chair, and wood coffee table). No extra furniture may be added due to space limitations and state fire code regulations except the following: (1) bookshelf (2) table and chairs (no fabric), (3) side tables, (4) TV stand, or (5) fire-code-approved office chairs (must have a tag on it that says "117" or "134"). Gas, electric, and trash pick-up are included in the pricing and no college meal plan is required. Internet, cable, and phone services are not provided. Residents have access to an on-site coin laundry room. The student is responsible for all apartment cleaning.

As part of the greater TMC Commuter Community, residents must comply with the following Residence Hall Policies: Guidelines and Procedures, General Residence Hall Policies, Pranks and Appropriate Activity, Guests and Visitors, Break Housing and Early Arrival, Fire Code Regulations, Pets and Animals, Room Care, Room Check-out, Room Keys, Bicycles, Entering a Student's Room and Earthquake and Fire Procedure.

Extended housing residents are not automatically exempt from recording church and chapel attendance. Chapel exemption applications are available online for extended-campus residents with special situations. Application for exemption must be made prior to making the job or ministry commitment. Exemptions are granted on a semester-by-semester basis, so application for exemption must be filed each semester by the last day to add a class as stated by the Registrar's Office. Allow two weeks for processing.

Since Extended Housing is a part of the TMC Community, students who wish to participate in extended housing do not need to fill out an off-campus application.

Off-Campus Residence
✣ Commuter Student Leadership
The RD of Commuter Life provides leadership for our commuter students. A Commuter Assistant is a student who volunteers through the SLS program to work with the RD to help minister to off-campus students.

✣ General Information
Commuter students may access TMC website to find calendar events and special commuter events. Chapel and church misses are recorded electronically and may be checked through the student's MasterNet account. If a commuter student misses chapel on a Monday he may report his church misses through MasterNet.

✣ Application for Off-Campus Housing
All students requesting to live off-campus must submit an electronic application, available through MasterNet. Qualifications for being considered for off-campus housing are: a student living with parents, a non-traditional student who is 22 years old or older, an academic senior, or a student who has lived six semesters on the TMC campus. Being qualified for consideration, however, does not guarantee approval. The Deans and Resident Directors will carefully consider each submitted application.

All applications for off-campus housing must be submitted to the office of Student Life no later than August 1 for the fall semester and December 15 for the spring semester, except in cases when the Deans publish another deadline. No student can move off-campus once a semester has begun as the housing contract with the school is for the entire semester.

RESIDENCE HALL POLICIES

Guidelines and Procedures
Rules, guidelines, and procedures in the residence halls are to cultivate an atmosphere that is conducive to study, fellowship, sleep, and mutual respect of all residents. The residence hall staff functions with the full authority of the Office of Student Life in helping to maintain a healthy campus environment. We ask every student to respect all of the College facilities.

General Residence Hall Policies
✣ Residence Hall Specific Rules
Rules specific to each residence hall will be explained in the mandatory fall residence hall meeting.

✣ Residence Hall/Wing Meetings
All residence hall/wing meetings are mandatory. There is a $20 fine for missing any residence hall or wing meeting.

✣ Quiet Hours
For the consideration of different schedules, general quietness should be maintained in the residence halls from 10:00 p.m. - 6:00 a.m.

✣ Residence Hall Activity
Students are to refrain from boisterous activities in the halls and lounges. Students will be obligated for all damages they cause.

✣ Laundry Facilities
Each residence hall is equipped with coin-operated laundry facilities. Please keep this area free of bottles and boxes and be prompt in picking up clothing. To avoid disturbing others, please finish laundry prior to 12:00 midnight.

✣ Lounges
The lounges are for relaxation and enjoyment. Special care should be taken in keeping them presentable and in being considerate to guests or fellow students. Casual, modest dress is acceptable in residence hall lounge areas. The student on lounge duty will promote a calm and studious environment and evacuate all dorm residents from the lounge at 2:00 am every night.

Lounge furniture is provided for the mutual enjoyment of all and must remain in the lounge for that purpose. Destructive activity is not allowed. Students will be obligated to pay for any furniture they damage.

Group use of the lounges is acceptable with permission from the Resident Director. Each group using the lounge is responsible for clean up.

Closed Campus Policy
The campus is open daily from sunrise to 12:00 a.m. When the campus is closed, all campus buildings are closed and locked. Students and guests are not permitted to loiter or wander on campus during these hours and lounge occupancy is restricted to the residents of that dorm. Both students and guests will be required to show identification to access upper campus during closed hours. Student Life guides students to get the proper rest and reflection needed to engage in the fast-paced, rigorous college climate and encourages resident students to be in their halls by closed campus. Proper renewal gives every student the opportunity to develop the life management skills that cultivate a healthy mental, physical and spiritual life during their college experience. The Resident Life Staff will routinely monitor late night arrivals and approach any student who displays a pattern of returning to campus after it is closed. This discussion will explore if the students late night activities (employment included) adversely affect the student's academic and spiritual development. The Resident Life Staff will determine with the student appropriate guidelines for late night arrivals and give personal accountability towards that end. If the student displays a disregard for these community guidelines he or she can be placed on student probation along with a nightly curfew monitored by their Resident Life Staff.

Pranks and Appropriate Activity
All pranks must be previously approved by all RDs whose residence halls are involved (this means both the RD of the "pranking" residence hall and the RD of the residence hall being pranked). Hazing is illegal and violators will be prosecuted. For more information on hazing please see the Hazing/Initiation Activities segment under the section entitled Compliance with Local, State, and Federal Laws. Any prank that violates local or federal law will be reported to the appropriate law enforcement department. All students involved in such pranks will be expected to comply with local and national law enforcement, and to provide appropriate restitution. Students are financially obligated for any damage incurred as a result of a prank. For more information on pranks, please see the Pranks segment under the section entitled Compliance with Local, State, and Federal Laws.

Guests and Visitors
✣ Guests
Regular guest rooms are not available, but guests of a student may stay in their residence hall. Each student will be responsible for the conduct and behavior of their guest. Be sure to secure consent from roommates and obtain approval from your Resident Assis-

tant prior to the guest's arrival. Note that extended visits are prohibited, and the College staff reserves the right to ask any guest to leave the campus at any time. Guests may stay up to three nights each semester without charge. If a student desires to have their guest stay more than three nights, permission must be obtained from the Resident Director prior to the guest's arrival. They will then be charged $15.00 per night. Guests are under the same closed campus policiy as the student they are visiting and are expected to comply with these restrictions. Guests are required to obtain a guest parking pass from Campus Security for their vehicle. Students are also responsible for any parking tickets given to their guests if the guests do not pay the tickets.

✣ Guests From Another Residence Hall
Students may spend the night in the room of another student only on weekends and with the permission of the roommate whose room is being used.

✣ Commuters Staying in the Dorms
We understand that staying overnight is both helpful and necessary at times as a commuter. Commuters are welcome to stay in the dorms with the following guidelines:

- Commuters may stay overnight in the dorms a maximum of once per week.
- As a courtesy, please make sure that all roommates are OK with commuters staying.
- In extreme situations, the commuter may ask the RD to give an exception to the once per week policy.
- There will be no charge for TMC commuters staying overnight in a dorm.

✣ Members of the Opposite Sex
Men and women are not permitted in each other's dorm rooms at any time during the academic year. Men are only permitted in women's housing, and women in men's housing, during scheduled open-dorm events, or with the permission of the RD or Dean. Men and women are allowed in each other's student lounges. Members of the opposite sex are asked not to put themselves in a position where they might violate another's privacy. Specific areas of concern include wing doors, residence hall room windows, and hallways immediately in front of rooms.

✣ Solicitation
Soliciting by non-students is not permitted in College residence halls since it interferes with study and sleep, can be used for purposes of theft, and may compromise general security on campus. Any student wishing to sell merchandise in the residence hall should obtain permission from his or her Resident Director.

Break Housing and Early Arrival
✣ Break Housing Policy
Students are welcome to stay in the campus residence halls during Thanksgiving break, Easter break, and spring break; however, meals during these breaks are not included in meal plan charges. The residence halls will be closed during the Christmas and summer breaks. Semester charges do not include housing and meals during the Christmas and summer breaks. The student must apply for housing during this time and will be charged a weekly rate. Student Life reserves the right to consolidate students as the need arises.

A student must be returning to TMC the following semester in order to request housing during the Christmas or summer breaks, with the only exception being graduating seniors enrolled in winterim or post session classes. In addition, the student must meet one of the following criteria: employed full-time on-campus under the student work-study program, counseling for sport camps (only for the duration of the camps) and taking post-session classes (only for the duration of the classes).

Housing during the Christmas and summer breaks may be requested online while registering for winerim or post session. Anyone requesting housing or early arrival for another approved TMC purpose must stop by King Hall for a Housing Registration Form.

Those students who are eligible to reside in the residence halls during Christmas and summer breaks will be required to uphold the Biblical Mandates and College Policies regarding student conduct for the duration of their stay in the residence hall. If at any point a student is in violation of these policies, Student Life reserves the right to ask them to secure another residence. Each student is responsible to pay designated fees prior to their residence. Each student is responsible to check in at the designated residence hall during the hours assigned for check-in and to follow the check out procedure as established by the Break Housing Coordinator.

✣ Early Arrival Procedure
Students may return early to the residence halls after Christmas or summer break only for a TMC-related or sponsored event. Early arrival will be arranged by your TMC Sponsor through the Dean's Office. Students who return to campus early under the Early Arrival Procedure may return only on the specified day. Once an Early Arrival student has checked into their assigned residence hall, the student will be held responsible to abide by all Biblical Mandates and College Policies as established in the Student Handbook.

Those who attempt to stay in the dorms prior to their Fall check-in date will be fined $250 and told to move out until their check-in date. This includes athletes whose teams have specific Early Arrival dates and times. If you will be arriving in Santa Clarita prior to your allowed check-in date, you must arrange temporary off-campus housing with a church member, friend, TMC student, or coach.

ROOM POLICIES

✣ Bedding and Linens
Each student is responsible to supply and clean his or her own pillow, extra long sheets, blankets, bedspread, towels, and washcloths.

✣ Kitchen Equipment
Students may use coffee pots. One small refrigerator is also allowed in each residence hall room. Hot plates, Foreman grills, toaster ovens, sandwich makers, and other appliances are not permitted. One microwave per wing is permitted.

✣ Fire Code Regulations
California Fire Code mandates the following regulations:

- No decorations on the ceilings.
- There must be twelve (12) inches of space between the ceiling and any combustible material placed on the walls.
- For every five (5) feet of continuous combustible decorations, a twelve (12) inch separation needs to be made to help prevent the spread of fire.
- No combustible decorations are to be placed on exit doors.
- Christmas trees are not allowed unless they are flame retardant.
- Curtains, blinds, or drapes must be flame retardant material.
- Residence hall room doors are not to be propped open.
- Halls and stair wells must be clear of obstructions.
- Extension cords are to be used sparingly. Surge protectors may be used but not plugged one into another.
- Floor heaters must be UL rated and kept away from flammable items.
- Absolutely no burning candles/incense, or open flame are to be used in the residence halls.

For more information on the California Fire Code, please see the California Fire Code segment of the section entitled Compliance with Local, State, and Federal Laws.

✣ Pets and Animals
Pets are limited to fish only.

✣ Room Care and Room Checks
Rooms can be checked Monday through Friday. The Resident Assistant will announce room checks. The following list can help in proper room care:

- General. Beds need to be made, floors clean, belongings in orderly fashion, and wastebaskets not overflowing. To avoid insects, empty food containers should be removed.
- Walls. Walls must not be marred.
- Items Displayed. Items displayed (i.e., posters, pictures, etc.) should be in keeping with the policies and spirit of the College. Students will be asked to remove any item considered sensual, coarse, or ethnically disparaging.
- Furniture. Students should not tamper with furniture or facilities in any way.
- Air Conditioners. Nothing should be placed on or directly in front of the air-conditioners.

Room checks are to be done once a week by each wing's Resident Assistant. Three room failures will result in a meeting with your RD and will result in a $20 fine. If a fourth room failure should occur, the student must meet with the Deans.

✣ Room Check-Out at Mid-Semester
For those leaving the College mid-semester for any reason: Check out with the Office of Student Life and the appropriate Resident Director during office hours Monday through Friday. Also, they must complete the checkout sheet and turn in room keys. A forwarding address must be left with the Mail Room and the appropriate paperwork must be completed with the Registrar's Office.

✣ Room Check-Out at the End of a Semester
Students must check out with their Resident Assistant during scheduled checkout times and must complete the checkout sheet and turn in room and lounge keys. Students should leave a forwarding address with the Mail Room. Any student who fails to complete check-out will receive a $250 fine, charged to their student account.

✣ Water and Water Balloons
Neither water nor water balloons may be thrown from any building on campus. As noted in the section entitled Pranks and Appropriate Behavior above, all pranks must be approved by the Resident Directors of both the dorm doing the prank as well as the dorm which would be pranked.

✣ Television
Cable and satellite television is not permitted in the residence hall rooms. TV monitors no greater than 32 inches are allowed for appropriate entertainment and gaming.

✣ Projectors
The use of any projector must be approved by the Resident Director.

✣ Room Keys
Room keys are issued when the signed Room Rental Contract is given during registration. If a student should lose their key, they should report the loss to Plant Operations. The cost for replacing a room or lounge key is $50. Duplicating a school key is illegal.

✣ Room and Car Security
Students should keep rooms and cars locked. The College is not responsible for lost, stolen, or damaged articles.

✣ Bicycles
Bicycles should be kept outside the residence halls in the bike racks provided by the College.

✣ Entering Students' Rooms
When there is reason to believe that the standards of the College are being violated, members of the College administration may enter and search a room, preferably in the presence of its occupant(s). Individual students and their cars may be searched under similar circumstances. Students may not enter another student's room without an invitation, nor remain in the room when asked to leave. The personal property rights of others must be respected.

✣ Earthquake and Fire Procedure
In the event of a fire drill or earthquake, follow the procedure posted in the residence hall and the instructions given by the Resident Director. Do not return to buildings until instructed to do so.
Fire-protection equipment is for the protection of life and property. To use fire-fighting equipment or alarms for any other purpose is not only unlawful, but it also endangers the lives of others in the community. Discharging such equipment is a serious offense. The student responsible will be charged for the replacement of the fire extinguisher and any property damage incurred.

LEGAL CONSIDERATIONS

STATEMENT ON SUBMISSION

God calls all believers to submit to the governing authorities of the land. Romans 13 says, "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God...render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor" (vv. 1, 7). 1 Peter 2:17 says, "Honor all men; love the brotherhood, fear God, honor the King." TMC considers all violations of state and federal law to be sin, and will call students to submit to all governing authorities.

The following are legal notices which apply to admissions and student conduct.

While every effort is made to provide accurate and up-to-date information, the College reserves the right to change, without notice, statements in the catalog concerning policies, academic offerings, rules of conduct, and charges for tuition, room and board.

The appropriate catalog, along with bulletins and student handbooks, determines student rights and duties with respect to the College. Matriculation constitutes an agreement by the student to abide by the rules, regulations, and policies of The Master's College.

Accreditation materials may be reviewed in the Office of the Vice President for Academic Affairs.

DISCRIMINATION POLICIES AND GRIEVANCES

The following are policies with regard to admission:

General Statement

Title VI of The Civil Rights Act of 1964 together with Title IX of the Educational Amendments of 1972, require colleges "to adopt and publish grievance procedures providing for prompt and equitable resolution of student complaints" alleging discrimination based upon age, gender, race, color, ethnic or national origin, qualified mental or physical disability, veteran status, or medical condition. Inquiries regarding compliance may be directed to the Office of the President, The Master's College, 21726 Placerita Canyon Road, Santa Clarita, CA, 91321 or by phone at (661) 259-3540.

The Master's College does not discriminate on the basis of race, color, national origin, ancestry, gender, age, marital status, medical condition, veteran status, or any physical or mental disability for either employment or in any of the educational programs or activities it conducts. We are committed to practicing principles of equal opportunity and diversity in employment and admissions based upon Biblical principles. In conformance with various regulations, The Master's College requires individuals (whether applicants or students) to identify specific requests for reasonable accommodations that may be necessary due to the existence of a qualified disability. Questions regarding discrimination or disabled student services should be addressed to the TMC Office of Human Resources and Disability Services: 21726 Placerita Canyon Road, Santa Clarita, CA 91321-1200.

Because God's Word commands us to live out God's character, The Master's College views discrimination as a violation of God's law (Acts 10:34). As such, that matter will be handled in the same manner as other sins. Scripture commands us to be fervent in resolving conflict (Romans 12:18). Thus, resolutions in matters of discrimination will be addressed promptly.

HIV and AIDS

Consideration of the existence of AIDS or HIV will not be part of a student's initial admission decision. The College reserves the right to require HIV testing for a student known to have engaged in behavior considered to be "high risk" as determined by the Surgeon General of the United States. Any student who knows that they have contracted the HIV virus must report their condition in writing to the Dean of Student Life. The College also reserves the right to deny a student acceptance if their medical condition requires hospitalization or specialized care or puts others at risk.

The Master's College will allow students with HIV or AIDS full access to classroom building and College facilities including the gym, dining hall, and common areas as long as they are physically able and have no uncontrolled bodily discharge. It is expected that all students with HIV or AIDS will adhere to a lifestyle that prevents transmission of the virus. Any activity which intentionally endangers the health of other students will be considered cause for dismissal.

Decisions about housing students with HIV or AIDS in a residence hall will be made on a case-by-case basis. This decision will be made by the committee consisting of the Campus Nurse, the Associate Deans of Students, and the Dean of Student Life.

Single Mothers
The College affirms the priority of the family and seeks to see this priority upheld by its students. Because of this priority, the College believes that mothers of young children should not be full-time students. Because the needs of a child change with age, there will be times single mothers are more available to complete academic courses. Therefore, discretion is applied in each individual circumstance. The Deans reserve the right to deny full-time admission to single mothers. To determine what is appropriate for the individual, applicants must meet with the Associate Dean of Women and make appeal based on special circumstances.

COMPLIANCE WITH LOCAL, STATE AND FEDERAL LAWS

Every student is required to comply with all local, state and federal laws.

Sexual Harassment
The Master's College does not condone any form of sexual harassment whether verbal, physical or both. Any misconduct in this area is a violation of the policy of the College as well as a violation of California Civil Code 51.9 and California Penal Codes 646.9 and 653m. In the event of any possible harassment, school officials will first talk to the parties involved (and other parties that might be witnesses) and determine the truthfulness of the situation. If harassment has indeed occurred, appropriate disciplinary action (including removal from campus, suspension or dismissal) will be taken against the person found to have violated this policy.

Hazing, Initiation Activities
The Master's College recognizes the danger associated with initiation activities when students behave in a manner that produces harm or injury to another student. This includes acts resulting in physical injury, public humiliation, emotional trauma, and/or sexual harassment. It is the policy of the College that such activities are not promoted or allowed by any student groups or athletic teams. Students who participate in activities determined to be hazing will be disciplined according to the determination of the Deans. Hazing is considered a serious violation and recognized as a criminal offense according to California Penal Code 245.6, as amended by the California Senate Bill 1454, effective January 1, 2007. Students are urged to abstain from any activity that may be considered a violation of this standard.

Pranks
The Master's College recognizes the danger associated with inappropriate pranks. It is the policy of the College that any prank which results in physical injury, public humiliation, emotional trauma, and/or sexual harassment is not promoted or allowed by any student group or individual. Students participating in a prank that is harmful or dangerous to others will be disciplined according to the determination of the Deans. Any prank that violates local or federal law will be reported to the appropriate law enforcement department. All students involved in such pranks will be expected to comply with local and national law enforcement, and to provide appropriate restitution. Students are encouraged to abstain from any activity that may be considered a violation of this standard.

Following are citations from various California Penal Codes which would have relevance to potential pranks. This is by no means an exhaustive list of laws related to proper conduct, rather a reminder of the standard that the United States federal system has instituted for the safety and security of all.

California Penal Codes 12301, 12303, and 12303.3 prohibit the construction, possession, and detonation of destructive devices, which would include but not be limited to dry ice bombs and any projectile containing any explosive or incendiary material or any other chemical substance. Possession of a destructive device is considered a misdemeanor, and possession, explosion, or igniting, with intent to injure or intimidate is considered a felony.

According to California Penal Codes 240-245, assault is defined as the unlawful attempt with present ability to commit a violent injury on the person of another. Assault is considered a misdemeanor. Battery is defined as any willful and unlawful use of force or violence upon the person of another, and is considered a misdemeanor or a felony depending on the degree of injury.

Breaking and entering is considered trespassing. Trespassing with the intent to commit theft or any malicious intent is considered a felony, according to California Penal Codes 459 and 460. In addition, California Penal Code 466 states that possession of certain types of tools associated with burglary is considered a misdemeanor offense.

California Fire Code
The California Fire Code as found in the California Code of Regulations governs the decorating and use of all residence hall spaces, in particular CCR 3.08 and CCR 3.19 as seen below:

California Code of Regulations- Title 19: CCR 3.08- In every Group A, E, I, R-1 & D Occupancies all drapes, hangings, curtains, drops and all others decorative material, including Christmas Trees, that would tend to increase the fire and panic hazard shall be made from a non flammable material, or shall be treated and maintained in a flame retardant condition by means of a flame retardant solution or process approved by the State Fire Marshal. Exits, exit lights, fire alarm sending stations, wet standpipe hose cabinets, and fire extinguisher locations shall not be concealed, in whole or in part, by any decorative material.

California Code of Regulations- Title 19: CCR 3.19- Every building or portion of a building shall be maintained in a neat, orderly manner, free from any condition which would create a fire or life hazard or a condition which would add to or contribute to the rapid spread of fire, and on exiting the building during a fire or other disaster.

Suicide
The College reserves the right to require a student to seek a medical examination, counseling assessment and treatments or ongoing counseling to maintain student status. The College recognizes the concern of parents for the welfare of their sons and daughters and reserves the right to communicate with parents about counseling or treatments required to meet emergencies or to maintain student status. Please see our policy regarding counseling below.

Any talk of or attempt at suicide as well as any other self-destructive behavior will be taken seriously. The College staff strives to create trusting and caring relationships with students. In the event a student begins to struggle with issues related to suicide, eating disorders, self-mutilation, or any self destructive behavior, we would request they confide in someone so that they could receive the help and counsel needed.

Possession or Consumption of Alcoholic Beverages
The Master's College asks that all students abstain from possession or consumption of alcoholic beverages. Students under the age of 21 are prohibited from purchasing an alcoholic beverage, or from possessing an alcoholic beverage in a public location according to California Codes 25658 and 25662.

Counseling
Counseling, as broadly defined here, means the sharing of and responding to personal information in the context of interpersonal relationships. Because trust is such a critical element in productive counseling, such personal information will be treated by the administration, faculty and staff with the highest level of respect and discretion. The Residence Life staff and faculty are ready to assist students whenever needed.

Strict confidentiality will be broken only in keeping with the pattern delineated in Matthew 18:15-20 or when life or safety are involved. In this context, the counselor is morally, ethically and biblically required to involve others in the restoration process. In the event that repentance is still not forthcoming, the counselee will eventually be held accountable to the administration for violations of policy.

Missing Resident Policy
In the interest of student safety, The Master's College complies with the following Missing Person Policy as required by the Higher Education Opportunity Act of 2008.

Missing Students Policy:
We consider a resident student to be a "missing person" if the person's absence interrupts their usual pattern of behavior (i.e., not attending class, not eating meals in the cafeteria, not sleeping in their room) and there is concern that the missing person is a victim of unusual circumstances or foul play.

Students who are under the age of eighteen, who are not emancipated are considered minors. In the event that such persons are determined missing, the College will notify a custodial parent or legal guardian in addition to the student's designated contact. With students who are over eighteen, the College will contact the person who the student has designated as their emergency contact. All students will be given the opportunity each academic year to designate an individual or individuals to be contacted by the College in the event that they have been determined to be missing. This designation will remain in effect unless changed by the student.

Procedures:
Any individual who has reason to believe a resident student is missing should notify the Dean of Student Life and the Director of Campus Security as soon as possible.

1. Upon Notification from any entity that a student may be missing, several resources will be used to assist in locating the student. These resources may be used in any order and combination:
   a. Security may search on campus public locations to find the student (library, cafeteria, dorm lounges, etc.).
   b. Security may issue an ID picture to assist in identifying the missing student.
   c. Information Services may be asked to look up email logs for last login and use of TMC email system.
2. The student's designated contact will be officially notified by the Dean of Student Life, or designee, within 24 hours (or as soon as possible) after the student has been determined by the College officials to be missing.
3. The Dean of Student Life, or designee, will gather information from the individual reporting the student missing as well as the resident's roommate, family, faculty members, known friends or acquaintances to determine who the student may have last been seen with, what they were wearing, additional contact information, as well as other distinguishing information (i.e. class or work schedule, vehicle description, information about the student's well being as of late).
4. Campus staff will be notified and included in the information gathering to determine what has happened to the student (i.e. Residence Life Staff, professors, coaches, etc.).
5. Within 24 hours (or as soon as possible) after determining the student is missing, the Campus Security Office will provide local law enforcement with a Missing Person's Report. If there is any indication of foul play, the local police department will be contacted for assistance immediately.

ACADEMIC INTEGRITY

ACADEMIC DISHONESTY

It is the responsibility of the faculty member to pursue suspected incidents of academic dishonesty occurring within his courses. If a student is found to be guilty of cheating, plagiarism or another form of academic dishonest, the faculty member is required to document the incident in writing and submit the report to the Vice President for Academic Affairs. The first documented incident of academic dishonesty will result in the student failing the assignment or the course at the instructor's discretion, depending on the severity of the incident. Any subsequent documented offense of academic dishonest by the student (regardless of whether it occurs in the same or any other course take by the student at the College) will result in automatic failure of the course and expulsion of the student from the College for a minimum of one academic year.

TEACHING CONTENT WHICH MAY CONTAIN POTENTIALLY OBJECTIONABLE ELEMENTS

In a Christian liberal arts college, its breadth of curriculum requires that subjects of study will sometimes involve content containing morally objectionable elements. These are identified as "profanity, scatological realism, erotic realism, sexual perversion, lurid violence, occultism, and erroneous religious or philosophical assumptions." Such elements may be encountered in many courses, such as those in literature, journalism, history, art, music, psychology, sociology, and communication media. They may also occur in any subjects in which "erroneous religious or philosophical assumptions" are studied in themselves or are contrasted with truth.

It is the goal of the faculty of The Master's College to achieve a biblical approach to morally objectionable elements if and when they occur in the course of study. This means that faculty will be neither "inclusivists" nor "exclusivists," but will follow biblical guidelines for encountering and dealing with such elements. For a detailed discussion of this biblical approach, the reader should consult the article on "A Biblical Approach to Objectionable Elements (Christian Educational Censorship)" which can be found at the following Internet website:
http://www.bjup.com/resources/articles/objectionable_elements.html

DISCIPLINARY SYSTEM

The purpose of the disciplinary system of The Master's College is to promote personal godliness and to maintain an atmosphere conducive to maximum academic and spiritual growth. We ask that all students adhere to all school policies based upon their own integrity. Because each student has agreed to follow both Biblical Mandates and College Policies, violations of either will be considered a sin issue. The process for confronting sin prescribed in Matthew 18 will be followed in each case (see the distinctive of Restoration above). If a student is found to be unrepentant after repeated violations of Biblical Mandates or College Policies he or she will meet with the Deans. The Deans will determine at that point what disciplinary action will be taken. The Deans, consistent with these commitments, maintain regular hours for counseling, and students are encouraged to take advantage of that opportunity. Likewise, the Resident Directors and faculty and staff are ready to help. Disciplinary action may take one of the following forms:

Church/Chapel Probation
Students exceeding their allotted absences in church or chapel by one will be placed on church/chapel probation for the balance of the semester and must meet with their Resident Director. Those students who exceed their allotted absences by two will be subject to disqualification during the following semester and must meet with the Deans. Any student acquiring three misses beyond what is allowed is subject to immediate disqualification and will be required to meet with the Deans who will determine the individual's continuing status as a student.

If a student accumulates two church probations or two chapel probations during the course of their duration as a student at The Master's College, the student will be subject to disqualification during the following semester and must meet with the Deans. If a student accumulates three church or three chapel probations during the course of their duration as a student at The Master's College, the student will be subject to immediate disqualification and will be required to meet with the Deans who will determine the individual's continuing status as a student.

Fines
Fines may be levied by the Resident Assistants, Resident Directors, or the Deans.
Fines are administered to serve as a deterrent to violators, to teach students that inappropriate behavior has consequences, and to allow the community to be compensated for violations of community standards. A list of fines will be published in the residence halls at the beginning of each school year.

Work Details
Work details may be assigned by the Deans in an effort to correct inappropriate behavior or restore damage to school properties. Such details may be given in conjunction with other disciplinary action.

Academic Probation
Students who are on academic probation or academic monitoring are required to sign an academic probation contract and meet eight times during the semester with the Academic Counselor as a condition of enrollment for the duration of their probation or monitoring. The student's Resident Director will be notified of the student's status on academic probation or academic monitoring and will be invited into the community of accountability. Failure to sign and return the academic probation or monitoring contract and/or failure to schedule a first appointment with the Academic Counselor by the date assigned by the Academic Counselor will be counted as one absence for an academic counseling session. Those students who accumulate two absences for academic counseling sessions are subject to disqualification during the following semester and must meet with the Deans. Any student acquiring three absences is subject to immediate disqualification and will be required to meet with the Deans who will determine the individual's continuing status as a student.

Student Probation
Student Probation is notification that the student's continued College attendance is in jeopardy and under evaluation. If the student violates the terms of his Student Probation, the Deans reserve the right to dismiss the student immediately.

Social Suspension
Social Suspension excludes the student from aspects of student life, including leadership, co-curricular, and social activities, which would entail but not be limited to music and athletic events.

Suspension
Students who have been placed on suspension must leave campus for a period of time determined by the Deans' staff. A student is not allowed to attend class, field-trips, or participate in any co-curricular programs, including but not limited to participation or attendance of music and athletic events. Homework which is due on the days a student is suspended must be submitted to the professor in advance of the class session in order to receive credit. The student will receive a zero for any test, quiz, or work done in class that day.

Reapplication Status
At the end of each semester the Student Life Staff reserves the right to review a student's files and evaluate his or her spiritual, academic, and social progress and identification with the overall goals and philosophy of the College. Students who have experienced

difficulty in those areas may be asked to reapply after a minimum of one full year.
When a student is placed on reapplication status a student is asked to reapply, the following process will be followed:

a. The student will not be allowed on campus for any activity or event without prior permission from the Deans' Office.
b. The student will be allowed to re-apply to the College at the Dean's discretion after a minimum of one full year if the following process is pursued by the student:
    1. Functioning commitment to the local church.
    2. The student submits to an accountability relationship with a staff member at his/her local church or another appropriate person agreed to by the Dean.
    3. The student demonstrates a consistent pattern of Christian living evidencing a sincere repentance.

Dismissal
When expelled from the College, all current educational activities are terminated immediately and may not be resumed.
When a student is dismissed or asked to withdraw from the College, the following process will be followed:

a. The student will not be allowed on campus for any activity or event without prior permission from the Deans or the Vice President of Student Life.
b. The student is responsible to move out of their room by 5:00 pm of the day they are informed of the Dean's decision.
c. The student remains financially responsible for the balance of their student account. If the student's account is paid in full, then the schedule for refunds listed in the catalog will be followed, using the date of dismissal as the determining date.
d. The student will receive the notation of "W" (Withdrawn) for all courses the student is enrolled in that semester.
e. The student will be allowed to re-apply to the College at the Dean's discretion after a minimum of one full year if the following process is pursued by the student:
    1. Functioning commitment to the local church.
    2. The student submits himself to an accountability relationship with a staff member at their local church or other appropriate person agreed to by the Dean.
    3. The student demonstrates a consistent pattern of Christian living evidencing a sincere repentance.

Student Conduct Committee
The committee reviews cases presented by the Vice President of Student Life with a view toward evaluating student behavior within the framework of purposes and policies and to initiate action deemed necessary to address the heart condition of the student and improve student behavior. This committee consists of the Vice President of Student Life, the Associate Deans, two faculty members, the President of the ASB, the ASB Chaplain, and the student's Resident Director and Resident Assistant.

A meeting of the Student Conduct Committee in no way resembles a trial, because guilt has usually been established prior to the meeting. After hearing and discussing the situation, the committee decides on the best course of action for helping the individuals involved. The Vice President of Student Life reserves the right to discern between any disciplinary action he would initiate himself or actions he would refer to the committee.

Student Appeals Committee
Should a student's conduct put his or her standing with the school in jeopardy because of violations of student policy, the issue shall be brought before the Associate Deans and the Vice President of Student Life. If, after their careful consideration of the issue, they conclude it is in the best interests of the individual and the College for the student to be dismissed, it is in their power to take such action.

Should the student wish to appeal that decision, he or she may do so through the Vice President of Student Life within two business days. The appeal must be made by the student in writing; appeals from outside parties will not be processed. An Appeals Committee will convene consisting of the Vice President of Student Life (non-voting), a faculty member (student's choice), a staff member (student's choice), ASB Chaplain, a Student Life senior staff member, the Director of Admissions, and if the appealing student desires, two character references of their choice may be provided to the committee (with no vote). A character reference may be anyone within the college family who would have information relevant to the issue on the appealing student's behalf. The Vice President of Student Life may also invite any student or staff member with relevant information to provide testimony to the committee.
Once the committee has convened, the presiding officer will invite the appropriate Associate Dean into the meeting, along with the appealing student. The Associate Dean will be asked to state the issues, after which the appealing student will be given an opportunity to state his/her appeal. Character witnesses and additional testimonies will be invited to present relevant information by the Vice President of Student Life in due order. When all parties are satisfied that the issues have been clearly communicated and understood, the Associate Dean, appealing student, and any testimony or character witnesses will be asked to leave, although the committee may request the return of any individual testimony for further clarification. After any needed deliberation, the committee will come to a decision. Both the Associate Dean and the student in question will then be asked to return. If the committee was not in agreement with the dismissal decision, they will give their reasoning and recommend a change in the decision. If the committee upholds the Associate Dean's decision, no further provision for appeal is available.

APPENDICES

The following appendices are meant to provide additional information about specific sections of the Student Handbook.

APPENDIX 1
Discernment in Christian Liberty

"There are three ways in which the law may be abused. First, by self-righteous hypocrites who fancy that they can be justified by the Law. Secondly, by those who claim that Christian liberty exempts a Christian from the observance of the Law. . . . Thirdly, the Law is abused by those who do not understand that the Law is meant to drive us to Christ. When the Law is properly used its value cannot be too highly appraised. It will take me to Christ every time."

"God has given poor consciences, which lie captive under the accusation and curse of the law, the comfort of spiritual liberty. But the devil interprets this as liberty of the flesh and creates nothing but confusion and disorder. As a result, his dupes want to be free in everything, lords of all government, and rulers of everybody. In this way the devil sanctimoniously disguises himself under the semblance of the Gospel and Christian Liberty and yet overthrows both the Gospel and Christian liberty."

-Martin Luther

Believers must daily make decisions about issues that are not explicitly mentioned in God's Word. At these times the believer must exercise discernment about what is God honoring. The following sections include help in thinking through how to make decisions in regards to Christian liberty in general and discuss several specific issues.

The following is taken from: "Thinking Through Gray Areas" by John MacArthur (excerpted from tape GC 80-D4, available from *Grace to You* (800) 554 7223).

Here are ten questions which help apply biblical principles to making decisions regarding Christian liberty:

Expedience
Will it be spiritually profitable? I Corinthians 6:12 says, "All things are lawful." That is a true statement if you qualify the "all things." Is murder lawful? No. Is lying lawful? No. Is stealing lawful? No. Is cursing God lawful? No. What we want to say is, all things that are lawful are lawful. Anything not unlawful is lawful. Anything in and of itself that is not a moral issue is lawful. It's permissible.

We would have to say that TV in and of itself is not forbidden in the Bible. It's not an evil thing. It's a box full of wires and wood or plastic and glass. You plug it into the wall and the electricity goes through it, and there's nothing moral about any of that. So anything that is not unlawful is in and of itself lawful. Yet Paul responded with this statement: "But all things are not profitable."

The Greek word translated "profitable" is sumphero. It basically means "to bring together to your advantage." Ask yourself, Will this be to my advantage? In context Paul was talking about spiritual advantage. I'm going to go to a movie. Is it going to profit me spiritually? Remember, we're answerable to God for how we use our time.

On the other hand, will doing what I'm contemplating doing lead me into spiritual laziness, spiritual apathy, or spiritual indifference? Will it take me away from the things that are spiritual, and foster in my mind a concern about things that are fleshly? I was talking to someone the other day, and he said to me, "You know the basic problem with my wife's spiritual life? She sleeps in every day. I can't get her out of bed." I said, "You think that's her basic spiritual problem?" He replied, "Yes, because I know it's not spiritually profitable for her to be undisciplined."
Let's call this principle Expedience. Is what you're wondering about really expedient or to your advantage? After all, you need to be concerned about what's best for you.

Edification
Will it build me up? Will it move me along a path of spiritual development? In I Corinthians 10:23 Paul says, "All things are lawful, but not all things edify." The word translated "edify" (oikodomeo) basically means to build a house. In I Corinthians 14:26 Paul says, "Let all things be done for edification." In II Corinthians 12:19, he says, "We do all for your upbuilding beloved." In other words, "We do everything to build you up; we don't do anything that won't build you up."

Look back at I Corinthians 9:24. Paul says, "Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win." The whole point of the race is to win. So what you need to do in your spiritual life is that which helps you win - that which is immediately profitable and that which in the long term sustains you in the race to bring victory. Verse 25 says "Everyone who competes in the games exercises control in all things. They then do it to receive a perishable wreath, but we an

imperishable." If you're not a disciplined person, you will not succeed in athletics at any other than a mediocre level. The difference between an average athlete and a great athlete may be nothing more than a commitment through the process of discipline. If the world does that to obtain a corruptible crown, how much more we should do it to obtain an incorruptible crown?

What you have to ask yourself is, Will this build me up? Will it move me along the path of spiritual maturity where there is an increasing frequency of righteousness and a decreasing frequency of sin? I Thessalonians 4:4 says, "(Let) each of you know how to possess his own vessel in sanctification and honor." We are to control our bodies, seeking that which will build them up.

Excess

Will it slow me down in the race? We picked up the race metaphor in I Corinthians 9. Let's follow it a little further and ask, Will it slow me down in the race? Do I need this? Do I really need to add this baggage to my life? I have an evening free. I could sit down and watch responsible television. I could watch people answering questions about history on a game show and learn a little bit. I could take four hours and watch a cultural program. But I have to remind myself: I'm in a spiritual race - what am I going to do with those four hours to make me run faster to win the prize? Is this it? Maybe the answer is yes. Maybe you spent nine hours studying and need to relax. Well, God bless your relaxation. But, if you've done nothing but flake off for the last three weeks, another four hours off would be a spiritual disaster.

Hebrews 12:1 says "Lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us." Note the things you have to set aside: encumbrance and sin. Those are two different things. Encumbrances are anything that slows us down in the spiritual race. And this is not a sprint; this is a long-distance run.

It reminds me of when I ran the half mile for the first time in high school. Because I was a sprinter, I ran the half mile like I ran the 100-yard dash. I was sensational for the first 120 yards; then it was total disaster for about a lap and three-quarters. If you're going to run an endurance race effectively, you have to pace yourself and lay aside every encumbrance. And we are running an endurance race - the race of faith.

I remember that when a great Soviet sprinter who had won a gold metal in the Olympics came to Los Angeles a few years after the Olympics to run in a meet, he was defeated by a couple of Americans. When he was interviewed afterwards, he said he had gained too much weight. Now is weight evil? No, but if you're going to run a 100-meter and you have a potbelly, you'd better get rid of it. So you have to ask yourself, what it is you're after in life? An encumbrance is whatever weighs you down, diverts your priorities, takes your attention, sucks your energy, dampens your enthusiasm for the things of God, and retards the progress of your movement toward the goal. You have to get rid of it if you're going to win.

My grandfather used to say to me, "Johnny, if you just do one thing right in your life, you'll be ahead of most people." So strip down and do one thing right. Just one. You can't do everything, so you learn to narrow your focus. If you study the life of Christ, you'll see how narrow His focus was - how He rid himself of all kinds of baggage that wouldn't in and of itself have been wrong so He could clearly focus on what God had sent Him to do.

So you're trying to attain a spiritual goal, progress along a path to the glory of God, get your ministry where it ought to be, use your spiritual gift, and please God with all your heart. Ask yourself, Is this thing necessary or does it retard the progress?

Enslavement

Will it bring me into bondage? Let's go back to I Corinthians 6:12 again: "All things are lawful for me, but I will not be mastered by anything." Do you know there are some people whose lives are controlled by things? There are people who shake visibly if they can't get hold of a cigarette or a cup of coffee. This is a man created in the image of God - the king of the earth, the summum bonum of God's creation: controlled by a pile of weeds or liquid. Ridiculous!

There are some people who, when they go home, walk in the door and go straight to the TV whether they want to or not. Their lives are controlled by it. Many are in bondage to soap operas.

There are people who are in bondage to physical exercise. If they can't get out and do their jogging or lift their weights, they can't make it.

Of course a very serious issue now is drugs. But do you know that drugs in and of themselves are not evil? Did you know that cocaine is not evil? Cocaine has never sinned. It never has. It just grows. Marijuana is not evil either.

My brother-in-law, an M.D., has studied curare. It's what natives in South America extracted from a bush and used to tip their darts when shot from blowguns. The curare paralyzed their victim. In South America it was used to kill people, but my brother-in-law was developing it to be used as an anesthetic. You can go to the hospital and you'd better hope and pray that they give you drugs if you're going to have surgery.

You see, the point is that in and of themselves, drugs are not an evil thing, but when you can't survive the day without sticking a

needle into your arm, you've allowed yourself to be controlled by them. That's a severe case of bondage.

Some people are controlled by hamburgers, or even ice cream. Amazing! Some people have to have chocolate. Can you imagine that? It's harmless stuff yet it can control men.

Years ago I learned that there are some things I have a right to do, but I don't do them because I don't want to train myself to be dependent on them. So there are some things that I would like to do, and I just say no, I'm not going to do that.

Do you know there are some people, and I shudder to think about this, who can't survive without music being on? It's true. Our whole society needs to shut off music, and that's what God is going to do some day (Revelation 18:22). Do you know what will happen to the world when there's no music? People will panic! How will they drown out the reality of life without their music? We have a society of people who are addicted to such things.

There are some people who are addicted to clothes. They already have a closet full of clothes. But shopping is a compulsion to some. There's nothing wrong with clothes unless you're a slave to them. So you have to ask the question, "Will this enslave?"

Equivocation

Will it hypocritically cover my sin? I Peter 2:16 says, "Act as free men and do not use your freedom as a covering for your evil." You have on this nice cloak and it says "Christian Liberty," but sin is underneath it.

One person might take this approach to movies: "I'm free to go to a movie - I'm free. I'm mature in Christ. Everyone knows there is immorality in the world, so what's wrong with going to a movie?" So you go to a movie and that expression of your freedom may be nothing more than a mask you wear over your lust. It's using your liberty as a cloak for your evil. Galatians 5:13 says the same thing: "You were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh." Yes, you're free to use your freedom to build you up and strengthen you, but not as a cloak for your evil.

Encroachment

Will it violate my conscience? Romans 14 most directly speaks to this question. First, we need to establish the background: Some in the early church understood their freedom in Christ. On the other hand, some new converts out of Judaism were still holding to the Sabbath, the dietary laws, and ceremonial rituals. Those who fully understood their liberties could easily offend those who were not yet free in their own minds.

Romans 14:2-3 says "One man has faith that he may eat all things, but he who is weak eats vegetables only. Let not him that eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats." That's the principle. Don't condemn each other for your freedoms or lack thereof. A strong believer shouldn't condemn a weak believer, who because of his conscience doesn't feel he can do such and such. Neither should a weak believer condemn a strong believer if he in his conscience feels free to do something that is not forbidden in Scripture. So, don't despise the weak for his weakness, or the strong for his strength. Verse 3 says, "God has accepted him." Since God receives them both, we need to receive them both as well.

Verse 4 says, "Who are you to judge the servant of another?" You can't judge someone who works for someone else. To his own master, he stands or falls. And everyone's master is God.

Verse 5 says, "One man regards one day above another, another regards every day alike." Some are Sabbatarians and some are not. "Let each man be fully convinced in his own mind" (v. 5).

Ask yourself this question: Will it violate my understanding of the lordship of Christ? If it will, then it will violate your conscience. That is a serious matter because your conscience is your self-judging faculty. It is the little voice that says, "Don't do that" or assures you that something is right.

Your conscience can be trained to do right, or it can be trained to do wrong. It is only a flywheel; the engine is the mind. The conscience responds to the mind. If you train yourself to ignore your conscience, you will deaden it. You'll get what I Timothy 4:2 refers to as a conscience seared with a hot iron - scar tissue that's insensitive. Whatever you do, don't cultivate an insensitive conscience.

Romans 14:7-9 says, "Not one of us lives to himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord both of the dead and the living." That establishes the lordship of Christ. We are to live to please the Lord, for He is our Sovereign Master.

There was a book written a few years ago called *Decision Making and the Will of God.* I don't know whether you've seen it. It's a great big, thick book; 450 pages, on God's will. The intent of the book, basically, is to say there is no subjective leading of the Holy Spirit in the matter of the will of God. The main thesis of the book is that there is no specific will of God in your life which the author calls "the dot." He's trying to get rid of that "dot" theory: There's one place to be, one person to marry, one decision in life about career, one

school to go to, and so forth and so on. A very narrow view, but in reacting the other way, what he comes up with is this: If there isn't a scripture verse that speaks of the issue, you're free to do whatever you want. The problem with that is, you've just eliminated the subjective ministry of the Spirit of God. Part of the subjective ministry of the Spirit of God, which has myriad of examples in Scripture, is through the conscience. So learn to listen to your conscience, or some day you'll be sad and wake up and realize that the voice of conscience is not as loud as you would wish it to be to restrain you from evil things.

In I Corinthians 10:25-29, three times Paul refers to doing this or that for conscience's sake. It is very important to maintain a clear conscience. Let's call that principle the principle of encroachment. When you do what you believe in your own heart violates the lordship of Christ, you have encroached on His territory.

Second Corinthians 5:10 tells us we'll stand before the judgment seat of Christ that we may be recompensed for what we've done whether good or worthless. But it isn't only what we've done that will be judged. First Corinthians 4:5 says, "Do not go on passing judgment before the time, but wait until the Lord comes, who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God."

Ultimately before the Lord, sin will be a very clear-cut issue. In the matter of gray areas, you will be judged on the basis of your motive. If you have a weaker brother who says, "I would never run a lap on Sunday. I wouldn't violate the Sabbath," he will be commended by the Lord if his motive was a desire to be submissive to the lordship of Christ. Pure motives speak of the integrity of a person's heart.

The spectrum of Christian behavior in the gray-area range is very broad. Since they are non-moral things in and of themselves, the criteria by which God evaluates your doing them or not doing them is the motive of your heart. If you do or don't do something because you believe it would violate the Lord, that's a good motive. But if you say to yourself, "I'm going to do it anyway, even though in my heart I believe it would dishonor Him," then you have willfully dishonored Him with your motive even though the act itself didn't dishonor Him. That's a very important principle - the principle of encroachment.

Example
Will it help other Christians by its example? Will what I do, if seen, strengthen or encourage others?

I could say, for example, I have the freedom to drink wine. But if I were to do that and someone said, "John MacArthur drinks; it must be okay for me to drink" and that individual became an alcoholic, my choice has not been helpful to him.

Romans 14:13 says "not to put an obstacle or a stumbling block in a brother's way." You would never want to do anything that, if followed, would lead some other brother into sin or into grief, anxiety, and guilt.

Verse 15 says, "Do not destroy [Gk. apolumi] with your food him for whom Christ died." Apolumi has the idea of ruination, of devastating someone's spiritual development because you did something, they saw you do it, they did it, and it devastated them because they couldn't handle it.
You never want to do anything that will lead another person astray - if he says, "I can't do that," don't force him to do it. Be careful what example you set. That really puts a tremendous burden on you to walk circumspectly and to be thoughtful.

In verse 20, Paul says, "Do not tear down the work of God for the sake of food." All believers are the work of God, and the last thing you and I ever want to do is tear down what God is trying to build up. Paul closes out in verses 22 and 23 by telling us not to flaunt our liberty. That's the principle of example.

Evangelism
Will it lead others to Christ? We skipped over a little section in Romans 14 purposely. Verses 16-18 say "Do not let what is for you a good thing to be spoken of as evil; for the kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Spirit. For he who in this way serves Christ is acceptable to God and approved by men." You have to think about the testimony that you have - even outside the family of the redeemed. Will it lead someone to Christ?

In I Corinthians 10:27-30 you have a perfect illustration of that. Let's say you're a Christian - you've just been saved out of paganism. You used to worship in an idolatrous temple that represents everything vile and evil. Now you go to dinner at the home of an unbeliever with a Christian friend. The host serves you meat from the very temple out of which you've been saved - meat offered to idols. And you just can't bring yourself to eat that stuff. Like so many people converted out of alcoholism, who now hate alcohol, or out of rock music, who despise the very sound of it, you can't touch it.

Now let's focus on the other Christian. He too has been saved from an idolatrous background, but has had the chance to realize that an idol is nothing (I Corinthians 8:4-6). Should he eat the meat to avoid offending the non-Christian host or not eat to avoid offending his young Christian friend.

Do you know what Paul says to do? Don't eat. It's important that the host see your clear conscience and the love you have for your brother because the most convincing witness for evangelism is the love that we share. That is what the Lord said in John 13:35: "By this all men will know that you are My disciples, if you have love for one another." The world aches to see that kind of loving character, pure conviction, and concern for each other.

Emulation

Will it be consistent with Christ-likeness? Is this something Jesus would do? This is a very important question. I John 2:6 says, "The one who says he abides in Him ought himself to walk in the same manner as He walked." Let's call that the principle of emulation. We want to emulate Christ. Would Jesus do it? Frankly, that question may be the only question you need to ask.

Exaltation

Will it bring glory to God? I Corinthians 10:31, "Whether you eat or drink or whatever you do, do all to the glory of God." The context is Christian liberty, the weaker and the stronger, and all things we've been talking about. We're to do all to God's glory and "give no offense either to Jews or to Greeks or to the church of God" (v. 32). In verse 33 Paul concludes, "Just as I also please all men in all things, not seeking my own profit, but the profit of the many that they may be saved." That's one of the scriptures that highlights the point of evangelism. In restricting your liberty on any point, you do it so that people can be saved and that God may be glorified. Let's call that the principle of exaltation.

Here is the summary of questions to ask yourself:

Expedience Will it be to my spiritual advantage?
Edification Will it build me up?
Excess Will it slow me down in the race?
Enslavement Will it bring me to bondage?
Equivocation Will it be covering for my sin?
Encroachment Will it go against what I understand to be the lordship of Christ?
Example Will it set a helpful pattern for others to follow?
Evangelism Will it lead others to Christ?
Emulation Will it be like Christ?
Exaltation Will it glorify God?

Conclusion

1. Live as a citizen of the kingdom. You do not have to earn or merit God's favor. He has removed the penalty for your sin. Enter into your relationship with God freely.
2. Live as a slave to righteousness. Change your life orientation. You have been set free from the obligation to sin.
3. Live as a lover of others. Be an example of God's love by serving others as Christ served us. Incarnate the Gospel.

APPENDIX 2
Modesty and the Christian Woman

The following is taken by permission from Dr. Lisa Tatlock, published by Moody Press in 2004.

"Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; but rather by means of good works, as befits women making a claim to godliness."
I Timothy 2:9-10 NASB

While there are many principles in scripture to consider when selecting clothes, there seems to be one principle that serves as an umbrella for all others — the principle of modesty. If I do not violate the principle of modesty, I generally will not violate the other principles seen in scripture which we apply to clothing. For example, looking back over a few of the principles from our previous list -

- Modesty allows me to select what is proper, moderate, and not extreme in style.
- Modesty allows for fashionable clothes - beautiful in style, materials, color, or workmanship.
- Modesty reflects I have implemented discretion in my clothing choices.
- Modesty allows me to reflect biblical femininity (others know I am a woman).
- Modesty allows my character to remain the focus by not drawing attention to any specific part of my physical body.
- Modesty in the quantity of clothes helps me practice good stewardship.
- Modesty protects my current and/or potential relationship with my spouse.
- Modesty prevents me from being a stumbling block to my brothers or sisters in Christ.
- Modesty will separate me from an ungodly society.

As you can see, practicing the principle of modesty is important because it helps you carry out other principles in scripture related to clothing selection. What exactly does it mean to be modest? Let's look at I Timothy 2:9-10 to answer this question. Paul is addressing several doctrinal issues, including the behavior of women in the church. In this passage women are told to adorn themselves with proper clothing. "Adorn" is from the word kosmeo, from which we get our English word "cosmetic." It means "to arrange," "to put in order," or "to make ready." The first lesson we see about dressing modestly is that as Christian women we do need to give thought to our appearance. Our appearance should reflect that we have thoughtfully selected our clothes and carefully prepared our outer appearance. The term "proper clothing" communicates that everything about the woman is prepared to worship God - her clothes and attitudes (or another way to say this is that both the inner and outer woman are prepared to worship). One author puts it this way, "the well-ordering is not of dress and demeanor only, but of the inner life, uttering indeed and expressing itself in the outward conversation." John MacArthur in his commentary on I Timothy explains this passage by stating, "A woman must arrange herself appropriately to join God's people as they worship. Part of that important preparation involves the outside, the wearing of proper clothing. Proper translates kosmio, which like kosmeo, derives from the noun kosmos. Kosmos is often translated "world," but it really means "order," or "system." It is the antonym of "chaos." Katastole (clothing) encompasses not only the clothing itself, but also the look - the whole demeanor. Women are to come to corporate worship ready to face the Lord. They must not come in slovenly disarray or personal display because of an unbecoming wardrobe or demeanor. There is a place for lovely clothes that reflect the humble grace of a woman, as evidenced in Proverbs 31:22, "Her clothing is fine linen and purple." Proper adornment on the outside reflects a properly adorned heart.

Paul goes on to identify specific ways women in the church were drawing attention to themselves rather than reflecting the principle discussed above (being prepared to worship the Lord). He mentions braided hair, gold, pearls, and costly garments (verse 9). He is not forbidding these practices or adornments, but simply using them to illustrate how women were drawing more attention to themselves, rather than to the Lord. Women still struggle today with making good choices about what to wear. We may not wear braided hair, gold, or pearls—but we could substitute any form of extreme, indecent, lavish, or expensive fashion from our current society and we would become just like the women Paul was addressing—women who draw attention to themselves rather than their character (character which should reflect a humble godliness).

The words modestly and discreetly further define a Christian woman's attitude towards her clothing (verse 9). Aidos is the word used for modestly. It refers to a woman's humility and her concern for others—concern that she would not cause another to sin (the temptation to lust because of how she is dressed). "Modestly" indicates that she is very sensitive to the temptations of other people - so much so that it impacts how she dresses. She carefully chooses her clothes so she does not become a stumbling block to others (Matthew 18:6-10). The word "discreetly" simply reinforces this concept of being sensitive to how our dressing impacts others. Discreetly means self-control. Self-control can be viewed in two ways—self-control over our own sexual passions and self-control so we do not cause another to sin because of our behavior (or how we are dressed). The lesson we learn from this is that our personal preferences for clothing styles is secondary to our concern for others. Fashion does not dictate what I choose to wear; my character dictates what I wear. In other words, fashion preferences are not wrong as long as they do not compromise our character.

Paul ends this part of his discussion on women by emphasizing that a woman's good works will be what she is known for, rather than her expensive fashions (verse 10). Her "good works" are another indicator of her character. There must be consistency when comparing appearance and character if a woman claims to be godly. Selecting proper clothing allows your godly character to be emphasized rather than your physical body. To summarize, modesty is a command for Christian women so they will draw attention to

their Lord rather than to their bodies. Secondly, modesty is critical for Christian women to embrace because they are members of a community—a community of believers. Christian women dress modestly so they will not become a stumbling block to other believers; this is more important to a godly woman than being fashionable.

How do we know the specific type of garments that are modest (e.g. how short is too short, how low is too low, how tight is too tight)? There is an element of modesty that is tied to cultural definitions or personal preferences. For example, a hundred years ago it was considered very immodest to reveal ankles and calves! I would encourage you to pray through each of the scriptures we have discussed and ask the Lord to reveal if there are areas you need to change in your dressing. If your heart is tender and teachable, I am confident the Lord will give you a peace or lack of peace over your clothing choices. Also, you can do the following practical steps to discern what is modest:

1. Ask a godly dad, brother, or husband his opinions. Men respond to the visual and are impacted by women's clothing differently; Christian men who love us will be honest with us when we seek their advice. Listen to their counsel.
2. Sit in front of a mirror and observe what others see, for example:
    - bend over to check how revealing your necklines are;
    - sit down and cross your legs to check shorts and skirts;
    - bend over to see how high your skirt moves up;
    - take a large step to look at skirt slits, etc.
3. Ask yourself what do you want men to see who are NOT going to be your husband?
    - Are you dressing to maintain your sexual purity?
    - Are you visually preserving yourself for your husband?
4. Ask yourself if you are willing to defer your preferences out of love for others—evaluate why you dress the way you do.
    - Do you give priority to being "in style" over biblical principles?
    - Do you follow fashion at all cost?
    - Have you reviewed scripture to identify principles related to clothing (as we discussed earlier in the chapter)? Ask yourself if you are violating any of these principles.

Finally, I would encourage you to "err" on the side of modesty—if there is a potential to becoming a stumbling block to another individual or potential to offend another believer, avoid the clothing completely—as we would say in our everyday conversations "don't even go there girl!" A godly woman defers her preferences (and yes, even rights to wear certain clothes) because she is more concerned about others. This principle can be seen in I Corinthians 10:23-24, "all things are lawful, but not all things are profitable. All things are lawful, but not all things edify. Let no one seek his own good, but that of his neighbor"—this includes how we dress (for further study of this principle see I Corinthians 6:12-20; Galatians 5:13-25; Philippians 2:1-11).

When it comes to making choices about what entertainment we will participate in, there are many factors to consider. The content of the entertainment should weigh heavily in the decision. We recognize that the issues of language, nudity, or vulgarity are only elements of a non-Christian world view. It is also important to consider the impact your entertainment choice will have on those around you. The level of volume may need to be adjusted for a studying roommate, or the content may not be appropriate for certain age groups or people with certain backgrounds. We need to love others even while making choices in regards to entertainment. The use of time is the hidden cost of entertainment. Before choosing to do something, we should always consider how much time it will cost and whether or not it is worth the price.

APPENDIX 3
Restoration

Questions about restoration and repentance:

Do I have to have a relationship with a sinning brother beyond the casual "hello" before I become involved?
No. Obviously it is better to know the person well, but it is not necessary. By confessing Christ, you are in relationship to every other believer. It is Christ's reputation at stake. Your involvement with a sinning brother comes as a result of God's command regarding the importance of restoration. Scripture nowhere limits it to believers who have achieved a certain level of friendship. Rather, knowledge of a brother's sin is the determining factor. If you know of the sin, you are responsible to seek that brother's restoration.

What if I have sinned in the same area in the not-too-distant past? Does that disqualify me from involvement in the restoration process?
It depends. Remember the "spiritual" are those who walk by the Spirit and have a life characterized by the fruit of the Spirit. If you have stumbled in a particular area in the recent past but your life during this year or semester has evidenced the fruit of the Spirit, you are probably not disqualified. You may even be better equipped to relate to the person because of your experience.

On the other hand, if your failure in that area was somewhat severe and the recovery period very brief, you may indeed be temporarily disqualified. The best policy under those circumstances might be to consult a third party (using only general terms and leaving the fallen brother unidentified) to help you determine your readiness for involvement.

What if I know of a brother in sin but am not qualified because my life isn't characterized by the fruit of the Spirit?
The best approach in that case would be to go to the fallen brother with a gentle spirit and confirm your knowledge of his sin. If you have the facts straight, attempt to mutually select a third party who is qualified to lead in the restoration process. If the fallen brother is reluctant to go that route, then it is your responsibility to hold him accountable to initiate the process in a reasonable amount of time (several hours to a few days, depending on the sin) with a qualified brother. If that reasonable amount of time elapses and the fallen brother has not taken appropriate action, then you would need to take the facts to a qualified brother.

What should I do when a fallen brother is guilty of serious sins such as criminal acts, drunkenness, cheating, drugs, or sexual immorality?
Within our Christian community, you should first seek the counsel of one of the RAs, RDs, Deans, or members of the faculty. The Bible tells us that there is wisdom in a multitude of counselors (Proverbs 11:4). Seeking the counsel of others when working for the restoration of a brother is a good idea whether you are working in the context of a local church, a mission agency, or a Christian school. Again, the identity of the fallen brother should remain confidential as you need to relate only the facts of the situation and not the names of those involved.

What do I do when I know of a sin and more than one person is involved?
All those involved need to be restored. The question is how to go about it. In most cases it is wise to start with the person you know best or one you think is most likely to respond positively. The goal is to win one of the fallen brothers who can offer help restoring the others involved.

What if I go to my brother who is in sin, but he denies it?
This is where the principles of Matthew 18 come into play. Verse 15 says that if your brother listens to you, you have won him back. Verse 16 adds, "But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed." The idea here is that in bringing "one or two more," the facts can be more clearly established. If the fallen brother still attempts to skirt or deny the issue, it becomes increasingly difficult as two or three loving brothers work to restore him. Verse 17 says, "If he refuses to listen to them, tell it to the church." The point in telling the church is so that anyone in the assembly who could help with restoration might be aware of the need. The Master's College is not a church, so we attempt to bridge this principle into our Christian community as best we can. Legally, we cannot tell a person's sin to the student body as you can in a church. We do, however, still want very much the restoration of the brother. If you have spoken to him yourself, having brought along one or two others to help, and there is still no repentance and restoration, it is best to bring the issue to one of the RDs or Deans. At this point, the level of accountability is very high and the possibility of gaining repentance and restoration much improved. Sometimes parents are brought into the picture at this point, and they too can work for restoration.
In the context of Christianity and life at The Master's College, the words "I am sorry, please forgive me" are particularly relevant. They express a Christian's repentance over some displeasing practice, act, or word. They may be voiced in private to the Lord or in response to the confrontation of an offended believer. Whatever the case, those words are meant to indicate a person's heartfelt repentance. Unfortunately our actions don't always measure up to our words. Many of us have expressed our sorrow to the Lord and others regarding poor behavior, and sometimes within days or even hours we are back at the same behavior again. In an effort to help you understand what you ought to mean when you say you are sorry and what the confronting Christian ought to expect when he has sought and secured those words, let us examine what constitutes true biblical repentance and what elements give indication of its presence.

The meaning of repentance.
In the Old Testament the Hebrew word commonly translated "to repent" means primarily to sigh, groan, lament, or grieve over one's doings. Genuine repentance, according to the Old Testament, not only involves sorrow but always leads to a changed life. In the New Testament the word used for "repent" means primarily to change one's mind about something. According to the New Testament, a change of action is one proof that there has been a change of mind.

The elements of true repentance.
I Samuel 7:1-6 spells out at least five elements of true biblical repentance. These are helpful indicators we can use to evaluate the repentance of ourselves and others. Israel had lost the Ark of the Covenant, the symbol of God's presence in their midst, because they had begun to treat it as an idol. After a period of more than twenty years without the Ark, during which they fell into sin, the Israelites were ready to repent. Verse 2 says, "It came about from the day that the ark remained at Kiriath-jearim that the time was long, for it was twenty years; and all the house of Israel lamented after the Lord." Samuel replied, "If you return to the Lord with all your heart, remove the foreign gods and the Ashtaroth from among you and direct your hearts to the Lord and serve Him alone; and He will deliver you from the hand of the Philistines" (v. 3).

1. Emotional sorrow. Note that Israel "lamented after the Lord" (v. 2). The verb refers to audible crying, which comes from emotional sorrow. True repentance is both preceded and accompanied by sorrow.

In both the Old and New Testaments we see a link between repentance and sorrow. Job 42:6 tells us Job's repentance was with "dust and ashes," a Near-Eastern symbol of great grief and sorrow. Psalm 38:17-18 says that David's repentance was associated with sorrow. According to Psalm 51:17, a "broken and contrite" heart characterizes repentance acceptable to God. In Isaiah 22:12 we see that God associates sorrow with repentance. Jonah 3:5-8 shows us that Ninevah's true repentance was characterized by sorrow and grief. In Matthew 11:21 Jesus associates sorrow with repentance and in II Corinthians 7:9-10 Paul declares that godly sorrow precedes repentance.

However, there is a sorrow that does not indicate true repentance. Esau, though he evidenced tearful sorrow, did not truly repent. Judas, though feeling remorse (Matthew 27:3-5), did not truly repent. His was not godly sorrow but "the sorrow of the world," which results in death (II Corinthians 7:10).

The godly sorrow of repentance is to center on our mistreatment of God (Psalm 51:4), the wrongness of the act committed (Psalm 51:4), humiliation of self (Job 42:6), and the consequence of sin (Psalm 38).

2. Turning to the Lord. Samuel told the Israelites, "Return to the Lord with all your heart" (I Samuel 7:3). "Return" demands turning from something (in this case, idolatry and sin) and turning to something (in this case, God). True repentance involves a wholehearted and unreserved turning from one's sin and an equally wholehearted seeking after God. There is no double-mindedness or secret longing for sin where there is genuine repentance. Godly repentance is literally "without regret" (II Corinthians 7:10).

3. Turning from sin. Godly sorrow and an inward turning of the heart are to be evidenced by an outward break with sin. The physical objects representing the sin of the Israelites, the idols unto foreign gods, were to be removed and destroyed. In true biblical repentance, anything associated with one's sin is removed and destroyed. A person is truly repentant when he outwardly breaks with his sin and makes no provision for returning to his sin.

4. Making a commitment. Samuel further said, "Direct your hearts to the Lord" (v.3). The Hebrew term translated "direct" means "to fix," "establish," or "be firm." The same word is used in Psalm 93:1 about the earth which is in a firmly established position. True repentance involves fixing one's heart on the Lord. It is a resolve to honor your commitment to the Lord regardless of circumstances, pressures, or desires from within. A person who truly repents does not cave in, but is committed to doing that which honors God.

5. Serving God. Samuel's final word on repentance was to "serve Him alone" (v.3). When a person truly repents, his life will be characterized by service to God, and he will work toward advancing His kingdom. A repentant man will do things that reflect his repentance. "Alone" qualifies that service as rendered to God, as opposed to self or others, and speaks of the repentant person's undivided allegiance toward God.

So for a Christian to say, "I am sorry, please forgive me," and then not demonstrate the elements that characterize true repentance is not to repent at all. You must learn to examine yourself before you say you are sorry and to decide if you are willing to do all that is biblically required with those words. Although it is both difficult and time-consuming, true repentance is worth pursuing, for it honors God and results in the blessing of God (I Samuel 7:3).

APPENDIX 4

Media Ethics Policy Statement

All students are required to read the **Media Ethics Policy** and will be held accountable for abiding by it.

APPENDIX 5

Campus Security Vehicle Code

All students are required to read the Security Codes and will be held accountable for abiding by them: **www.masters.edu/security.**

THE MASTER'S COLLEGE
21726 Placerita Canyon Road, Santa Clarita, CA 91321 / 661.259.3540 / masters.edu