



*PHILOSOPHY OF POLICY FOR INTERNAL QUALITY ASSURANCE  
FOR GLOBAL INSTITUTE OF THEOLOGY-MALTA*

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To

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## INTRODUCTION

Why is there a need for a Bible School? The thesis of this paper is to answer this question, from the perspective of why quality assurance in Bible Schools is important for the universal Church and the Kingdom of God per se. The statement, “Your word is a lamp to my feet and a light for my path” (Psalm 119:105) declares the importance of the Word of God. It guides the person who is willing to follow its principles. However, not everyone can understand it without the help of someone teaching him (Acts 8:26—40). The humble believer will exclaim, “How can I (understand) ... unless someone explains it to me” (31, NIV).

The teacher’s gifting will exegete the scripture so the student will experience “the unfolding of your words give light” (Psalm 119: 130). A light illuminates the way, provides direction, and allows the believer to see. The Bible sheds light on human nature, God’s plan for the world, and the right paths to take. This brief Biblical example shows the *why* of Bible Schools. However, one must not even think that a state-of-the-art building, academically qualified faculty under seasoned administrators is enough; for all that which compiles the Bible School has to be of Christ’s witness. If the Bible School misses this underlying objective, then the Bible School would be no better than any other secular college. The quality assurance of the Bible school is a reflection of Christ’s perfect life and being.

The administration has the responsibility to prepare students for a life of demanding service in obedience to the Great Commission (Matthew 28:19—20). Their task is not easy because it obligates even the smallest of schools to fulfill a wide range of functions (Durasoff 2005, 7). Nevertheless, Bible School administrators have the perfect paradigm to look at. This is because Jesus embodied administration at its best, merging the leader-mind with a servant heart as He willingly gave Himself for the benefit of others. Only when

administrators imitate this noble act, will they be exercising spiritual leadership. In such leadership style, the Holy Spirit will be in control, providing for the school people of vision, integrity, and consistency. Inevitably, the school will be able to provide assurance of quality control to the students, sponsoring churches, and others involved; ultimately giving glory to God.

*ABBREVIATIONS*

AG	Assemblies of God
DET	Delta Epsilon Tau Honor Society
DETC	Distance Education and Training Council
EQAVET	The European Quality Assurance in Vocational, Education and Training
GIT	Global Institute of Theology
GU	Global University
ICI	International Correspondence Institute
IPHC	International Pentecostal Holiness Church
M.DIV.	Masters of Divinity
MQC	Malta Qualification Counsel
MQF	Malta Qualification Framework
MQRIC	Malta Qualification Recognition Information Center
NCA/ HLC	Northern Central Association/Higher Learning Commission
NCFHE	National Commission for Further Higher Education

*PART ONE**CHALLENGES AND DIFFICULTIES OF  
BIBLE SCHOOL ADMINISTRATORS*

## Introduction

The goal of quality leadership is to avoid crisis management that simply reacts to pressing problems (Durasoff, 39). This being true, the Bible guides the school's administrators with principles of organizational administration. Those familiar with the Bible will easily identify with the many examples written in the Holy Scripture based on servanthood. However, one can serve whole heartedly, but still not have the righteousness needed to be an ambassador of Christ. If so, then one can only expect crises in management and bad reputation to the Bible School. Ultimately, the school would be a bad witness for Christ. The following examples are just a few one can mention. These are difficulties and challenges that will one day challenge any person in Bible School Administration.

## Biblical Precedents for Quality Administration

The Bible has many references to quality leadership examples in both Testaments. They exhibit different styles depending on calling and situation. However, they had one important underlying attitude; the attitude of serving. Among them all, Jesus, the Son of God, taught one of the clearest lessons on leadership. In the Kingdom of God, greatness is measured by servanthood (Mark 10:43). Since Jesus was a doer of God's Word, and not a teacher only, he exemplified His teaching by taking the role of a δικάκονος and a δοῦλος. (John 13:16). Consequently, whether a person is a member in the Board of Directors, President, Dean, business manager, or National Representative or his staff, he or she must be servants to one another; and most especially, a servant to the students. Experience shows that many conflicts can be avoided if one simply *be* a meek person. Even if the educationally wise

one is superior to his subordinates, that person must have the attitude of Christ and transform himself (μορφή) into the function of bond servant (δοῦλος) (Philippians 2:6).

### The Administration: Challenges and Difficulties

#### *Challenges and Difficulties in Relationships*

The writer's<sup>1</sup> philosophy, as a Bible School Administrator, is constructed on the principle of servanthood. The writer's life is committed to making self-sacrifices for the sake of those whom he is serving especially the students. Without this mindset, any leader will find it difficult to apply demanding leadership principles, because they demand much out of a person. The writer, as pastoral leader, and directing a Bible Institute has many commitments, and is continually challenged with dealing with personal relationships. These are not always pleasant, but he keeps in mind, that he is responsible for God's people for whom Christ died. This is why a leader must persevere in his leadership role with God's help. One needs to admit that in one's human nature, one is selfish. Selfishness is just but one negative attitude which is a stumbling block to strong relationships (Rush 2003, 69). If one is guilty of selfishness, he must be meek and ask for forgiveness. On the other hand, the suffering party must not hesitate to forgive (Colossians 3:13).

#### *Challenges and Difficulties in Team-Work*

In order for a group of people to work together to reach the same goal, they must trust and respect each other. This will facilitate mutual commitment. Therefore, people operating in a cooperation style administration, will experience harmony within the team. This principle of team work has its own challenges and difficulties. However, the command found in Philippians 2:3—4 will become an attitude if frequently obeyed. "Do nothing out of selfish

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<sup>1</sup> "Writer" refers to the director of GIT. GU papers are written in the third person (based Turabian form and style manual).

ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.”

#### *Challenges and Difficulties in Serving*

Perseverance is one key to seeing the enduring results of Spirit anointed and directed administration. This ministry can be very difficult, incurring much resistance. This resistance may be demonic, human, or political. During these times of intense opposition, the urge to quit can seem very enticing. Some Bible students have a form of godliness but deny its power (2 Timothy 3:5). The pressure of administration is simply too intense, and opposition comes in many forms. Sadly, during 20 years of ministry, the writer has seen many fine leaders quit in frustration. They never see the results of their faithful labour.

Staying focused on the vision requires character, stamina, and perseverance. This is a great challenge. The writer is led with a principle which he calls, “*Huperetes* Leadership.” This Greek word for ministry implies the administrator who is “chained” to his functions in the Bible School (Brown-Driver-Briggs, 1993). Consequently, Bible School administration is not a profession which can be quit. Once a person is called to administer God’s “foundry” of ministers, he is obligated to persist through the tough times of life. A slave was chained to his oar in the lowest part of a galleon. In the same way, the minister is committed (chained) to his ministry.

#### *Challenges and Difficulties in Personal Integrity*

Quality assurance cannot be achieved without the personal character of those involved in the Bible school administration. All staff, is responsible to influence students to follow Christ’s footsteps. This calls for integrity and honesty in character. Having integrity is the responsibility of all Christians. However, the administration must lead the way by example. The writer believes anyone trying to live with integrity simply for the fact of being in a



leadership position, is actually living a lie. As someone said, a person is what he does in secret. This means, living what one believes and not just having an image (Maxwell 1993, 42). Administrators *are* what they say they are; if not, they are going to spoil God's work in the school. It is imperative that the Bible School administration is beyond reproach, living the principles found in Scriptures such as 1 Timothy 3:1—13. In addition, the Board must demonstrate the fruit of the Spirit with the most difficult students. Keeping high moral ground is also a challenge which the Bible School cannot afford to lose, not even once.

#### *Challenges and Difficulties in Being What One Teaches*

Ministry in Bible School administration is the outflow of what the Holy Spirit has accomplished in the member's life. Bible School Administrators are individuals who are able to share their personal walk of faith with others. The Board members need to have high ethical values; thus being doers of the Word and not teachers only. Otherwise, quality assurance will not be able to reach excellence. The Apostle Paul had the same philosophy of ministry. He rebuked the Jews because, although they claimed they were teachers of the law, yet they did the opposite to what they taught (Romans 2:17—24). Jesus called the teachers of His day who had the same attitude of the people Paul was addressing, hypocrites (Matthew 23:13—29).

#### Conclusion

Jesus' discourse in Matthew 23 is a strong warning to Bible School administrators. The teachers of the Law, whom Jesus was addressing, closed even the doors of Heaven to those who wanted to enter because of their false teaching. Accordingly, administrators can become spiritual stumbling blocks to their students if they do not exercise integrity of character in their administration; whether it is office work, or teaching a course.

A Bible School administrator's lifestyle is to be consistently surrendered to the Lord. Students may observe the administrator's lifestyle any day of the week only to find their message consistent both in word and in action. Serving in this fashion is heart-felt and sincere emerging from personal experiences with the Lord. Like Peter and John, freely they have been given and freely they give.

## *PART TWO*

### *ANALYSIS OF AN EXISTING BIBLE SCHOOL*

The writer will use the participatory style of research, and will use elements of the qualitative research, such as interviews. He will approach the paper using the pattern of Research Methodology style of writing.

#### *STATEMENT PROBLEM*

#### *ANALYZING A BIBLE SCHOOL IN MALTA IN THE LIGHT OF ITS ACCREDITATION AND QUALITY ASSURANCE ACCORDING TO BIBLICAL AND THE MALTA QUALIFICATIONS COUNCIL STANDARDS' FRAMEWORK*

#### Introduction to Topic

Malta has a number of churches which through the years tried to have a Bible School for their members and others. Most of these courses are excellent for new believers and provide appropriate guidance to live a healthy Christian life. The writer believes that is a very good practice and should be encouraged. Some of these churches went further than discipleship, and began training Christians for ministry. Again, this is important, because the Scripture teaches about this ministerial responsibility (Ephesians 4:11—16). In some cases certificates were given out by the dozens, and in some occasions there were graduation certificates with excessive pageantry.

However, in this paper, several serious problems will be mentioned and addressed. The writer will write about several Bible schools which are, or were in operation in Malta. However, he will synthesize some of their problems and speak of them as one. One reason is that most of them have the similar problems. Another reason is that Malta is a small country and that in fulfillment of ethical obligations and biblical integrity it is absolutely not the purpose of this paper to point to possible shortcomings of other identifiable ministries, unless already discussed publicly. Nevertheless, in some instances, the writer will make it clear when he has a specific Bible school<sup>2</sup> in mind.

### Sub Problems

The first subproblem: Bible Schools in Malta are administered by administrators who do not have formal academic theological training.

The second subproblem: Courses taught in Bible Schools are not recognized by the Malta Qualification Resource Information Center (MQRIC)<sup>3, 4</sup>.

The Third subproblem: Most teachers teaching in the Bible Schools do not have the necessary qualifications to teach.

### The Importance of This Research

This paper seeks is to show the importance of Christian maturity and integrity from the local leadership. The Church is to be the light and the salt to the world. It has to be above reproach with its business transactions and the products it offers. Without this, it would be difficult to give good testimony about Christ. In the case of the Bible School, its mission will not be validated if it gives negative testimony.

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<sup>2</sup> Maltese terminology for Bible School would be “Learning Center.”

<sup>3</sup> MQRIC is acronym to Malta Qualification Recognition Information Center. It is the body which accredits courses and other qualifications.

<sup>4</sup> One particular Bible School issues certificates from a US accreditation body. However, the said accreditation body is not recognized by the US Department of Education.

Education is given importance by the secular world, and therefore, it must also be given even more importance in the Church. The writer continually encourages pastors and leaders to take a course concerning education in the Church, particularly its history. The readings will help them understand that studying and approval for the teachers of God's Word, goes beyond monastic times, or even further than the first century. However, some do not believe a Bible School should be given such importance to studying and to accreditation of teachers, because, according to them, the Holy Spirit illuminates and teaches the believers. Therefore, as the writer develops his research to the statement problem, he will define what the said Bible school should be doing, and what it should be doing in order to be a quality school.

### Hypothesis

#### *Hypothesis for Subproblem One*

1. Biblical precedents, Jewish history, and primitive and early Church history confirm the need for Bible schools.
2. It is in the Church's interest in general, and to the Kingdom of God in particular, to have qualified and approved teachers and ministers.

#### *Hypothesis for Subproblem Two*

1. Biblical precedents confirm that besides a calling, a minister must also be trained, approved, and tested before officially being installed in a ministry.
2. It is in the Church's interest, good testimony and integrity to appoint trained and proven ministers in ministry.

#### *Hypothesis for Subproblem Three*

1. It is a Biblical principle that teachers be above reproach.

2. In a world increasing its trend towards quality, Bible Schools should be the example of excellence.

### Assumptions

#### *Assumption One*

It is assumed the Bible schools, whether they are in-house or independent, want to offer the best for their students. The reason to teach the Bible is to train a person to be transformed into the likeness of Christ. Consequently, the school administrators are to be conscious about the quality of their school.

#### *Assumption Two*

It is assumed that Bible School administrators strive to be persons of integrity and want to be found without reproach. These Christian educators are to be known as doers of the Word they teach. Accordingly, the administration should have a history of not being guilty of being weak in the challenges and difficulties mentioned in the first part of this assignment.

#### *Assumption Three*

It is assumed that students work hard to earn their graduation certificate. They would want their certificates to be of value when it comes to quality and accreditation. Consequently, Bible School Administrators are responsible that the product they are offering is of a standard, first of all spiritually and as much as possible academically, according to the local standards of education.

### Literature Review and Evaluation of the Bible School

#### Subproblem One

Bible Schools in Malta are administered by administrators who do not have formal academic theological training.

## Formal Academic Theological Training

### *Literature Review*

Administration is defined as, “the guidance, leadership and quality control of the efforts of a group of individuals toward some common goal” (Durasoff, 2005, 13). Consequently, a Bible School is the “mould” which shapes students into disciples of Christ and shapes them as servants and ministers of God’s Word. This is the writer’s statement of how he perceives the role of a Bible School. Alton C. Smith supports this principle. He concurs by stating that a Bible School is the place where students are to reflect the capacities of the most successful teaching pastors (1991, 3). However, if this goal is to be reached, the school needs to have its administrators as disciples of Christ, servants and ministers of God’s Word with excellence as their goal. Their influence will guide the students into being what Christ wants them to be. This concept must be the top priority of the administrators and included in the mission statement of any Bible School. The administration has to be credible in every aspect as it gives moral authority for quality control. This requires integrity, because integrity builds trust (Maxwell, 1993, 38). The reason integrity builds trust is because Jesus can be trusted because of His excellence of character. Consequently, the character of the Bible school administrators will determine the character of the school. Having administrators with integrity guarantees internal quality assurance.

### *Bible School Evaluation*

The issue of integrity is what underlies the factors needed for a school to be of quality. Integrity can be the main heading of other character elements which are exhibited in the attitude of the administrators. The writer has been for a long time concerned about why the local leaders were not interested in accredited qualifications and recognition of their achievements. It has been said by a number of leaders whom the writer interviewed, that the

time has come for them to have accreditations for the job they are doing. They are noticing that the European laws are slowly closing on Maltese educational systems. They have realized that one day, anyone who teaches, will have to be qualified by the local accrediting body, the NCFHE.

However, others do not mind that they have not themselves been trained, or are training, to be better equipped to fulfill their calling. They trust in the Holy Spirit to give the inspiration they need. Their reason is, as long as they prayerfully read the Bible, they are in the Word, and that is what counts. They believe the Church should not be under the control of the government, and the government should not interfere with what the Church does. The writer deems important to mention that Malta has few ministers, who already do not have recognized certificates, they have many years of experience in the work they are doing which the NCFHE takes in consideration.

The writer would agree that the government, or anyone else, should not interfere in the Church's business. However, at least until now, it is not the government's intention to interfere with what churches do.<sup>5</sup> Nevertheless, the government is interested to protect those who trust an institution, (religious or secular) for their education. The NCFHE wants assurance from the educational institutes that they are able to provide quality assurance to their clients.

It is true, and it is fundamental, to say of any Bible believer, that the calling and the Holy Spirit are primary and essential to them. The Holy Spirit is the Teacher, and gives illumination to any Christian reading the Bible. However, the Bible was written in a context. It was written in a particular language with all of its literary devices. It was written in a

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<sup>5</sup> This is true as long as the teaching does not go against the constitution. For example, an educational institution cannot teach in favor of abortion, xenophobia, gender indifferences.

particular time in history, and with a geo-political-social framework. This information is not found in the Bible. However, it is made available in Bible courses. A serious curriculum will include at least a reasonable overview of the areas needed to be studied to produce a sound exegesis of a passage from the Bible. Other courses, depending on their educational level, will have a deep level of information, and not shallow information, which most of the Bible schools in Malta have. The shallowness<sup>6</sup> of the courses had been confirmed by at least three instructors teaching in the Bible School.

### *Example*

The writer attended to hear a course on healing in one particular Bible School. He went for an assignment he was writing for a graduate course in “Current Trends of International Theology.” It was obvious; the teacher was parroting<sup>7</sup> what popular trends<sup>8</sup> of modern theologies preach and teach, with the consequence of using a barrage of Scriptures out of their context. It was also clear that the said teacher did not teach in the context of Bible coherence and consistency, and demonstrated lack of ability to recognize literal devices when he read them. As a result, he was saying few things the authors of the Bible, inspired by the Holy Spirit, never meant to say<sup>9</sup> (Gibbs 2004, 58).

Here, the level of integrity is questionable. The teacher was made aware of his serious misinterpretations by the writer and by the other teachers who were interviewed. Therefore, the said administrator needs to do some soul searching and realize that he is not working

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<sup>6</sup> By “shallowness,” The writer refers to a comparison of the courses offered by Bible Schools. For example, if two schools are offering a B.A. degree in Theology, one would be evidently seen as “shallow” in content when compared with the academics of the other.

<sup>7</sup> By “parroting” the writer means that most followers of modern trends simply repeat what they read in the movements’ literature and other media without first examining the content for accuracy.

<sup>8</sup> In this particular case, Kingdom Now and the New Order of the Latter Rain and Word Faith movements are referred to.

<sup>9</sup> This observation was according to the writer’s own specialization in hermeneutics.



according to established ways of how to lead a Bible School. He needs to know more about hermeneutics, and the history of the modern trends of theology and research their development. When a school is administered mainly by one person, has no board, no accountability of finances, no accountability for quality control, and other important areas. Internal quality control as guided by Global University and the NCFHE would help him avoid, at least, some of the crises he encountered. If not, the integrity and intentions of such a person becomes questionable.

The NCFHE requires accountability to all areas of the educational institute. Consequently, they provide seminars on the subjects involved. They cover many areas studied in this paper and are absent in the life of the school reviewed. According to the protocol an accredited institution signs with the NCFHE, eleven standards are required and are reviewed yearly.

EQAVET-Malta is responsible to see that the Maltese vocational, educational and training institutes assure quality to their students. Bible schools that are stakeholders with the agency will be monitored to assure students are receiving what they are supposed to receive from a quality Bible School. The first subproblem stated that some Bible Schools in Malta are administered by administrators who do not have enough formal academic theological training. If it was, probably, the challenges and difficulties mentioned in this section could be avoided. The above proves that quality assurance stems out of personal accountability.

#### Subproblem Two

Courses taught in Bible Schools are not recognized by the Malta Qualification Resource Information Centre.

## The Importance of Accredited Qualifications

### *Literature Review*

#### Biblical Precedents: Old Testament

The misconception that formal education is not needed in the Church comes from the lack of, or faulty information about the paradigm of Christian education. In the limited space available, the writer will provide a basic foundation for the legitimization of formal education for the Church in general, and for leaders in particular.

After the Hebrews settled in Canaan, the prophets began to teach the people. The Hebrew word, נָבִיא<sup>10</sup> (nabi) is from a root meaning, “to bubble forth, as from a fountain.” Therefore, it refers “to utter.” It is interesting to note that this Hebrew word is generally used to refer to a prophet. In the time of Samuel, another word, רוֹאֵה (ro’eh), “seer”, began to be used (1 Samuel 9:9). It occurs seven times in reference to Samuel. Afterwards, another word, חוֹזֵה (chozeh), “seer” (2 Samuel 24:11), was employed. In 1 Chronicles 29:29, all three words are used: “Samuel the seer (ro'eh), Nathan the prophet (nabiy'), Gad the seer” (chozeh).

The prophets acted not as much a forecaster of what was to come but primarily, they were stern guardians of individual and national conduct. They were in fact *teaching* the nation the will of God and *guiding* them into His established Word. “They were the Hebrews’ conscience and the poets of statesmanship” (Lawson 2003, 31). The themes of the prophetic teaching were various. These would include God’s justice, His mercy, and also judgment. They preached about God’s Holiness, and His demands of repentance, faith and obedience. They were custodians and teachers of the will of God. Dr. Robert Love, commented,

The case can be made that in modern organizational life we have the Biblical offices thinly or not so thinly disguised. Kings, of course, are the presidents and CEOs;

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<sup>10</sup> Word definitions for the Hebrew words in this paragraph are paraphrased from Harris, et al., 1980; Brown-Driver-Briggs. 1993.

Priests are the Board members and Vice Presidents. Prophets, if they are allowed to exist, are those who challenge the existing order. There is a nature affinity of King and Priest. They do very well until a prophet enters. Still and yet, the prophet has a worthwhile and necessary function. (Love, 2010).

Dr. Love strongly indicates that the Biblical Jewish-political-religion culture is an excellent paradigm for Bible Schools. The prophets are the teachers, and the prophets had their own schools; seminaries where they trained for ministry (Walton et al, 2000), even if strongly denied by some.

The Wisdom books were a means of Hebrew education. Ellington suggests, Old Testament wisdom literature is in two basic forms—(1) proverbial wisdom and (2) contemplative (sometimes called speculative) wisdom. Proverbial wisdom consists of short, pithy sayings that state guidelines for happy and prosperous living. Contemplative wisdom consists of longer writings, frequently in the form of a narrative or dialogue that presents a basic teaching. For example, Proverbs 8—9 personifies wisdom and describes her call, and Proverbs 31 describes traits of a virtuous woman (2008, 20). The Books of the major prophets and the wisdom literature, including the Apocryphal wisdom literature such as that of Ecclesiasticus, are rich in educative material. These two bodies of literature in the Jewish canon<sup>11</sup>, together with the Torah, comprise what Christians call the Old Testament.

#### Biblical Precedent: New Testament Precedents

Paul told Timothy, “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. (Timothy 2:15-16, NIV). 2 Timothy 2:15 “Do your best,” (σπουδάζω) translates a verb that refers to the act of putting the utmost effort into some activity; hence “make every effort,” “try as hard as you can,” (Strongs, 2006; et al.) and similar connotations. “Present,” translates

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<sup>11</sup> The Jewish and most Protestant Bibles do not include the Apocrypha.

a verb that literally means, "to place beside," and in an extended way has taken the meaning, "to exhibit, to prove, to show, to present" (USB, 1997). Consequently, according to USB, this passage may be translated, "Try as hard as you can to win God's approval," or "... to cause God to approve of you," or "... to cause God to feel pleased with you."

The reason the writer used space for the word study, is to rationalize his philosophy of Educational Standards, or maybe better expressed as "quality control," or "quality assurance." It refers to the Bible School's commitment to provide a quality service to the students. In turn the students will assure quality service in their ministries.

After years of development, Christian education in Bible Schools has become standardized. Certain offices are held by people who are responsible to make sure the Word of God is being transmitted to those, who in turn will be transmitting it to others. One of the persons is the Academic Dean. The Academic Dean is probably the most important person in the structure of the Bible School. His manifold responsibilities require special ability and interest in developing the academic structure of the school (Anglin 1990, 13). He is to possess spiritual maturity among other personal values (Durasoff 2005, 29). He is to be the person who characterizes the administration which students covet to become. Space forbids more elaboration of important offices which are responsible for the formation of the student.

#### *Bible School Evaluation*

Past and present Bible Schools on Malta either did not try to accredit their institution with the MQC, or were denied accreditation. The only Christian School which was accredited is not theological, but focuses on general education. However, not all courses taught were accredited by MQRIC, and this caused many disappointments to students and parents. It is unethical to promise a school certificate, and then students cannot attend post-secondary schools, because the certificates they have do not have the required standards.

The above principle applies to Bible Schools. Why is it that pastors, Sunday School teachers, mid-week Bible teachers and all those who minister, should not have the required qualifications to teach? No wonder the Pentecostal and Evangelical churches are many times taunted with the question, “Where did you get your qualification to teach the Bible?” The writer insists that a reply claiming, “I have a calling from God!” is not sufficient. To say I do not need to be academically qualified to teach, for example Sunday School, is not sufficient. It may be true that the teacher can use teacher’s study guides and follow a set of lessons, just like GU offers from Kinder through grade six. However, the law of the country requires that learning centers need to have teachers qualified in the subject they teach. In fact, when one applies for a license, the proprietor needs to state the qualifications of the head master. Then, in the proper place of the application, he has to list the courses being taught, the name of the teacher teaching a particular lesson, and his qualifications to teach that lesson.

#### *Example*

The question of integrity keeps weaving through these problems. If one has a calling from God to start a Bible School, then God’s standards are of excellence, beyond reproach, and according to the laws of the land. A Brother from the US asked the writer’s help to establish a Bible School on Malta to train North African and Middle Eastern Christians. The writer immediately promised to help. He informed the Brother of what needs to be done by the US entity to apply for a license and accredit the courses. As it turned out, this entity did not even have the courses written yet. Then, after a meeting with an MQRIC official, it was realized by this institution that there is much work to accredit a course.

The US Board asked the writer to give a report via internet conference computer software. At one point, the writer was asked what he thinks about the accreditation; if it is worth the effort needed to go through all the procedures required. The writer replied it

depends what the Board wants to give students at the end of their six months study in a foreign country. If they wish to give them a paper that is worth the cost including the ink to print the certificate, they can go ahead and do that. However, the writer will not be involved in it. On the other hand, if they want these young students to have a paper which has the value of quality study and accreditation, then, they need to have the courses accredited.

This school, or any other Bible School, needs to work within two frameworks. The first framework is Biblical. The brief study in this section provides the precedent that teachers must train according to Biblical standards. The writer did not have the space to include cultural mores of that time. However, even extra-Biblical literature will substantiate the writer's thesis. The second framework is that of local culture. The unbeliever cannot understand the things of the Spirit. He is accustomed to school work and taking paper and pencil exams. He knows that a priest must spend seven years in seminary before being ordained. Other secular antagonists are accustomed to certifying their degrees they receive from foreign universities. Once a person decides to enter the medical world, that person entered into a life-long learning project. The person needs to continue study and update his knowledge and practices to keep in step with new research and practices.

In the secular world, employers want employees well qualified for the job they are hired to do. How much more then, should the Christian present himself approved before the Church and the Maltese government? Much erroneous teaching is surfacing, because teachers are not able to distinguish good from wrong teaching. They have not studied the Bible systematically; they have not trained to teach, or speak in public. They quote the Greek and do not realize that some word will mean one thing with dative, and have another meaning with accusative! Consequently, it is evident, that accreditation is necessary for a Bible School. It gives assurance to the student, and the Church in Malta, that God's Word is

properly being “cut straight,” and “handled aright” (Robertson, 1985), providing quality assurance.

### Subproblem Three

Teachers teaching in the Bible Schools do not have the necessary qualifications to teach.

Bible School Teachers Morally are to be  
“Self-Requiring-Qualification-Persons”

#### *Literature Review*

Study after study shows that the single most important factor determining the quality of the education of any student is the quality of his teacher (Great Schools Incorporation, 2011). Paul the Apostle was a great teacher (1 Corinthians 4:16). The Corinthians were Paul's beloved children in the faith. He was there because he led them to Christ to be saved. A child may have many guardians and teachers, but he can have only one father. He has a special relationship to his father that must not be preempted by anyone else. A rabbi was required to love his students as if they were his own, and taught them with careful instructions, and examples. This is the kind of dedication the teacher should have for his children.

Paul wanted his students to imitate his behavior, because he had moral authority to ask them. He was spiritually, culturally, and academically qualified for the office he served. He knew that influences can be either good or bad, and therefore he wanted them to follow what is good. This philosophy of imitating the teacher was not Paul's invention. A scholar as he was, Paul knew that Yahweh instructed the same to the Israelites. The Supreme teacher instructed, “When you enter the land the Lord your God is giving you, do not learn to *imitate* the detestable ways of the nations there” (Deuteronomy 18:9-10). It is God's will for Christians, in this case the Bible student, to imitate what is good. He must be exposed to people of faith and walking the correct way during their college years (Hebrews 6:12). This is the responsibility of the Bible School.

It is assumed that students work hard to earn their graduation certificate. They would want their certificates to be of value when it comes to quality and accreditation.

Consequently, Bible School Administrators are responsible that the product they are offering is of a standard, spiritually and academically, according to the local standards of higher education. However, in order to provide this standard, the administration, including the faculty, must have their own accreditations.

Teaching is one of the most complicated jobs today. It demands broad knowledge of subject matter, curriculum and standards; enthusiasm, a caring attitude and a love of learning; knowledge of discipline and classroom management techniques; and a desire to make a difference in the lives of young people. With all these qualities required, it's no wonder that it's hard to find committed teachers. However, according to the input and process, is the outcome.

The writer wants to concentrate on one aspect for this third subproblem. The title given is that teachers *must* have an *attitude* towards qualifications in general, not only accreditation in academics, but also in every aspect of life. What the students notice in the behaviour of the teacher, will in fact influence them one way or the other. The Bible says, “As water reflects a face, so a man’s heart reflects the man” (Proverbs 27:19). Also, in Proverbs one reads, “as one thinks so he is” (23:7). These Scriptures speak aloud of the need of a positive attitude. The Christian Bible teacher’s attitude plays a major role in determining what he or she does and ultimately achieves (Rush, 163). He must have a mindset to be spiritually, culturally and academically competent to influence the student with godly behavior. Further, the teachers are expected and obliged to a life-long development and expansion in the subject/s they teach.



*Bible School Evaluation*

Earlier in the paper, the writer mentioned the disappointment of students and parents, when the certificates issued to them by the school were not recognized by post-secondary schools. The school lost its credibility and eventually closed. The writer, like many others was upset, not only because of the students and parents, but mostly because of the bad testimony the school (which was advertised as a Christian School) gave to the educational communities including the churches.

The writer would have expected that the corporation which was organized to educate people in Christian principles would not even have in mind to offer unaccredited certificates. The word studies and examples in the literature reviewed for this section show that Biblical educators were trained. Nevertheless, how would one know if the person was trained to standards? The answer is that the person must be tested (δοκιμάζω) (1 Timothy 3:10). *Dokimazo* has the notion of proving a thing whether it is worthy or not (Zodhiates, et al, 1993). The fact that leaders in the Bible were tested, means there was a standard, a type of measurement. The same is true today; competent scholars are able to measure, or test students to prove whether or not they passed the mark; or even better, hit the mark. This is called the validity of assessment.

This school previously referred to, like the others, has not taken seriously the students interests. They took their fees, but did not provide quality assurance, because they did not have the necessary standard of education. In their pride, the administrators were more interested in how to use the school, and their students for the benefit of their church, instead of how the Kingdom of God can be advanced.

The writer tried a number of times to encourage these Bible schools to use materials which are already accredited, whose administration have no conflict of interest as time has

proven. They should not try to “re-invent the wheel” on such a small island. These schools can operate independently using GU courses. They can sign an agreement with GU and have their own learning center enjoying the benefit of the quality and local reputation of GIT. The least they can do is be honest with the student and help them reach the standards required. One must never forget that Bible Schools are factories which mould the students. If they are defective, then the students will be defective. The students’ performance is to reach the standard of the level expected from an institution representing Christ the Teacher. Likewise, students must reach the academic level in which they are studying. In Malta, it is called MQF<sup>12</sup>. If a programme is has been given a level of one, (general education, school leaving certificate) it should not be given a level five (undergraduate certificate or diploma). Unfortunately, the Maltese Bible Schools have been and are guilty of this false measurement.

#### *Example*

The Island of Gozo is a sister Island of Malta. It has one Evagelical church which the writer pioneered 1993. For the last five years, the person who is now leading the church, like many others did not have education as a priority. His calling was more oriented towards evangelism. However, in the last few months, he has realized how important it is to have trained disciples who are, and will be, administrating the church. Since then, not only did he enroll to a Berean School of the Bible programme<sup>13</sup>, but also, the church has become a GU learning centre<sup>14</sup>. Recently, the person wrote to the writer, and expressed that the recognition of his course...will be an asset for every future junior pastor (personal correspondence 26 December, 2011). The writer’s aspiration is that other Bible Schools will follow this example.

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<sup>12</sup> Malta Qualification Framework for Lifelong learning.

<sup>13</sup> Berean School of the Bible (BSB) is one of the four schools of Global University.

<sup>14</sup> For this event kindly visit this <http://www.git.edu.mt/historicalevent/HistoryInGozo.htm>

## Conclusion

The findings of the analysis of the Maltese Bible Schools, which information was gathered by interviews and personal experience proves that Maltese Bible Schools need to be in line with Scripture and Maltese cultural educative mores. The Church is the light of the world, and it should not be below any standards that the educative bodies have established. A change must take place, and the Maltese Church should not be afraid to change. There was a time where everybody did as he saw fit. The Church was fledgling and immature. However, the time has come to go one step further. Without any doubt Christian education is one of the factors needed to have this change.

## SECTION THREE

### QUALITY OF BIBLE SCHOOL ADMINISTRATION

#### The Bible School as the Salt of the Earth

The concept of the Christian Bible School is a unique contribution to the local church in particular, and to the Maltese in general. It is the defender of truth against humanistic secularism, relativism, pluralism and to any other philosophy which exalts itself above God's absolute Word (2 Corinthians 10:3—5). If the Bible School is based on Godly principles, and teaches truth, it will become an opposing force to the mentioned philosophies. The Bible School has the responsibility to be salt of the earth (Matthew 5:13). In this metaphor, Jesus is using salt as the agent of stopping the decay of morality, or preserving sound doctrine. The Christian school which was closed because of the lack of responsibility has certainly not given light to the Education Department.

### Characteristics of Quality Bible School

The writer's response to a quality Bible School is based on several factors which cannot be explained in the length of this paper. However, some important principles are mentioned briefly and listed below:

1. the writer believes that first ( πρωτοτόκος ), the School Administration must understand that the Bible School they manage belongs to God and He delegated it to them. God trusts the future of His educational program to them;
2. the Bible School must be committed to its God given goals. Different Bible Schools will have different goals. Regardless, the administrators must be in unison between themselves, or they will not have an effective communication system. This is very important to the smooth management of the school;
3. quality in performance must be the norm of all schools, especially Bible Schools.

### Quality in Performance

#### *Required by God*

Quality is the characteristic the writer will describe in more detail. God is "performance conscious" (Rush, 178). Scripture indicates His concern about the quality and level of work the Church is committed to. Paul informs the Colossians, "Whatever you do, work at it with all your heart, as working for the Lord, not for men" (3:23). Jesus also performed to the best of His ability to the extent that people claimed He did everything well (Mark 7:37). To the Bible student, Paul commanded, "Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of Truth" (2 Tim 2:15, AMP). The scholar also commanded, "And the

things you have heard me say ... entrust to reliable men who will also be qualified to teach others.”(2 Tim 2:2—3).

It is clear that quality can be measured. In the above Scriptures we see that quality of character, of performance, and outcome are referred to. The Bible School is forging teachers who will be developed as “light makers.” With this term, the writer is referring to the ministers, pastors, and teachers who graduate from the school, who will, in turn, need to have the qualities necessary to be examples to others; thus, expressing the importance of quality cycle in performance.

*Required by the Government Educational Department.*

The term quality control and its connotations were used many times by the writer. Quality control is a process employed to ensure a certain level of quality in a product or service, in this case the Bible School. It may include whatever actions the Bible School deems necessary to provide for the control and verification of certain characteristics. The characteristics of the Biblical, theological and other studies it is offering must be of high quality. The basic goal of quality control is to ensure that the administration, from President to janitor, provide services which meet the specific requirements laid down by the NCFHE. The outcome will testify if the Bible School is dependable, satisfactory, and fiscally sound<sup>15</sup>.

The MQRIC accredits programs of studies and institutions on the basis of level descriptors, quality assurance mechanisms and clear pathways for further training and education. Occupational standards also determine the accreditation of specific programs of studies (MQC). Essentially, quality control involves the examination of how the Bible School should be managed and the course level descriptors evaluation for levels of quality.

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<sup>15</sup> The writer would add, “spiritually sound.” However, MQC is secular and does not include “being spiritually (Biblically) correct principle in its protocol.”

The Bible Schools studied in the second section have not taken seriously to adopt courses written with high quality materials to meet the MQF standards. Even one particular Bible School, whose parent university is in the US, did not reach the required levels. Unfortunately, a number of pastors who earned certificates awarded by Bible Schools from foreign countries, such as the United States and England, were not valid. As one pastor put it, “my certificate is only worth the paper it is printed on.” This shows how responsible the Bible School Administration has to *be* and how careful the student needs to be before he dedicates years of his life studying in a particular Bible School.

#### SECTION FOUR

##### DESCRIPTION OF WRITER’S QUALIFICATIONS AND HIS ROLE IN BIBLE SCHOOL

###### Writer’s Qualifications

The writer received a direct word from God concerning his studies soon after he was called for ministry. It is not the scope of this section to give testimony and space forbids. However, divine guidance led to him to ICI<sup>16</sup> study guides. The leaders of his denomination, (IPHC) encouraged the writer to study with ICI regardless of being from the AG. After taking some courses, the writer was guided to enroll for a B.A. degree in Bible and Theology. During this study, the writer put in practice what he was learning. One of the things he applied was teaching and preaching systematically. This type of teaching brought him a good reputation with other churches. When the Lord led him to begin teaching ICI courses, one Baptist church offered to be the official venue for the classes.

After completing a Bachelor’s degree, the student felt he should be more equipped in Christian education. Therefore, he took a second degree in Religious Education. In this

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<sup>16</sup>Former Global University.

course, the writer learned more about teaching and was feeling more the need to prepare himself for more responsibilities in Christian education. Once that was completed, the writer took an M.A. in Biblical Studies. It was after the second course in this programme when the Lord led the AG to trust him with the responsibility to re-start the GU office in Malta.

In order to be more equipped in Christian education, the writer also completed a graduate certificate in education. This certificate helped him to be qualified to be the president of the GIT Bible School which started operating in January 2011. Later he completed his M.Div. degree and at the time writing, he is pursuing a doctoral degree. He is now furthering his studies by enrolling in a M.Div.

The writer has taken the calling with great seriousness. He strives for quality in character and ministry. In fact, the Lord honored his efforts when the writer was invited by the DEAC to become a member of its honorary society DET<sup>17</sup>. This was because of the outstanding achievements. Later in 2014, the DEAC awarded the writer “Famous Alumni” for his outstanding achievements. Quality is the mark of integrity and commitment for his calling. He has also been honored by being inducted in GU’s Hall of Honor.

#### Writer’s Role of Influence

The writer’s studies helped him to advance GU in Malta in very considerable ways. He is known as a doer of God’s Word and applies what he learns in his cultural context. As already pointed out in this paper, the writer has been trying to encourage local leadership to be part of what God is doing through GU. A number of leaders understood this concept. About 15 leaders have enrolled and started their studies with GIT.

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<sup>17</sup> Delta Epsilon Tau honor Society.

## Education for the Kingdom of God

It is now well known, that GIT has become a means of unity between a number of churches and ministries. This is surely an important achievement for the Kingdom of God. Any school which applies principles which the writer learned through his studies will help any other person who feels led to be a Bible School administrator. The world is full of corruption and many institutions are administered by corrupted individuals. The Bible School can bring a breath of fresh air to the Maltese. Secular education wants to have what the Church has been given by Christ. Quality and integrity will produce people of God who are of excellence and are dependable. Bible School graduates can even find secular work, because the trend to employ trustworthy and responsible employees is growing. Once again this is important in God's Missio Dei. The writer does not have much time to be in places where unbelievers are. However, at the gym at which he is member, he has the reputation of the "Bible man." As a result, one of his friends, although a Roman Catholic, became a correspondent student with GIT. In God's kingdom, education is important. Whether in a Bible School structure or a church setting, Christian education changes people to the better. It trains people to be Godly, mature and responsible. Together with the Holy Spirit, any Christian leader can become a complete (perfect) minister worthy to be called an ambassador of Christ.

### *SECTION FIVE*

#### Quality Assurance Policy

##### *Accountability*

Global Institute of Theology quality assurance policy aims to achieve the continued improvement of the qualitative aspects of its education activities. GIT is accountable to Global University's standards and to the NCFHE. As stated above in this paper, quality



assurance begins from the persons leading the institution. The courses already have the quality and educational level promoted, because courses and programmes already have the accreditation from the NCA/HLC; which are recognized by the U.S. Department of Education. The Board of Administration, faculty, staff and students are to be accountable to each other, GU, and local entities.

### *Quality Cycle*

Part of the planning and control cycle, the quality assurance activities pursued by GIT are in keeping quality assurance required by the said accrediting entities, both foreign and local. For example, the writer, as GIT director, is bound to keep the “College-Level” in the national office by given “standards of verification. A key guiding principle is that quality assurance activities are most effective when the board of administration and students are held accountable to their responsibilities.

GIT is to keep with GU vision but also implements its local vision: to train and equip leaders and Christians in the various areas of ministry. Consequently, the Maltese Churches have specific and general needs. After each programme is implemented, it is the responsibility of the Director and the Board of Administration to (1) plan, (2) implement, (3) Evaluate, and (4) review goals and objectives. For example, the board of administration and pastors (stakeholders) prayed and talked about the most pressing needs of the local Evangelical and Pentecostal Churches. It was then decided that the GU undergraduate course The Bible Interpreter was to be the first programme offered to pastors, leaders and other interested church members. However, a major mistake was done when the academic level of the candidate students was not considered. Based on the first experience the following was the result: After offering an undergraduate certificate to the churches, over thirty students enrolled. However, it was later realized that the academic level of the courses were higher

than expected, nearly one third of the students dropped out. Therefore, gleaning from this first experience GIT learned to vet students' academic levels by pre-test in order to avoid discouragement to the students.

The above would have been avoided if the director had more experience and followed the EU quality assurance planning cycle (EQAVET):

1. Planning: Set up clear and measurable goals and objectives in terms of policies, procedures, tasks and human resources.
2. Implementation: Establish procedures to ensure the achievement of goals and objectives (e.g. development of partnerships, involvement of stakeholders, allocation of resources and organizational / operational procedures).
3. Evaluation: Design mechanisms for the evaluation of achievements and outcomes to devise procedure for change, collecting and processing data in order to make informed assessments.
4. Review: Develop procedures in order to achieve the targeted outcomes and / or new objectives. After processing feedback, key stakeholders conduct discussion and analysis in order to devise procedures for change.

This quality assurance cycle is to be the principle applied regularly by the board of administration. All departments, such as secretarial and financial administration must review its operation at least every six months. While most review and evaluation systems are developed on the basis of promoting on-going improvement, review systems need to be robust enough to guard GIT to under-perform subjects or programmes, thus lowering quality assurance.

*Training and Teacher's Development*

Quality assurance cannot be maintained unless teachers and personnel are continually trained. GIT understands that quality assurance needs to have a cyclic evaluation of the status quo to maintain the standards required and keep improving the:

- qualities of the administrative personnel
- teaching skills
  - teachers' academic knowledge of their subject
- teacher-student relationships
- attitudes and behaviours to render quality service to the students.

Teachers are obliged to take courses on Christian education, teaching methodologies, learning theories, human relations, and theological studies. Furthermore, teachers are requested to attend at least a yearly seminar organized by GIT or other qualified institution on specific specialized subjects concerning education.

### *CONCLUSION*

Much of what is accomplished in a Bible School involves change. People change into the likeness of Christ. The attitudes of administrators, faculty, and staff play an important role in determining the performance of the Bible School. The apostle Paul exhorted Christians, “To be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness” (Ephesians 4:23—24). As Bible School Administrators focus on their God given mission, they will be able to produce what God always wanted; ministers who are enabled by the Holy Spirit to be witnesses to sinners who can be saved by grace.

Christian leaders need to change their attitudes concerning the quality and standards for the Christian Bible School. If the focus is on the Lord, they will see the problems existing and how they can be solved. Christian leaders are responsible for their attitudes. Their attitude will affect their followers’ learning and behavior (Durasof, 36). They need to gain moral authority and have the right to speak authoritatively concerning matters of Biblical doctrine and related topics. As Jesus and Paul spoke with moral authority, so must every believer.

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***TEACHERS FORMAL AGREEMENT FOR  
FURTHER AND HIGHER EDUCATION***

**TO THE DIRECTOR**

Date: \_\_\_\_\_

GIT

17, Christine,  
Triq il-Klin,  
Iklin IKL1030  
Malta, Europe

I, \_\_\_\_\_ with I.D. \_\_\_\_\_, residing at:

\_\_\_\_\_

\_\_\_\_\_

<sup>18</sup>Qualified to teach \_\_\_\_\_ in EQF/MQF level \_\_\_\_\_

<sup>19</sup>Have \_\_\_\_\_ years of experience teaching and ministering in the following Areas:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

I understand that quality teaching can be achieved and maintained if educators keep involved in learning and training(CPD). This will not only benefit my performance, but also be updated with the latest research on the subject/s I teach. Furthermore, I understand that there are seminars to update me about the responsibilities that Global Institute of Theology (GIT) has to uphold its license with the NCFHE. Therefore, as a teacher/instructor for Global Institute of Theology-Malta (Global University-USA), I agree that in order to excel in internal quality assurance, I will further my education and regular updates and training as stipulated in the document titled "Quality Assurance Philosophy" section 5 under heading "training and Teacher's Development."

\_\_\_\_\_  
Signature

\_\_\_\_\_  
<sup>18</sup> Provide copy of MQRIC document

<sup>19</sup> Provide Portfolio