

# Academic Bible Engagement Report

2026

# TOC

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# About Logos & ABHE

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## ABOUT LOGOS

Founded in 1992, Logos has grown from a couple of programmers in a basement into the largest developer of Bible study software and a worldwide leader in multilingual electronic publishing. We partner with hundreds of publishers in many languages to make Bible study resources available to customers around the world.

As the world's premier Bible study platform, the Logos app—our flagship product—is designed to support academic and ministry endeavors through features designed for Bible study, theology, Greek and Hebrew studies, Bible translation, and more. Through Logos for Education, our team has worked with over 250 academic institutions around the world to provide students and faculty with reliable and respected digital resources and tools for in-depth scholarly study of the Bible.

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## ABOUT THE ASSOCIATION FOR BIBLICAL HIGHER EDUCATION

The Association for Biblical Higher Education in Canada and the United States (ABHE):

- Comprises a network of more than 160 institutions of biblical higher education
- Enrolls more than 72,000+ students
- Offers undergraduate and graduate educational opportunities via traditional residential, extension, and distance education modalities
- Includes campus locations in eight time zones stretching from the Canadian Maritimes to Hawaii, from Alaska to Puerto Rico

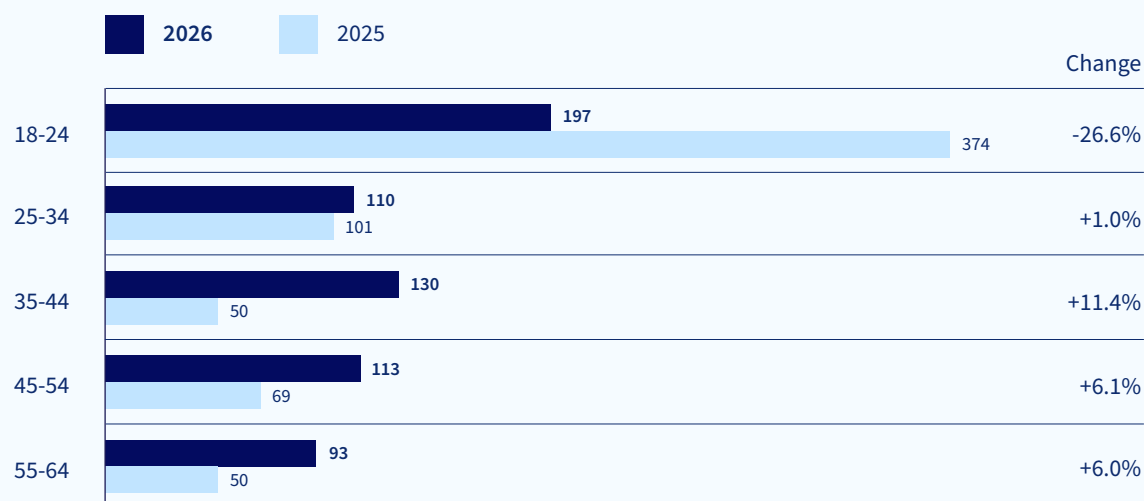
Scattered across North America, our member colleges feature diverse histories, ethnicities, and doctrinal/denominational affiliations. Such features indicate the extraordinary breadth and diversity of the many admired higher education institutions across Canada and the United States. Yet our common commitments mark us more deeply and distinctively than our diversity. We are committed to education that is legitimately postsecondary and academically rigorous, challenging students to develop critical thinking skills and leading them in the formation of a biblically grounded Christian worldview. Our colleges excel in many significant measures of postsecondary effectiveness, including retention and graduation rates, student loan default rates, learning outcomes achieved, and success in post-baccalaureate education.

# Summary

At ABHE-affiliated colleges and seminaries, Scripture forms both the content and context of learning. The Bible shapes hearts, informs scholarship, and anchors students and faculty alike in the steadfast truth of God’s revelation. More than a mere textbook, it is the living Word of God, foundational to the life and mission of every Christ-centered institution.

This joint report from Logos and the Association for Biblical Higher Education (ABHE) represents an ongoing effort to understand how those preparing for ministry and scholarship engage Scripture in their daily lives. Drawing on over 1,200 responses from students, faculty, and staff across ABHE institutions, the 2026 survey builds on trends first observed in prior years’ reports, while also providing a fresh window into the evolving landscape of the culture and practices in Christian higher education.

We noted especially how this year’s survey data reflected an increased participation from older students, especially seminary and graduate students. Responses from students 35 and older rose from 30% in 2025 to 56% in 2026. Correlatively, we also observed a drop in students 18–24, from 55% in 2025 to 28% in 2026. In short, the majority of this year’s student respondents are adults in mid-career or ministry. This data pool mirrors an ongoing trend in higher education where institutions are observing the median student age rise as a greater share of older students enroll.<sup>1</sup>



<sup>1</sup> For more about this phenomenon, see Zsófia L. Bárány, Moshe Buchinsky, and Pauline Corblet, *Late Bloomers: The Aggregate Implications of Getting Education Later in Life*, Working Paper 31874 (National Bureau of Economic Research, 2023).

A rich portrait of Bible engagement emerges from this year’s survey data, one marked by devotion, academic rigor, and a shared desire to know and follow Christ. What this year’s data cannot show is a settled answer. On the question of AI in academic and biblical research, faculty, students, and their institutions occupy nearly every position on the spectrum, from total rejection to full embrace, with the largest group landing somewhere in the cautious middle. This year’s data also reveals growing challenges, particular for students, in maintaining consistent personal engagement with Scripture amid the pressures of academic life and rapid technological change.

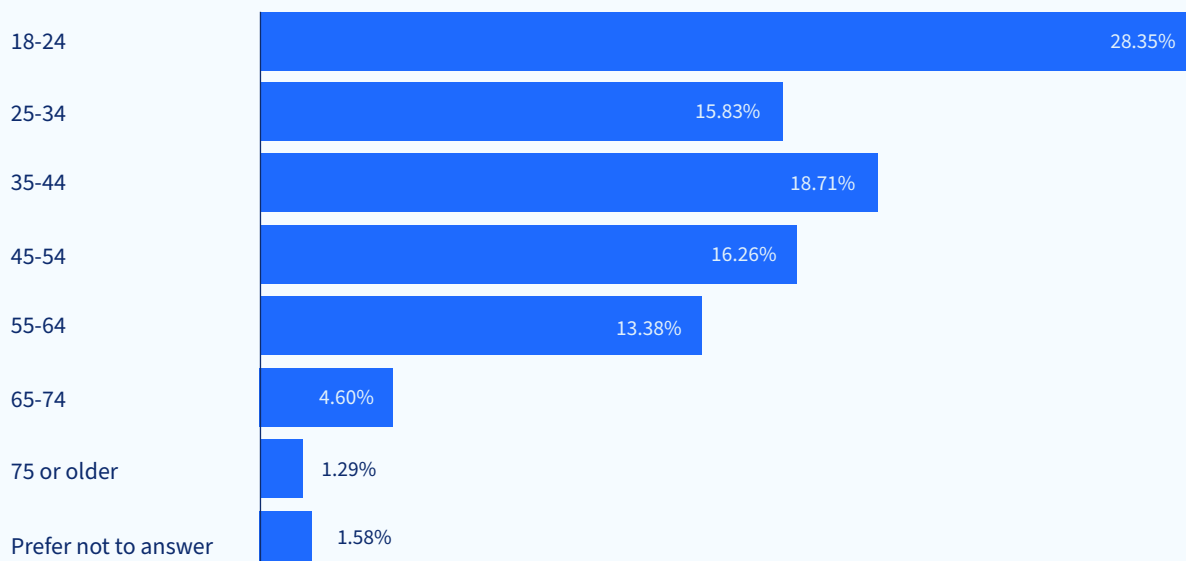
This report is offered as a resource to institutional leaders, educators, and ministry practitioners who are committed to forming students who not only handle the Word of truth accurately but also love it deeply.

Of 1,211 respondents,

- **65.9% (798) are students**
  - » 60.66% of students are in undergraduate programs (37.06% of which plan to attend seminary/graduate school)
  - » 22.8% of students are in master’s or doctoral programs (12.3% of masters-level students surveyed plan to pursue a doctoral-level degree)
  - » 16% of students are in a different program
  - » Only 44% of students are between the ages of 18 and 34
- **26.92% (326) are faculty members**
  - » 60.20% are teaching faculty
  - » 11.84% are staff/admin
  - » 9.21% are faculty leaders
  - » 7.89% are executive leaders
  - » 10.86% identified as “other”
  - » 7.18% (87) identified as neither student nor faculty

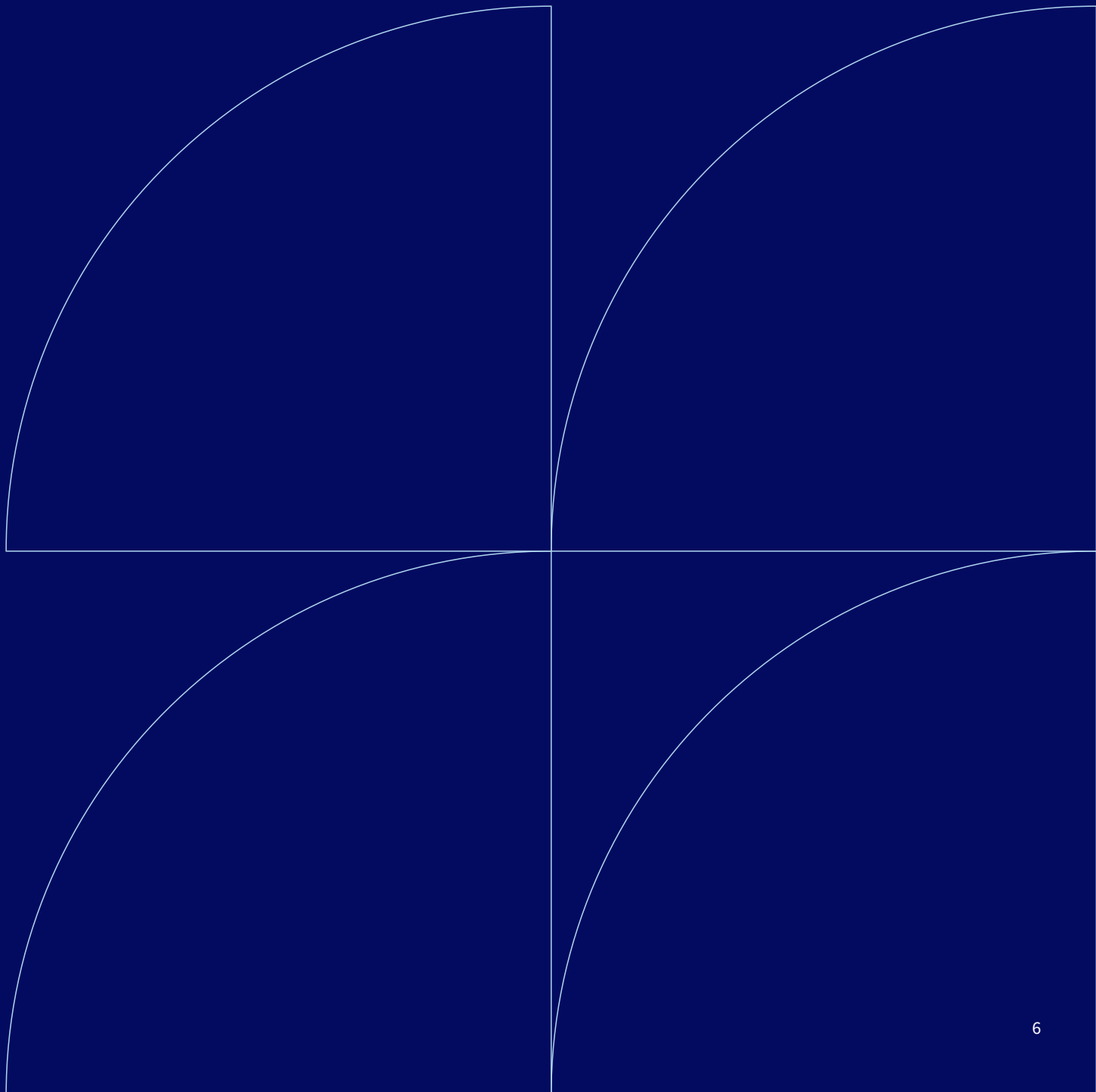
What follows in this report is a short list of questions broken down between faculty and student responses.

## Student Age



# Findings

ACADEMIC  
BIBLE  
ENGAGEMENT  
REPORT

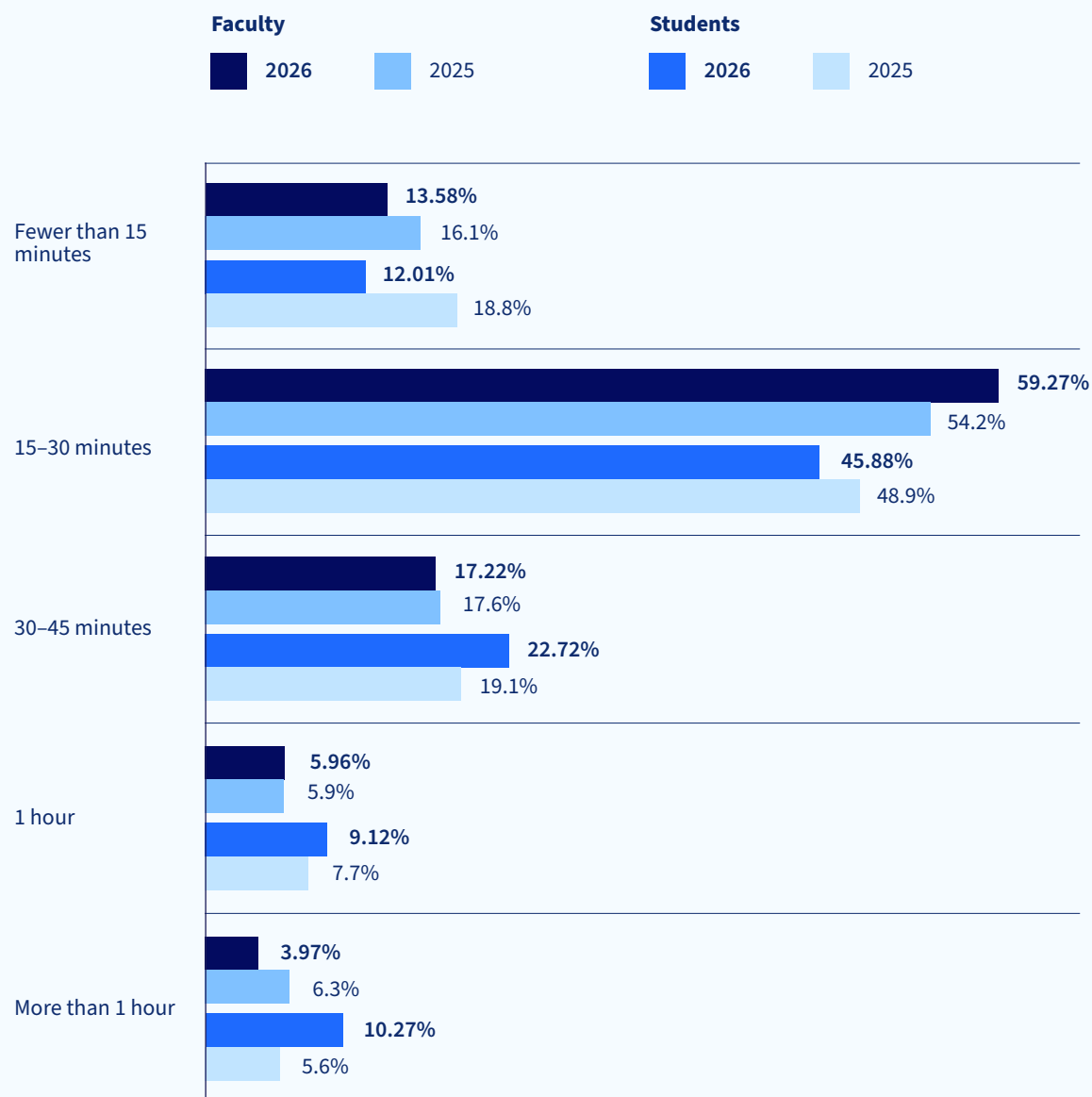


# Bible engagement outside the classroom

At ABHE institutions, Scripture is both a curriculum requirement and essential to knowing God personally. In line with prior reports, the 2026 survey showed that 83% of faculty and 87% of students report reading the Bible at least four times a week, whether for personal or academic reasons. We also learned that the majority (76%) of faculty and students read the Bible for 15 to 45 minutes per session, indicating an integration between depth and consistency.

This year's report was particularly notable for the sharp jump in the number of students reading the Bible for more than an hour—from 5.6% in 2025 to 10.27% in 2026. Numbers like this reflect the reality of academic communities shaped by the Bible, where scholarship and devotion are closely intertwined in the daily lives of students.

## When you read your Bible, how much time do you typically spend reading?



Total faculty responses: 302 (2026), 205 (2025)

Total student responses: 691 (2026), 697 (2025)

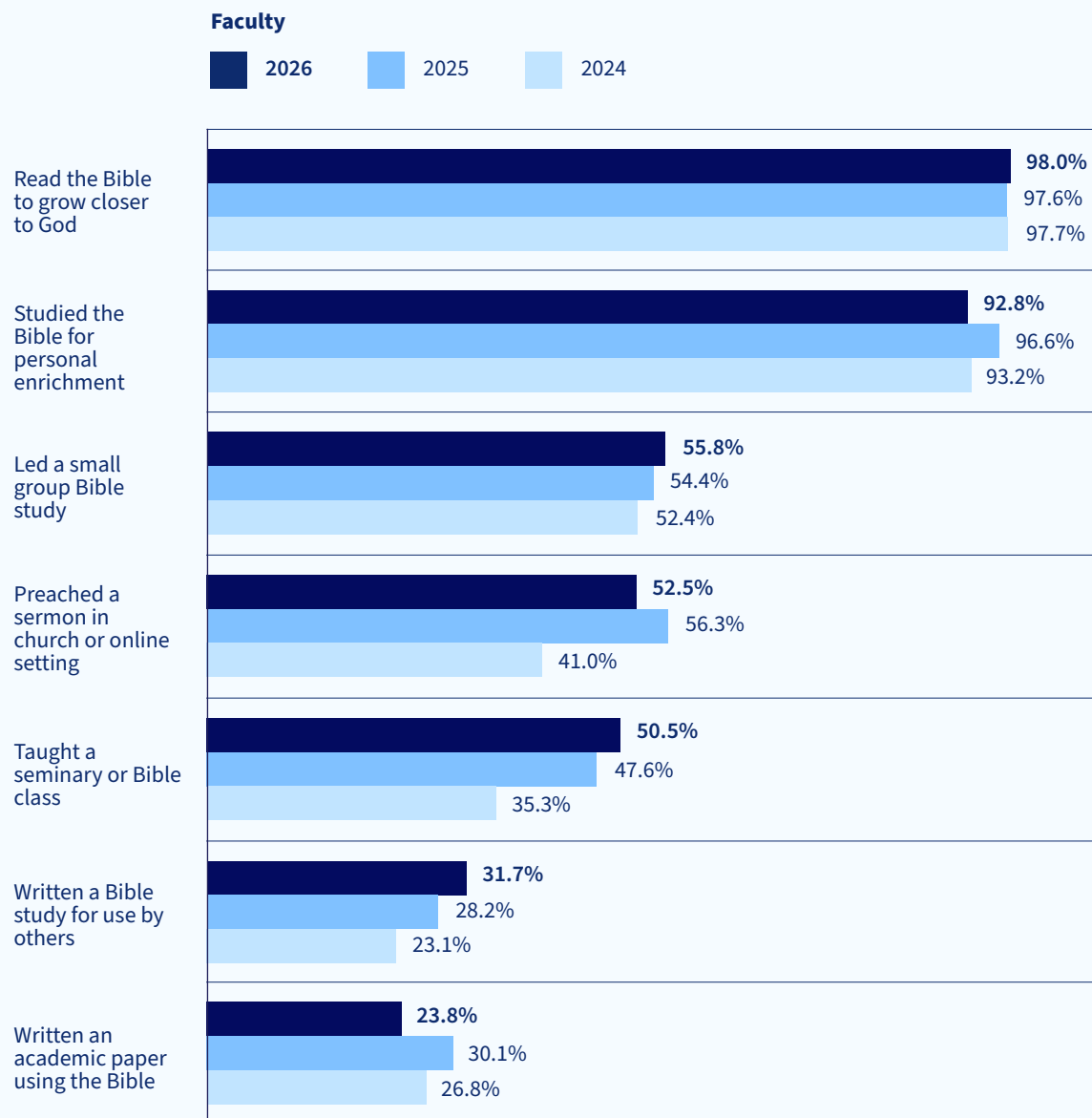
# Reasons for Bible engagement

Why do faculty/staff and students read the Bible outside of class?

All responses to this question emphasize that, despite their academic and ministry work, the primary goal of Bible reading for both groups centers on personal spiritual growth. Above all, Bible engagement was motivated by respondents' desire to grow closer to God more than by academic and ministry objectives. This suggests that tools and methods recommended for classroom use should also be valuable for personal study aimed at deepening the learner's relationship with God.

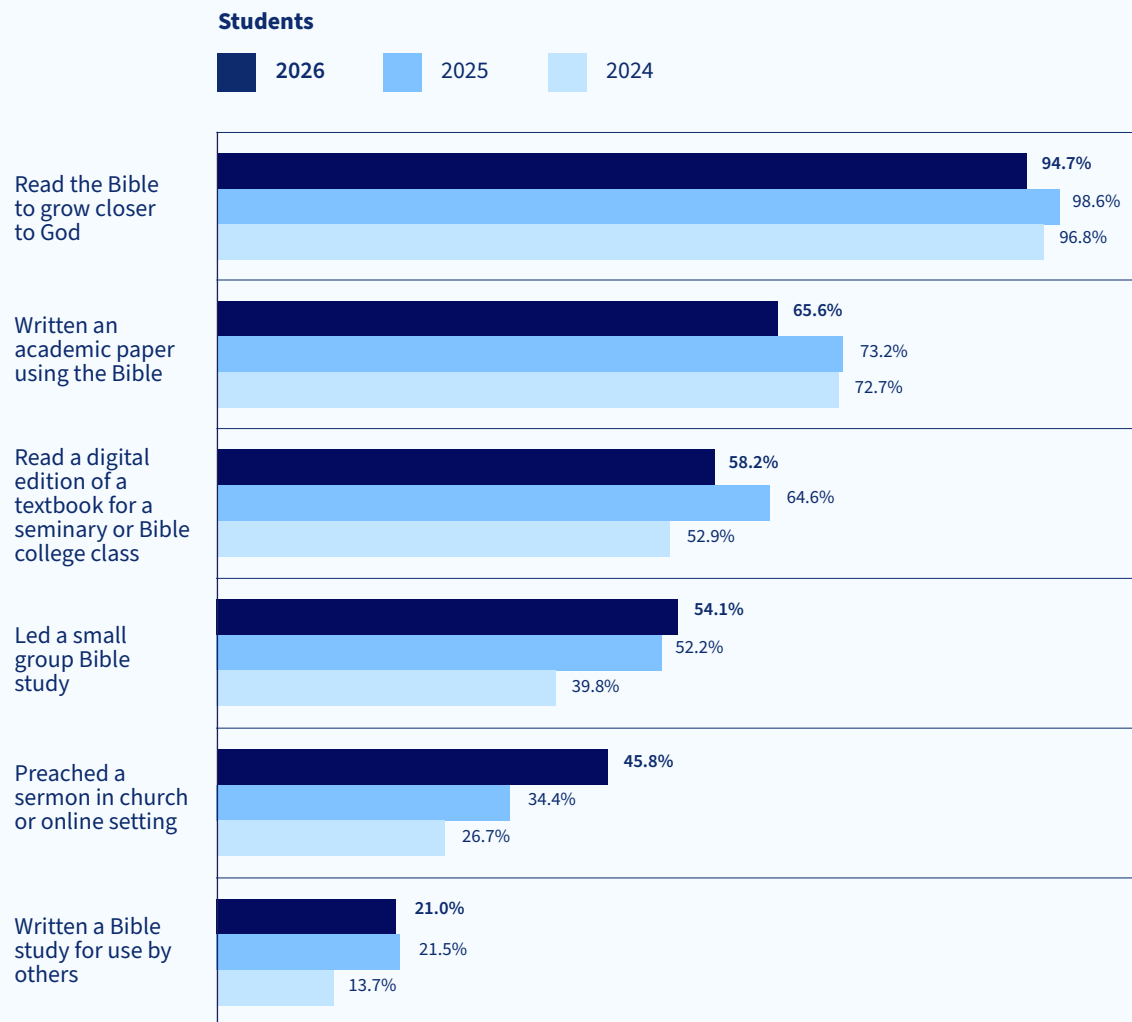
Additionally, both groups show increased participation in activities which enriched their local ecclesial or academic community, such as preaching, teaching, and leading small groups or Bible studies. This further illustrates how devotional practices and academic exploration at ABHE-institutions reinforce one another, serving the church as a whole.

**Which of the following have you done in the last 12 months? Please check all that apply.**



Total responses: 303 (2026), 206 (2025), 351 (2024)

## Which of the following have you done in the last 12 months? Please check all that apply.



Total responses: 692 (2026), 695 (2025), 869 (2024)

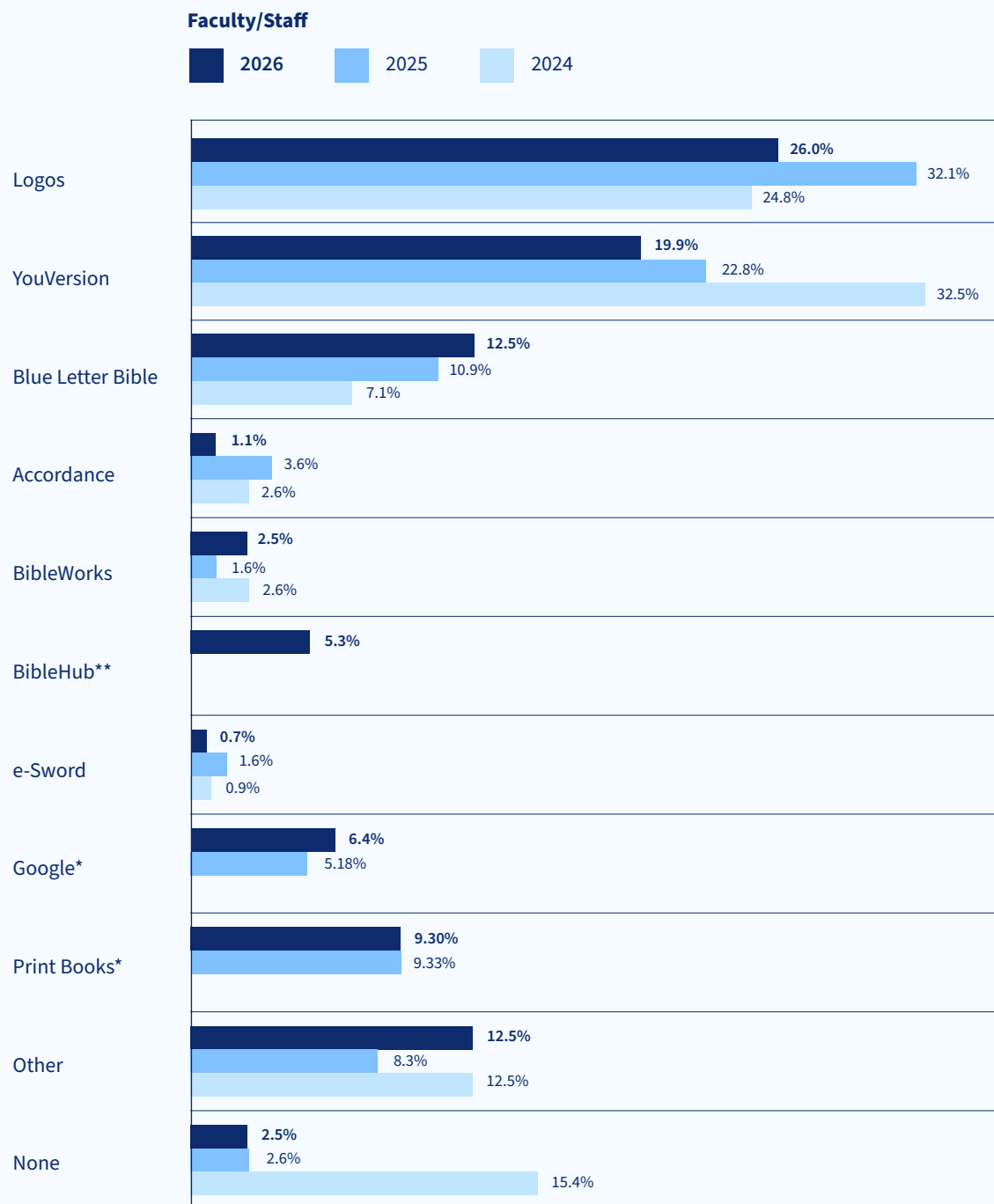
# Methods of Bible engagement

The patterns of Bible software use amongst students and faculty reflect a mix of both familiarity with traditional tools and growing openness to digital innovation. While this report addresses artificial intelligence in a separate section, the cluster of questions below focus on understanding the full range of tools respondents use to engage with Scripture.

From 2024 to 2025, we observed a sharp drop in those reporting that they don't use any Bible software for their studies—15.4% to 2.6%—and this year's survey data suggests that this could be a lasting trend towards broader adoption of digital tools for Bible engagement, signaling a long-term move by faculty and students away from relying solely on informal or purely analog methods.

YouVersion along with Logos and other legacy Bible study apps saw an overall decline in primary usage in this survey (with the notable exception of Blue Letter Bible), while there was continued growth in students and faculty using Google and "Other" resources. When respondents clarified what "Other" meant to them, we found that Bible Gateway, Bible Hub, and STEP Bible were the most common responses. Also, Google has moved substantially toward zero-click search, where AI summaries attempt to answer search intent without leaving the search page. As such, Google may overlap with the AI tools which we discuss in a later section.

## What type of Bible software do you use? If you use multiple, please select the one you use most often.

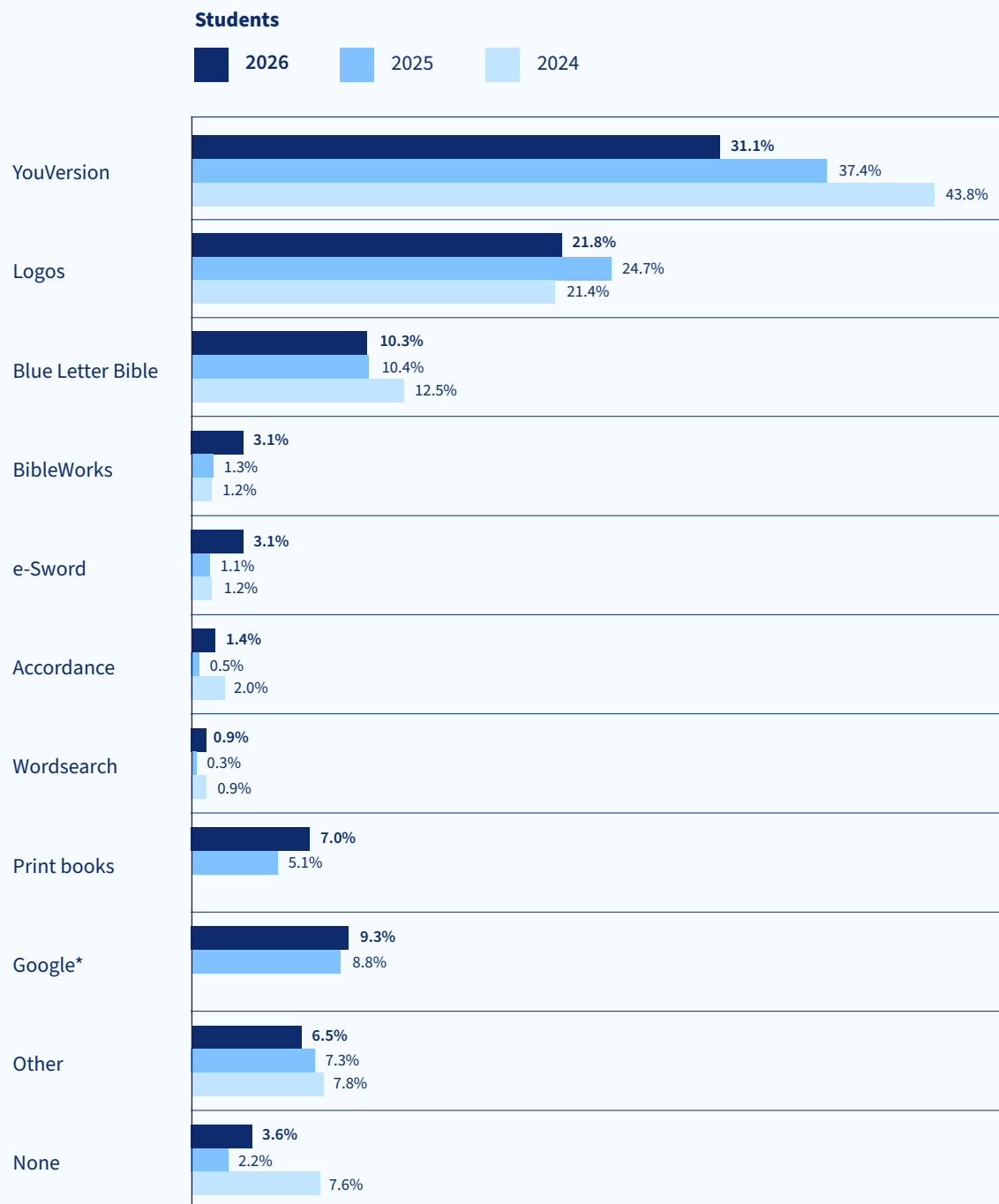


Total responses: 281 (2026), 193 (2025), 351 (2024)

\*Added for 2025

\*\*Added for 2026

## What type of Bible software do you use? If you use multiple, please select the one you use most often.



Total responses: 583 (2026), 695 (2025), 869 (2024)

\*Added for 2025

\*\*Added for 2026

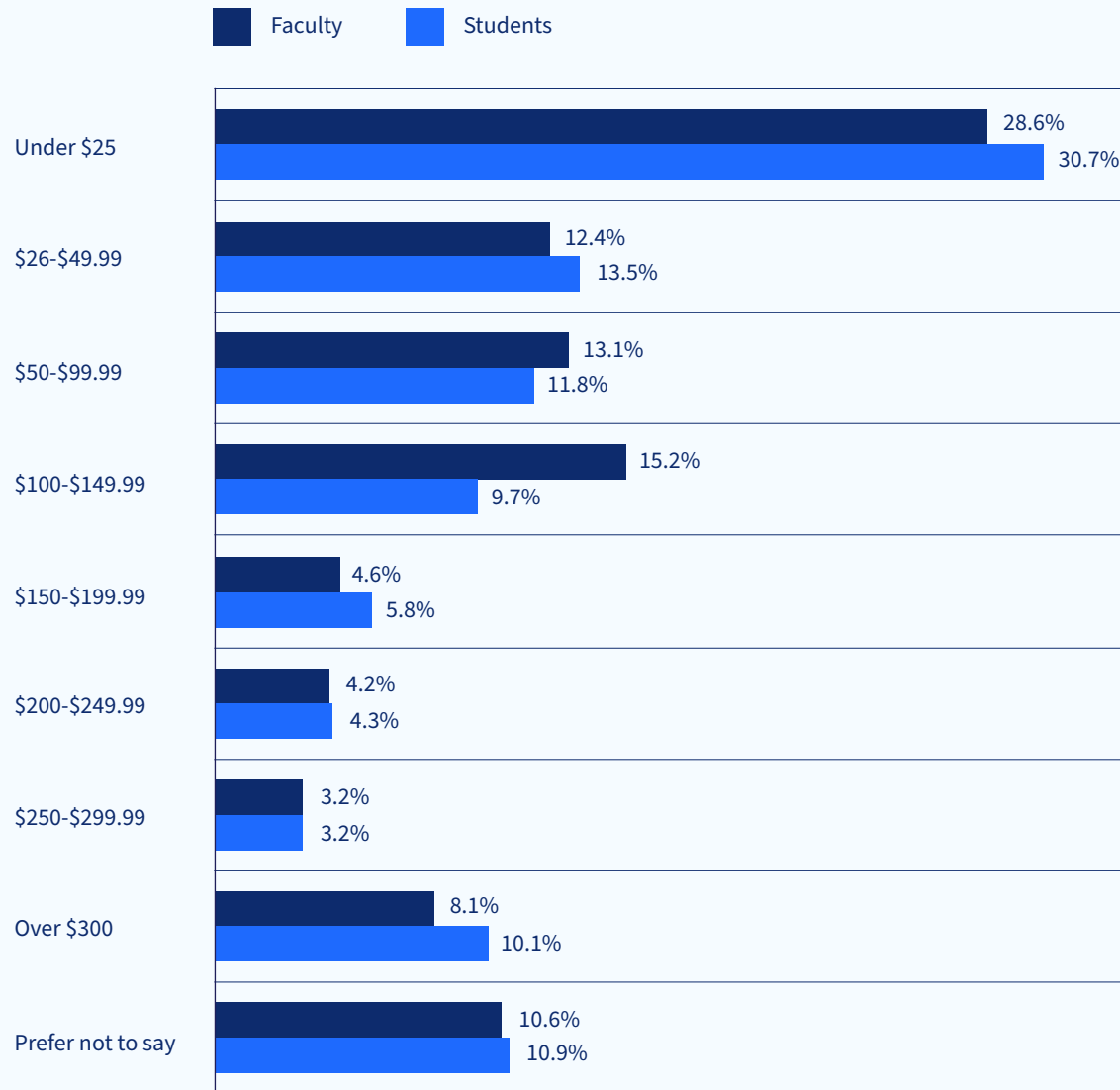
# Personal Spending on Bible Resources

Students and faculty are using more Bible tools and resources than ever, but how much are they willing to invest for those tools? This year's survey also looked at how much cost factored into respondents' decision to seek out resources for engaging the Bible more deeply.

The response data indicates a range, with roughly 50% of respondents in both groups indicating they spend less than \$100 a year on Bible study resources, with the largest group being those who spend under \$25. Significantly, we found that over 10% of students and 8% of faculty/staff spend more than \$300 a year on Bible tools.

Students and faculty both value using Bible resources, but cost-sensitivity can serve as a barrier to accessing both print and digital tools. 95% of students say they read the Bible to grow closer to God in the last 12 months, and 66% wrote an academic paper using the Bible, but 31% spend under \$25 per year on Bible study resources—suggesting that many can't access or aren't investing in the tools that would help them go deeper. Can institutions step in to help fill that gap for students and faculty alike?

## How much do you spend per year on resources to study the Bible?



Total responses: 283 (staff), 586 (students)

# Print and digital Bible study resources compared

In this section, we see the continuation of a shift which this report has observed in how faculty/staff and students use Bible study resources, namely by displaying a rising preference for hybrid and digital formats. In fact, a dramatic and sustained increase in the preference for a hybrid library (combining print and digital resources) is the most striking trend across all reported years. Preference for print-only resources continues to decline each year for both faculty/staff and students, although we saw that students still seem to lean more toward print resources than faculty do, even when they told us that they use both forms of media.

Responses from faculty show a stark divide: They're either using print resources frequently or barely at all. The middle ground has disappeared. 53% of faculty report using print resources for Bible study from 4 to 7 days a week, while the other 47% use them only once a week, or even as little as once a month. No respondents chose the 2–3 days a week range, suggesting faculty and staff are either neglecting print resources in favor of digital ones or intentionally integrating them into their daily routine.

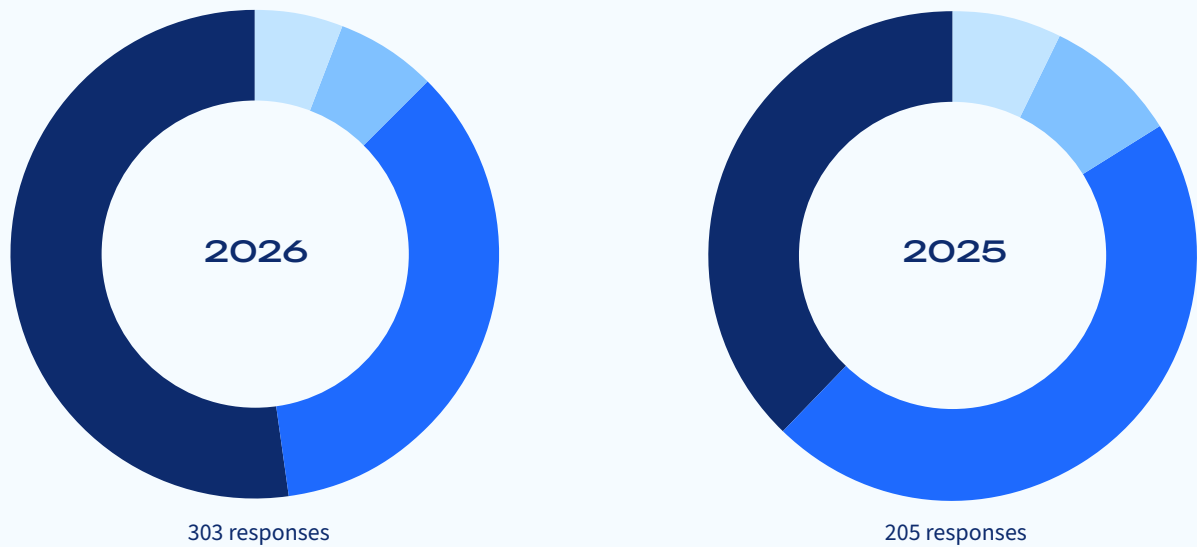
Among students, we see survey data in line with prior reports, showing only minor deviations. An overall picture emerges of students using more digital resources, and also using them more consistently across the week. More than half of students use digital resources 3–5 days a week, while the group of students who use them nearly everyday (19.86%) is comparable to the group which uses them once a week (16.81%) or once a month (5.7%). However, we do still observe students relying on print resources, in particular noting that the number of those who use print resources once a week or once a month fell in 2026, while those who use them 2–3 times a week rose from 22.5% in 2025 to 30% in 2026.

In summary, the trends evident in survey responses from the last several years' reports (see our 2025, 2024, and 2023 reports) to the present clearly show a growing preference for a hybrid approach to Bible study resources, combining both print and digital formats. Moreover, we also find that those who incorporate digital resources into their study tend to engage with their materials more frequently, highlighting the practical benefits of digital tools for consistent Bible engagement.

Do you prefer print or digital Bible study resources (commentaries, Bibles, textbooks, books, etc.)?

Faculty/Staff\*

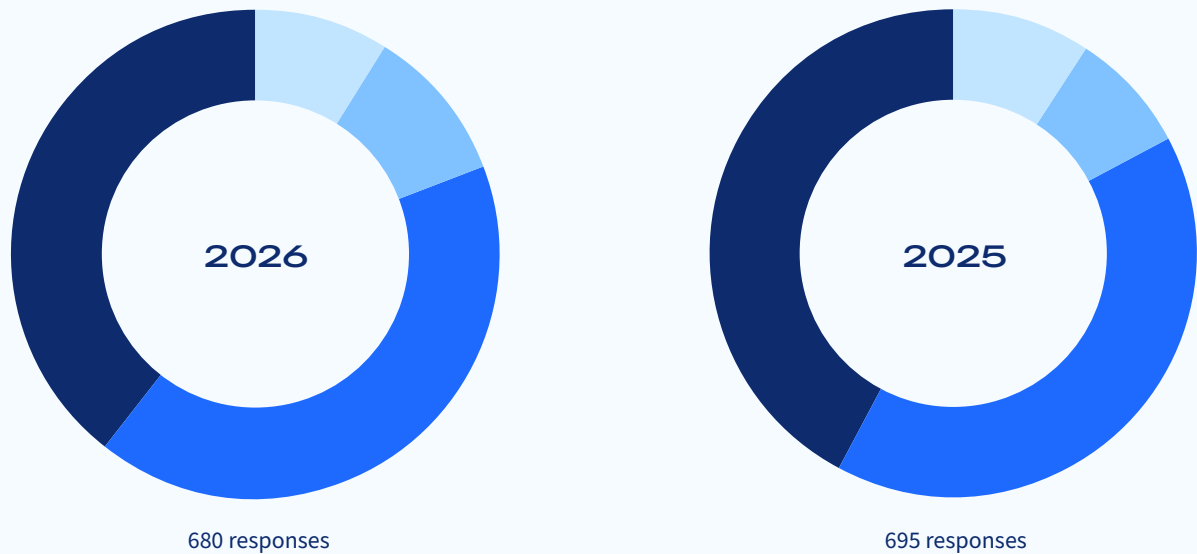
Only print    Only digital    Both, primarily print    Both, primarily digital



*\*2025 included the option “I use both equally” which was not used in the 2026 survey. “Both equally” was chosen by 15.53% of Faculty/Staff respondents.*

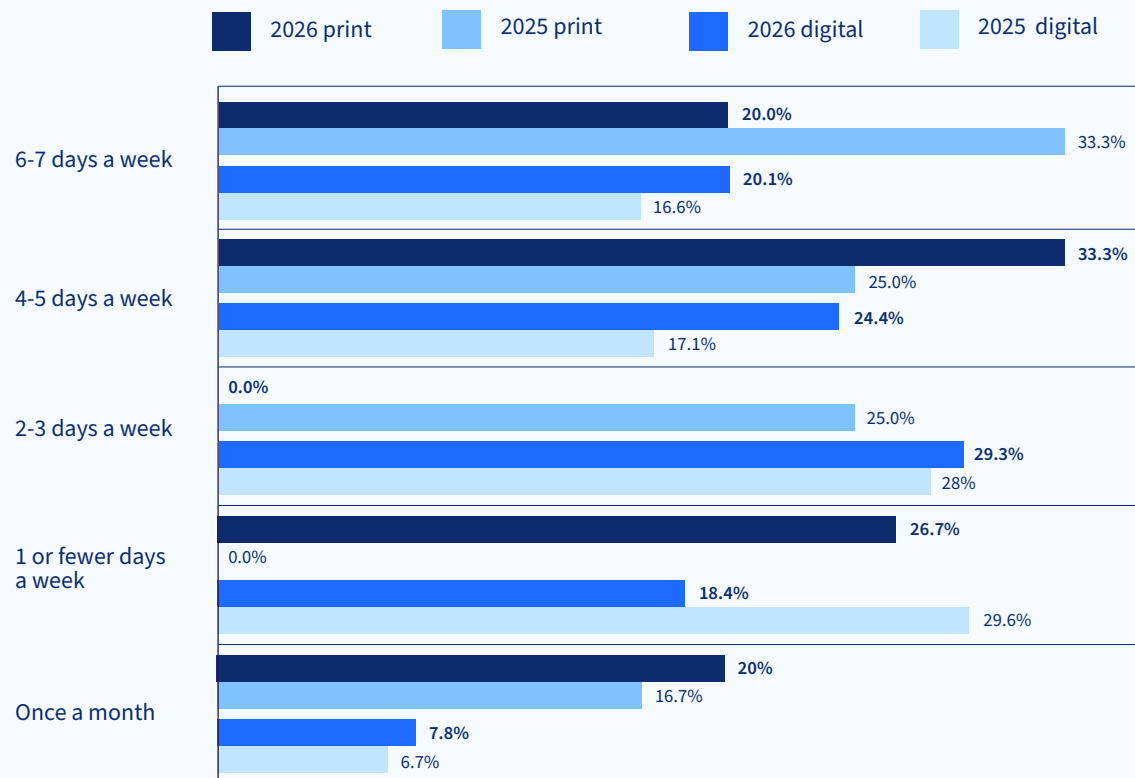
Students

Only print    Only digital    Both, primarily print    Both, primarily digital



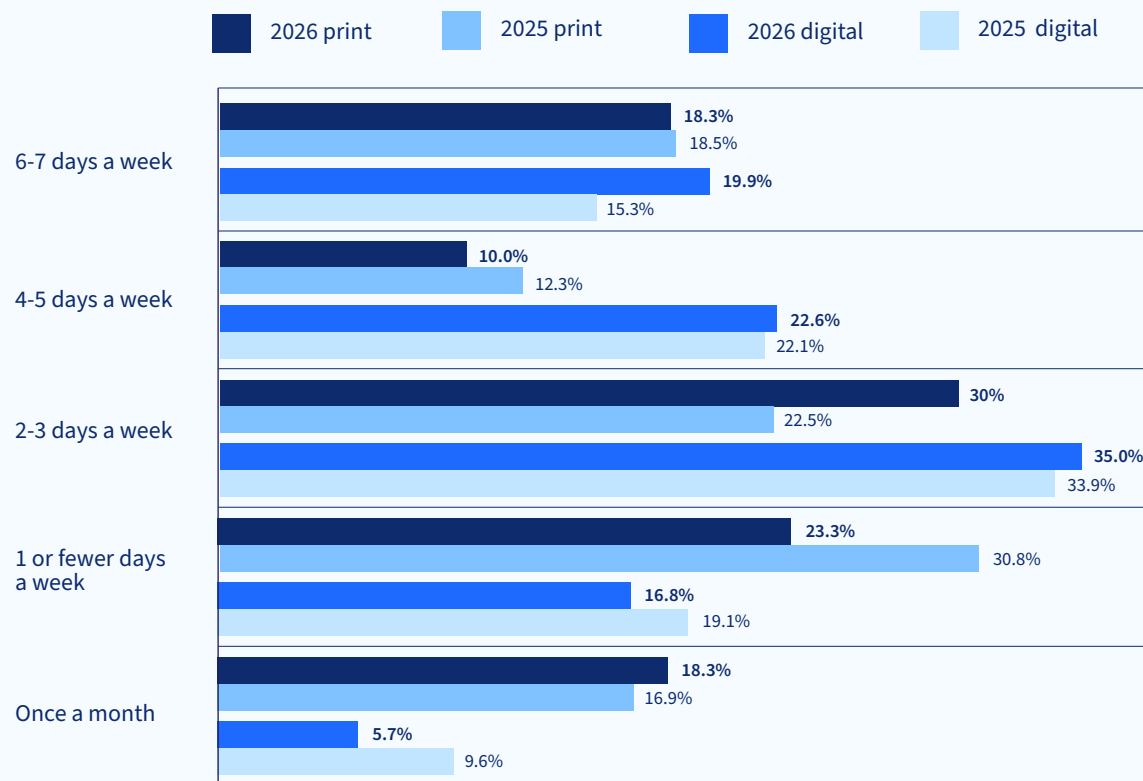
## How often do you use Bible study resources each week?

### Faculty



Total responses: 15 (2026 print), 283 (2026 digital), 12 (2025 print), 193 (2025 digital)

### Students



Total responses: 60 (2026 print), 589 (2026 digital), 65 (2025 print), 628 (2025 digital)

# Using AI in Academic & Bible Research

Discussions of artificial intelligence (AI) and large language models (LLM) have dominated public discourse, generating a host of questions and challenges in higher education. This year's survey asked the same questions as 2025's report in order to continue building a useful data set concerning how faculty/staff and students at ABHE institutions are thinking about the responsible use of AI in their studies.

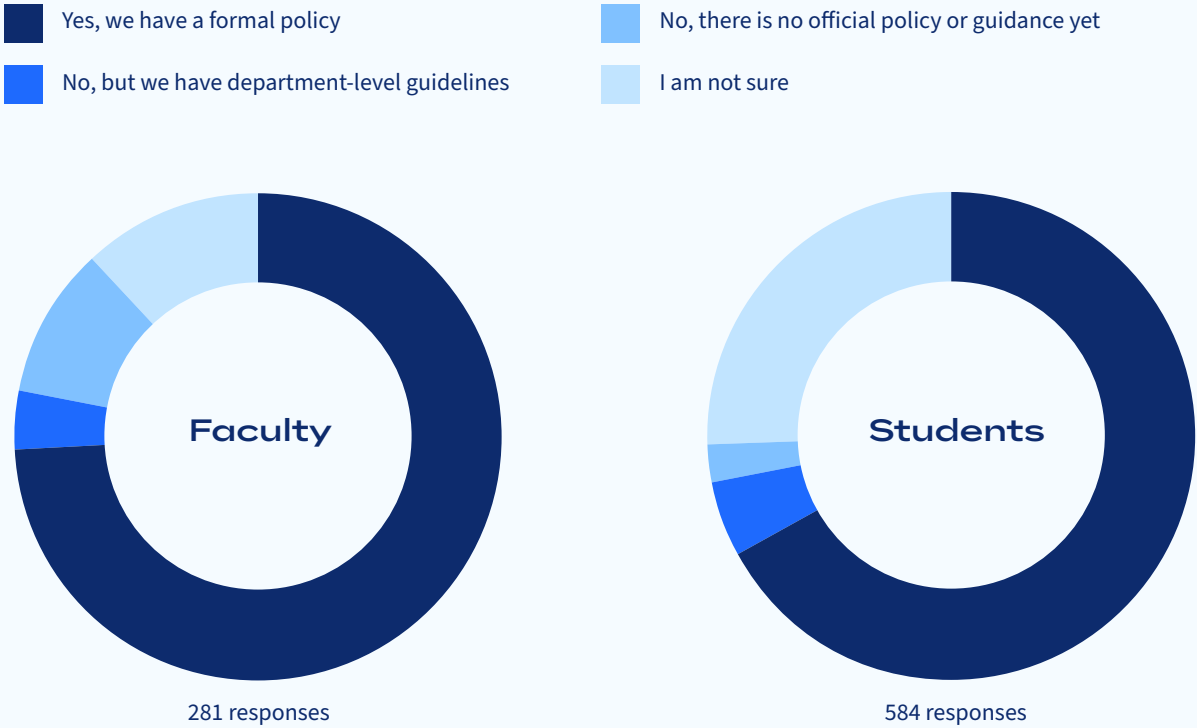
The rate of respondents who maintain that "AI has no place in academic or Biblical research" continues to fall compared to last year (Faculty/Staff: from 11.3% to 5%; Students: from 12.9% to 9.9%), while the number of those who admit some role for "certain types of AI" in academic or biblical research continues to grow, although some (Faculty/Staff: 11.4%; Students: 20.3%) still maintain a carve out for Bible research, regarding it as a unique field which is not entirely suitable for the use of AI.

ChatGPT remains the leading AI tool used, overshadowing other general AI tools and Bible-specific AI tools. Google Gemini, Perplexity, and Claude all see increased usage as well.

Responses indicate that faculty and students are putting these tools to use primarily for such activities as writing assistance (grammar, structure, etc.), theological research, and generating study or discussion questions. All of this contributes to an overall picture of a general softening of the stance taken by members of ABHE academic communities towards AI and LLMs.

For the first time, Logos also surveyed faculty, staff, and students on the policy stance taken by their respective institutions towards the use of AI, which is enlightening when considered alongside AI policies and actual use.

Does your institution have a formal policy regarding the use of AI in the classroom?



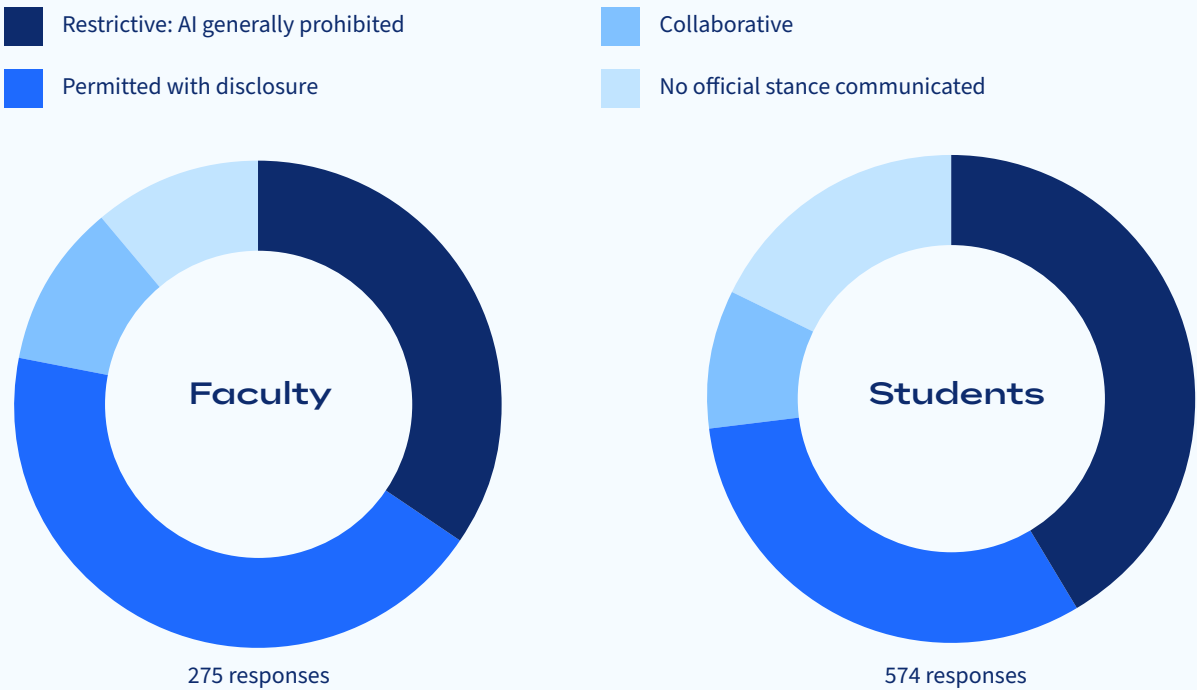
Faculty

281 responses

Students

584 responses

Which best describes your institution’s stance on student AI use?



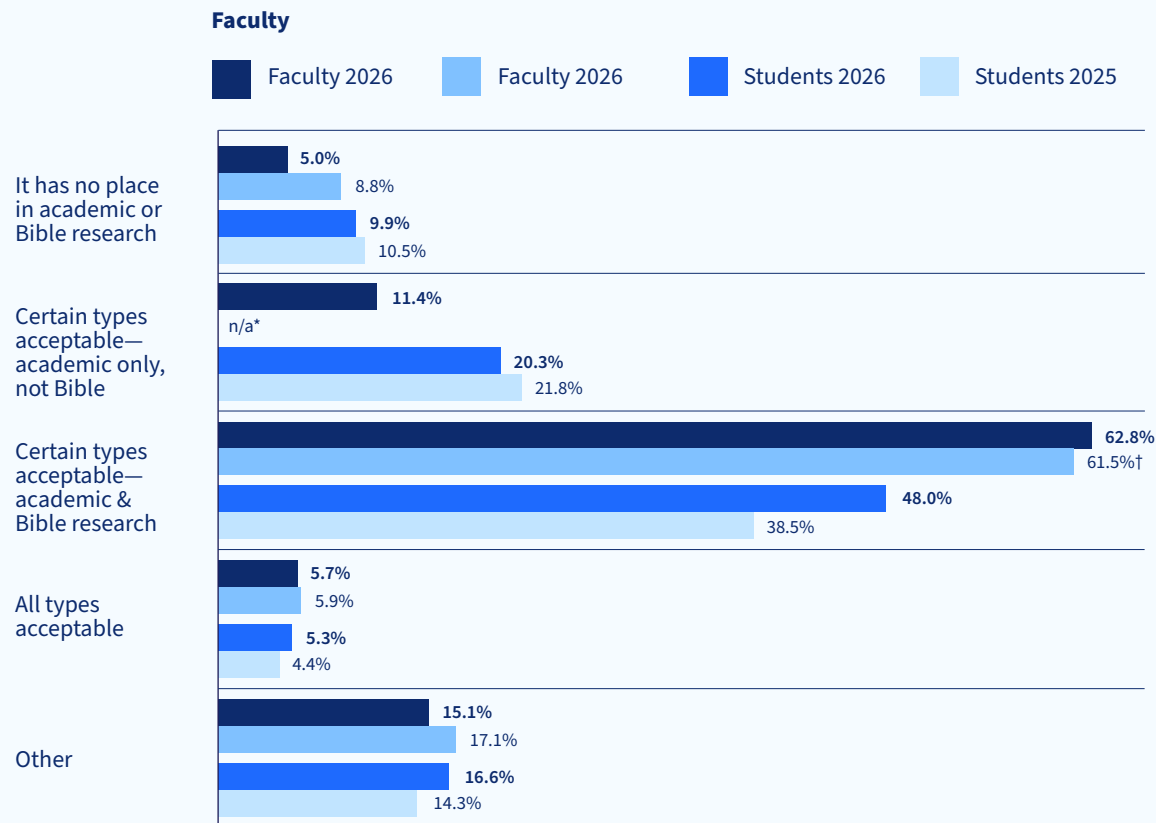
Faculty

275 responses

Students

574 responses

## What are your current thoughts on using AI for academic and Bible research?



Total responses: 298 (Faculty 2026), 205 (Faculty 2025), 646 (Students 2026), 697 (Students 2025)

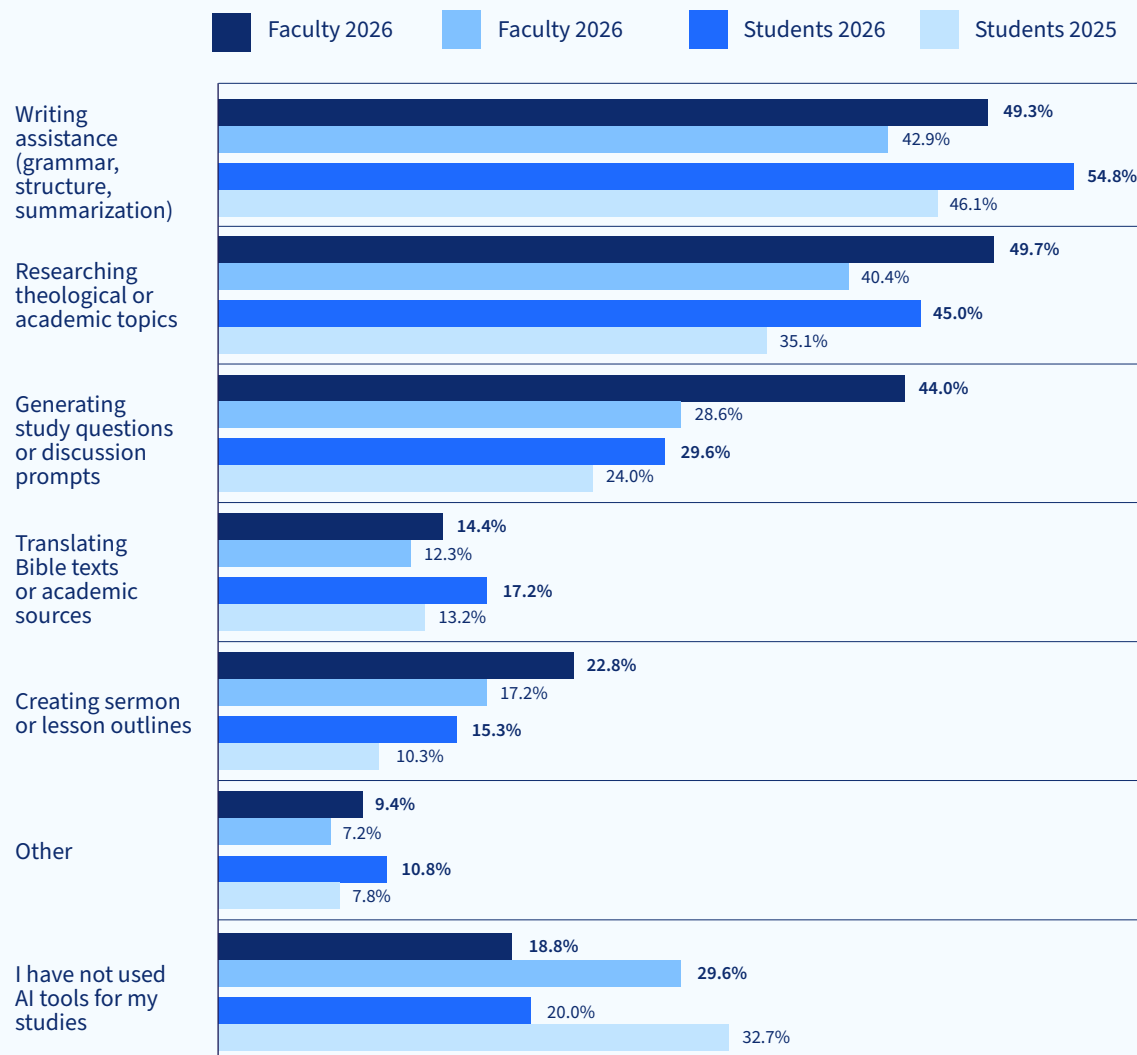
The 2026 survey data shows that institutions with restrictive AI policies predominate. But considering the high rates of AI usage and the mixture of opinions present within academic communities, it signals a gap between policy and everyday practices. The reality is that a policy is not enough, as indicated by 25% of students who don't know if their institution has an AI policy, compared to only 12% of faculty.

School administration and faculty are uniquely positioned to take an active role in the conversation about AI usage, especially by modeling best practices in their classrooms and their lives. Ultimately, the real policy is what the community does, not what it says. Educators have an opportunity to lead and to help shape students in this area.

\* Faculty question did not offer this as a separate option in 2025

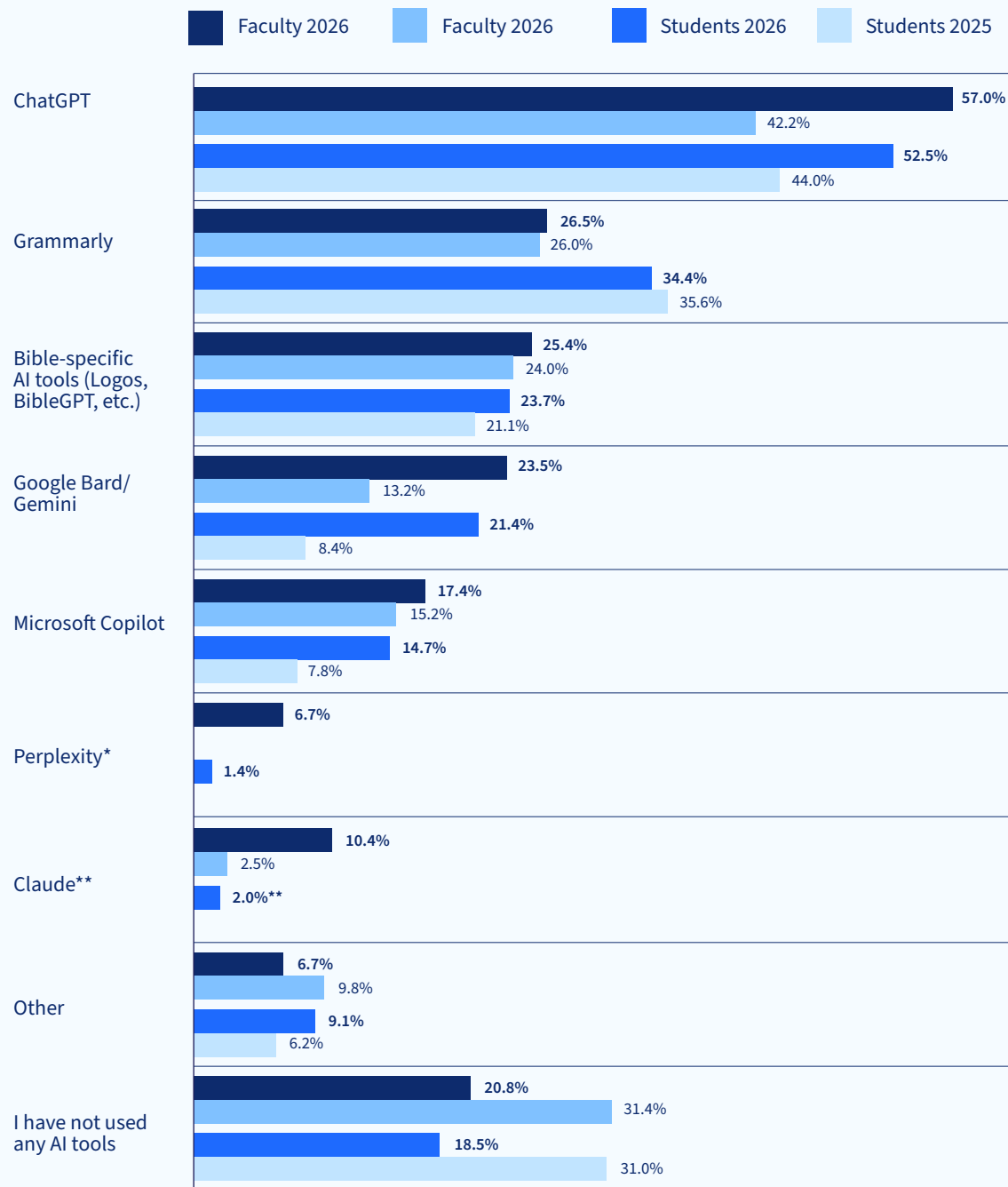
† Faculty 2025 "certain types acceptable" combined academic-only and Bible uses into one answer

## How have you used AI in your studies? Select all that apply.



Total responses: 289 (Faculty 2026), 203 (Faculty 2025), 646 (Students 2026), 692 (Students 2025)

## What AI tools have you used for biblical studies? Select all that apply.



Total responses: 298 (Faculty 2026), 204 (Faculty 2025), 646 (Students 2026), 691 (Students 2025)

\* Perplexity was not offered as an option in the 2025 survey.

\*\*Claude was listed as an option for faculty but not students. Some students, however, listed Claude in the "other" section. Grok was also a common write-in.

## In their own words: What faculty and students think about AI use

Students and faculty across the ABHE network offered thoughtful and reflective responses to the survey questions, demonstrating that they are thinking deeply about the use of AI without falling into either dogmatic rejection or uncritical embrace. We've highlighted a few notable comments below:

*"AI can be a helpful tool in academic and Bible research, especially for gathering information, summarizing content, and strengthening an argument. However, it should not replace human understanding, critical thinking, or personal reflection. In the context of Bible study, AI should be used cautiously—it can provide background or historical context, but it should not be relied upon to interpret scripture, as interpretation involves spiritual discernment and personal faith. Additionally, whenever AI is used, it should be properly referenced to support and strengthen the credibility of the work."*

—Student Response

*"AI is an assistive supplement. When used wisely and critically, it can enhance academic and Bible research, but it must remain under the authority of Scripture and sound theological study. And the traditional method must be fundamental."*

—Student Response

*"One must pay close attention to whether AI is giving accurate information."*

—Student Response

*"AI, I expect, will become an exceedingly helpful tool and work some great efficiencies, just like its digital/electronic forebears did. However, it must always be considered a servant to godly human labor and industry in academic/biblical research/scholarship and not a substitute for them. It can assist godly thinking and scholarship, but it should never be thought to substitute for obviate it."*

—Faculty Response

*"I think the use of AI is becoming essential; however, it should never take the place of human intellect and experience offered. It should be used as a tool, not a replacement."*

—Faculty Response

*"AI is a reality. Academia needs to embrace it or fight it."*

—Faculty Response

*"AI can be a useful tool for biblical or other academic research, but the principle 'trust but verify' should be utilized."*

—Faculty Response

# Trends & Challenges in Academia

We found four trends which stand out from this year's survey results:



## **Trend 1: Institutional needs for support and training on using AI with the Bible**

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While prior years' reports showed that students were noticeably more open to using AI tools, with faculty and staff remaining more cautious, that trend seems to have reversed in the 2026 report. Student respondents in 2026 display a stronger preference for print resources and tend to hold more restrictive views about whether AI should be used for academics, biblical or otherwise. Comments from students indicate that trust in AI has eroded, replacing early excitement with a newfound caution, forcing them to instead maintain a connection with “the fundamentals” of Scripture and other physical resources.

Nonetheless, the adoption of AI continues apace. The question is no longer whether AI will be taken up in an academic context, but how. Both faculty and students primarily use AI for practical, supportive tasks such as writing assistance, research summarization, and grammar help rather than for complex biblical interpretation or theological analysis. Overall, the data suggests that AI is currently regarded as a supplementary tool rather than a primary resource for translation or deep exegetical work.

However, more work remains for institutions, especially for faculty and staff, to align their actual practices with the stated policy of institutions. The vast majority of respondents were using AI, yet the largest category of institutional policy was “restrictive”—implying policy is not translating into practice. While the reasons for the gap between policy and practice are unclear, it seems that a simple policy against AI is not enough to either curb its use or to direct use toward the places where it can assist research without replacing it. Ultimately, institutions that provide access to Bible-specific AI tools have a vital opportunity to guide students in the responsible and thoughtful use of technology within ministry and scholarship. Beyond offering these tools, schools carry a spiritual responsibility to teach students how to steward AI wisely, and engaging this emerging challenge starts with the everyday choices each faculty member or student makes.

## **Trend 2: Persistent preference for hybrid print and digital libraries**

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There's a clear and growing trend toward using a combination of print and digital Bible study resources. The preference for print-only resources has sharply declined for both faculty/staff and students, with 87.3% of faculty and 83.2% of students preferring both print and digital resources. Generally, those who use digital resources tend to engage with all their resources more frequently, highlighting the practical benefits of digital tools for consistent study. Notably, this ongoing intensification in the preference for mixed media Bible engagement strategies serves to highlight the importance of navigating AI's role in both scholarly and devotional practices going forward.

### **Trend 3: Difficulties sustaining genuinely devotional Scripture reading**

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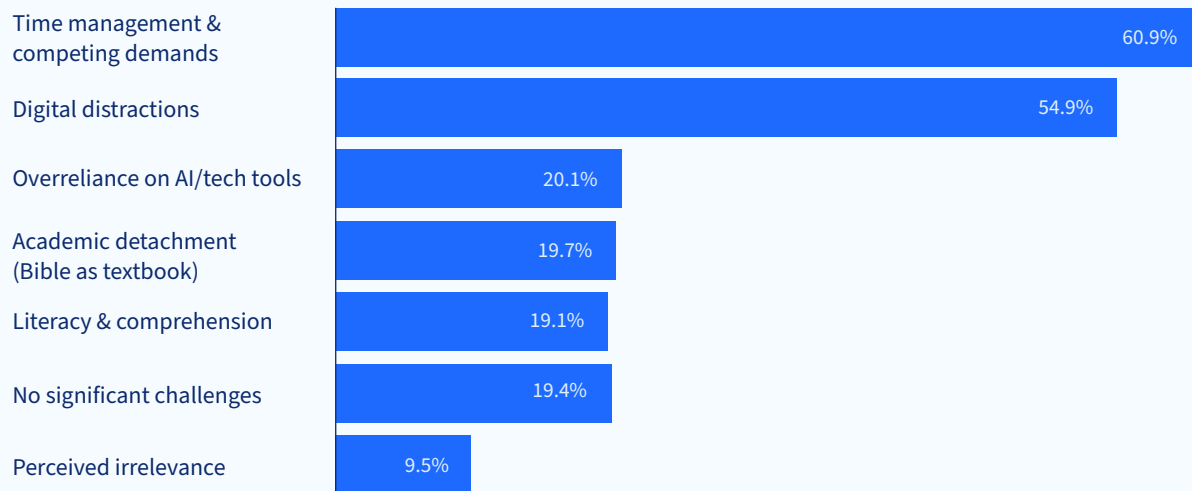
Both faculty/staff and students spoke to their commitment to personal Bible engagement aimed at spiritual growth, not simply scholarly advancement, but many comments also voiced concerns about the difficulty of sustaining devotional reading in the midst of an academic environment. “I’m a Bible college student—it is hard to break past that barrier of seeing Scripture as a textbook,” said one student. How can Christian institutions of higher learning foster academic study of Scripture without hindering everyday reading, marking, and inwardly digesting the Word? Schools must find ways to help students’ spiritual formation by breaking through the divide between classroom and devotional use.

### **Trend 4: Faculty are grappling with new student deficits**

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As we surveyed faculty and staff this year, a new cluster of challenges faced by educators began to emerge: AI overreliance, Bible as textbook, and biblical literacy. While still lagging behind other concerns which faculty voice about their students, these areas have grown rapidly compared to prior years. When we combine students entering higher education without the same foundational biblical understanding as prior generations, to the ease of accessing AI tools, with the pressure of using Scripture to “make the grade,” and the myriad of digital distractions at our fingertips, it’s no wonder that teachers are worried about their students’ ability not only to truly engage with Scripture but to develop a lasting understanding which will support their spiritual walk outside the classroom. These challenges can compound one another, ultimately affecting both the quality of the institution’s education and the ability of the community to pursue its core mission of forming disciples rooted in God’s Word.

## Faculty/staff: What are the biggest challenges you face today in getting your students to engage with the Bible?



### What faculty/staff said:

- AI overreliance tripled as a named concern from 2025 to 2026: from 6.5% to 20.1%. It now sits in a tight cluster with academic detachment and biblical literacy, all three at roughly 19–20%. That cluster didn't exist as a named phenomenon in 2024.
- One faculty member described their biggest challenge as dealing with “Competency and familiarity expectations for incoming students compared to a decade ago.”

**Students: In one to two sentences, please describe the main challenges you face while reading the Bible. Do you struggle with understanding, comprehension, finding relevance, or any other issues?**

Most common themes:

- Historical and cultural context
- Finding relevance—especially in the Old Testament
- Focus and mental wandering
- Comprehension, translation, and application

What students said:

*“Understanding the context of the time in which it was written and how it can be applied to modern times without distorting its meaning or purpose.”*

*“Different books present their own challenges. I struggle most with finding relevance and application with some of the OT prophets.”*

*“Having been reading through the Old Testament in my personal devotion time, I have struggled to find relevance for what I’m reading and how to apply it to my life.”*

*“My mind is always wandering. I struggle just to shut everything out and stay locked in.”*

*“I sometimes struggle to switch from a critical, academic mindset to a more personal, devotional one.”*

*“I need time to really sit with it to let it form me—if I don’t have time I feel like I’m just checking a box. And I don’t want to just check a box.”*

# Conclusion

Four years of survey data point to the same conclusion: The desire to know and follow Christ through Scripture is alive and growing in ABHE institutions. Students are reading frequently, spending time in the Word, and bringing it into every corner of their lives, from dissertations to sermons to small groups. But desire alone is not enough. The data also surfaces a clear gap between motivation and formation. Students want to know God through his Word but need funds, tools, the context, and the institutional support to get there. Closing that gap is the shared work of institutions, faculty, and partners like Logos. The question this survey puts to every leader in ABHE is not whether your students love the Bible (they do), but whether they are equipped to go as deep as their calling demands.

The Logos and ABHE partnership reflects our mutual commitment to equipping current and future generations of Christian academics for study of the Word and the good of God's people.

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