

“FOR THE EARTH WILL BE FILLED WITH THE KNOWLEDGE OF THE  
GLORY OF THE LORD”

# PHILOSOPHY AND PRINCIPLES FOR GLOBAL THEOLOGICAL EDUCATION

A MINTS MISSION PLAN

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# PHILOSOPHY AND PRINCIPLES FOR GLOBAL THEOLOGICAL EDUCATION

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## **COURSE DESCRIPTION**

### **JUSTIFICATION**

The student is introduced to the basic concepts that are related to the philosophy of Christian education used at MINTS

### **GENERAL OBJECTIVES**

1. Become familiar with the history of MINTS
2. Reflect on the theory of knowing that MINTS promotes
3. Be introduced to the global dimension of theological education
4. Understand the administrative policy of MINTS

### **SPECIFIC OBJECTIVES**

1. The student will intellectually interact with other students and the teacher
2. The student will interact with the theory of knowing by answering the questions at the end of the chapters
3. The student will read about global education
4. The student will communicate the findings of his research on global missions
5. The student will demonstrate a command of the basic concepts presented in the course.

### **EVALUATION**

1. For each hour of attended class one point, up to 15 points.
2. For each class for which the student came prepared with homework assignments, 2 points for a total of 15 points.
3. Document the reading of 300 pages on global education for BA students and 500 pages for MA students. This is worth 30 points
4. For BA students write a 10 page essay on a theme related to global theological training. For MA students write 15 page essay. This is worth 25 points.
5. Take final exam. This is worth 15 points.

### **BENEFITS**

As we are using MINTS courses, either to teach or be taught, we will understand the historical, theoretical and theological dynamics of the course.

# CHAPTER 1

## INTRODUCTION

### 1.1. JUSTIFICATION

This manuscript is dedicated to the development of a foundation for a philosophy of education for *Global Theological Education* (GTE) for the Miami International Seminary (MINTS).<sup>1</sup> Global refers to being able to offer theological education world wide, in any language and to any group of people. The theological education presented in GTE is not radically different from the classical and traditional theological content. The educational delivery system to be used by MINTS is unique in that it seeks to facilitate the establishments of theological and self-responsible study centers throughout the world. This is accomplished by providing theological courses and training their professors and administrators so that they in turn can facilitate the development of other study centers.

The Miami International Seminary was officially opened in January of 2000. The school was a combination of a variety of theological education initiatives, including the IONA Study Centers of Ministries in Action, the seminary extension program of Old Cutler Presbyterian Church and the Hispanic leadership training efforts of the author.

Using a “faith missions” approach, each of the full time workers for MINTS raised their own support. The original teachers and staff included Rev. Greg Hauenstein (president), Dr. Cornelius (Neal) Hegeman (academic dean), Dr. Kent Hinkson (department head for ministerial studies) and Angelica Ramsay (registrar).

The Global Theological Education (GTE) program has expanded greatly since its inception in January, 2001. As of August, 2005, MINTS is serving over 1,500 students in more than 75 study centers in 37 nations. Annually, more than 40 professors and teachers offer MINTS courses. Over a hundred students at the master’s level act as teacher assistants and course facilitators for the students at the

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<sup>1</sup> Residential education is historically not the model for religious training. The family and religious community are historically the training grounds for religious leaders. There are eras where the government and military assume the responsibility of training religious leaders, this mostly done for using religion as a form of social and political control. During the 20<sup>th</sup> century, however, residential schools have emerged as one of the principle theological education delivery systems.

The author prefers the term “global” to describe the international effort to establish institutions of theological higher education throughout the world. Higher education refers to post secondary school education (12<sup>th</sup> grade). Global education ranges from residential schools to correspondence courses. For the sake of clarification distinctions will be made between the traditional residential classroom, extension, distance education, non-formal and correspondence course delivery systems. The traditional residential school has both administration offices and class rooms in one central institution. This can be a day school or an evening –weekend school system. An extension program brings the courses, professors and administration of the central institution into satellite class room situations. A distance education program seeks to established similar institutions and class room experiences like that of a central institution. Non-formal education is received in conferences, seminars, on the internet, through work studies and other creative ways. Correspondence courses generally refer to courses that students can complete in their own home. E-learning can be incorporated at any educational delivery system.

Bachelor levels. Hundreds of students are teaching and developing certificate level course, using resources such as the Reformed Electronic Institute. See the MINTS web side ([www.mints.edu](http://www.mints.edu)) for up to date reports.

The key strategic goal for MINTS is to mobilize and train theology and Christian education teachers so that students anywhere in the world have regular access to study. This is done in three major ways. First, MINTS teachers give classes in Miami and throughout the world. Currently, Rick Armstrong, Larry Buchman, Richard Crane, Matthew Dubocq, Greg Hauenstein, Neal Hegeman Kent Hinkson, David Moran, Richard Ramsay, Jared Reid, are the teachers who teach in Miami and travel as well. Others, like Noe Acosta, Julio Benitez, Brigido Cabrera, Eliezer Gonzalez, Bruce McDowell, John Medendorp, Jaime Morales, Javier Muñoz, Larry Ruddell, David Sills, Turgay Urcal, Roger Smalling, teach through MINTS, on a regular basis. Secondly, MINTS encourages teachers to travel to study centers outside of Miami and give courses (see list in catalog). Finally, the MINTS students are prepared to become teachers of theological courses. This process starts with students being class facilitators, then teacher assistants, then conference speakers and finally they become professors. Students are encouraged to write course materials and publish their own courses (see [Smallings@smalling.com](mailto:Smallings@smalling.com)). MINTS students are also encouraged to teach at the certificate level, using non-MINTS courses yet incorporating the MINTS delivery system. Hundreds of students are studying in MINTS related study centers using the courses developed by the Reformed Electronic Institute organized out of the Dominican Republic.

A fast growing educational program like MINTS needs to develop a philosophy of Christian education. It was decided by the staff that the MINTS doctoral students, consisting of MINTS teachers as well as international professors would participate the formulation of such an endeavor.

The first exercise was to review the MINTS document: *How to Administrate a MINTS Study Center* (see Part II). Four major concepts were developed for the study centers. They would be self directed in administration, self governed in leadership, self-supported in finances and seek their partnership relationships. The document was examined by the doctoral students in English and partner teachers and seminary administrators in Spanish.

The second activity was to initiate conversation and dialogue with likeminded educational institutions. With the visit and lecture of Dr. Johan Hegeman of the *Christelijke Hogeschool* in Ede, Holland, the doctoral students and others received a lecture on “Is E-learning compatible with Moral Formation in Christian Higher Education?” Ongoing interaction continues.

The third exercise was a review of the rough draft of the manuscript you are about to read. The final draft takes into consideration to input of the doctoral students and MINTS teachers. The manuscript will also be used as a reader for a course on the Philosophy of Christian Education.

Finally, the courses are being translated into other languages. In Spanish, two editions of this course (in Spanish) have been published: one in Columbia and the other in the Dominican Republic.

The redemptive historical world view, as developed in the Reformed theological tradition, is used as the norm to develop this educational philosophy.<sup>2</sup> The redemptive historical world view stresses the importance of God creation, Adam's fall, redemption and restoration through Jesus Christ as well as to focus on the eschatological hope of the new heavens and new earth.<sup>3</sup>

The purpose of this manuscript will be seen in the incorporation of this philosophy into the educational philosophy of the MINTS students. This vision will be promoted by transforming the manuscript into a study document and course. May the course inspire the students to develop their own strategy for their participation in GTE.<sup>4</sup>

The overall thesis in this philosophy for GTE is that Christian education exists to interpret truth according to God's Word, live out such truth in order to transform the oneself, the church, society and the nations and by doing so worship God (chapter 2). The antitheses within Christian education today are the personal, social, economic, ecclesiastical and theological ideologies and actions that discriminate against global Christian education (chapter3). The 5 accounts of the Great Commission provide the synthesis for Christian education as the Lord sends out His people so that the earth will be filled with the knowledge of God (chapter 4).

## 1.2. PRESENTATION OF THE MIAMI INTERNATIONAL SEMINARY

The following slides were developed at the initiation of MINTS in 2000. They are presented here in order to observe the development of the educational program during the last 4 years.

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<sup>2</sup> The historical redemptive approach is applied to educational philosophy by Cornelius Plantinga, in *Engaging God's World* and Albert Wolters in *Creation Regained*. Geerhardus Vos, Princeton Theological Seminary, developed the concept of Biblical theology, which used an historical redemptive approach (*Biblical Theology and Redemptive History and Biblical Interpretation*.)

<sup>3</sup> Albert Wolters, in *Creation Regained* defines world view as, "the comprehensive framework of one's basic beliefs about things." (p. 2). Wolters defines world view as "being prescientific, placing theology and philosophy in a specialized scientific category. However, this traditional and classical distinction, popular in Roman Catholic circles, does not hold true for theology in general and specifically not for biblical theology. Biblical theology, based on the reading of Scriptures and faith in Jesus Christ is formed by the plain reading and implementation of the Biblical truths through faith in Jesus Christ. If this were not so, the uneducated disciples would not have been able to "teach others all that Christ commanded. There is need for specialized theological and Biblical studies, such as in the area of archeology, languages, literature and history. However, these activities do not define theology, but rather supplement it."

<sup>4</sup> MINTS has prepared the *Manual de Filosofía Educativa Cristiana* in Spanish in which unit 4 is written by professors and Christian leaders, many of them associated with the National Evangelical University (UNEV) in Santo Domingo in the Dominican Republic. For Hispanic Christian educators this is a must read.

### 1.3. MINTS SLIDE PRESENTATION

Slide 4

## INTRODUCTION

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- ◆ HISTORY
  - OLD CUTLER PRESBYTERIAN CHURCH
  - MINISTRIES IN ACTION
- ◆ AUTHORIZATION
  - STATE BOARD OF INDEPENDENT COLLEGES AND UNIVERSITIES

#### **I. INTRODUCTION**

The Miami International Seminary (MINTS) was formed by the Old Cutler Presbyterian Church (OCPC) of Miami, Florida, in response to the growing need to train Christians in gospel ministries. Initial approval was given by the session of the OCPC on March 28, 1999 to proceed with MINTS. Authorization and licensure was given on Oct. 6, 2000 by the State Board of Independent Colleges and Universities in order to grant religious degrees. Classes began in Miami in January of the year 2000.

## INTRODUCTION

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- ◆ THREE MAJOR EVENTS
  - NEED FOR CHRISTIAN HIGHER EDUCATION IN MIAMI
  - TRAINING LEADERS FOR MINISTRY IN MIAMI
  - MIAMI PARTNERSHIPS

How did MINTS come about? Three events took place which historically defines the formation of MINTS. First of all, Christians in Miami were recognizing the *need for higher Christian education* efforts which would address the English, Spanish, Haitian Creole and Portuguese speaking populations. Being that Miami's population is becoming increasingly diverse, the perceived need for specialized multi-lingual education is apparent. Very few Christian institutions were addressing the need. Secondly, Presbyterian church leaders were praying for a means by which *to train leaders for ministry in Miami*. This emphasis was noticeable in both the preaching and leadership of Rev. Mike Khandjian and also in the vision and programs directed by Rev. Walford Thompson of Ministries in Action. Third, the Lord put a burden on the heart of Rev. Greg Hauenstein of OCPC and Dr. Neal Hegeman of MIA to begin *ministry partnerships and organize a seminary*. Local Christian professors have rallied to the cause, 12 professors with doctoral degrees and an equal number of pastors with master level degrees are offering their service for the school. Students from all walks of life and churches are enrolling.

DOCUMENTATION: Minutes of the MINTS Board, Minutes of Old Cutler Presbyterian Church, March 28, 2000.

DECLARATION OF PURPOSE

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The mandate for MINTS is: “*preparing Christian leaders for ministry.*” This is accomplished by: “academically and ministerial training students to be ministers according to the Christian gospel in Miami and throughout the Americas through offering continuing theological education at a variety of academic levels, using multi-media technology, offering courses in variety of American languages and in the context of ministry.”

MINTS has eight objectives by which to accomplish the DECLARATION OF PURPOSE. These will be discussed during the course of this study.

**MINTS** will provide *theological education* courses in Biblical, Theological, Ministerial, Contextual and Liberal Arts studies.

**MIAMI** will be the main context in which theological education will be given with a view of having a worldwide impact

**MENTORING** will be given to all active students in order to enhance ministerial and educational excellence

**MINISTERIAL STUDIES** are immediately implemented in the Christian Community

**MULTI-LINGUAL** courses will be offered for the entire MINTS curriculum

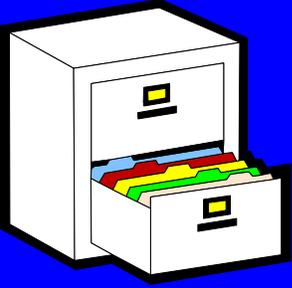
**MULTI-MEDIA** resources and technology will be used for the classes.

**MISSIONS**, both at the local and international level will constantly be promoted.

A **MODERATE** pricing scale will be implemented in order to facilitate participation from all economic classes.

## AUTHORIZATION

- ◆ The degree programs of this college are designed solely for religious vocation and are under the authorization of the State Board of Independent Colleges and Universities.



MINT's mandate places the emphasis on the mentoring of Christian leaders by Christian leaders. Church leadership and academia will cooperate to apprenticeship leaders for ministry in Miami and world wide. The measure of MINTS success will be in the spiritual preparation of ministry leaders for Miami and beyond.

DOCUMENTATION. Documents of the State Board of Independent Colleges and Universities; Friedeman (1990).

**. OUR 2001 GOALS FOR THE  
TRANSFORMATION OF MIAMI**

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- ◆ 1. transforming the youth in Miami by educating 10 or more youth leaders who are mentoring more than 500 Christian youth leaders ministering to 5,000 youth (youth ministry)
- ◆ 2. transforming persons and families in Miami by educating 10 or more lay counselors who are involved in reconciliation counseling of more than 500 persons (counseling)

**OUR 2001 GOAL FOR THE  
TRANSFORMATION OF MIAMI**

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- ◆ 3. transforming churches and community in Miami to be multi-ethnic by educating 10 or more church leaders who are involved with ethnic churches ministering to more than 5000 persons (ethnic relations and cross-cultural missions)
- ◆ 4. transforming 10 or more Christian leaders in Miami to become involved in improving their communication of the gospel skills in ministries that reach more than 5000 persons during the year (communications and apologetics).

**OUR 2001 GOAL FOR THE  
TRANSFORMATION OF MIAMI**

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- ◆ 5. transforming Hispanic leaders and churches by training 10 or more Hispanic leaders through our Hispanic program in order to reach 500 people (Hispanic program)
- ◆ 6. transforming people and church programs by training 10 or more students of missions who will become involved in international missions and reach 500 persons (missions)

**OUR 2001 GOAL FOR THE  
TRANSFORMATION OF MIAMI**

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- ◆ 7. transforming lives, churches and families by training 10 or more students in women's ministries, which in turn will reach 500 persons (women's ministries).
- ◆ 8. transforming the lives of 250 students by training 10 or more student in the area of Christian education (Christian education)

**MINTS: THEOLOGICAL  
EDUCATION** 

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- ◆ theological (theo: God; logos: knowledge)
- ◆ philosophical (philo: love; sophos: wisdom)
- ◆ educacional (educare: to bring up)

**MINTS** will provide *theological education* courses in Biblical, Theological, Ministerial, Contextual and Liberal Arts studies.

MINTS is theological (*theo*: God; *logos*: knowledge), God centered. We know God through His Son Jesus Christ. God has reached our hearts and mind, He has transformed all the relationships of our life through the gospel of grace. Our philosophy and world-view is God centered. *Philosophy* (*philo*: love, *sophos*: wisdom) is the organization of knowledge into a variety of categories. Christian (*Christos*: Christ) *philosophy* is the organization of systems of knowledge as they relate to Jesus Christ. *Philosophy of Christian Education* (*educare*, to bring up) is the organization of systems of knowledge as they are related to Jesus Christ and the task of education.

## THEOLOGICAL EDUCATION

- Revelation
- general (creation, providence, natural law, history, government, culture)
- special (theophanies, Jesus, Holy Spirit)

Christian philosophy is different than all other philosophical systems. It is the only system of knowledge which claims to be based on *the revelation of God*. We speak of a two-fold revelation of God, namely, *special revelation* and *general revelation*. Special revelation refers to the direct revelation of God, whether that was through the theophanies of the Old Testament, the inspiration of the Old and New Testament and the ultimate revelation of God Himself in Jesus Christ. We can therefore speak of God personal revelation (theophanies, incarnation of Jesus Christ, the presence of the Holy Spirit) and the verbal inspiration (Scripture).

*General revelation* refers to the revelation of the works of God through His providence in the world. This is seen in the creation (origins, natural law, acts of God in creation, the angelic world), history (human history, history of God's people, government, culture), and the human conscience.

## THEOLOGICAL EDUCATION

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- ◆ Integral
  - theologians study science and scientist study theology
  - Word and Deed
  - Church and Kingdom
  - total: all what Christ taught, to all peoples, in all areas of life, throughout all the world, for all eternity

Christian education continually seeks to integrate both the study of special and general revelation. Both revelations have their source in the same God. When the revelations of God are properly understood, they will be in perfect *harmony*. It is the task of the Christian educator to faithfully represent both revelations. For that reason, the scientists need to study theology and the theologians need to study science. We advocate an *integral approach* between theology and science. All truth comes from God. All truth is demonstrable: Word and Deed go together. All truth is livable, within the Church or in society. Truth requires a total commitment: all what Christ commanded is to be taught to all peoples, throughout the whole world, in all areas of life, for all ages and for ever and ever.

## THEOLOGICAL EDUCATION

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◆ An integral curriculum

– departments:

- » Bible,
- » Systematic Theology,
- » Ministerial Studies,
- » Missions and History
- » Liberal Arts

MINTS will be offering Biblical, theological, ministerial, missions and history and liberal arts studies. Within our departments, we have a variety of emphasis. For example, within our ministerial studies department we have a variety of majors that are being developed. These include: youth ministry, counseling, church planting, women's ministries and Christian education. Within our Systematic Theology department we have an emphasis on apologetics. In liberal arts, several communication courses are being developed. The Biblical and theological studies are integrated into the whole curriculum.

MINTS is one humble attempt to train Christians members and leaders to be total Christians and seek to mentor others in the same glorious way.

## THEOLOGICAL EDUCATION

- ◆ An integral curriculum
  - departments (majors):
    - » Bible
    - » Systematic Theology (apologetics)
    - » Ministerial Studies (youth ministry, Christian education, Women’s ministries, counseling)
    - » History and Missions (church history, missiology)
    - » Liberal Arts (communications)

Currently, we have nine majors. This number will grow.

DEPARTMENT	MAJORS	GOALS
Bible	Biblical Studies	Bible interpretation and communication
Systematic Theology	Apologetics	Defense of the Biblical faith
Ministerial Studies	Youth Ministries	Training to evangelize, disciple and lead youth
	Counseling	Train church members and leaders for counseling
	Church Planting	Train church planters and support staff
	Ethnic Ministries	Facilitate inter-ethnic relations, ministries and communication
	Christian Education	Train teachers for Church and ministry teaching programs
Missions	Missiology	Training of local and international missionaries
Humanities	Communications	Train students in oral, written, technical, inter-cultural and public communications.

**THEOLOGICAL EDUCATION**

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- ◆ Associate Bachelor of Arts in Theological Studies
- ◆ Bachelor of Arts in Theological Studies
- ◆ Master of Arts in Theological Studies
- ◆ Master of Divinity
- ◆ Doctor of Ministry
- ◆ Phd. in Theological Studies
- ◆ All of these degrees are in English and Spanish

DEGREE	ACADEMIC HOURS	NUMBER OF COURSES	COST PER CREDIT HR.*	TIME (10 courses per yr)
ABATS	60	20	100**	2
BATS	120	40	100	4
MATS	60	20	150**	2
MCA	60	20	150	2
MDIV	105	30	150	3
D.MIN	30	10		2
PHD.	30	10		2

- Scholarship program based on paying one percent of annual income per course

\*\* Local study centers determine their own tuition rates

**MIAMI**

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◆ **MIAMI** will be the main context in which theological education will be given with a view of having a worldwide impact.



**MIAMI** will be the main context in which theological education will be given with a view of having a worldwide impact.

The history of Christian higher education in Miami is rather brief. Whereas urban missiologists recognize Miami as one of the world's most *influential large cities*, the Christian community has yet to fully seize the opportunity.

Historically, Christian higher education has been in the area of Bible College and extension of seminaries. The Miami Bible Institute eventually became Miami Christian College and was later purchased by Trinity International University (TIU). TIU offered a full four-year program until the year 2000. Currently, a bachelor degree completion course and two master degree programs are being given. Miami is the home of a variety of *Spanish speaking institutes and schools*. FLET has several study groups studying in Spanish in Miami, working toward bachelor titles in theology. In English, the American University of Biblical Studies (AUBS) is operative under the direction of Brain Kelso in Broward. Several distance education program, such as Doxa, have their headquarters in southern Florida. The New Orleans Baptist seminary has an extension program. The Florida Center of Theological Studies, supported by several mainline denominations, is located downtown Miami.

## MIAMI CLASSES

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- ◆ CLASS TIMES
- ◆ Regular evening and Saturday courses will be offered on a trimester basis
- ◆ Intensive module courses will be offered at the beginning of each trimester.
- ◆ Distance education students will be participating in the courses through on-line services and special conferencing.

MINTS has chosen to emphasize *adult education*. We are programmed to serve the educational needs of parents, professionals and especially those who are involved in local and para-church ministry. For that reason, a variety of classes are offered: intensive, regular evening, Saturday and internet-e-mail classes.

Professors for MINTS classes will be sought in the Miami region. Currently, twelve adjunct faculty with doctor degrees and an equal number of lectures with master degrees are affiliated with MINTS.

## MIAMI CLASSES

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- ◆ Majority of professors from Miami region
- ◆ We are not an extension program but Miami based
- ◆ Spanish and French courses are currently available
- ◆ Adult needs of parenting, work, travel and other needs are considered

## MENTORING

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- ◆ **MENTORING** will be given to all active students in order to enhance ministerial and educational excellence

**MENTORING** will be given to all active students in order to enhance ministerial and educational excellence.

1. Each student will be assigned a mentor who will help the student develop an educational and ministerial portfolio
2. The mentor and student will meet at the beginning and end of each trimester. A standardized form will be filled out by both parties and sent to the Vice President of Academic Affairs

## MENTORING

- ◆ Knowledge acquisition (knowing)
- ◆ Character formation (being)
- ◆ Ministry experience (doing)

Knowledge acquisition alone does not necessarily transform the student into a leader. *Knowledge acquisition* plus *character formation* plus *ministry experience* are needed.

MINTS proposes that an active MENTORSHIP program is needed in order to integrate the above mentioned factors as well as others. During the first trimester of enrollment, a local Christian leader will be identified and assigned to the student. Such a leader may be identified by the student, or the professor or in consultation with the Academic Dean. We hope that the mentorship interaction will be an ongoing relationship between the mentor and the student.

The ultimate goal in mentorship is to facilitate the process whereby both the mentor and student become more like Christ. The following questions need to be answered in Christian leadership training:

What leader in the Christian community in Miami would you like to train with?

What leadership skills do you seek to be improved?

In the area of Biblical and theological knowledge acquisition, what are your goals?

In terms of character development, what are your greatest challenges and goals?

When you consider your role as a Christian leader, where do you think the Lord is leading you?

DOCUMENTATION: Lawrence, Richards. *Christian Education: Learning to be like Jesus Christ*. Grand Rapids: Zondervan, 1988. Perry Downs, *op.cit.*, chapter 3.

## MINISTRY

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- ◆ **MINISTERIAL STUDIES** are immediately implemented in the Christian Community
  - a member without a ministry is a spiritual orphan
  - every church member is a minister.
  - the “priesthood of all believers” is the churches largest ministering force

**MINISTERIAL STUDIES** are immediately implemented in the Christian Community.

1. The field education program for the implementation of ministerial skills will be coordinated in conjunction with the regular course load.
2. Field education supervisors will be recommended by the faculty and secured by the Vice President of Academic Affairs.

MINTS believes that every Church member is a ministering Christian and that every minister needs training.

DOCUMENTS. *Discovering Ministry and Maturity*. OCPC (2000);

## MINISTRY

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- ◆ Ministry (*diaconia*: service)
  - membership ministry (service)
  - ordained ministry (leading, training, supervision)

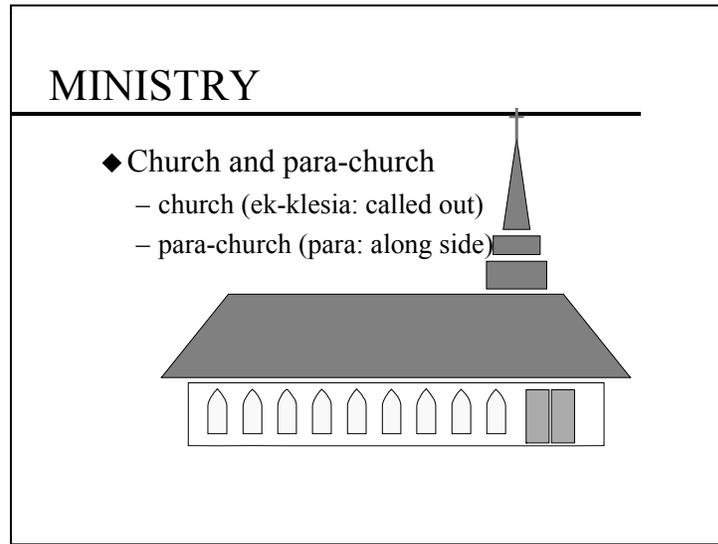
Ministry (*diaconia*) is Christian service. Ministries are for the ordained (ministry trainers: Ephesians 4:12) and all the church members. All Christians are ministers although not all Christians are ordained ministers. Ordination refers to the special setting aside of Christian leaders for exercising leadership in the church and carrying out mission tasks throughout the world.

## MINISTRY

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- ◆ Ministry functions and structure in the church
  - Pastoring (elders)
  - Proclamation (preachers)
  - Mercy (deacons)
  - Administration (staff)
  - Training (teachers)

Each student will complete at least one *Ministry Course*. It is important to know your ministerial gifts, functions and aspirations. The questions: "What are you studying for, what are you being trained to do and what is your ministry involvement and aspirations," need to be constantly before us.



MINTS seeks to place *church* and *para-church* ministry in the foreground of its training program. All of the professors are active in church or para-church ministry in the Miami region.

Students will be challenged to see Miami and other contexts through the perspective of the church and kingdom. The kingdom of God comes through regenerated and sanctified hearts, renewed and informed minds, revitalized and dynamic relationships and the exercise of spiritual gifts through the Church.

MINTS places a high emphasis on the spiritual and ecclesiastical supervision of ministry. The Body of Christ, both leadership and membership, needs to be involved in ministry. We will not advocate a bureaucratic model of ministry supervision where the clergy exercise both religious and administrative domination over ministry but rather, we will promote ministry responsibility and accountability in the context of the leadership and membership of the church. In simple English, that means ministry is not to be carried outside of accountability to the Christian church.

## MULTI-LINGUAL

- ◆ *MULTI-LINGUAL* courses will be offered for the entire MINTS curriculum.
- ◆ Most courses may be taken in the English, French or Spanish language if there are eight (8) full time equivalence students interested.
- ◆ Non-English speaking students will be given the opportunity to study English as a second language (ESL).

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The availability of many means of communication increases the accessibility of education to a greater audience. There are educational, missiological as well as escatological motivations for using a variety of means by which to educate.

First of all, educators inform us that the use of all of our senses facilitates learning. The combination of hearing, listening and doing increases the rate of comprehension. For the Christian we add the spiritual dimensions of believing, the exercise of prayer, the practice of love and the worship of God. It is not that the Christians have "extra senses" but rather that through regeneration and sanctification, our senses are transformed to glorify God. The use of all of our senses to know and practice the Word of God makes spiritual sense.

Using a variety of means by which to educate has greatly increased the opportunities for teaching worldwide. Christian educational programs are being offered in virtually every nation of the world. Arabic countries which have sought to block internet entry into their territory are frustrated by Christians who continue to penetrate into forbidden spaces. MINTS is seriously contemplating establishing an e-mail educational program for pastors in Cuba.

## MULTI-MEDIA

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- ◆ All practical means of communication will be utilized to teach and train
  - traditional lectures, audio cassette, video, internet, field experience.

**MINTS**



**MULTI-MEDIA** resources and technology will be used for the classes.

1. Classes will be available in the traditional lecture style.
2. The professors and teachers of the classes will have their class information available on the MINTS Web page

The availability of many means of communication increases the accessibility of education to a greater audience. There are educational, missiological as well as eschatological motivations for using a variety of means by which to educate.

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MISSION

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◆ **MISSIONS**, both at the local and international level will constantly be promoted

*Joy to the World*

**MISSIONS**, both at the local and international level will constantly be promoted.

Missions (*apostelo*: to send) refers to the extension activity of the kingdom of God throughout the whole world. J.H. Bavinck, the Dutch missiologist (*Introduction to the Science of Mission*), continuing in the Reformed tradition of Gisbertus Voetius, a 16<sup>th</sup> century theologian, defines mission as glorifying God through the conversion of the "heathen", the planting of the church and the manifestation of the glory of God in all areas of life. Missiologists remind us that there is one Mission (*Missio Dei*), the Mission of God and many human missions (J. Verkuyl).

So where do we fit in? In as much as we are involved, as ordained clergy or members of the church, in evangelism, church planting and serving God in all areas of life, we are involved in the overall Mission of God. The activities we are involved in are "missions." In that sense we are missionaries. However, we also recognize that the apostolic missionaries were unique in their tasks and foundational in their place in the church universal.

## MISSIONS

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- ◆ Full time students will be required to take cross-cultural studies such as:
- ◆ inter-cultural communication
- ◆ multi-cultural church
- ◆ at least one missiology course
- ◆ at least one multi-lingual course in second language.
- ◆ At least one student practicum in cross-cultural setting

Slide 30

## MISSIONS

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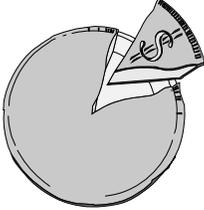
- ◆ Full time students will be expected to take at least one course per year in an international setting. MINTS will organize both intensive and individual courses in the Caribbean, Central America, Mexico, or South America.

MINTS will seek to facilitate exposing the student to international mission experiences. Already arrangements are being made to go to Honduras and Jamaica during the summer of 2000. *Students* may accompanying professors are they teach in MINTS-MIA study centers throughout the Americas and the world.

**MODERATE PRICING**

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◆ A **MODERATE** pricing scale will be implemented in order to facilitate participation from all economic classes.

A pie chart with a slice removed, and a dollar sign symbol next to it. The pie chart is shaded gray, and the removed slice is white with a dollar sign symbol on it. The dollar sign symbol is a stylized 'S' with a vertical line through it.

A **MODERATE** pricing scale will be implemented in order to facilitate participation from all economic classes.

1. Scholarships will be made available based on the student's and immediate family income.
2. All efforts will be made to maintain MINTS tuition fees at affordable prices.

## MODERATE PRICING

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- ◆ Scholarships will be made available based on the student's and immediate family income
- ◆ When scholarship student take 10 courses per year, they pay one percent (1%) of their annual total income or 10% per year. The rest of their tuition is covered by scholarship funds.

The MINTS scholarship program is more than tuition help. It's involves Christian principles of stewardship. One of the Biblical principles of stewardship is the tithe (10%). Keeping that in mind, a full time equivalent student at MINTS takes 10 courses a year. The MINTS scholarship program charges one percent (1%) of ones total income per course. Ten courses would be 10% of ones gross income. This 10% for Christian education is distinct from ones tithing and offering to the church. This is not meant to replace your regular tithes and offerings. It is simply a planned way to invest your income for ongoing Christian education and training. This model works for North America as well as poorer countries.

SUMMARY		
MINTS: theological education at many levels	MIAMI: open doors	MENTORING: Learning by example
MINISTRY: All God's people are servants	MULTI- LINGUAL: Study in your first language	MULTI- MEDIA: By all means learn
MISSIONS: Go to all peoples	MODERATE PRICING: Affordable education	

#### 1.4. CONCLUSION

Since the inception of MINTS in 2000 and until now (May, 2004) the principles of MINTS have remained constant. Slight variations were made, such as the change from the motto as being “mentoring Christian leadership for ministry,” to “preparing Christian leadership for ministry.” Other minor changes can be observed as one reads the Academic Catalog (2004).

During 2000-2002 MINTS was registered and authorized through the State Board of Independent Colleges and Universities. This status was changed and implemented in January of 2003, as religious institutions were not authorized by the SBICU but rather registered by the State Department of Education. Administration and finance guidelines were stipulated by the State. Practically speaking, the change did not affect MINTS, as MINTS is identified through ministerial and ecclesiastical relationships more so than secular educational relationships.

Since 2004 MINTS has developed the position of Associate Academic Dean. This position is to help oversee the academic quality in strategic areas. Currently, Dr. Larry Ruddel oversees the work in Turkey and Dr. Michael Woodham is responsible for the English speaking Caribbean (Jamaica and St. Vincent).

The MINTS web ([www.mints.edu](http://www.mints.edu)) site is continually being developed. MINTS courses in English, Spanish and Turkish are available. Students are able to register and view the catalog on line.

Even though MINTS has grown from an institution serving less than 50 students in 2000 to a transnational program working with more than 1200 students world wide, the founding philosophy have remained significantly constant. Part I looks at the educational philosophy, Part II at the administrative philosophy and Part III presents the academic catalog.

## 1.5. QUESTIONS FOR CHAPTER ONE

Please give a definition for the following words and concepts

1. world view
  2. redemptive historical
  3. Global theological education
  4. education
  5. philosophy
  6. What is the purpose statement of MINTS?
  7. theological
  8. special revelation
  9. general revelation
  10. thesis
  11. antithesis
  12. synthesis
  13. syncretism
  14. Five departments of an integral theological curriculum
  15. Seven degrees that MINTS offers
  16. Mentoring takes place in which three areas:
- B. What observations would you like to make as to comparing the slide program developed in the year 2000 with what you know about MINTS today?

## CHAPTER 2

### CREATION: INTRODUCTION TO GOD'S MISSION PLAN

#### 2.1. INTRODUCTION

In this chapter the thesis for the philosophy of Global Theological Education (GTE) is developed. The author uses a Biblical world view in order to establish a philosophical base.

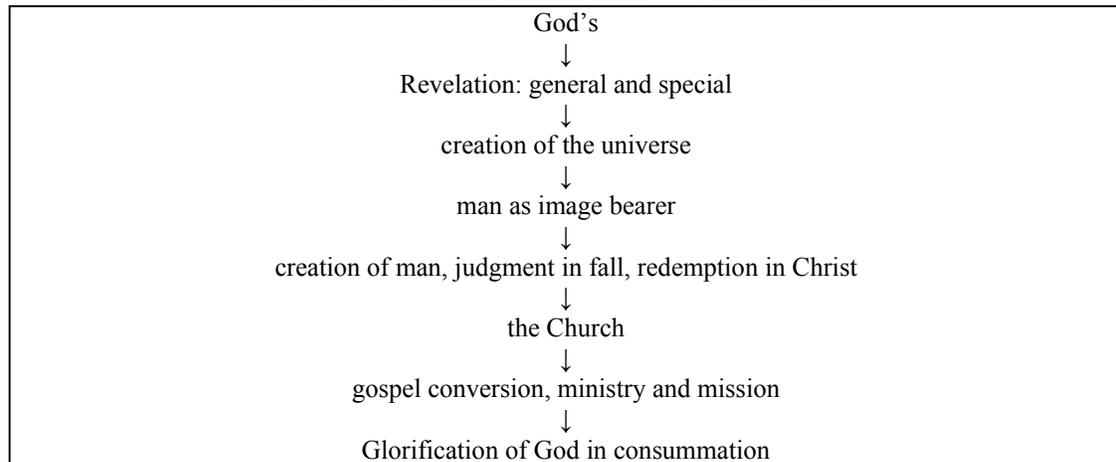
Christian educators, especially those in the Reformed tradition, have developed the historical redemptive perspective for Christian education. This is especially true for the Kuyperian-Dooyeweerdian tradition in the Netherlands and the Christian Reformed system of education in North America.<sup>5</sup> What has happened is that creation and not the Creator has become the starting and finishing point for some.<sup>6</sup> World views are mixed up when the primary focus of the true God and His Word is lost.

In section 2.2. a Biblical world view is presented and educational considerations are explored.

#### 2.2. WORLD VIEW CONSIDERATIONS

God's mission plan for humanity is to glorify Himself through creation, redemption and consummation.<sup>7</sup> The goal of glorification begins before creation with the triune God, is revealed throughout creation, redemption and finalizes in the perfect glorification of God in the new heavens and new earth.<sup>8</sup>

CHART 2.2. THE BIBLICAL WORLD VIEW



<sup>5</sup> See the writings of J. Hegeman, R.Mouw, A. Plantinga, C. Plantinga, and A. Wolters,

<sup>6</sup> This is seen in B.J. Walsh and J.R. Middleton, *The Transforming Vision*. Conclusion of chapter 6 sees the future in terms of the new earth.

<sup>7</sup> Richard Mouw in *He shines in all that's Fair* looks at the glorification of God from the infra and supra lapsarian's points of view.

<sup>8</sup> Albert Wolters in *op.cit.* speaks of creation, fall and redemption. Cornelius Plantinga, in *Engaging God's World*, adds eschatological motive at the beginning and vocation at the end.

In this chapter we will further observe the contributions the doctrine of creation (without ignoring the fall, redemption and other important stages of historical redemption) and apply that to GTE. In this section we consider the role of God, revelation, the Bible, the image of God in man, God's relationship with man and their combined influences on education.

### 2.2.1. GOD

The genesis for laying a foundation for a philosophy of Christian education is the only true and glorious God. Theology (theology proper, the study of God) is the beginning, the means and end for Christian education.<sup>9</sup> Our knowledge of God must be true; it needs to be founded on who God is, how He reveals Himself, what He has created, how He relates to us, what He accomplishes and toward what goal He is leading us. Christian education is impossible without relating to the true God.

Humanity finds its ultimate purpose in trusting and living in God's glory. John Piper summarizes what the Westminster Catechism says in this way:

*Question: "What is the chief end of man? Answer: "The chief end of man is to glorify God and enjoy him forever."*

Piper adds. *Question: "What is the chief end of God? Answer: "The chief end of God is to glorify God and enjoy himself forever."*<sup>10</sup>

Ministry, mission and education are defined by God's glory. This implies that the starting point for Christian education is theological and doxological. All of Christian education is to be conducted to the glory of God. This in turn requires faith and obedience to God on the part of the educators and the students alike.

*If anyone serves he should do it with the strength that God provides so that in all things God may be glorified through Jesus Christ (I Peter 4:11).*

The Christian's involvement in the Master's mission plan is revealed in the Great Commission (Mt. 28:16-28; Mark 16:15-16; Luke 24:45-49; Jn. 20:21-23; Acts 1:8).

<sup>11</sup> There is only one Master Mission, one *missio Dei*.<sup>12</sup> There are many missions that

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<sup>9</sup> "In Theology the object, far from being passive, by the act of creation first posits the subject over against itself, and then as the living God proceeds to impart to this subject that to which of itself it would have no access. For "the things of God none knows, save the Spirit of God." Strictly speaking, therefore, we should say that not God in and for Himself, but God in so far as He has revealed Himself, is the object of Theology." G. Vos. *Redemptive History...* p. 5.

<sup>10</sup> John Piper, *op. cit.*, p. 21.

<sup>11</sup> Harvey Conn, the great commission is the continuation of the cultural imperative (Gen. 1:26-31), *Theological Perspectives on Church Growth*.

<sup>12</sup> The *Missio Dei* is a missiological construct. The Reformed perspective is best expressed by Gisbertus Voetius (1580-1676), one of the founders of the first Protestant University (University of Utrecht) in the Netherlands. The three fold goal for God's mission is: *vocatio et conversio gentium* (the calling and conversion of the gentiles); *plantation ecclesiae* (the planting of the church) and *Gloria et manifestation gratiae divinae* (the glory and manifestation of divine grace).

are an outworking of the *missio Dei*. Theological education is one of the missions and ministries that emanate from the glorious *missio Dei*.

Theological education, therefore, is not only about today's educational efforts. It has to take into account the overall mission of God, the history of redemption, the history of the church, as well as the global challenge at hand. Global theological education stresses and acts according to the promise that the "earth will be filled with the knowledge of the glory of the Lord."

Christian seminaries, universities and schools in North America have historically become liberal or secularized.<sup>13</sup> When Christian institutions deny the Father, the Son and the Holy Spirit, calling God Mother, considering the Son as only human and the Spirit as a divine force rather than a divine person then the seeds of apostasy are sown and the fruit of theological pluralism and secularism will blossom. It is impossible to harmonize opposite views of God without changing the original thesis about God.<sup>14</sup>

The loss of theology proper in Christian education is directly related to the loss of theology proper in the pulpits and Christian assemblies. In response to the church's spiritual deadness there has been a revival of theology proper outside of the church, university and seminary walls. New theological movements rise up on the mission fields, in interdenominational ministries, at Christian camp grounds, retreats and hotel conference rooms. This has given rise to new Christian education ventures and GTE.<sup>15</sup>

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- J.A.B. Jongeneel, "The Missiology of Gisbertus Voetius..." p. 55. Johannes H. Bavinck...."Missions is...activity of Christ, exercised through the church - through which the church, in this interim period, in which the end is postponed, calls the peoples of the earth to repentance and to faith in Christ, so that they may be disciples and through baptism be incorporated into the fellowship of those who await the coming of the kingdom" (*An Introduction to the Science of Missions*, p. 62)
- <sup>13</sup> *The Future of Religious Colleges*, edited by Paul Dove, contains articles by Evangelicals, Protestants and Roman Catholics. The process of secularization has influenced the universities from each religious tradition.
- <sup>14</sup> This statement is based on a particular view of the dialectic. There are those who assert that the thesis interacts with the antithesis and forms a synthesis that is different than the thesis and the antithesis. This can be called an evolutionary dialect. The dialectic that the author proposes is different. The thesis of Biblical truth is not changed by the antithesis, which is opposite to the thesis. Rather, the synthesis of the gospel energizes the thesis to respond to the antithesis, showing its error and calling for complete repentance. This can be called the evangelical synthesis. The evolutionary and evangelical dialectical system contradict each other and only have their terminology in common. In the evangelical dialectic, the thesis is Biblical truth, the antithesis is the lie that is opposite to truth, and the synthesis is the Christian gospel of repentance from the sin of the antithesis and belief in the thesis as presented by Scripture. The author also adds syncretism to the dialectic. Syncretism is the unresolved synthesis, where the thesis and the antithesis co-exist in one system. In the syncretistic system, or in idolatry, the truth is suffocated for it cannot co-exist with its opposite.
- <sup>15</sup> The monastic movements within the Roman Catholic Church, the Protestant Reformation, Puritanism, Pietism, and Evangelicalism are all associated with a renewed emphasis on the knowledge and experience of God. The rise of Pentecostalism, with a renewed emphasis on the Holy Spirit, started outside of Protestantism and over the years has come into the mainstream. The teaching ministry of John McArthur, J.I. Packer, R.C. Sproul and John Stott with their emphasis on theology proper has exercised great influence on the pulpits, Sunday schools, Bible Colleges, Christian universities and seminaries of North American churches.

Schools administrators and teachers are to believe in the true God but what about the students? Should Christian schools be confessional schools or simply schools with a varying degree of Christian presence? Alfonso Lockward, reflecting on the Christian school movement in the Dominican Republic, recognizes that there are different visions and missions for Christian education. Christian education varies from having Bible clubs in public schools to seminaries to train church pastors, where all of the teacher and students are confessing Christian. Where Christian education breaks down is not in the variety of methods but when Christians themselves negate the truth about God, either in their belief system or practice.<sup>16</sup>

Can opposite theological ideologies co-exist in one church and Christian institution? Or is such pluralism only possible within the broader context of society? Social pluralism is preferable over theological pluralism. In social pluralism, Mormons, Jehovah Witnesses, Protestants, Roman Catholics, Jews, Muslims, atheists can live side by side and cooperate in social and civic events. This is the genius of the American Dream so effectively painted in Norman Rockwell's *Freedom to Worship*.<sup>17</sup> However, this is different than theological pluralism. For the same Christian institution to teach that God is Father or Mother; that the way of salvation through faith in Jesus is unique or that all religions lead to the same God; or that God has said, "You shall not kill" but allows for abortions, infanticide, euthanasia, genocide and the killing of the innocent in war, are all irreconcilable contradictions that will arrest the advancement of the kingdom of God as far as the institution is concerned. Granted, the kingdom may advance through personal, small group and other sub-groupings within the apostate institution, but the institution as a Christian institution has committed theological suicide.<sup>18</sup>

GTE needs to facilitate the theological training of Christian professors, teachers, school administrators and church leaders so that the truth about God will be made known and not be sacrificed on the altar of syncretism.

- MINTS mission is to glorify the only true God as Father, Son and Holy Spirit.*
- *God is the only source of life and all things and only He deserves all the glory for what He has made.*
  - *Theology proper is the genesis for Christian education and needs to be taught at all levels in the Christian schools.*
  - *The truth about God cannot be mixed with the belief in other gods.*
  - *Only through faith in Jesus Christ will a MINTS student be able to know the purpose and focus for biblical, theological and ministerial study.*

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<sup>16</sup> Alfonso Lockward. "Comentario sobre los Modelos de Educación Cristiana en la República Dominicana." *Colección de ensayos sobre la Filosofía de Educación Cristiana*. 1.5.2.

<sup>17</sup> Norman Rockwell Museum.

<sup>18</sup> The Protestant Reformation is based on the principle of separation of the true and false church. See Belgic Confession Art. 27-29. The Protestant concept of the true church existing within the false (Protestant Church) arose in 17<sup>th</sup> and 18<sup>th</sup> century Europe. Protestantism continues to undergo waves of reformation as new groups leave the traditional church to form their own churches.

2.2.2. GENERAL AND SPECIAL REVELATION

Revelation refers to the ability to manifest, show and uncover something. General revelation is the revelation of God’s being, word and work to all people. General revelation is seen in human history, personal experience, group culture and both in creational and supernatural life. Special revelation is the revelation of God to His people. The Bible is God’s special written revelation; Jesus is the personal special revelation of God. Special revelation is redemptive in character.

It is the joyful task of Christian education to explore, observe, utilize and serve in God’s work of creation, culture and universe. The study and application of God’s Word to all areas of life and death is also part of our human responsibility. The first two chapters of Scripture harmonize these two activities as the cultural and religious mandates are given. The social mandate directs humanity to its work in creation (horizontal relationships) and the religious mandate to humanities relationship to God (vertical relationship).<sup>19</sup> The study of God’s revelation through His presence, word and work is the original, ongoing and ultimate purpose of Christian education.<sup>20</sup>

CHART 2.2.2. GENERAL AND SPECIAL REVELATION

	<b>General Revelation</b>	<b>Special Revelation</b>
God’s being and presence	Jesus known as an historical person.	Jesus as historical and risen Lord and Savior
God’s word	Bible as religious literature available to everyone.	Bible as Word of God
God’s work	Appreciation of God’s influence in personal life’s, history, culture, creation and in the supernatural.	His kingdom rule and building of the Church throughout the ages and in all areas of life.

*Social mandate*

The social mandate (Gen. 1:28f) given by God to humanity includes promoting the wellbeing and extension of the human family. MINT’s contribution to honoring the institutions of the family and work is to have their students stay close to home and the workplace. Residential seminary training may be advantageous for some students but it usually requires the students to pack his bags and go elsewhere to study. For some, local ministries need to be terminated in order to pursue further education. Professional jobs have to be given up. This may be a discouragement for ministering, married and working students.

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<sup>19</sup> The social mandate is called the cultural mandate by others (i.e. James Kennedy, Richard Mouw). The term social is more general than cultural. It refers to all human relationship in the world, including culture.

<sup>20</sup> A delightful reading is David Bruce Hegeman’s, *Plowing in Hope. Toward a Biblical Theology of Culture*. The author traces the Biblical history of culturative history and shows its relationship to the history of redemption. Culturative history “is God’s unfolding purpose for man, in which mankind plays a chief role in the development and transformation of the earth from garden-paradise to the glorious city of God.”

The biblical role of the husband and wife in the family is affirmed in the MINTS program. Genesis 2:20 identifies the role of the wife as a “help mate” for the husband. This remains true for ministry as well. The wife of a MINTS (or visa versa) student needs Biblical training in order to understand and participate in Christian service. The New Testament guidelines for exercising spiritual authority and responsibility in the church and home are important (I Tim. 2:8-15)

The second part of the social mandate deals with stewardship, of having dominion over the creation. The institution of work is necessary for providing and developing for oneself, their family, the church and society. MINTS students are encouraged to work part time and study part time. The student’s work ethic will be reflected in his work, studies and ministries.

*MINTS is dedicated to training Christians for ministry in the context of their family and work.*

- *Husband and wife teams will study for the same cost.*
- *So as to not deplete family resources, cost per course need not exceed 1% of the family annual income.*
- *Courses can be taken for two hours a week in class, plus homework and special assignments which can be completed at home.*

### *Religious Mandate*

The original religious mandate (religion as referring to the relationship between God and mankind) is expressed in the Garden of Eden prior to the Fall. Instructions are given by God in the form of both a verbal mandate as well as a visible sacramental sign. The ensuing disobedience of mankind has splintered the human race into a host of religions who serve a variety of gods. True religion is that which consistently represents the will of the true God (James 1:27).

The social and religious mandates are related. They are given by the same God and there is an integral interworking of the two mandates. Unfaithfulness with the religious mandate led to unfaithfulness in the social mandate. Adam and Eve were instructed to take care of the whole garden and they were not to touch the special trees. They did the opposite.

Christian education seeks to restore the relationship between culture and religion. Such a restoration was practiced and prescribed by the Lord Jesus Christ. One of the implications is to live all of life under the Lordship of Jesus Christ and for the kingdom of God. This implies studying both general and special revelation, the social mandate and religious mandate, science and theology.

*MINTS mission is to utilize both biblical theology as well as the sciences to study and apply truth.*

- *MINTS teachers and students will see the interrelationship between the cultural and religious mandate, knowing that their faith has to be consistent with their works*

### 2.2.3. BIBLE

The Bible is God's Word. It is His Word about Himself, the world and us. It is not man's word about God, ourselves and the world. It is not the church's or man's word. It is God's Word. The presupposition that God's Word is God's Word and not man's word about God is taught by Scripture (Jn. 10:35; II Tim. 3:16; Rev. 22:19).

How can one be guaranteed that one's interpretation of God's Word is correct? The Protestant hermeneutical principle of *Sola Scriptura* is instructive toward that end. This principle affirms that the Bible is to be used to interpret the Bible. The Word of God is able to interpret the Word of God. The Bible is its own authority and commentary.<sup>21</sup>

*The Bible will serve as the MINTS Magna Carta. Biblical interpretation will be according to Biblical principles.*<sup>22</sup>

1. The Bible is **absolutely**<sup>23</sup> true. Students of the Bible need to know the absolute truths of the Bible. Proper hermeneutical principles will be applied so that interpretations will be made that are faithful to Scripture.
  - *A MINTS graduate will know with certainty what God requires of him or her in Christian ministry through understanding the Bible. MINTS student will know what the Bible says and what the Bible does not say.*
2. Biblical interpretation needs to be biblical. In order to obtain a biblical interpretation the **Bible needs to interpret**<sup>24</sup> **the Bible**. The Bible is the absolute and maximum authority for its own interpretation. Its authority extends over the individual, the church, society and supernatural beings. Biblical authority has been under constant attack since the beginning of human history (Gen. 3:1).
  - *MINTS students will be trained to recognize and refute attacks on Biblical authority. Their definition and practice of ministry will be biblically based.*
3. Biblical interpretation is **Christ-centered**.<sup>25</sup> Jesus instructed us to search the Scriptures because they testify to him. Jesus is the revelation of God to mankind (Hebrews 1:1-4).
  - *MINTS students will demonstrate that their ministry is directed to the glory of the Father, in faithful obedience to Christ and guided by the Spirit of Christ.*

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<sup>21</sup> The *Sola Scriptura* is not accepted by all Christians. Mark Roche, "The Intellectual Appeal of Catholicism and the Idea of a Catholic University" in *The Future of Religious Colleges*. Roche, professor at Notre Dame writes: "Not only do the Protestant traditions elevate the individual private and unmediated relationship to God, many of them promote the bible as the singular source of religious wisdom. The sola scriptura approach is vastly different from the Catholic emphasis on reason and tradition."

<sup>22</sup> The following principles of Biblical interpretation are found in C. Hegeman, *Hermeneutica: Principios de Interpretación*.

<sup>23</sup> Something absolute is independent and non-conditioned. "Etymology: Middle English *absolut*, from Latin *absolutus*, from past participle of *absolvere* to set free, absolve." ("absolute," MWO).

<sup>24</sup> To interpret means "to explain or tell the meaning of" ("interpret," MWO)

<sup>25</sup> To be centered means to focus on.

- Students will guard against man centered interpretations and anything that would detract from the work of Christ and the glory of God.*
4. Scriptures are written in a **didactical**<sup>26</sup> form. Scripture instructs the believer in applying its teachings to all areas of life (Psalm 119:121).
    - *MINTS students will be trained in how to teach the Scriptures to others and how to train other teachers in the study of the Bible.*
  5. **Exegesis**<sup>27</sup>, the study and analysis of the biblical text, is required for Biblical interpretation.
    - *MINTS students will learn to distinguish between exegetically drawing out the message from the biblical text as opposed to eisegesis, where ideas are imposed on the biblical text.*
  6. One's interpretation needs to be **faithful** to Scripture. Although each text has one intended meaning, that meaning may have multiple implications. None of the implications are to contradict the clear meaning of the biblical text.
    - *MINTS professors and local church leaders will examine the MINTS student's views to see if they are faithful to Scripture.*
  7. Biblical interpretation is **grammatical**. The Bible was revealed in ancient languages, which are to be understood and interpreted according to their grammar. One's interpretation must agree with the grammar of the Biblical text.
    - *MINTS students will be given the opportunity to study the Bible in Greek and Hebrew. Also, the students will be trained to read and study the Bible in their own language.*
  8. Bible study **helps** are needed by the student to study the text. Interpreters are encouraged to study the original languages (Hebrew and Greek) and use bible study helps such as Bible references, commentaries, concordances, dictionaries, interlineal bibles and other reference materials.
    - *MINTS student will be given the opportunity to secure their own reference material for Biblical studies or find access to them.*
  9. MINTS students are encouraged to study the Bible **inductively**<sup>28</sup> **as well as deductively**<sup>29</sup>. Aside from all of the academic considerations the Bible was meant to be communicated in a common way to common people.
    - *MINTS students need to study all of the Bible books. This will be accomplished through the study of theology of the Old Testament and New Testament as well as through book by book study.*
  10. Jewish as well as non-Jewish **contextual** considerations are important in order to understand to who the original message was directed.

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<sup>26</sup> Didactical refers to the design and intention to teach. The root comes from the Greek *didaktikos* and *didaskein* to teach." ("didactical," MWO). Not all passages of Scripture are written in a didactical form, but each genre has a didactical dimension. Each genre has revelatory content.

<sup>27</sup> Exegesis. "etymology: New Latin, from Greek *exegesis*, from *exegeisthai* to explain, interpret, from *ex-* + *hegeisthai* to lead: an explanation or critical interpretation of a text." ("exegesis," MWO).

<sup>28</sup> Inductive, from induction: "inference of a generalized conclusion from particular instances." ("induction," MWO)

<sup>29</sup> Deduction: "inference in which the conclusion about particulars follows necessarily from general or universal premises." ("induction," MWO)

- *MINTS student will be familiarized with cultures of the Biblical world as well as their own culture in order to see how the gospel is communicated in these different situations.*
- 11. The Bible is interpreted in accordance with its **literary genre**. The Bible will be interpreted according to the type of literature it is.
- *MINTS students will be trained to recognize distinctive literary forms and Biblical themes in the Bible and show how they influence the interpretation of the text.*
- 12. Thousands of **manuscripts** of copies made are compared by Biblical scholars in order to establish a faithful reading of the originals.
- *MINTS Master of Divinity students will critically study the Bible in order to familiarize themselves in the nature of Bible translation and transmission.*
- 13. Bible is the “**norm**<sup>30</sup> of norms and without norm.”<sup>31</sup> All of life and questions about death and after life is measured according to God’s revealed Word.
- *MINTS teachers and students will test all human and cultural values with the teachings of Scripture.*
- 14. The Bible is a spiritual **organic**<sup>32</sup> whole. All Scripture is inspired in all of its parts (II Tim. 3:16) and should be interpreted as one (Rev. 22:19). Jesus said that Scripture cannot be broken (Jn. 10:35).
- *MINTS staff and students are expected to believe and live according to the whole Word of God.*
- 15. The **perspicuity**<sup>33</sup> of Scripture means that for the believer the Bible is clear in its essential teachings.  
*MINTS students will be challenged to apply the clear meaning of Scripture to all areas of life and ministry.*
- 16. The Bible is to seen in its totality. The **redemptive historical** paradigm looks at the development of a Biblical teaching from the creation, fall, restoration, ministry and glorification perspective.
- *The MINTS Bible department will elaborate on the historical redemptive approach in Biblical study and doctrine.*
- 17. **Sola Scriptura** means that the Scripture alone is the authoritative Word of God. The Bible is special; it’s the Word of God. God inspired all of Scripture (II Tim. 3:16).

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<sup>30</sup> Norm is “a principle of right action binding upon the members of a group and serving to guide, control, or regulate proper and acceptable behavior.” (“norm,” MWO). John Calvin...“Since we are not favoured with daily oracles from heaven, and since it is only in the Scriptures that God has been pleased to preserve His truth in perpetual remembrance, it obtains the same complete credit and authority with believers...as if they had heard the very words pronounced by God Himself” (*Institutes*, I.7.1.).

<sup>31</sup> “with norm” does not mean that Scripture does not have any norms, but rather it is its own norm.

<sup>32</sup> Organic: “forming an integral element of a whole.” (“organic,” MWO)

<sup>33</sup> Perspicuous: form the “Latin *perspicuus* transparent, perspicuous, from *perspicere*.” (“perspicuous” MWO). F.F. Bruce observes that the Bible was never intended to be a book for scholars and specialists only. From the very beginning it was intended to be everybody's book, and that is what it continues to be.

In typical classical theological fashion, the word describing clarity is a difficult term such as perspicuous.

- *All of MINTS transactions are submitted to the authority of God's Word.*
- 18. The Biblical message of the gospel is **transformational**. A person's life will be changed by listening, believing and obeying the Word of God (Rom. 10:17).
- *The transforming gospel will be studied and analyzed in the MINTS ministry courses.*
- 19. The Bible has a **universal** scope as it is meant to be known in all languages, by all peoples and throughout the whole world.
- *MINTS will develop missiological studies as the claims of Christ in history and throughout the world are studied.*
- 20. The **veracity**<sup>34</sup> of Scripture is that all of Scripture, as revealed to us in its original form, is true. Truth is that which corresponds to God's revelation.
- *MINTS student will develop skills in apologetics as to defend the truths of Scripture.*

The Bible is multilingual, multicultural, multiethnic and relevant for all people groups. The Bible was not written for only one language group but it is written to be communicated, translated and transmitted to all. This is one of special educational tasks in global education.

GTE already has its main text book, the Bible, translated into all of the major languages of the world. Each cultural group needs a faithful translation of the Scriptures and trained interpreters of the Scripture, it is important to begin to apply the Scriptural teachings to all the disciplines of study and to all areas of life.<sup>35</sup>

#### 2.2.4. IMAGE OF GOD IN HUMANITY

It is essential to our view of humanity to establish the reality that we are made in the image of God, and not in the image of animals, or of the angels or of ourselves.<sup>36</sup> As image bearers of God, God has created us and responds to us in accordance to His own character, word and works. God has made us and expects to see a reflection of Himself in us. This reflection can only be perfect since God is perfect. Such

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<sup>34</sup> Veracity is truthfulness. John Calvin..."For if we consider how slippery is the human mind...how prone to all kinds of error...we can perceive how necessary is such a repository of heavenly doctrine, that it will neither perish by forgetfulness, nor vanish in error, nor be corrupted by the audacity of men."

<sup>35</sup> John Calvin... "If God designs to use His Word to create, sustain, and govern His universe, teeming with life, exploding with energy, infinite in beauty, why should He not with the same Word subdue the reckless wilfulness of His fallen and wayward Image-bearers to lay order upon the affairs of man? If, that is, He gives us access to the Power of that Word in His own way."

<sup>36</sup> R.C. Sproul... "Reformed theology maintains a high view of the worth and dignity of human beings. It differs radically at this point from all forms of humanism in that humanism assigns an intrinsic dignity to man, while Reformed theology sees the dignity of man as being extrinsic. That is to say, man's dignity is not inherent. It does not exist in and of itself. Ours is a derived, dependent, and received dignity. In and of ourselves we are of the dust. But God has assigned a remarkable value and worth to us as his creatures made in his image. He is the source of our life and our very being. he has cloaked us with a robe of value and worth (*Grace Unknown*, p. 25).The role of the image of God as influencing learning is addressed by Johan Hegeman in "Is E-learning compatible with Moral Formation in Christian Higher Education? Pages 45f.

perfection comes through faithful obedience to the Word of God. Human perfection is an alien perfection. It comes through the mirroring of God's perfection.

The Roman Catholic view is that unredeemed man is able to reflect the image of God in a redemptive way.<sup>37</sup> The imperfect is capable of reflecting the perfect. The classical Reformed view is that the image of God (common grace) exists in the unredeemed person but it is distorted and that the gospel transformation is needed for redemption.

A common evolutionary view of man is that he comes from the animal world. At best, Adam and Eve are highly developed animals with spirituality infused into them at a certain juncture in history. Such a view would make the incarnate Jesus, who became man, the highest developed animal in the world.<sup>38</sup> As mankind reflects the animal world, his ethics and responsibilities are measured in according to primal survival and development skills rather than as an expression of the image of God in man.

The humanist view of man is orientated to the present condition of the human subject. Man is the center of his own universe and educational system. Self definition, self satisfaction, self realization and self evaluation are humanist ideals. Humanists are divided as to the definition of human beings. Are unborn children human beings? Are certain people more human than others?

New Age spirituality has re-introduced angels into the doctrine of man. The name New Age is misleading because it's really the reappearance of Old Age paganism. In monism, where all is one, sexual relationships between gods, people and animals and angels are sanctioned. Yet, such practices appear in the children texts books in Christian schools with such authors as Madeleine L' Engle, who in *Many Waters* interprets the Genesis 6:2 passage as relationships between human beings and angels. Her New Age views do not stop there. At the end of times, good and evil angels, including Satan himself, will be reconciled.<sup>39</sup> L'Engle views are promoted in the education and English literature departments at some traditional Christian colleges.<sup>40</sup> GTE can play a key role in addressing issues that traditional Christian institutions are not addressing.<sup>41</sup>

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<sup>37</sup> *The Catechism of the Catholic Church*. Mark Roche, professor of philosophy at Notre Dame, writes: "Ideally, this dialogue involves not only our more traditional interlocutors in the Jewish, Protestant, and secular traditions, but also Muslims and persons from other religious traditions across the world, including Hindus and Buddhists. Reason necessarily fosters universality, and the common search for truth binds persons of different backgrounds and orientation" In *The Future of Religious Colleges*. p. 177.

<sup>38</sup> The Christological implications of evolutionary theology are interesting. Is Jesus the God-man or is he the God-man-animal? From what animal lineage did Jesus come from?

<sup>39</sup> For insightful reading on New Age, Peter Jones, *The Gnostic Empire Strikes Back and Spirit Wars. Pagan Revival in Christian America*.

<sup>40</sup> The author's wife, Sandra, was on the school board of the London Christian School, where the use of L'Engle's book, *Many Waters* was under discussion. See, "L'Engle's New Age Pluralism and Old Time Christianity." *Declaring and Defending Truth in a Pluralistic Age*. Calvin College and Wheaton College are two leading colleges who promote the use of L'Engle's literature.

<sup>41</sup> For example, Dr. Peter Jones, a leading scholar on New Age, has spoken throughout North America on the subject of New Age via Ligonier Ministries. He has now expanded his teaching ministry as New Testament professor at Westminster Theological Seminary to becoming visiting lecturer working with the World Fellowship of Reformed Churches. In North America and Latin America his lectures have been well received. World Fellowship newsletter update, summer, 04.

With the rise of Islam there is also a resurgence of totalitarian religious schools where the students are ideologically taught to discriminate against other races and nations. Before we rush to our judgment on such Islamic “terrorist breeding grounds,” let it be known that the American public school system as well as many liberal arts “Christian” universities allows and teaches the value of abortion: the genocide and terrorism on unwanted unborn children. The culture of death is promoted by both the totalitarianism and liberalism.

It is responsibility of Christian educators to triumph the Biblical view of humanity and culture in full compatibility with the ethics of the Ten Commandments and the Golden Rule. Such a view promotes the culture of life and seeks to transform the culture of death through the gospel.

The God who is introduced to the reader in Genesis 1 is the same God in whose image humanity is made. He is communicative, creative, moral, orderly, personal, rational, responsible, and sovereign, among other characteristics. The communicable attributes of God are the attributes that he shares with His creatures. His incommunicable attributes belong to Him alone. In systematic theology, the doctrine of God (theology proper) is dedicated to exploring and explaining the wonders of God’s being, attributes and works and the doctrine of man (anthropology) explores how man reflects God.<sup>42</sup> The Christian community can not be satisfied with anything less than the manifestation of the culture of life and the good news of eternal life.

The image of God in man defines the persons being, knowing, willing, feeling, doing, relating and worshiping. In Hebrew, the concept of the human “heart” is the integral expression of all of these faculties. In the fall and due to sin, the image bearing qualities are not erased but distorted (Romans 1:21-25; 3:10, 11). Through faith in Jesus Christ, believers are given a new nature, through which the communicable attributes of God are activated and expressed. The Christian’s rebirth and new spiritual life does not create a religious elite class. To the contrary, the believer’s life is marked by humility, not pride. The Christian is to constantly die to self will and daily renew the commitment to live according to God’s will.

Man as an image bearer of God manifests a variety of mental and spiritual faculties. In section 2.2.4. the multiple dimensions of a person’s being are considered. In section 2.3. the spiritual, mental and vocational dimensions of the student are evaluated according to these key dimensions. It is not the intention to be exhaustive in the description of the learner’s faculties, but rather to identify the realities of such faculties.

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Peter Jones, *The Gnostic Empire Strikes Back, Spirit Wars. Pagan Revival in Christian America, Verdad Biblica. Mentira Pagana*. On the other hand, Wheaton and Calvin College promote the writings of L’Engle. See Wheaton Literary Series and Donald Hettinga. *Presenting Madeleine L’Engle*. (Grand Rapids: Calvin Book Store, 1993).

<sup>42</sup> Louis Berkhof. *Systematic Theology*. Grand Rapids: W. Eerdmans, 1976.

CHART 2.2.4. DIMENSIONS OF THE IMAGE OF GOD IN MAN

FACULTIES OF MAN'S IMAGE OF GOD	EXPRESSIONS OF THE IMAGE OF GOD	EDUCATIONAL FOCUS
TO BE	Life. Human nature.	Character
TO KNOW	Intellect. Rationality. Logic. Memory, Wisdom. Understanding.	Knowledge
TO WILL	The will. Decision. Desire.	Decision and commitment
TO FEEL	Sentiments (5 senses). Emotions.	Emotional balance
TO DO, WORK	Action. Deeds. Works.	Skills and service
TO RELATE	Relationships. Community.	Community integrity
TO BELIEVE	Worship. Praise. Submission.	Faith

2.2.4.2. To be

Out of the constitution of the human being (human nature) flow the rest of the mental and spiritual faculties. Humanity was created both physical (made from the earth) and spiritual (made by life giving spirit).<sup>43</sup> Mankind was made to live in the creation, with other humans, as well as *Coram Deo*, in the presence of God. The basic relationships in life are defined by the golden rule: love God above all else and one's neighbor as oneself.<sup>44</sup> All of these presuppositions exist before learning takes place and have an influence on how the student will learn.

Christian education has the task of modeling and facilitating what it means to live to the glory of the Father, by faith in Christ and in reliance on the Holy Spirit. The learning situation, whether it be a science lab or school gymnasium turns into a place for character transformation, knowledge acquisition, skill development, hard work and transcendent worship. Such an integral educational experience is unique to educational systems that glorify the triune God.

The spiritual and moral character formation of the student is a priority for the teacher.<sup>45</sup> In order for an educational system to contribute to the moral formation of the student, it is important to identify moral character, recognize influential value systems and observe the faith response of the student.<sup>46</sup> The teacher needs Biblical, theological as well as pedagogical training in order to assist the student in these areas.

In order for the teacher to influence the spiritual character of the student, the teacher needs to be an authentic Christian. The idea that non-Christian teachers can teach in a Christian school contradicts the goal of spiritual character formation.

Christian education distinguishes itself from non-Christian education by its spiritual, moral and value orientations. Such distinctions are not limited to the more obvious ones such as personal evangelism, spiritual conversion, eternal salvation and

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<sup>43</sup> Genesis 2. At this time it is not essential to define the relationship between the body, soul and spirit. That is the subject matter of anthropology and psychology.

<sup>44</sup> Deut. 6:5: Mt. 22:37-40.

<sup>45</sup> Johan Hegeman defines moral formation as the development of a person's moral character and in particular the learning involved in that development. *Is E-learning compatible with Moral Formation in Christian Higher Education?* p.2.

<sup>46</sup> Johan Hegeman, *op.cit.*, pp. 3-13. Hegeman comments on the nature of moral formation and reflects on several philosophical responses. On pages 14-15, Hegeman relates moral formation to electronic learning. His list on page 15 is worth incorporating into distance education philosophy.

ethical sanctification, but rather the Christian distinctiveness is part of the whole educational enterprise, including administrative strategy and curriculum development.

Christian learning starts with “being” and the affective, moral and spiritual presuppositions. If the student is a Christian, then certain standards defined by Scripture are expected of him. If the student is a non-Christian, then evangelism needs to take place. One can not expect a non-Christian to glorify the Father in worship, to live by faith in Jesus Christ and produce the fruit of the Spirit.

In GTE, even though the teacher is not always present spiritual and moral character formation can be facilitated through distance communication. The distance education teacher needs to find ways in which to communicate, dialogue and interact with the students. The way MINTS accomplishes this is to communicate with the study group leader about the spiritual condition of the students. Assignments are given in which the student is asked to reflect on Christian issues. Periodical visits are made. Concern is expressed about the spiritual condition and activities of the student. If need be, reconciliation and spiritual counseling is sought so that the student can be restored and ready to serve the Lord.

### *Evaluating being*

Even though the subjective dimension of human existence cannot always be measured quantitatively, the qualitative results can be reflected on. The effectual, moral and spiritual condition of one’s being expresses itself in character traits as well as the belief and value system of the student.<sup>47</sup> Learning is affected by the human and social conditions the student lives in, by the value and belief systems he is influenced by and in the way he reacts or responds to his situation and learning stimuli.<sup>48</sup> In this dimension of learning, the educational focus is on character and value formation. The student is mentored towards these goals. Mentoring includes teachers, Christian leaders and personal role models who are involved in the student’s learning activities. Mentoring relationships are recognized and defined at the beginning of the educational process and developed during the learning process and into the future (See chart 2.2.4.2.)

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<sup>47</sup> A. Dean Hauenstein, *A Conceptual Framework for Educational Objectives*. The author is interacting with the content of chapter 4. Dean Hauenstein gives a secular description that, with a variety of adjustments, is adaptable to our Christian education system. The main adjustment would be to begin the education taxonomy with the affective domain, rather than the cognitive domain. Also, Christian education begins with the recognition of a personal God who reveals Himself and regenerates human hearts to receive His Word. A secular model can only seek to describe the results of God’s revelation in human experience and history.

<sup>48</sup> The Christian is defined by his relationship to God (Gal. 2:20). Christian learning has to take into account how God reveals knowledge (revelation). In response, the Christian student receives such knowledge and responds appropriately.

CHART 2.2.4.2. EVALUATING BEING

Learning Faculties	Educational Category	Curriculum Activity	MINTS Strategy	Measurement
BEING	AFFECTIVE, EXISTENCIAL. SPIRITUAL AND MORAL	CHARACTER FORMATION EXERCISES	MENTORING	PERSONAL BELIEFS, CHURCH MEMBERSHIP, ACCOUNTABILITY
Human Condition, Nature and Character  Apriori systems of Belief, Values and Culture.  Personal response in Faith, Emotions, Intuition, Talents, Behavior	Revelation (givens)  Receiving  Responding	Spirituality, Character formation, Accountability  Doctrinal commitment, Value appreciation. Cultural sensitivity  Belief Attitude Feeling Skill Action Ethics Discipling	Each student needs to be locally mentored in a afore mentioned areas. -new students are observed in these areas -courses will pay attention to growth -final observation given on ministry for graduating students	-spirituality observe -character observ. -calling for ministry -accountability patterns -doctrinal commitment eval. -appreciation of MINTS values, -cultural sensitivity  Position in: -personal belief, -personal attitude -personal feelings -personal skills -personal behavior -ministry integrity -continuing mentoring -mentoring of others

2.2.4.3. To know

The human faculty of knowledge includes a variety of mental abilities: sensory perception, the intellect, memory, rationality and intentionality. Human memory banks, computer disks and libraries can be filled with knowledge yet the person must process this knowledge in order to learn.

External information is transmitted to the brain through *sensory perception*. The five senses receive information and communicate that to the brain. Live lectures and video lectures stimulate visual perception; lectures in class, class discussion, and audio cassette tape use audio perception; in class and ministry practicums utilize experiences and social settings to facilitate learning. In the hierarchy of perception, visual learning ranks very high. MINTS considers teacher and facilitator presence as part of the visual and audio dimension for learning.

People’s level of *intellectual* knowledge varies. Some are gifted in the study of mathematics while others excel in the study and implementation of knowledge in the area of agriculture. IQ (intellectual quotient) needs to be measured in the context of human culture, needs, technology, language, communication patterns and other social factors. If a person who had lived their whole life in the Amazon would be taken to Princeton Seminary to take a test on life and communication skills, he probably would receive low marks. The same is true if a Princeton professor would be tested on his survival skills and corresponding intellect response in the deep Amazon.

The human *memory* is a precious tool to personally remember important information for living. The oral method of communication is predominant in global education. The use of memorization skills needs to be developed to communicate knowledge. Technological access to information and data has been made available through the internet. This should not replace the importance of oral tradition and memorization.

Human *logic* reflects the organization and power of the human mind. People have been endowed with rationality. Logic makes no sense unless the law of non-contradiction is affirmed. One and one must always equal two if rationality is real. If God said to Adam and Eve that they must not eat of the tree of knowledge of good and evil, then that command must mean that they should not eat of that tree. God's laws and commands, reflection of His rational character, always mean what they mean.

The human intellect goes beyond information storing (memory), information processing (logic, rationality, thinking) to information directing (intentionality). The intellect is not motivationally neutral; knowledge is directed towards a goal. For the believer, faith directs knowledge to its intended purpose.

GTE will view human intellect from a content, contextual as well as a service perspective. The extension of the kingdom of God requires the best use of the mind in order to discover and implement God's will (Romans 12:1-2).

### *Evaluating knowing*

The student is created with somatic sensory perception as well as mental faculties that interpret the external presentation of knowledge. The mental faculties include one's intellect, memory, ability to reason and conscience respond to the external input of knowledge.<sup>49</sup>

Knowledge is presented to the students in the way of lectures, readings, class room participation, communication networks. Upon reading, viewing, listening, interacting the student goes through a series of learning dynamics in which the external information is conceptualized, comprehended, memorized, analyzed, applied and evaluated.

*Conceptualization* is "the ability to identify, define, and generalize an idea in a specific context."<sup>50</sup> The MINTS students will be presented with a glossary of terms, an introduction of the main concepts and it is recommended to start the course with an introductory survey that observes how the students interact with the basic concepts that will be presented in the course. The main question to be asked of the student in the stage of conceptualization is: WHAT is the information that you have received?

*Comprehension* is "the ability to translate and interpret ideas, and extrapolate content information."<sup>51</sup> Once the student has received information, WHY is he going to interpret it? This requires a series of exercises. When the student translates information, he is able to put it into his own words or symbols. The student will give meaning or interpretation to the information. Finally, in order to comprehend, the

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<sup>49</sup> A. Hauenstein, *op.cit.* Chapter 3. Hauenstein adapts the taxonomy of Bloom *et al.*

<sup>50</sup> *Ibid.*, p. 41.

<sup>51</sup> *Ibid.*, p. 44.

student will show how his interpretation can be applied into different areas of life (extrapolation). MINTS students are given a series of questions at the end of each lecture or chapter. The answers will be written and self-corrected. The student will come to the next class prepared to identify, define and generalize on the concepts and ideas presented by the lesson content and reflected in the corresponding questions.

*Application* is “the student’s ability to clarify a problem or situation and use appropriate principles and procedures to solve a specific problem or situation.”<sup>52</sup> MINTS students will be given a variety of choices as to HOW to apply what they are learning to the ministry or service they are involved with. This can be accomplished through essay writing, making of audio cassettes, video clips, making and conducting surveys, drawing up lesson plans, developing sermons and communicating in other pre-approved ways.

*Evaluation* is “the ability to analyze and qualify information and data or situations to make a judgment.”<sup>53</sup> The MINTS student will be challenged to apply what they have learned in the field of teaching. The evaluations reflect a comprehension of both the WHAT and WHY questions as they relate to the course content. Students will be asked to evaluate the teacher and course content as to Howard Hendricks, 7 Laws of Learning. This step is taken to prepare the student to think like a teacher.

*Implementation* is the ability to put into practice what one has learned.<sup>54</sup> Students are encouraged to repeat the course they have learned by teaching it in other contexts. Success is measured not simply in terms of grades but whether or not the student uses the knowledge obtained in teaching others. This answers the WHO and WHERE question. Will the student become a teacher? (who?) In what place will this be accomplished? (where?).

Cognitive growth can be measured in a variety of way. MINTS implements a variety of instruments towards that end. The professor is encouraged to begin the class with a brief survey to gage the knowledge level of the student. At the end of the lessons there are a series of questions. The student is given access to the answers and so he can self-correct. Reading assignments, essays and special projects are evaluated. At the end, the final exam serves as a review of the major concepts of the course and encourages the implementation of what is learned in the ministry setting.

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<sup>52</sup> *Ibid.*, p.45.

<sup>53</sup> *Ibid.*, p. 48.

<sup>54</sup> Hauenstein speaks of Synthesis rather than Implementation. Synthesis is defined as “the ability to hypothesize and resolve complex problems which yield new arrangements or answers.” *Ibid.*, p. 50. Since we have used synthesis in the dialectical sense, where the thesis and antithesis are defined, we prefer not to use it here.

CHART 2.2.4.3. EVALUATING KNOWING

Learning Faculties	Educational Category	Curriculum Activity	MINTS STRATEGY	Measurement
KNOWING	COGNITIVE	KNOWLEDGE ACQUISITION	MULTIPLE INFORMATION DELIVERY	COGNITIVE TESTING
KNOWLEDGE INPUT, Sensory perception	Conceptualize,	Identification of concepts,	MINTS uses a variety of information delivery systems. This includes:	-Glossary, Concept review. Intro. Survey
KNOWLEDGE PROCESS Intellect, Memory, Reason, Conscience,	Comprehension, Retention, Analysis and Synthesis, Application, Evaluation	Interpretation, Repetition Clarification, Application Evaluation	-lectures -surveys, -programmed text book -readings available on internet-web pages -videos -audio cassettes	-Q and A -Final exam -Readings, reports -Ministry commitments
KNOWLEDGE RESULTS	Implementation	Facilitating, Teaching, Administrating		Teaching others

2.2.4.4. To will

God created humanity with the ability to choose good and the ability to choose evil.<sup>55</sup> God did not make a programmed robot.<sup>56</sup> With the fall humanity retains the ability to choose evil but has lost the ability to choose ultimate good.<sup>57</sup> All of man's attempts to do good, without faith in Jesus Christ, fall short of the mark (Romans 3:10, 11, 23). The good that ungenerate man does, is not because man is good, but because he obeys the law and mandates that a good God has given (Luke 18:18-22). The regenerate man submits in prayer his will to the will of God in order to do good (Mt. 6:10).

In creation, prior to the fall, Adam and Eve were created with a will that had to decide between obeying and not obeying God's command. The proper exercise of the human will as well as the influence of external motivation activities is crucial for learning. The student must decide what to do with knowledge. It is the spark plug for internal motivation. Educators know that internal motivation has to be operative in order for learning to take place.<sup>58</sup> The teacher and the educational system provide

<sup>55</sup> This paradigm is taken from Augustine's explanation about man's ability to sin and not sin.

<sup>56</sup> Free will is conditioned to the will of God. Only God is absolute free to do His will. When we faithfully obey God's will, as expressed in His Word, we experience freedom (John 8:32).

<sup>57</sup> Here lies the classic distinction between the anthropology of the Pelagians, Semi Pelagians, and Arminians versus the Reformers. The non-Reformed theologians affirm that fallen man has the ability to choose for their salvation, to exercise goodness out of their fallen state. The Reformers teach the total inability of fallen man to be spiritual, to choose for their salvation and to glorify God. Jesus taught the rich young ruler that only God is good (Luke 18:18-23). The young ruler had obeyed the law of God, which was good. However, the law is God's law, not man's law. Man cannot take credit for the goodness of the law of God. So fallen man's goodness is not intrinsic but is manifest in as much as it obeys God's Word. Fallen man's goodness is not a basis for salvation.

<sup>58</sup> Howard Hendricks, *op.cit.*, the laws of the learner.

stimuli for external motivation. God provides eternal and spiritual motivation, a motivation that transcends both internal and external motivational factors. The Christian students seek God's will through faith in Jesus and pray to do His will.

### *Evaluating the conscience*

The ethical responses of the students can be observed in their decision making. This is not only noticeable in their cognitive response but also in ministry and service response. MINTS does not have a specific measuring tool to evaluate the functioning and growth of the student's conscience. Rather, the teacher will gage the student's ethical response in their homework and project assignments.

#### 2.2.4.5. To feel

Human feelings are related to the responses of the five senses.<sup>59</sup> The senses interpret somatic (bodily) experiences for the psyche (mental and emotional). Human feelings also refer to the human emotions that manifest satisfaction or dissatisfaction with an experience. The senses receive information but also respond to the brain's stimuli. Our feelings are to be informed by our knowledge.

Human feelings and emotions are part of global theological education. The role of emotions in worship and Christian witness are an important consideration in cross cultural education. Calvinists are not known for "moving to the beat" yet you would be hard pressed to find a Christian Reformed Church in the Dominican Republic where grandfather and grandmother, mom and dad, brother and sister, missionary and church visitor are not swaying to the rhythm of the Haitian bongo drums.

### *Evaluating feelings*

The way a student feels will be expressed in their testing and service projects. Ultimately, feelings are expressed in relationship to God in worship and service.

#### 2.2.4.6. To do

God created Adam and Eve with the ability to respond in action. As image bearers of God, they were created to respond to God's Word and will. God created them with the skills to respond. Their work was defined by the social mandate (Gen. 1:28f)<sup>60</sup> and religious mandate (Gen. 2:15-17).<sup>61</sup> Jesus teaches us that by our fruits we will be known. Human actions show our faith and motivation. A good faith produces good

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<sup>59</sup> "Senses," MWO: "the faculty of perceiving by means of sense organs."

<sup>60</sup> David Bruce Hegeman. *Plowing in Hope. Toward A Biblical Theology of Culture*, notes that the social mandate was given by God before the fall. Even though the fall has misdirected man's attempt to fulfill this mandate, Christians are called to glorify God by faithfully obeying the social mandate.

<sup>61</sup> These can also be called imperatives or commands. The creation mandates are unique in that they reveal God's design for society and religion.

deeds while a misdirected faith leads to evil deeds. Good works, according to the apostle Paul, are Christ's works through us (Eph. 2:10).

Human action is not only personal but also communal. People participate in the family, government, work organizations and other human institutions. In ministry, it is important to study the theories and investigation results of sociology, political science, economics, agronomy, business and other social sciences. Even though the specialization in the study of social sciences is the task of Christian universities, ministerial studies need to address themes that arise out of the social sciences.

MINTS is particularly interested in training teachers of theology. This action begins by imitating the form and content of the course as presented by the teacher (simulation) and progressively seeks to master the teaching skills (See Chart 2.3.2.5.).

### *Evaluating doing*

The general goal of MINTS is "to prepare Christians for ministry." The specialty of MINTS is to prepare theology teachers. The "end product" for MINTS are teachers who are equipped to teach their own courses to other teachers who will teach others and set up study centers to do so (see II Tim. 2:2 ). Teaching skills are introduced into the courses in a variety of ways.

The "doing" dimension of the being, knowing, doing and worshipping paradigm does not only measure cognitive output but also evaluates how that which was taught is put into practice.<sup>62</sup> Doing is measured in terms of the vocational development of ministry skills in general and teaching skills in particular.

*Simulation*, the ability to duplicate what has been taught,<sup>63</sup> takes place when the student assists the supervising professor as a class facilitator. The professors prepares a Teachers Manual that gives the facilitator clear instructions as to accomplish the follow-up classes. The general pattern for the distance education program is for the professor to give 8 hours of orientation and the facilitator direct 8 hours of follow-classes. The main activity in the follow up class is to review the questions and answers of the lessons under study, monitor the student's oral reports, help plan for the special projects and administrate final exam.

*Conformation* is the "ability to integrate aptitudes and perform acts with ascribed qualities and characteristics to the point of skill recognition."<sup>64</sup> MINTS assists the student to not only write an essay according to prescribed standards<sup>65</sup> but the same format is used to write class lesson plans and course text books. At the Master and Doctoral level, the students write MINTS courses.<sup>66</sup>

*Production* is the ability to perform one's projected goals.<sup>67</sup> At the Bachelor levels the student is expected to exemplify the ability to write college level essays,

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<sup>62</sup> We continue to use the categories described by Dean Hauenstein, *op.cit.*, chapter 5.

<sup>63</sup> *Ibid.*, p. 92.

<sup>64</sup> *Ibid.*, p. 93.

<sup>65</sup> In English the *MLA Handbook for Writes of Research Papers* is used and in Spanish, *Manual de Estilo*.

<sup>66</sup> See *How to Write a Theological Course* and *Como escribir un curso de teologia*, [www.mints.edu](http://www.mints.edu).

<sup>67</sup> Dean Hauenstein defines production as "the ability to maintain, and accommodate efficient and effective techniques and skills to perform designated functions.

conduct objective research, as well as be involved in the teaching ministry of the Church or of a Christian ministry. At the Masters and Doctoral level the student will be evaluated in his teaching and writing functions.

The *Mastery* level for MINTS is the creative multiplication of teaching outside of the original learning setting.<sup>68</sup> The student-teacher will be equipped with class planning documentation and will be evaluated by students, peers and do a self-evaluation. This activity is most common at the Master’s level. The Master and Doctoral level students are expected to prepare distance education theological courses.

CHART 2.3.2.5. EVALUATION DOING

Learning Faculties	Educational Category	Curriculum Activity	MINTS STRATEGY	Measurement
DOING -Vocational -Service -Ministry -Mission	DESCRIPT- ION	SKILL DEVELOP- MENT	TEACHING AND WRITING FACILITATION	EFFECTIVENESS IN TEACHING AND WRITING MINTS COURSES
	Simulation	duplication	Use teacher’s manual to teach a MINTS course.	Evaluate facilitator
	Conformat- ion	development	Use “How to teach MINTS course” as well as How to write a theological course” materials	Evaluate essay and course writings
	Production	Implementatio n	Have mentors evaluate student teaching in ministry using MINTS teaching materials.	Produce essay writing and course writing.
	Mastery	Creative multiplication	Student becomes teacher in own study center using own course	Student-teacher writes distance education courses and teaches.

2.2.4.7. To relate

God not only created Adam and Eve, He covenanted with them. Relationships are defined by covenants whereby the parties involved are committed to roles, responsibilities and consequences.

God has covenanted with His people even though God’s people have continually violated the covenants. The final covenant has been established through the mediatorial and sacrificial work of Christ, the Mediator between God the Father and the child of God.<sup>69</sup>

Intrinsic to the human community is the relationship between male and female, husband and wife. The continuation of the human race is through the

<sup>68</sup> For Hauenstein, mastery is “the ability and desire to originate and perfect abilities and skills. It is the pursuit and refinement of abilities and skills to excel.” *Ibid.* p. 96.

<sup>69</sup> O. Palmer Robertson, *The Christ of the Covenants*, defines covenant as: “a bond in blood sovereignly administered. When God enters into a covenantal relationship with men, he sovereignly institutes a life-and death bond.” p. 4.

institution of the family. Jesus compares the husband and wife relationship to His relationship with the Church (Ephesians 5:22-33).

Satan attacked the essence of both the God-man relationship as well as the relationship between husband and wife. In the God-man relationship Satan promoted mistrust and rebellion. In the husband-wife relationship Satan intervened in the order of authority-responsibility. Adam failed to exercise headship and Eve failed to be a help mate.<sup>70</sup>

GTE needs to be part of the promotion of the covenant of God with His people as well as proclaiming upholding and counseling toward restoring the husband-wife, male-female relationship and the role of brothers and sisters in the Christian community.<sup>71</sup> Covenant fidelity will be expected of both teacher and student. In this way, such fidelity will be modeled and communicated to the new generation of students.

### *Evaluation of relationships*

Particular and personalized attention must be given by local study center leaders as well as visiting professors to the integrity of the students covenant life, be that with their family, church and community.<sup>72</sup>

#### 2.2.4.8. To believe and worship

All people believe in something but that does not make them true worshippers<sup>73</sup>. True belief is inspired by God (faith is a fruit of the Spirit) and directs believers to worship the true God. True belief is a genuine hope (*being sure of what we hoped for*), confidence (*certain of what we do not see*) and trust in the Word (*we understand that the universe was formed at God's command*) of the true God (Hebrews 11:1-3).

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<sup>70</sup> The apostle Paul gives the breakdown and restoration of the role between husband and wife a redemptive-historical interpretation. He makes reference to the creation order, the disorder in the fall and the re-ordering within the church and family (I Tim. 2:11-15).

<sup>71</sup> Ken Sande. *The Peacemaker. A Biblical Guide to Resolving Personal Conflict* is a recommended reading.

<sup>72</sup> Visiting professors have a special role to play in giving timely counsel. While traveling with theological conference speakers throughout Canada, several noted that they would rather stay in hotels than with families because the family members would take up to much of their time telling about their troubles. MINTS has asked their traveling professors to stay with student and church families, in order to foster good fellowship as well as offer good counsel. After all, the trip is not a vacation but a ministry. Also, living with the families helps the professor to contextualize their ministry and it avoids creating a double standard in nations where church visitors regularly stay at the church quest house or in home. However, if the local study center wants to send the professor away to a hotel, that is up to them.

<sup>73</sup> What is worship? It is *proskuneo*, an act of homage or reverence. *Pros* is towards and *kuneo* is to kiss. See Psalm 2:2, "Kiss the Son lest he be angry." *Proskuneo* implies a physical as well as emotional response to the Living God (Mt. 4:10; I Cor. 14:25; Rev. 4:10; 5:14; 7:11; 11:16; 19:10; 22:9.) Christ is the object of worship (Mt. 2:2, 8,11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9,17; John 9:38; Heb. 1:6.) Worship can be falsified. The verb *sebomai* expresses the emotion of feeling and awe (Mt. 15:19; Mark 7:7; Acts 16:14; 18:7,13). *Latreuo* means to give religious service or service to God. Acts 7:42, 14:14. Finally, *eusebeo* also refers to the religious dimension of worship, Acts 17:23. *Vines Compelte Expository Dictionary*, p. 868.

Authentic belief leads to personal worship, communal worship and eventually to leadership in the worship community. Such worship is prescribed by God in His Word.

GTE exists to promote the expansion of true faith, service and worship of the only true God throughout the whole world. If theological study does not result in the worship of the true and glorious God, then the goal of Christian education has not been obtained.

*Evaluating student worship*

God is the ultimate evaluator of our worship (Jn. 4:24) yet we can observe the student’s development, participation, leadership and leadership training in worship. Worship is an integral part of the MINTS preparation of Christian leaders for ministry. It is the crowning activity in Christian education as all of our being, knowledge, service and praise is given to God.

GTE has the unique opportunity to represent the universal dimension of the Body of Christ. GTE professors travel cross-culturally in order to teach, mentor and facilitate.<sup>74</sup> The MINTS administrators, teachers and students are expected to be in full communion in their local Biblical church. Students will be evaluated as to their involvement in Christian worship, ministry and missions.

CHART 2.2.4.8. EVALUATING STUDENT WORSHIP

<b>Learning Faculties</b>	<b>Educational Category</b>	<b>Curriculum Activity</b>	<b>MINTS Strategy</b>	<b>Measurement</b>
WOR-SHIPING	RELIGIOUS, ECCLESIAS-TICAL	WORSHIP ACTIVITIES	GLORIFICATION OF GOD IN TEACHING IN CHURCH SETTING	EVALUATE MINISTRY EFFECTIVENESS FOR CHURCH
individual	Spiritual development	Daily devotionals	Write devotional materials in courses	Evaluate the devotional and spiritual content in the student’s writing. Mentor the spiritual development of the student.
corporate	Ecclesiastical responsibility	Weekly church services	Be involved in weekly church services as well as church’s teaching ministry	The mentor evaluates the student’s participating in the Church.
leadership	Church leadership	Leadership in worship and church teaching ministry	Take leadership role in church’s worship and teaching ministry	The mentor evaluates the student’s leadership role in church.
leadership training	Church leadership training	Train leaders in church teaching ministries.	Train Church leaders to be teachers in areas of liturgy and worship.	The students teaching and course writing materials.

<sup>74</sup> The use of the word ecumenical does not mean an endorsement for certain dimensions of the ecumenical movement.

*MINTS mission is to promote the highest and most integral view of humanity, the Biblical view.*

- *God's image is reflected in people through being, knowing, willing, feeling, doing and worshiping. The human "heart" expresses the totality of one's being.*
- *Christian education begins with God's revelation and the students are educated to receive and respond accordingly.*
- *Christian education internalizes, processes and evaluates knowledge acquisition but not at the expense of other dimensions of learning.*
- *MINTS seeks to train Christians for ministry and specializes in the preparation of teacher of theology.*
- *Global theological education exists to promote the expansion of true faith, service and worship of the only true God throughout the whole world.*

#### 2.2.5. PEOPLE OF GOD

The Christian Church includes a teaching and mentoring component for all of its members and their children. This was true of the People of God in the Old Testament and continued after Pentecost (Acts 2:37-42; 16:31; II Tim. 3:15).

GTE needs to be an educational servant of the church. The church does not exist simply to give GTE a base to work from. As a servant of the church, the GTE programs are accountable to the local church.

GTE has in the church an already existing educational structure to cooperate with. Most churches have buildings, class room facilities and students wanting to be trained. Churches are to be motivated to set their own educational standards for their leaders and members and seek to cooperate with educational programs that uphold such standards.

#### 2.2.6. TRANSFORMATION

GTE is to be an instrument for transformation.<sup>75</sup> The desired transformation is according to the standards of the gospel of the kingdom of God (Mark 1:14-15) as it expresses itself through the Great Commission. Genesis introduces us to the content and structures for such a transformation.

The gospel changes human lives, families, work ethics, political strategy and religious ministry. Christian education prepares the student to apply the good news of Jesus the Lord to every area of life. Christians are to submit to God and let the gospel transform the relationships involved in these areas (Isaiah 61; Luke 4:18-19). The Great Commission shows how the transforming gospel will be extended to all peoples, all persons, all nations and until the end of time. This is the subject matter of Chapter 4.

#### 2.2.7. GLORIFICATION OF GOD

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<sup>75</sup> Other authors use the term reforming.

God is glorified when His mission is accomplished according to His Word. God has a mission for every area of life and all relationships. The end of this world will not come until all of God's promises are fulfilled. He will then usher in a new heaven and new earth in which He will be glorified perfectly and eternally.

While the student's future eternal destiny is of primary importance, this is not the only concern. GTE will bring to God's people teachers and teachings that glorify God in all things and in the here and now. Our goals, methodology, curriculum and personnel must be ready to respond to this vision.

God is glorified when Christian are given, receive, speak and act the truth. Truth must be manifested in all areas of study. Christian ministry is the administration of God's truth claims to all areas of life. God is glorified when theology professors voluntarily teach students who otherwise would not receive theological education. Students glorify God when their view of God and life are changed and adjusted to reflect the Biblical view. The glory of God is manifest in the life of Colombian students who formerly were important members of drug cartels and now minister the gospel of sovereign grace in the prisons of Medellin. God is glorified in Cuba where ten student-teachers are trained to teach at least 10 other students so that more than 100 Christians can be trained in ministerial studies. The glory of God is seen as MINTS professors seek to raise salary and program support so they can minister without financial restrictions to their students. May God receive the worship and praise due to His glorious name as He uses MINTS throughout the world.

## 2.2.8. SUMMARY STATEMENT

In section 2.2. it was observed that the doctrine of God and creation (without ignoring the fall, redemption and other important stages of historical redemption) is applicable to GTE. In this section we considered the role of God, revelation, the Bible, the image of God in man, God's relationship with man and reflected on their combined influences on education.

## 2.3. CURRICULUM CONSIDERATIONS

### 2.3.1. INTRODUCTION

Section 2.3. presents an overview of the learning process, the organization for a MINTS course and a MINTS curriculum.

### 2.3.2. EVALUATING THE OVERALL LEARNING PROCESS

There are very general as well as extremely detailed definitions for Christian education and learning.<sup>76</sup> Perry Downs defines Christian education as *the ministry of bringing the believer to maturity in Jesus Christ.*<sup>77</sup> This is a general goal for Christian

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<sup>76</sup> Lawrence Richards. *A Theology of Christian Education* and Thomas H. Groome, *Christian Religious Education* are two well researched studies on Christian education.

<sup>77</sup> Meter Down, *Teaching for Spiritual Growth*. p. 16.

teachers and students and assumes that both are Christian. The vision for MINTS is “training Christians for ministry.”

Is there a place for Christian education as an evangelism and apologetics tool? Alfonso Lockward defines four basic spheres in which Christian education is exercised, including Christian education by Christians in a secular setting.<sup>78</sup>

Orlando Costas describes education as: forming (character, skills and thoughts); informing (mind, praxis and contemplation) and transforming (values, persons, institutions and community). He sees three main functions for education: training of the laity, development of the ministries of the Word and sacraments and in the third place, to train teachers, some of whom are going to be specialists.<sup>79</sup> If revelation precedes learning then Costas’ paradigm would be ordered as: informing, forming and transforming.

The teachings of Howard G. Hendricks, promoted by Walk Through the Bible ministry, has promoted the seven laws of the teacher<sup>80</sup> and the seven laws of the learner.<sup>81</sup> MINTS professors have utilized these principles for teacher evaluation in both English and Spanish language.

MINTS is structurally set up to facilitate the student to reach the goal of teaching using their self-developed resources. After being teacher assistants at the Master level, having been encouraged to develop course syllabus and be evaluated as a teacher, the master level graduate is able to enroll in either the D.Min or PhD in Theological Studies. Both courses consist of writing 5 courses and being evaluated. The MINTS end product is a doctoral graduate who has written his own theological courses and who is developing his teaching ministry through MINTS or other institutions of Christian education.<sup>82</sup>

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<sup>78</sup> Alfonso Lockward. *Colección de ensayos sobre la filosofía educativa cristiana dominicana*. pp. 24-25. Model A. Christian education as infiltration into the enemy camp. Model B. Christian administrators employ Christian and non-Christian teachers to meet certain educational goals. Model C. Only the students are non-Christian. Model D. Only believers participate in the educational process.

<sup>79</sup> Orlando Costas, “Educación Teológica y Misión,” in *Nuevas Alternativas de Educación Teológica*, pp. 9-22.

<sup>80</sup> The seven laws of the teacher are: The law of the teacher: if you stop growing today, you stop teaching tomorrow. Law of education: the way people learn determines the way you teach. Law of activity: learning is the result of maximum involvement. Law of communication: build bridges in order to impart truths effectively. : law of encouragement: effective teaching occurs when the learner is motivated. Law of readiness: preparation has an impact on both the teacher and the student. The Hispanic MINTS program uses the 7 laws of the teacher to evaluate their teacher assistants and professors. Howard Hendricks. *Enseñando para cambiar vidas*.

<sup>81</sup> According to Bruce Wilkinson there are 7 laws of the learner. The first law is called the law of the learner. There is the law of expectation, law of application, law of retention, law of need, law of equipping and law of revival. Each law has helpful sub tenets.

<sup>82</sup> Roger Smalling is the first D.Min. graduate of MINTS. His courses are posted on [smallings@smalling.com](mailto:smallings@smalling.com). Roger wrote 5 English and 5 Spanish courses for his doctoral program. He is currently teaching in Bolivia, Costa Rica, Honduras, Mexico and the southern USA.

Chart 2.3.2. BEING, KNOWING, DOING AND WORSHIPING

<b>Learning Faculties</b>	<b>Educational Category</b>	<b>Curriculum Activity</b>	<b>MINTS STRATEGY</b>	<b>Measurement</b>
BEING	AFFECTIVE, SPIRITUAL AND MORAL	CHARACTER FORMATION EXERCISES	MENTORING	PERSONAL BELIEFS, CHURCH MEMBERSHIP, ACCOUNTABILITY
Human Condition, Nature and Character  Apriori systems of Belief, Values and Culture.  Personal response in Faith, Emotions, Intuition, Talents, Behavior	Revelation  Receiving  Responding	Spirituality, Character formation, Accountability  Doctrinal commitment, Value appreciation. Cultural sensitivity  Belief Attitude Feeling Skill Action Ethics Productivity Discipling	Each student needs to be locally mentored in a afore mentioned areas. -new students are observed in these areas -courses will pay attention to growth in these areas -final observation given on ministry for graduating students	-spirituality observe -calling to ministry -character observ. -accountability patterns -doctrinal commitment eval. -appreciation of MINTS values, -cultural sensitivity  Position in: -personal belief, -personal attitude -personal feelings -personal skills -personal behavior -ministry integrity -continuing mentor relationship -mentoring of others
<b>Learning Faculties</b>	<b>Educational Category</b>	<b>Curriculum Activity</b>	<b>MINTS STRATEGY</b>	<b>Measurement</b>
KNOWING	COGNITIVE	KNOWLEDGE ACQUISITION	MULTIPLE INFORMATION DELIVERY	COGNITIVE TESTING
KNOWLEDGE INPUT, Sensory perception  KNOWLEDGE PROCESS Intellect, Memory, Reason, Conscience,  KNOWLEDGE RESULTS	Conceptualize,  Comprehension, Retention, Analysis and Synthesis, Application, Evaluation  Implementation	Identification of concepts,  Interpretation, Repetition Clarification, Application Evaluation  Facilitating, Teaching, Administrating	MINTS uses a variety of information delivery systems. This includes: -lectures -programmed text book -readings available on internet-web pages -videos -audio cassettes	-Glossary, Concept review. Intro. Survey  -Q and A -Final exam -Readings, reports  -Ministry commitments  Teaching others
<b>Learning Faculties</b>	<b>Educational Category</b>	<b>Curriculum Activity</b>	<b>MINTS STRATEGY</b>	<b>Measurement</b>
DOING Vocational	DESCRIPTIVE	SKILL DEVELOPMENT	TEACHING AND WRITING FACILITATION	EFFECTIVENESS IN TEACHING AND WRITING MINTS

				<b>COURSES</b>
	Simulation	duplication	Use teacher's manual in order to help teach a MINTS course.	Evaluate facilitator
	Conformation	development	Use "How to teach MINTS course" as well as "How to write a theological course" materials	Evaluate essay and course writings
	Production	implementation	Have mentors evaluate student teaching in ministry using MINTS teaching materials.	Evaluate use of essay writing and course writing in ministry.
	Mastery	Creative multiplication	Student becomes teacher in own study center using his own course materials	Student-teacher writes distance education courses. Student-teacher hands in class records and student, peer and self-evaluations of class taught.
<b>Learning Faculties</b>	<b>Educational Category</b>	<b>Curriculum Activity</b>	<b>MINTS STRATEGY</b>	<b>Measurement</b>
WORSHIPING	RELIGIOUS, ECCLESIASTICAL	WORSHIP ACTIVITIES	GLORIFICATION OF GOD IN TEACHING IN CHURCH SETTING	EVALUATE MINISTRY EFFECTIVENESS FOR CHURCH
individual	Spiritual development	Daily devotionals	Write devotional materials in courses	Evaluate the devotional and spiritual content in the student's writing. Mentor the spiritual development of the student.
corporate	Ecclesiastical responsibility	Weekly church services	Be involved in weekly church services as well as church's teaching ministry	The mentor evaluates the student's participating in the Church.
leadership	Church leadership	Leadership in worship and church teaching ministry	Take leadership role in church's worship and teaching ministry	The mentor evaluates the student's leadership role in church.
leadership training	Church leadership training	Train leaders in church teaching ministries.	Train Church leaders to be teachers in areas of liturgy and worship.	The students teaching and course writing materials include church leaders and questions of worship.

### 2.3.3. COURSE EVALUATION

Chart 2.3.3. gives an example of MINTS course time management and time allotments. The percentiles are determined by the hours of evaluated study. Students receive one percent for each hour of class attended, each homework assignment, hours needed for reading, writing reports and reporting in class, hours it takes to complete the special projects. Students are expected to study no less than 75 hours and no more than 90 hours for a 3 hour academic credit course. Understandably, some students will complete homework assignments or read in fewer hours than designated. The teacher has the freedom to distribute the hours according to the academic level of the class and the needs of the students.<sup>83</sup>

CHART 2.3.3. COURSE EVALUATION

<b>Evaluated Activity</b>	<b>Perc.</b>	<b>Activity</b>	<b>Classification</b>
Attendance – 15 hours in class	15%	Class attendance and class participation	Conceptualization
Class homework- 15 hours at home, mostly questions and answers about class topics	15%	Student comes to class with homework completed.	Comprehension
Readings: 300 pages for BA students and 500 pages for MA students	30%	This includes reading, preparing one page reflection for every 100 pages read and giving short oral report in class.	Analysis
Special project: choice of survey, essay, sermon, teaching plan, ministry report or other activity that mentally plans out a ministry skill.	20%	The project develops a communication and investigation skill related to the course subject.	Application
Final exam, teacher evaluation, motivation to teach course content elsewhere	20%	The basic concepts of the course, as developed in class are tested	Evaluation Implementation

### 2.3.4 .EVALUATION AND CONVALIDATION OF ACADEMIC CREDITS AND EDUCATIONAL AND MINISTERIAL EXPERIENCES

Three areas of educational activities are applicable to the MINTS evaluation system: academic courses; evaluated educational experiences and ministerial experiences.

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<sup>83</sup> The advantage to the close association of course credit with course hours is that it is realistic (business work hours use this measurement) and fulfills the purpose for evaluating time and efforts spent. The disadvantage is that some learning activities do not take as much time as others. Teachers are asked to strike the necessary fair balance, keeping in mind that one academic credit hours is 30 actual hours of study activity.

A. Definitions and paradigms

1. An academic credit is assigned to an educational activity that has been evaluated by an educational institution. For MINTS, one academic credit is 30 hours of evaluated educational activity.
2. For the MINTS distance education program it is normal to have:
  - a. 15 hours of teacher-student interaction. 15 hours of homework which prepares the student for class and final exam (one credit)
  - b. 30 hours for reading, writing reading reports and presenting them for communal interaction (one credit)
  - c. 30 hours for course project that is applicable in Christian ministry (essay, survey, lesson plans, sermon, a research project, prepare a tape, prepare a video, etc.) (one credit)
3. For the MINTS traditional education program it is normal to have:
  - a. 30 hours of classes
  - b. 30 hours for reading
  - c. 15 hours for course project and 15 hours for homework and preparing for exams
4. Credits are applied to a program of study. MINTS offers courses at four levels of study: Certificate, Bachelor, Master and Doctoral levels
5. The Certificate level of study is for students who have not completed 12 years of formal or non-formal study
  - a. Students may study at the certificate level at all levels
  - b. A certificate is given after completing 10 courses at one level
6. The Bachelor program is for students who have graduated from 12 years of formal or non-formal study.
  - a. The Associate Bachelor of Theological Studies is 60 credit hours
  - b. The Bachelor of Theological Studies is a total of 120 credit hours
  - c. The 10-20 rule. A certain number of students who do not have a 12 year formal or non-formal educational degree may enter the Bachelor degree program upon recommendation of the Academic Dean or Associate Academic Dean. The student will be on probation for 10 courses in which he has to have an average of 80% or more. No more than 10% of the new students may enter the program and no more than 20% of the graduation class are probation students.
7. The Masters program is for students who have graduated with a Bachelor degree of at least 120 hours
  - a. The Master of Theological Studies are 60 hours
  - b. The Master of Divinity is a minimum of 105 hours
8. The Doctoral program is for students who have a Master degree in theology
  - a. The Doctor of Ministry (D.Min) requires for entrance a master degree of 60 hours in theology.
  - b. The Ph.D in Theological Studies requires for entrance a master degree of 90 hours in theology or a D.Min.

## B. Convalidation of Academic Credits

1. For Bachelor credits of theological, university and professional studies:
  - a. 1 credit for a course of 90 actual hours of study that does not have a grade
  - b. 2 credits for a course of 90 actual hours that has a grade and name of professor or dean of institution.
  - c. 3 credits for a course of 90 actual hours with a grade from recognized educational institution
  - d. MINTS is able to convalidate up to 75% (90 credit hours) of their course requirements.
  - e. MINTS accepts all Bachelor level courses.
2. For the Masters program
  - a. Convalidation is given for courses that have been taught at the master's level.
  - b. MINTS is able to convalidate up to 50% of their theology master program.
  - c. Humanity credits can account for 15%
3. For the Doctoral program
  - a. Convalidation is given for courses taken at the doctoral level
  - b. MINTS is able to convalidate up to 25% of their doctoral program
4. All convalidations must be approved by the Academic Dean

## C. Convalidation of Educational Training Experiences

1. At the Associate level
  - a. One credit for 30 hours of training in a ministry that the student is practicing. The paper certificate will indicate number of hours, the name of the ministry giving the training, the signature of the trainer and the date. The maximum amount of credits for such at the Associate level is 12.
  - b. For every three credits given, the student will write an essay on the contents of educational experience (3 pages)
  - c. The Academic Dean approves the educational training experience credits
2. At the Bachelor level (same as above, 12 credits maximum)
3. At the Master's level (does not apply unless set up within a course. An educational practicum will involve a syllabus of activities, 90 hours minimum of participation, an academic essay and a bibliography of more than 25 entries)
4. At the Doctoral level (does not apply)

## D. Convalidation of Ministerial Experiences

1. At the Associate level
  - a. One credit for each year of full time ministry (2000 hours per year) for a maximum of three credits
  - b. A letter of confirmation of ministry will be signed by the authority supervising the ministry and will include the ministry time frame and sent to the Academic Dean
  - c. An essay of 10 pages will be written reflecting on the years of ministry
2. At the Bachelor level (same as Associate for another three credits)
3. At the Master level (does not apply)

4. At the Doctoral level (does not apply)

E. Documentation

The Academic Dean, in coordination with local study centers coordinators, the regional Associate Academic Deans, and the Registrar, will maintain documentation of the student's convalidations. The local centers as well as the Miami central office will have such documentation. The student transcript will reflect the number of academic credits the student has received.

2.3.5. RECOMMENDED CURRICULUM

Theological and liberal arts courses can be organized according to the world view dimensions as explained in this chapter. For a more extensive description of the following courses please consult the MINTS academic catalog.

Liberal Arts courses are mentioned as well as regular theology courses. This is done in order to recognize and accommodate Christian university education as well as place ministerial training in the spectrum of the humanities.

MINTS recognizes the value of secular academic education.<sup>84</sup> Credits from non-theological institutions are recognized, not so much for their content but for the discipline of having met academic and educational requirements.<sup>85</sup>

MINTS stresses the vision of continual education. Once the student enters into the MINTS program, it is assumed the student will continue. The Bachelor program is content orientated, the Master is to develop teaching skills and the doctoral program is for writing theological teaching curriculum. The ideal graduate is a student who becomes a MINTS volunteer teacher.

CHART 2.3.5. THEOLOGICAL AND LIBERAL ARTS CURRICULUM

<b>LEVELS OF INTER- PRETATION</b>	<b>THEOLOGICAL COURSES</b>	<b>LIBERAL ARTS COURSES</b>
God	Theology Proper (doctrine of God) Christology (doctrine of Christ) Pneumatology (doctrine of the Holy Spirit)	Theology department
Revelation	Systematic Theology or Biblical Theology	-Philosophy and world view; -Physical Sciences: astrology, biology, chemistry, geography, physics -Linguistics
Bible	Hebrew Greek Introduction to Biblical Archeology,	Greek Hebrew Semitic languages

<sup>84</sup> The use of the term secular, implies for some a dualism between secular and sacred. A Christian educator is able to bring a sacred perspective to a secular setting. Something cannot be sacred and secular at the same time.

<sup>85</sup> A student with a secular Bachelor degree is able to enter the MINTS' Master program. This practice is based on the principle of placing the student at their academic level as well as being confident that MINTS courses is able to train students from the beginning of their theological studies.

	Culture and History. Introduction to the Old Test. Introduction to the New Test. Bible Books, Exegesis classes	Biblical Studies
Human heart	Personal Anthropology Pastoral Counseling	Psychology Christian Counseling
Gospel	Soteriology Evangelism Homiletics Apologetics Missiology	Studies in the areas of Christian communication, music, evangelism, apologetical themes, Christian service and missions.
Context	Ecclesiology Ministry Studies History of the Church Ethics Christian Education Eschatology	Religion, Family Studies Education, Business, History Sociology, Cultural Anthropology Social Sciences, Recreational Sciences Communications, Arts Medical Sciences, Legal Sciences Political Sciences
Glory of God	Liturgics and Worship	Sacred Music Spirituality and Worship

### 2.3.6. CONCLUSION

The MINTS learning process, course development and total curriculum focus on training Christians for ministry for the global challenge placed before us by the Great Commission of the Lord Jesus in which we are sent to “teach all that I have commanded you.”

### 2.4. CHAPTER CONCLUSION

MINTS curriculum and teaching will be developed according to the Biblical and Reformed world view. This world view shows forth the glory of God in theology proper, revelation, the Bible, the image of God in man and creation. This world view is understood in accordance to the historical redemptive hermeneutic of creation, fall, redemption and glorification. The doctrine of creation gives us a foundation for a philosophy of Christian education that is needed for global theological education.

### 2.5. QUESTIONS FOR CHAPTER TWO

1. Define the following terms related to interpreting the Bible:
  - a. Didactical
  - b. Exegesis
  - c. Inductive Bible study
  - d. Literary genre in the Bible
  - e. Perspicuity of Scripture
  - f. Sola Escritura
2. Define the following terms related to the doctrine of man.
  - a. Anthropology
  - b. Image of God in man
  - c. Will
  - d. Conscience
  - e. The senses
3. Define the following in relationship to the doctrine of creation

- a. Cultural imperative
  - b. Religious imperative
  - c. Glory of God
4. Define the following in relationship to doctrine of knowing
- a. Truth
  - b. Epistemology
  - c. The three fold paradigm for learning
5. According to the hermeneutical circle, what needs to be interpreted?

## CHAPTER 3

### FALL: THE REBEL'S STRATEGY AND THE MASTER'S VICTORY

#### 3.1. INTRODUCTION

Chapter 2 made a variety of observations about the doctrine of creation and theological education. Where does evil fit in?<sup>86</sup> Chapter 3 will highlight the effects of the fall and sin and show some of the ramification for global theological education. It is not our purpose to analyze sin (mariology), demons (demonology) or Satan (Satanism) but to examine some of the implications of the cosmic, personal and social dimensions of the fall and show how global theological education can work to overcome them. Obstacles and pitfalls created by sinful actions, values and organizations, need to be avoided as MINTS develops world-wide.

#### 3.2. COSMIC DIMENSIONS OF THE FALL

##### 3.2.1. Introduction

The cosmic dimension of evil involves not only human sin but also the universal source behind the struggle between good and evil. Martin Luther identified the enemies of God's people as sin, world and Satan.

##### 3.2.2. Responding to the Resistance

Personal decisions and social structures can be instruments of good or evil. That depends on their obedience or disobedience to God and His Word. The Lord Jesus recognized the existence of the Father's sovereign claims as well as the Satanic opposing forces as shown in the His temptation (Mt. 4:1-11). The response of Jesus to the three temptations was to act according to the Word of God. Jesus taught His disciples about satanic influences in their lives (Mt. 16:23) as well as around them (Mt. 23:33f). The apostles were aware that their struggle was not "against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12).

Christian education seeks to bring the Word of God into all of the ethical, theological and scientific dimensions of learning. The distortion of facts, figures and truth is not underestimated but taken seriously. Christian education seeks to restore truth in one's own life, in the educational world and to God's glory.

GTE takes place in the midst of a cosmic conflict in which the kingdom of God is advancing in the hearts, homes, organizations, people groups and nations of the world. The resistance is strong but.

In Colombia the initiation of MINTS had to be delayed in May, 2002, due to the drug war. It was too dangerous to travel throughout the country. Once MINTS started in August, we had testimony of students who had lost family members as well

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<sup>86</sup> John Gerstner..."Evil must have come from God's purpose and not his nature" *Handout Theology* 4.4.

as church leaders, as they were assassinated by the guerillas. However, the Colombian MINTS leaders show a resilience that has led them to establish MINTS study centers in the major cities of the land despite the threats and fears.

MINTS professors and students in Cuba are continually drawn into the struggle between USA policy toward Cuba and the Cuban response. Every trip is a venture of whether or not one is allowed to enter. Yet, over a 100 students are studying in a major city on a weekly basis led by trained facilitators.

The state of Texas has heavily fined a Christian seminary for granting religious degrees. The State legislature continues to deal with Christian rights. MINTS study centers continue to grow throughout Texas, both among the English and Spanish speaking population.

A Turkish student, upon sending her admission papers and photo wrote on the back that if she is not heard from again at least we would know what she looked like.

### 2.3.3. Conclusion

The cosmic struggle for the advancement of the gospel, the church and Christian organizations is met with great resistance. Those who obey the Word in the name of the Lord have the hope of overcoming the resistance.

## 3.3 PERSONAL DIMENSIONS OF THE FALL

### 3.3.1. Introduction

A lot could be said about the effects of the personal dimensions of the fall on education. However, section 3.3. limits its observations to how personal sinful attitudes and behaviors are antithetical to MINTS.

### 3.3.2. Academic Elitism

Christian education is not exempt from man glorifying pride. We boast of intellectual, academic, administrative, technological, national and ecclesiastical accomplishments and superiority yet we ignore the plain teaching of the Lord to glorify God in all things. The Lord Jesus Christ faced similar temptations. He was tempted by Satan to glorify and worship something other than the true God. Yet, he taught his disciples to be faithful to who God is and to be honest and humble servants.

*But you are not to be called "Rabbi", for you have only one Master and you are all brothers. And do not call anyone on earth 'father' for you have one Father, and he is in heaven. Nor are you to be called 'teacher' for you have one Teacher, the Christ. The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted (Mt. 23:8-12).*

*"For you have one Teacher, the Christ."* Jesus Christ is the main teacher in Christian education. As the Christ, the Anointed One, He sends the Holy Spirit to mold the heart, mind and soul of the teacher and students. As teachers submit to His Word and

Spirit they will define themselves as servants rather than masters. Such Biblical servant hood will lead to genuine spirituality and humility in the class room.

*“For you have only one Master and you are all brothers.”* All Christians are to submit to the headship of Jesus Christ and the brotherhood of all believers. Granted, in discipleship there are teachers and there are students. However, the teacher and student are brothers and/or sisters in the Lord.<sup>87</sup>

The MINTS teacher is a servant of the Lord and of the students. Gone should be the days when the teacher announces the course requirements, gives a series of lectures and then watches the students fail. In the “brotherhood” we seek to serve and help each other. A high failure rate on the class records indicates poor teaching and mentoring skills. When the student fails, the teacher has failed.<sup>88</sup>

### 3.3.3. Conclusion

*MINTS mission is to recognize the Lordship and supremacy of God in theological education and submit to Christ as our master teacher.*

- *MINTS recognizes itself as Christian education, an education directed by Christ.*
- *Academic elitism will be avoided in our speech and conduct as teachers and students seek to be servant-teachers.*

## 3.4. SOCIAL DIMENSIONS OF THE FALL

### 3.4.1. Introduction

The human context is filled with personal and social relationships. The entrance of sin into the world affected all of society including the family, finances, educational institutions and government. Christian educators are to affirm God’s creation, intervention and transformation of social life. All of life’s relationships are to glorify God.

### 3.4.2. Personal fidelity, marriage and family

Students will come to MINTS study center with personal challenges and the brokenness of sin in their lives. The teacher should not be satisfied in simply

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<sup>87</sup> My response to this teaching of Jesus is to ask the students to call me brother, rather than doctor. This is not to suggest that Christians should not use their title of doctor in the right context but rather than our brotherhood and sisterhood is be consciously recognized and observed. We are to guard against academic elitism and name dropping. The usage of Biblical titles is helpful in instructing Biblical truths. Case in point, church leaders that are called presbyters, deacons, prophets, evangelists, and pastors will find a rich tradition of leadership truths associated with the offices and titles in the Bible. The avoidance of non-Biblical titles is also important. This holds true for: Reverend, Father, elderess and pastoreess.

<sup>88</sup> In the sport’s world, great coaches either win or give over the team to a coach who can help the team win. One does not play to loose or work in order to loose money. In the course of playing and working, we will loose but that is not the goal of the activity and helpful measures need to be taken to remedy the team’s loosing ways.

conveying knowledge but he will counsel the students in their needs. In order for the student to become an agent of reconciliation in the church and society, he or she will live in the realization of such grace. MINTS will provide training in Biblical family and marriage counseling for their students. First of all, the teachers will be models of personal and family fidelity, and they will expect no less of their students. Secondly, biblically faithful counseling concepts, methods and practices will be presented and developed.

One of the greatest services that MINTS can render to the teacher's and student's family is to keep the family intact as the student studies. Several measures have been taken to secure that. One, the students can study close to their home and at home. Only 2-3 hours of class time per week is required. About 6 more hours of homework per week can be done at home or in small group settings. Couples who are studying with MINTS need not pay double but one price. If time off is needed for family, ministry, work or personal considerations, this is encouraged and the student's place in the distance education program is not lost. The low costs of the courses are in keeping with the family budget. No more than 1% of the family income should be spend on a MINTS course.<sup>89</sup> We recommend that the Christian education budget for the family not exceed 10% a year. Every local study center is made aware of these guidelines and is encouraged to find creative ways to help the student's and teacher's family.<sup>90</sup> MINTS is able to offer such financial help since the professors raise their own support and each local study center receives student tuition and develops their own program.

*MINTS mission is pro-family and its education program will not prejudice the family.*

- *MINTS teachers are committed to discipling the students in marriage and family counseling.*
- *Education will be offered close to the family's home, tuition costs will be adjusted to family income and Biblical instruction and counseling concerning the family will be offered.*

### 3.4.3. Work and finances

Finances are needed to carry out Christian ministry, including the ministry of educating Christian leaders. There are Scriptural principles for financing ministry that include *the worker deserves his wages* (I Tim. 4:18) and not to minister simply for

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<sup>89</sup> MINTS students are asked to submit a photocopy of their latest tax return form. The 1% of their total income is compared to the total expenditure for Christian education for family members. If parents are paying for Christian school, paying off debts and other Christian education costs, then they are not asked to pay more than 10% of their annual budget for Christian education. How does the local study center raise enough money to operate? Each teacher is asked to teach on a volunteer level, raise their own support and donations are received as well.

<sup>90</sup> Residential schools show sensitivity to family life by assisting in student housing, part time work and financial help for the family. Traditional schools have a variety of scholarship programs in order to make theological education affordable. The lack of sensitivity towards the family is seen in international theological training programs who charge similar costs to international students as resident students.

financial gain (2 Cor. 12:14). God is glorified when working talent and financial resources are used to promote His purposes.

The Biblical mission model is for the rich to help the poor, not the other way around. This is not such a difficult principle to understand, is it? Yet, Christians from rich countries are known to ask the poor for donations or charge for ministries being conducted in poorer countries.<sup>91</sup>

North American residential theological education has become multi-million dollar operation, requiring, in many instances, high student tuition fees.<sup>92</sup> Some North American universities and seminaries have developed extension programs in the Majority World (Third World); charging similar costs to what students pay in North America. Global education, using distance education principles, is in a unique situation of being able to provide the high quality education at lower costs.<sup>93</sup> As the MINTS program helps the nationals to establish their own program, all the tuition fees stay in the country and help the local study center develop their own program.<sup>94</sup>

It is a Biblical contradiction to hear a potential student say, *I cannot afford this theological training*. Did Jesus charge tuition to His disciples? Undoubtedly money was involved in the ministry of Jesus as food and clothing had to be bought (Luke 8:1-2). Yet, the monies were used for living expenses and not to pay tit for tat for ministry. Jesus did not charge for teaching his disciples or for healing the sick. Para-church teaching ministries, charging high prices for teaching services, materials and courses, have left the poor as wishful spectators for certain theological training.

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<sup>91</sup> Rather than name the institutions who charge the same for their domestic as well as international extension programs, the reader is encouraged to investigate the school of their choice. This can be done by consulting the web page and catalogue of the school and see if they ask that registration and tuition be paid to the USA bank account.

In Colombia when a pastor of the evangelical community was kidnapped, his kidnappers taunted him for being part of a TV ministries, out of Central America, which is used by materialistic USA and Latin American ministries to solicit money from the Colombian audiences. The kidnapped minister had to persuade his captors that he did not approve of such tactics. MINTS does not receive money from study centers outside of Miami. The international students continue to pay, but pay tuitions that are established by the committee of the local study center. The student tuition is used to help support the local and national coordinators and pay for costs associated with visiting professors

<sup>92</sup> The practice that seminary education needs to be financed by student fees arose in North America, especially as seminaries became more non-denominational. The traditional European model, such as exhibited in historical Protestant seminaries, was for the church to underwrite most of the educational costs. As Christian higher education in North America developed after WW II at the college and university level, secular models of financing were instituted. Today it is not uncommon for a Christian university and seminary to charge over \$20,000 a year. Scholarship assistance is usually available.

<sup>93</sup> Students interested in missions have been known to say that they cannot go since they have to pay off their Bible College or Seminary costs first. Educational institutions need to give financial counsel and if need be, advise the students to pay off their debt before they continue to study. A local Christian university, which eventually closed down their residential program, allowed their graduates to incur large debts and simply handed over the repayment responsibilities to a collection agency.

<sup>94</sup> There are legal ramifications for distance education programs working internationally. If there are payments for courses made to international headquarters outside of the country, should not the visiting professors enter on a business visa?

MINTS study centers need to develop financial administration strategies in which both the student and teachers are free to minister.<sup>95</sup>

GTE programs greatly facilitate the vision to enable local ministers and missionaries to study and continue to freely ministry.<sup>96</sup> MINTS professors seek to model a teaching ministry that their students are able to imitate. If MINTS professors need a budget to teach he is asked to raise his own support.

A system of scholarship is made available to the MINTS students. MINTS seeks scholarship money for their students and ask the teachers to find their own support in order to lower the overall costs for the education program.<sup>97</sup>

The following response was written by Cornelius Hegeman in *Mission Frontiers*<sup>98</sup>

*Mission Frontiers (July-August, 2004) accomplished an important service of...counseling students and mission agencies about student debt [incurred] while preparing for ministry. I would have also liked to have seen a prophetic word about the ethics of overcharging students for ministerial training.*

*Jesus did not charge his disciples for their three-year training; they were all supported by a group of "donors." A careful reading of the Gospels shows that the sick who were healed and the oppressed who were liberated were not charged for being served. Obviously costs have to be covered, but why*

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<sup>95</sup> The dialogue as to whether one's ministry or mission should be based on a business model or ministry model needs to be resolved at its presuppositional level. If Christian education is a business, then it should not be the business of the institutional church or Christian ministry. There is a fundamental difference in the purposes of the church and business. The church is an institution of grace and refuge. It is a place where all peoples, from all social classes, in whatever condition they find themselves, are welcome and can participate. Church workers are not paid to minister. Church ministers and workers are supported so that they are free to minister. A business exists to financially provide for its owners, workers and clientele. All of its activities have a monetary value, which at the end of the day must show profit.

It is possible to distinguish between ministry and business and show how these different activities can interact. A Christian businessman, worker, clientele brings a Christian work ethic into the work place. Christian virtues are exercised. Tithes and offerings for ministry are appropriate. On the other hand, in ministry, administration principles and work ethics learned from the business world can be applied. Ministries are greatly helped by sound accounting skills, administration principles, secretarial arts and sound financial policies.

<sup>96</sup> There are a variety of ways to raise support or work part time or full time, so that one's is able to minister freely.

<sup>97</sup> The traditional model for financing ministry is to support the minister as far as his salary, transportation, housing, educational, family and other costs so that they could minister freely. Historically, the church community raised financial support through offerings, tithes and foundational monies. The faith mission model relied on both church as well as individual support. Again, the minister or missionary could minister freely. The advent of Christian hospitals and Christian schools introduced the "pay for ministry" mentality. Payment based ministries usually include grants, loans and payment plans geared toward the financial capability of the person's involved. There are university and seminaries that are completely donor financed, where student tuition has been eliminated.

<sup>98</sup> *Mission Frontiers*. (September-October, 2004), p. 6.

*does the North American model put such a heavy financial load on the back of the students?*

*I think student tuition-driven ministerial training institutions are primarily a post-WWII North American para-church phenomenon that has been exported worldwide via the mission movement. I prefer the original denominational and also faith mission model where professors and local institutions raise their own support to cover basic costs and student fees are limited to payable amounts. No financial debt needs to be incurred in ministerial training (Romans 13:8). Hurray for some of the denominational and para-church institutions who are offering ministerial training at a low costs.*

*Ministerial training institutions have the responsibility of providing the church with debt-free servants. When the Church and Christian institutions model such responsibility, its members will not only benefit but extend such ethics worldwide.*

A Christian university in Miami closed their 4 year Liberal Arts program. However, prior to closing, student debts had been handed over to a secular collecting agency. Debt management was not exercised with the students as some graduated with debts of thousands of dollars.

In *Crisis económica y de vocación en seminarios evangélicos*, a Mexican journalist observes that both Roman Catholic as well as Evangelical seminaries is in a financial crunch. Pastor Ricardo Aquino observed that *in order to graduate a student from a seminary cost four or five times more than it costs to graduate a student from a university*<sup>99</sup> Aquino was referring to the denominational cost to sustain its seminary. He adds that the costs are increasing and so is the growth in the church, but the number of graduates is not growing.

*MINTS mission is to be an educational ministry and not an educational business.*

- *Since most of MINTS is located in the majority world who are not as financially endowed as North America, the majority world should not be expected to financial North American educational operations.*
- *Even though MINTS meets educational needs, its primary objective is to prepare Christian leaders for ministry. MINTS students need to be taught Biblical principles of ministry support so that they are able to minister freely.*
- *MINTS students are expected to donate toward the operation of the educational ministry, however, course participation is not determined on payments. Local coordinators will make financial arrangements with the local students that are sensitive to their family financial needs and cultural considerations.*

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<sup>99</sup> “Crisis económica y de vocación en seminarios evangélicos.” *Milenio*. Xalapa, México (Monday, June 19, 2004). p. 3.

- *MINTS study centers are financially autonomous. They will not become dependent on outside financial help. If financial contributions are made, it should benefit all of the students and the program as a whole. The short term as well as long term effects of the donations needs to be measured by all parties involved.*<sup>100</sup>
- *MINTS will distinguish itself from secular models of education by continually reforming itself to the model of ministry shown by Jesus Christ and the early church. Support for ministers of the gospel needs to be secured so that ministry may be freely administrated to the recipients.*<sup>101</sup>

#### 3.4.4. Socialization and government

Socialization is the process by which people and institutions adapt to the demands of their host society.<sup>102</sup> Whereas early human society consisted of the social institutions of the family, work, religion and the government, contemporary society has developed into a mosaic of institutions. The role of the church and Christian ministries in all societies is subject to the process of socialization in as much as it does not violate Biblical ethics and impede their mission. God is glorified when Christian education is an instrument of transformation of social relationships and structures for His purposes. Part of the socialization process in North America is that theological education institutions have voluntarily submitted themselves to non-Christian and government surveillance. This is carried out through government related accreditation boards. Positively speaking, public and government involvement in theological education gives opportunity professional social interaction and educational innovations. On the negative side, external interventionism in course content and institutional mission is apparent.<sup>103</sup>

When Bible institutes became colleges and universities and as seminaries added departments of social work and counseling, intercollegiate and government recognition is sought. This was deemed necessary for the purpose of the transfer of credits to public schools and private colleges, as well as to receive government aid and grants and be competitive in placing graduates in the public work place. Along with public financing comes public and political scrutiny. Is the border between church and state crossed?<sup>104</sup> Does public accreditation force the will of the

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<sup>100</sup> Document. How to Administrate a MINTS Study Center. [www.mints.edu](http://www.mints.edu)

<sup>101</sup> In the MINTS system, the teachers ministering and teaching through MINTS on a full time basis raise their own support so that they can freely teach. What about the support staff such as secretaries? Should MINTS implement a dual system where the full time teachers raise their own support and the support staff is paid a salary? I prefer a single support principle rather than the dual principle.

<sup>102</sup> Definition for socialization in *The American Heritage Dictionary of the English Language*.

<sup>103</sup> Westminster Theological Seminary in Philadelphia had difficulties receiving recognition since they did not grant the M.Div. degree to women. This was based on the perception that the M.Div. degree is used for denominational ordination. The accreditation boards disagreed with the theological position of Westminster Seminary.

<sup>104</sup> The State of Florida recognizes the separation of Church and State and allows for religious institutions to grant religious degrees. The educational institutions are asked to register with the State Education Department and adhere to basic administrative and financial guidelines. Other

government as well as non-Christians on churches and theological institutions?<sup>105</sup> Does public accreditation contradict the mission statement and goals of the theological institution?<sup>106</sup> Can churches exercise freedom of religion and please the accreditors at the same time?<sup>107</sup> The State of Florida is one of the few states in North America that has struck a balance between State control and religious freedom. Christian groups are allowed to grant religious academic degrees as long as they are not receiving government grants. Religious educational institutions can apply for licensure, if so desired.

From the student's point of view, a ministerial training institution that is recognized by government acknowledged accreditation agencies may open up doors for public employment opportunities as well as in traditional denominations. Seminaries that are accredited by government recognized accrediting agencies may offer social work and counseling degrees recognized by the government. Some denominations require of their pastors a degree from an "accredited seminary" or at least a degree from a seminary associated with their particular denomination. Such a denominational position helps to sustain a hand full of denominational colleges and seminaries, but it does little to meet the demand for training leaders world wide. Most of the world's Christian church leaders are not trained at accredited schools.

The denominational or government recognized accredited standards contribute to the lethargic evangelical educational response to global needs for training. The proliferation of non-formal, non-traditional training seminars and educational ventures are stop gap measures but the churches world wide are seeking a more stable situation. MINTS is dedicated to educational program building world wide through mentoring, teaching and administration globally.

MINTS is registered with the State of Florida and adheres to government guidelines for business administration, finances and taxes.<sup>108</sup> MINTS has sought international ministerial accreditation status with the Caribbean and Latin American

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states, such as Texas, have manifested a hostile attitude against religious institutions. In 2003, a religious educational institution was heavily fined for granting degrees.

<sup>105</sup> The Church is subject to the tax laws of the land, since they have been granted tax exemption status. The same would hold true for Christian ministries. However, academic public accreditation boards go beyond matters of financial accountability but investigate course content and delivery, teachers and administrators qualifications, and student services. If monies are received from the government, such investigations are justifiable; however, institutions who are not receiving government grants should be exempt from public accreditation boards.

<sup>106</sup> The Association of Theological Seminaries (ATS) and regional accreditation associations are restrictive toward international expansion. Each new international center needs to register with and fees paid for to the accreditation association. The extension centers need to be controlled by the mother institution. There are restrictions as to who can teach and what curriculum will be used. These limitations are placed on the schools in order to protect the North American institutions from competition by international schools that have different standards. Such protectionism is visible, not only in theological education, but in the medicine, law, engineering, and other professional fields. However, the extra costs and teaching limitations severely limits Christian mission education. Christian mission by nature is ecumenical (international), contextualize to local situation and inclusive of international programs..

<sup>107</sup> In Florida the State has carefully guarded the separation of church and state by allowing religious institutions to grant religious degrees without government interference. Such institutions are held to non-profit business and finance ethics.

<sup>108</sup> See MINTS Catalog, [www.mints.edu](http://www.mints.edu) (facts.org).

chapter of the World Reformed Fellowship.<sup>109</sup> Similar accreditation status is being sought for North America.<sup>110</sup> Each national study center is encouraged to properly register with the local government and seek ministerial accreditation within their country. Study centers who are seeking public accreditation may do so in conjunction with other institutions.<sup>111</sup>

International educational work requires the implementation of non-North American standards, non-English language requirements, non-American educational systems, and austere financial structures, something that North American accreditation agencies do not promote.<sup>112</sup> Many traditional seminaries simply do not have the resources to translate their educational system and curriculum into a North American cultural package. MINTS is attempting to use similar courses for a variety of language groups, however, this is carried out for educational and ministerial purposes and not just to meet accreditation standards.

*MINTS mission is to meet the highest possible academic standards that do not conflict with its Biblical theology, the local ministry training needs and international mission goals.*

### 3.5. CONCLUSION

The presence of sin into the world through people and social institutions presents an antithesis to the glory of God. MINTS seeks to examine all areas of its academic, educational, ministerial and theological existence in order to root out the expressions of institutional and personal idolatry and restore theological education to its Biblical foundation

### 3.6. QUESTIONS FOR CHAPTER 3

1. How does the author argue that there can be no neutral theological education?
2. How does the Fatherhood of God and brotherhood of Christians help to avoid elitism?
3. In your own words, how is cosmic sin manifest in theological training today?

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<sup>109</sup> The Caribbean and Latin American Reformed Fellowship is known as CLIR (*Confraternidad Latinoamericana de Iglesias Reformadas*). It consists of church and Christian ministry and mission representatives coming from Reformed Baptist, Presbyterian and Reformed backgrounds. The current director is Rev. Bill Green from San Jose, Costa Rica. MINTS is members of the CLIR's accreditation committee. Accreditation is ministerial and not public or secular.

<sup>110</sup> Contacts are being made with the ARTS: Association of Reformed Theological Seminaries where MINTS is a candidate member

<sup>111</sup> In Colombia, MINTS cooperates with several theological institutions. The Bethany Institute in Villahermosa has developed contacts with the Colombian government and department of education. MINTS curriculum will be part of the training program.

<sup>112</sup> Regional accreditation agencies require that international extension program meet the same requirement of the "sending" institution. Similar tuition rates, professor standards and course content are required. Significant fees are paid for opening new extension centers. Some religious and non-religious educational institutions have been closed down in the State of Florida for issuing out bachelor, masters and doctors degrees that did not require sufficient study. Interview with Dr. Wayne Freeberg, of the former State Board of Independent University and Colleges, May 1999.

4. In your own words, what forces tempt you to divert your study of the Word?
5. What are some of the social dimensions of the Fall?
6. How does MINTS support the student's family?
7. What are two ways in which the author identifies academic elitism?
8. How does civic accreditation relate to the notion of the separation of church and state?
9. Describe in your own words how sinful patterns of theological training need to be corrected in your situation.
10. Is there something new that you learned from this chapter?

## CHAPTER 4

### REDEMPTION: THE MASTER'S RESTORATION PROJECT OF GRACE

#### 4.1. INTRODUCTION

Chapter 4 will examine the Great Commission as to how it relates to global theological education. In the Great Commission principles for global education are explicitly and implicitly given.

#### 4.2. GLOBAL DISCIPLING IMPERATIVE: Matthew 28:16-20

The clearest expression of the Master's restoration project's responsibilities is recorded in the Great Commission.<sup>113</sup> Each of the five accounts, found at the end of each of the gospel and the beginning of Acts, contribute a distinctive focus in the extension of the kingdom of God (Mt. 28:16-28; Mark 16:15-16; Luke 24:45-49; Jn. 20:21-23; Acts 1:6-8).

The imperative of Matthew's account of the Great Commission is "make disciples" among all the people (*ethne*).<sup>114</sup> The three participles describing the action of the mandate for making disciples are: going, baptizing and teaching.<sup>115</sup> Global discipling is for teachers and students, for all ages, all people, all races, every language, all ages and all social groupings. In that sense, the Great Commission method is inclusive (all, multi) and the message is exclusive (only through faith in Christ).

*Global discipling is multi-androgogical.* Since the disciple is commanded to teach, there must be an urgency to teach teachers. Teachers will train local leaders to teach Bible, theology and ministry teaching skills. The restriction of teaching to the professor alone is anti-androgogical. Students need to be taught how to teach at the earliest possible opportunity and these opportunities can be created by teaching other disciples.

In order to maintain academic consistency in the class room, the student teacher needs to be mentored and supervised by a supervising professor. Such a professor has an academic degree superior to the level of the class.

*Global discipling is multi-generational.* Children, adults and the elderly will receive training. Training for the new generation is to be our priority. Most of the world population is under the age of 18. Teachers will to be prepared to teach the new generation. Ministerial training programs are to make a significant effort and link to both the Church youth education programs as well as the Christian home school and formal school movements. Ministerial education programs are to be organized to support and strengthen Christian teachers through training.

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<sup>113</sup> The imperatives contained in the Great Commission must be taken into consideration in the overall view of redemption.

<sup>114</sup> *ethne* is translated as nations in the NKJ and NIV. Donald McGavern and others of the World School of Missions argue that it be interpreted as people, as in people groups. *Understanding Church Growth*.

<sup>115</sup> Nathan Han. *A Parsing Guide to the Greek New Testament*.

*Global discipling is multi-racial.* Special emphasis will be placed on the ministry of race reconciliation. While the values of ethnic and racial groupings are affirmed, educational programs are to avoid mono-culturalism (one culture is dominant). Mono-culturalism can be avoided by recognizing cultural distinctions in terms of language, leadership roles, social issues, personality traits and other transcultural considerations.

*Global discipling is multi-gender.* The Biblical principles for male and female participation in the church and the in the leadership of the Church are to be taught and practiced. Both men and women are encouraged to study theology and be prepared for their role in the church and society.

*Global discipling requires multi-lingual education.* One of the dominant cultural features of Protestantism is to minister to the people in their own language. For this to take place it is important to have a translated Scripture and Christian literature, teachers who teach in the language of the student and students who complete their assignments in their own language. There are also androgological reasons to teach in the language of the student: the teaching materials are better understood. The translated message usually is inferior to the original language.

If a lecturer is only available in a different language, the lecturer could prepare one of more teachers to teach the course in the language of the students. This method has been implemented with the MINTS students in Cuba where English speaking Canadian professors teach Cuban student-teachers, who in turn teach the course in Spanish to a group of 10 students each.

*Global discipling is multi-cultural.* Ministerial training can easily become a cultural activity rather than a religious one. For example, some denominations, such as my own, require a M.Div. degree from a Reformed seminary in order to candidate for ministry.<sup>116</sup> The requirement to study Reformed theology is consistent with the theological perspective of the denomination but the Master level requirement is a cultural and extra biblical demand. What if the student would study the same theological courses, but at a BA or certificate level? The denomination does not have a Biblical basis to demand a Master's degree, but there is a competitive mindset to have the best trained pastors around. It is hoped that requiring four years of university studies and four years of master level studies will provide the best theologically prepared student. The reality that some Christian leaders are able to receive 8 years of university training is laudable for those who are able but the exclusion of the majority of world Christian leaders for such training is highly questionable in terms of faithfulness to the world wide Great Commission.<sup>117</sup>

In order for the Church to overcome such a cultural bias, the leadership of the church has to define, oversee and implement their ministerial training program. The services of educational institutions can be employed by the church or the church can set up their own training institution, but the Church needs to establish their own

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<sup>116</sup> This is based on a synodical decision that affirmed the principle to have highly trained pastors.

<sup>117</sup> Conscientious professors of theology lecture in Majority World countries yet their denominations require degrees that would exclude international leaders from ministering in North America. Some churches allow for "secondary" positions of lay pastor or evangelist in order to pastor and preach on a regular basis. The salary scale usually reflects how these positions are viewed.

standards for ministry training. The Church must guarantee the biblical, doctrinal, ministerial, historical and missiological teaching of their ministerial students.

*Global discipling will be multi-social.* Students from all economic classes are able to study in GTE. The educational institution, as it cooperates with the church, will assume the responsibility for financial solvency. The teaching ministry is not only for those who can afford it; it is for all social classes.

*Global discipling is multi-geographical.* The Great Commissions speaks of making disciples in all *ethne* (peoples, nations). When students are not able to come to the geographical location of the Christian educational institution, then the institutions needs to be make provisions in order to develop an educational program in the geographical location of the students. With this mind set, MINTS has expanded to 30 countries and established over 65 study centers in 4 years.

*Global discipling will be multi-ministerial.* Ministry refers to services rendered to advance the kingdom of God. Matthew 28:19-20 speaks of “going, baptizing and teaching” in the efforts to “make disciples.” Christian teachers need to be prepared, not simply to “come to work” but “go and make disciples of all nations.” The outward and international focus of discipling is part of the Great Commission and is meant to be obeyed. Global discipling also promotes the pastoral and sacramental ministry, such as baptizing. Both baptism and the Lord Supper are covenant ordinances that publicly display the message of the gospel and require the Christians to commit to the true God. Global education administrators, teachers, and students are to be in full communion in a biblical church. Global education must not reduce or add on to the message of Jesus Christ. All biblical truths will be taught to all students. Both liberalism and legalism are to be exposed and repented from. Theological liberalism has destroyed many seminaries and Christian universities.

*Global discipling will be multi-denominational.* There is only one Church, one Body (Ephesians 4:4). The Church cannot be limited to one denomination. Denominations are called to be faithful to Biblical teachings and practices and in that way show their unity with the true Church.

The discipling of the nations is part of God’s glorious plan.

*Bring my sons from afar and my daughters from the ends of the earth – everyone who is called by my name, whom I created for my glory, whom I formed and made. Lead out those who have eyes but are blind, who have ears but are deaf (Isaiah 43:5b-8).*

Discipleship is the model of Christ’s ministry.<sup>118</sup> Inherent in disciple making is the establishment of relationship between the teacher and the learner. The disciples were called by the teacher (Mt. 4:18-22). They were trained, not as professional salespersons, but they were taught in the way as authoritative and serving ministers of grace and truth (Mt. 5-7). They learned that true worship was given to Jesus and not to buildings made of stones (Mt. 8:2). He instructed them as to the cost of discipleship (Mt. 8:19-22). Jesus called socially questionable people like the tax collector, Matthew (Mt. 9:9-13). Temporary assignments were given and reviewed (Mt. 10:1-15). He forewarned of intense persecution (Mt. 10:16-39). Even the smallest act of obedience to the Master would be rewarded (Mt. 10:40-42). They were

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<sup>118</sup> See Robert Banks, *op. cit.*, pp. 94-111.

taught to discern between the true religious leaders and false ones (Mt. 12:1-37; Mt. 23) and between true reception of the Word and false responses (Mt. 13). Peter confessed the Lord and denied Him (Mt. 16:13-19) and he also denied Him (Mt. 16:23; 26:69-75). The original disciples, who later became apostles, were eye witnesses of the death and resurrection of Jesus (Mt. 27, 28). When they strayed, they were called back to the task at hand (Jn.21:15-19). They were commissioned (Mt. 28:19-20). They were taught to pray for the promises of God (Luke 24:49). They were empowered by the Holy Spirit (Acts 2). The ascension of Jesus did not mean that he died, rose again and then disappears until he comes again. The ascension was an act of continuity. Jesus ascended to reign and His reigns among us by the presence of the Holy Spirit. The Spirit calls and equips leaders to mentor church members. The discipleship model will continue until Jesus comes again.

*MINTS is committed to the following global discipling standards:*

- ❑ *Global discipling is multi-androgogical. Teachers will train local leaders to teach Bible, theology and ministry teaching skills.*
- ❑ *Global discipling is multi-generational. Children, adults and the elderly will receive training.*
- ❑ *Global discipling is multi-racial. Special emphasis will be placed on the ministry of race reconciliation.*
- ❑ *Global discipling is multi-gender. Both male and female are to study according to their biblical calling and ministry.*
- ❑ *Global discipling requires multi-lingual education. Theology is to be taught in all known languages.*
- ❑ *Global discipling is multi-cultural. Teachers are to be prepared in cross cultural communication skills.*
- ❑ *Global discipling will be multi-social. Education programs are to make adjustments to their teaching program so that members of all social groups can study.*
- ❑ *Global discipling is multi-geographical. Educational programs need to be prepared to establish study centers in a variety of places.*
- ❑ *Global discipling will be multi-ministerial as a variety of needs will be addressed.*
- ❑ *Global discipling will be multi-denominational. A variety of churches will cooperate in order to bring the highest quality of theological education for church leaders and members.*

#### 4.3. GLOBAL PREACHING IMPERATIVE. Mark 16:15-16

The imperative in Mark's account of the Great Commission is to preach the good news throughout the whole world and to all people. The participles supporting the global preaching activity are: going, believing and baptizing. The kingdom of God is experienced through repentance, faith and baptism. Those who do not believe in Jesus are eternally condemned.

Mark's emphasis on preaching is a theme introduced at the beginning of the ministry of Jesus. Mark places the preaching ministry of Jesus in line with the

prophets Isaiah, Malachi and John the Baptist (Mk. 1:2-8). The preaching of the good news of the kingdom is accompanied by the demand to repent of sin and to believe in Jesus (Mk. 1:14-15). Jesus identifies his mission in terms of preaching (Mk. 1:38). He preached in the little towns as well as the synagogues (Mk. 1:38-39). He preaches in the homes (Mk. 2:2). He prepared and sent out the disciples to preach (Mk. 3:14; 6:12). Jesus prophesied that the good news would be preached throughout the whole world (Mk. 6:14). Preaching was commissioned by Jesus (Mk. 16:15). The disciples went out preaching and miraculous signs accompanied them (Mk. 16:17-20).

Mark's account of the commission does not preclude that sharing the gospel is only for ordained ministers of the gospel.<sup>119</sup> The proclamation of the gospel includes ordained preachers but also, by implication, involves the "priesthood of all believers" (Is. 61:6; I Peter 2:9). All of God's people are called to prophecy, to testify to the word of the Lord and the gospel. The Heidelberg Catechism, Lord's Day 12 reminds us that all Christians are anointed by the Spirit of Christ in order to be carry out functions related to being prophets, priests and kings. The particular function of ordained ministers of the Word is to pastor, supervise, teach and preach to the congregation and exercise leadership over leaders and all members of the church.<sup>120</sup>

Mark 16:15 specifically orders that preaching be taken to all people throughout the whole world. This commission does not only send the disciples to preach in the churches to other Christians, even though that is an important activity for reaching the ultimate goal. Mark's commission includes the proclamation of the gospel to non-believers and this with a global focus.<sup>121</sup>

*MINTS mission is to prepare preachers to preach the gospel globally.*

- *MINTS will prepare preachers, teachers and students in all the languages they are invited to teach in.*
- *MINTS will serve in any cultural group where they are invited to serve in.*

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<sup>119</sup> The word for preach, *keruxate*, is translated as preach in NKJV and proclaim in NIV. Proclaim would be a more generalized version. The usage of *kerusso* in Mark is reserved for Jesus and the authorized disciples. Such an emphasis needs to be maintained in Mark 16:15.

<sup>120</sup> The particular functions of the teaching elders are described in the Pastoral Epistles. Church members are called to submit themselves to the preaching of the Word, apply that Word in their own lives and share it with others.

<sup>121</sup> George Whitefield pleaded with local leaders to go beyond the institutional walls of the church and minister to the masses. He proposed that ministers preach 7 days a week, cross over into other parishes, if need be and risk the wrath of the authorities that be, in order to preach the gospel. (Arnold A. Dallimore, *George Whitefield* Vol. 11, p. 306).

J.I. Packer..."Christian preaching is the event of God bringing to an audience a Bible based, Christ related, life-impacting message of instruction and direction from himself through the words of a spokes person." Packer points out the following about preaching:

1. It is theological- it is divine communication
2. It is prophetic-God speaks His message through the messenger, who receives and relays what God gives.
3. It is incarnational-God embodies his communication in the person of the messenger (practical)
4. If not Bible based, Christ related and life impacting, it is not preaching ("The Authority of God in Preaching," Toronto Conference on Reformed Theology, 1990).

- *MINTS will operate at any class level, whether that is rich, middle class, or the poor. MINTS will minister in the free world or communist countries. MINTS will minister in jails or public forums.*
- *MINTS will prepare leaders to minister in cross-cultural situations, assisting them to develop a financial strategy to accomplish their mission.*
- *MINTS will prepare preachers, according to their call and role in the Body of Christ.*

#### 4.4. GLOBAL HISTORICAL WITNESS IMPERATIVE. Luke 24:45-49

Luke is the historian, author of both the Gospel of Luke and Acts. The author identifies his overall perspective: to document the history of Jesus' teachings and actions, both during his life, death and resurrection (Luke 1:1-4) and pertaining to his continuing reign through the apostles and the church (Acts 1:1-8; 2:1-49).

The Luke-Act combination is very important in order to establish the continuity between the historical Jesus and the reigning King. The global growth of the Church and kingdom is a testimony to the reigning Christ (Acts 1:1-7:60; 8:1-12:24; 12:25-28:31). What the world needs is to know about the historical, risen and reigning Jesus<sup>122</sup> and how such a Lord can transform and restore the church and society.

European and North American liberal theology characteristically rejects the historicity of the Bible, of Jesus and of the primitive church. Their critical views need not be transported into other languages and nations. Rather, fresh biblical research of the Biblical manuscripts and languages is to be encouraged in every language and culture. Let every cultural group discover anew the reliability of the Biblical texts and the usefulness of classical Christian theology.

*MINTS mission is to advance global theological education that is an affirmation of the historical, risen and reigning Jesus Christ.*

- *MINTS depends on the reigning Christ to call MINTS professors and staff to respond to global theological educational needs.*
- *MINTS will assist international schools to establish a theological curriculum that affirms the historical truths about the Bible, Jesus and the early church.*
- *MINTS rejects liberal criticism of history and will encourage every cultural group to discover anew the reliability of the Biblical texts and usefulness of classical Christian theology.*

#### 4.5. GLOBAL PASTORAL IMPERATIVE. John 20:21-23

The imperative in the Johannine account of the Great Commission is "receive" the Holy Spirit in order to go and deal with sin. The disciples are sent forth to receive the

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<sup>122</sup> As this manuscript is being prepared, the movie, *The Passion* is being screened. The movie presents the audience with an account about the last 12 hours of the historical Jesus. However, without the emphasis on the teachings of Jesus, the resurrection and reign of Jesus, the audience is left with only a suffering Christ. The movie, *Jesus*, (Campus Crusade) offers an historical account of Jesus as well as a gospel offer.

Holy Spirit and forgive confessed sins and not forgive unconfessed sins.<sup>123</sup> The ultimate purpose of reconciliation is for God's people to dwell in the presence of God (John 17:24).

John's account of the great commission is given in the context of stories of great liberation and reconciliation. Mary Magdalene, the woman formerly possessed by demons, rejoiced in seeing her liberator (Jn. 20:11-18). The disciples were "assembled for fear of the Jews" (20:19) and Jesus brought them a message of peace and power to forgive sins (20:19-23). Doubting Thomas was restored by faith in the risen Lord and God (20:24-29). Finally, Peter was reconciled with Jesus and called to: "Feed and tend to the lambs of Christ." (21:15-19).

*MINTS mission is to represent Christ's pastoral concern for all of His flock, worldwide, by receiving the Holy Spirit and announcing forgiveness of sins.*

- *All MINTS participants need to pray daily to receive the fullness of the Holy Spirit in order to represent God and not ourselves to others.*
- *MINTS will live according to the expressed need identified by Jesus to forgive sins that are repented from and to not forgive unrepentant sin. Pastoral counseling and ministries of reconciliation will be promoted.*

#### 4.6. GLOBAL HOLY SPIRIT WITNESS IMPERATIVE. Acts 1:6-8

The fifth and final account of the Great Commission is recorded in the first chapter of Acts. The Lord corrects the disciples for seeking the restoration of the kingdom for Israel and points to a far larger global extension (Acts 1:6-8). The global extension depends on the coming of the Holy Spirit and shows forth in the testimony to Jesus Christ.

The early Christian church did not strategize their extension. Rather, through circumstances of spiritual blessings, spontaneous sharing of the gospel, the ingathering of the church and persecution, the church spread from country to country, from people group to people group. The early Church was a movement clearly directed by the reigning Christ through the power of the Spirit and Word.

Are our churches and theological education institutions able to respond to the spontaneous mission growth? Our accreditation programs do not encourage international expansion. Some regional accreditation committees require permission and expansion fees in order to set up extensions world wide. Besides such external organizational considerations, are our theological education programs willing to respond to the need to teach Christian leaders, wherever the church is growing?

*MINTS mission is to actively seek the presence of the Holy Spirit in order to witness to the Lord Jesus Christ.*

- *God's people will be asked to pray for all of the dimensions of MINTS.*
- *MINTS will be mindful to patterns of people movements, wars and social turmoil, as well as persecution, to pray for and seek opportunities to assist local Christians to train leaders.*

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<sup>123</sup> The disciples asked if the kingdom would be restored to Israel. Jesus responds by telling them that it is not for them to know. Then the Lord instructs the disciples as to the nature of the restoration. Indeed, it would begin in the capital of Israel, Jerusalem and it would systematically extend to Judea, Samaria and to the ends of the earth.

#### 4.7. GLORIFICATION

The perfect glorification of God in the new heavens and new earth is the singular goal for all Christians and Christian community. What God has initiated in creation and redemption He will bring to full completion.<sup>124</sup> Such a vision gives Christians hope for the future.

Prior to the second coming of Jesus and the establishment of the new heavens and new earth, the Christian is in the stage of “filling the whole earth with his glory.” (Is. 6:3; 40:5; 42:8; 60:1; Is. 66:19-24; Romans 15:17-21). The glory of God will be seen in great blessings and terrible curses. God will be glorified in redemption as well as judgment (Mk. 16:16).

#### 4.8. CONCLUSION

The Great Commission summarizes the Master’s Plan for restoration until His second coming. The emphasis include: making disciples; preaching the gospel; bearing witness to the historical continuity between the ministry of Jesus and His reign;

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<sup>124</sup> Cornelius Plantinga, *op.cit.*, p. 106-107. “In his earthly career Jesus changed the world, but he didn’t perfect it....So in his first advent Jesus did much, but he also left much to do.”

<sup>124</sup> The student application form will have a pastoral reference letter in which the faith of the student is commented on.

<sup>124</sup> John Calvin....”Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves. But, while joined by many bonds, which one precedes and brings forth the other, is not easy to discern. In the first place, no one can look upon himself with immediately turning his thoughts to the contemplation of God, in whom he “lives and moves” (Acts 17:28). For, quite clearly, the might gifts with which we are endowed are hardly from ourselves; indeed, our very being is nothing but subsistence in the one God....The miserable ruin, into which the rebellion of the first man cast us, especially compels us to look upward....Thus, from the feeling of our own ignorance, vanity, poverty, infirmity, and-what is more-depravity and corruption, we recognize that the true light of wisdom, sound virtue, full abundance of every good, and purity of righteousness rest in the Lord alone” (*Institutes of Christian Religion*, I.1.).

receiving the Holy Spirit to forgive and bearing testimony to Jesus world wide. In summary, here are some of the implications of Christ's redemption, according to the Great Commission:

1. The method of global discipleship is central to the theological educational process.
2. Preaching the gospel needs to be emphasized in theological education, even though not all students will be ordained pastors. All students are to participate in the promoting preaching, participation in as preachers or listeners, and all Christians are to proclaim and testify about the good news of salvation.
3. The historical witness to Christ and His Church needs to be documented from Scripture and applied to in our situations.
4. The pastoral mission to seek the reconciliation of sinners is accomplished through receiving the Holy Spirit and applying Christian principles for forgiveness and reconciliation.
5. The Holy Spirit directed mission extension of the gospel calls for the response of Christian educators to contribute to that movement.

Global discipling, preaching, witnessing, pastoring, spiritual revival and kingdom living lies at the essence of MINTS and defines its mandate as a "missionary seminary. MINTS will seek to join forces with national and international educational and ecclesiastical organizations who promote this cause. May God be glorified, His kingdom advance and the church be build, through MINTS and GTE!

#### 4.9. QUESTIONS FOR CHAPTER 4

1. Briefly, what is the Great Commission?
2. What is the imperative of the Great Commission according to Matthew? What difference does that make?
3. What are the ten dimensions of global discipling mentioned by the author?
4. What is the imperative of the Great Commission according to Mark? What difference does it make?
5. How does Luke show in Luke 24 that Jesus rose bodily?
6. Why is the historicity of Jesus important for the Great Commission?
7. How is the pastoral theme of the Great Commission shown in John?
8. What is the relationship between Jesus and the Holy Spirit in Acts 1:8?
9. Have you learned something new about the relationship of the Great Commission to global theological education?
10. Do you have unanswered questions about the relationship between the Great Commission and global theological education?

## Chapter 5

### Conclusion: REVIEW OF THE ACTION IMPERATIVES FOR MINTS

#### 5.1. INTRODUCTION

The following lists are taken from the conclusions of each of the previous sections. In section 5.2. a summary list of the action imperative statements for MINTS is given. In section 5.3. the reader will be asked to review all the major components of the MINTS philosophy

#### 5.2. SUMMARY OF MINTS IMPERATIVES

##### GOD

*MINTS mission is to glorify the true God as the Supreme Creator, Redeemer and Perfector of all things.*

##### REVELATION

*MINTS mission is to utilize biblical theology as well as the sciences to study and apply truth.*

##### SOCIAL MANDATE

*MINTS is dedicated to training Christians for ministry in the context of their family, work and ministry.*

##### RELIGIOUS MANDATE

*MINTS mission is to train Christian leaders for ministry according to the Word of God and by His Spirit.*

##### THE BIBLE

*The Bible will serve as the MINTS Magna Carta. Biblical interpretation will be according to Biblical principles.*

##### HUMANITY

*MINTS mission is to promote the highest and most integral view of humanity, the Biblical view.*

##### COSMIC EVIL

*MINTS mission is to provide global theological education that teaches and instructs believers how to overcome evil and how to walk in their freedom in Christ.*

## PERSONAL EVIL

*MINTS mission is to reject personal egotism, recognize the Lordship and supremacy of God in theological education and submit to Christ as the master teacher in our education.*

## ROLE OF THE FAMILY IN EDUCATION

*MINTS mission is pro-family and its education program will not prejudice the family.*

## ROLE OF WORK AND FINANCES IN EDUCATION

*MINTS mission is to be an educational ministry and not an educational business.*

## ACCOUNTABILITY

*MINTS mission is to meet the highest possible academic standards that do not conflict with its ministry and mission goals.*

## GLOBAL DISCIPLING IMPERATIVE

*MINTS mission is to utilize discipleship training model for preparing Christian leaders for ministry among all the peoples of the world both at the local and international levels.*

## GLOBAL PREACHING IMPERATIVE

*MINTS mission is to prepare preachers to preach the gospel globally.*

## GLOBAL HISTORICAL WITNESS IMPERATIVE

*MINTS mission is to advance global theological education that is an affirmation of the historical, risen and reigning Jesus Christ.*

## GLOBAL PASTORAL IMPERATIVE

*MINTS mission is to represent Christ's pastoral concern for all of His flock, worldwide, by receiving the Holy Spirit and announcing forgiveness of sins*

## GLOBAL TESTIMONY TO JESUS IMPERATIVE

*MINTS mission is to actively seek the presence of the Holy Spirit in order to witness to the Lord Jesus Christ.*

## 5.3. REVIEW OF CONCLUDING STATEMENTS

### GOD

*MINTS mission is to glorify the only true God as Father, Son and Holy Spirit.*

- *God is the only source of life and all things and only He deserves all the glory for what He has made.*
- *Theology proper is the genesis for Christian education and needs to be taught at all levels in the Christian schools.*
- *The truth about God cannot be mixed with the belief in other gods.*
- *Only through faith in Jesus Christ will a MINTS student be able to know the purpose and focus for biblical, theological and ministerial study.*

## GENERAL AND SPECIAL REVELATION

*MINTS is dedicated to training Christians for ministry in the context of their family and work.*

- *Husband and wife teams will study for the same cost.*
- *So as to not deplete family resources, cost per course need not exceed 1% of the family annual income.*
- *Courses can be taken for two hours a week in class, plus homework and special assignments which can be completed at home.*

*MINTS mission is to utilize both biblical theology as well as the sciences to study and apply truth.*

- *MINTS teachers and students will see the interrelationship between the cultural and religious mandate, knowing that their faith has to be consistent with their works*

## BIBLE

*The Bible will serve as the MINTS Magna Carta. Biblical interpretation will be according to Biblical principles.*

- *A MINTS graduate will know with certainty what God requires of him or her in Christian ministry through understanding the Bible. MINTS student will know what the Bible says and what the Bible does not say.*
- *MINTS students will be trained to recognize and refute attacks on Biblical authority. Their definition and practice of ministry will be biblically based.*
- *MINTS students will demonstrate that their ministry is directed to the glory of the Father, in faithful obedience to Christ and guided by the Spirit of Christ. Students will guard against man centered interpretations and anything that would detract from the work of Christ and the glory of God.*
- *MINTS students will be trained in how to teach the Scriptures to others and how to train other teachers in the study of the Bible.*
- *MINTS students will learn to distinguish between exegetically drawing out the message from the biblical text as apposed to eisegesis, where ideas are imposed on the biblical text.*
- *MINTS professors and local church leaders will examine the MINTS student's Scriptural views to see if they are faithful to Scripture.*

- *MINTS students will study be given the opportunity to study the Bible in Greek and Hebrew. Also, the students will be trained to read and study the Bible in their own language.*
- *MINTS student will be given the opportunity to secure their own reference material for Biblical studies or find access to them.*
- *MINTS students need to study all of the Bible books. This will be accomplished through the study of theology of the Old Testament and New Testament as well as through book by book study.*
- *MINTS student will be familiarized with cultures of the Biblical world as well as their own culture in order to see how the gospel is communicated in these different situations.*
- *MINTS students will be trained to recognize distinctive literary forms and Biblical themes in the Bible and show how they influence the interpretation of the text.*
- *MINTS Master of Divinity students will critically study the Bible in order to familiarize themselves in the nature of Bible translation and transmission.*
- *MINTS teachers and students will test all human and cultural values with the teachings of Scripture.*
- *MINTS staff and students are expected to believe and live according to the whole Word of God.*
- *MINTS students will be challenged to apply the clear meaning of Scripture to all areas of life and ministry.*
- *The MINTS Bible department will elaborate on the historical redemptive approach in Biblical study and doctrine.*
- *All of MINTS transactions are submitted to the authority of God's Word.*
- *The transforming gospel will be studied and analyzed in the MINTS ministry courses.*
- *MINTS will develop missiological studies as the claims of Christ in history and throughout the world are studied.*
- *MINTS student will develop skills in apologetics as to defend the truths of Scripture.*

## IMAGE OF GOD IN HUMANITY

*MINTS mission is to promote the highest and most integral view of humanity, the Biblical view.*

- *God's image is reflected in people through being, knowing, willing, feeling, doing and worshiping. The human "heart" expresses the totality of one's being.*
- *Christian education begins with God's revelation and the students are educated to receive and respond accordingly.*
- *Christian education internalizes, processes and evaluates knowledge acquisition but not at the expense of other dimensions of learning.*
- *MINTS seeks to train Christians for ministry and specializes in the preparation of teacher of theology.*

- *Global theological education exists to promote the expansion of true faith, service and worship of the only true God throughout the whole world.*

#### PURPOSE, CREATION, AND PROVIDENCE

- *MINTS mission is that their students be worshipping and ministering students.*
- *MINTS students will be assigned a spiritual mentor to assist them to reflect on the nature of their ministry. In the study centers the mentor can be the local pastor or local coordinators.*
- *Not only will all the staff and students promote the attendance and extension of worship services for all peoples everywhere, but we will worship God by ministering to His glory alone in all areas of life.*
- *We will respond to God in all areas of life with awe, thankfulness and humble service. Every dimension of His creation will be used to glorify Him.*
- *To minister in the world is to glorify God in every area and relationship of life and enjoy Him wherever and forever*

#### SOCIAL MANDATE

- *MINTS is dedicated to training Christians for ministry in the context of their family, work and ministry.*
- *Local study centers and theological institutions are equipped with trained professors and administrators.*
- *Within the MINTS curriculum, course activities will be dedicated to training local leaders.*
- *Husband and wife teams will study for the same cost.*
- *So as to not deplete family resources, cost per course need not exceed 1% of the family annual income.*
- *Courses can be taken for two hours a week in class, plus homework and special assignments which can be taken home.*

#### RELIGIOUS MANDATE

- *MINTS teachers and students will see the interrelationship between the cultural and religious mandate, knowing that their faith has to be consistent with their works.*

#### IMAGE OF GOD IN HUMANITY

- *MINTS mission is to promote the highest and most integral view of humanity, the Biblical view.*
- *All people are made in the image of God (Gen. 1:26; 6:9; I Cor. 11:7; James 3:9)*
- *God's image is reflected in people through being, knowing, willing, feeling, doing and worshipping. The human "heart" expresses the totality of one's being.*

- *Global theological education will view human intellect from a content but also contextual and covenant perspective.*
- *In global theological education, external motivation for studying needs to be matched with the internal motivation for studying. Both need to correspond and be interpreted in light of God's spiritual presence and activities.*
- *Human feelings and emotions are part of theological education. They are not the motivation for studying but an important element in studying the Word of God.*
- *Global education has to promote the works of Christ, that which is truly good.*
- *Global theological education needs to be part of promoting God's covenant with His people as well as work towards upholding and the restoring the husband-wife, male-female relationship and the role of brothers and sisters in the Christian community.*
- *Global theological education exists to promote the expansion of true faith, service and worship of the only true God throughout the whole world.*

#### EDUCATIONAL PARADIGM OF BEING, KNOWING, DOING AND WORSHIPING

*MINTS students and teachers are continually evaluated in areas of being, knowing, and doing.*

*The life of the MINTS student is evaluated*

- *Reference letters are required from the church, educators and friends in order to enter the study center*
- Mentors will be assigned at local levels in order to help the student in their personal, spiritual and ministerial dimensions of life.*
- *Study centers are encouraged to register in their Articles of Incorporation that Christian values will be taught and observed.*
- *MINTS student's knowledge is evaluated through an entrance survey, homework assignments and exams.*
- *MINTS teachers will be sensitive to differences in cross cultural learning patterns.*
- MINTS student's ministry involvement will be evaluated*
- *Students will write and reflect on their ministry experiences.*
- *Mission opportunities will be presented for student involvement*
- MINTS teachers will be evaluated.*
- *Evaluations will take place for MINTS teachers in the areas of pedagogy, class room behavior and administration of the class.*

#### THE COSMIC DIMENSION OF THE FALL

#### THE PERSONAL DIMENSION OF THE FALL

*MINTS mission is to recognize the Lordship and supremacy of God in theological education and submit to Christ as our master teacher.*

- *MINTS recognizes itself as Christian education, an education directed by Christ.*
- *Academic elitism will be avoided in our speech and conduct as students and teachers seek to be servant-teachers.*
- *MINTS teachers recognize the presence and working of Christ in their heart, their teaching and their students.*
- *MINTS teachers take personal interest and responsibility for the learning activities of their students as they teach “as unto the Lord.”*

## THE SOCIAL DIMENSION OF THE FALL

### Family

*MINTS mission is pro-family and its education program will not prejudice the family.*

- *MINTS teachers are committed to discipling the students in marriage and family counseling.*
- *Education will be offered close to the family’s home, tuition costs will be adjusted to family budgets and Biblical instruction and counseling concerning the family will be offered.*

### Work and finances

*MINTS mission is to be an educational ministry and not an educational business.*

- *Since most of MINTS is located in the majority world and the majority is not as financially endowed as North America, the majority world should not be expected to financial North American operations.*
- *Even though MINTS meets educational needs, its primary objective is to prepare Christian leaders for ministry. MINTS students need to be taught Biblical principles of ministry support so that they are able to minister freely.*
- *MINTS students are expected to donate toward the operation of the educational ministry, however, course participation is not determined on payments. Local coordinators will make financial arrangements with the local students that are sensitive to their family financial needs and cultural considerations.*
- *MINTS study centers are financially autonomous. They will not become dependent on outside financial help. If financial contributions are made, it should benefit all of the students and the program as a whole. The short term as well as long term effects of the donations needs to be measured by all parties involved.<sup>1</sup>*
- *MINTS will distinguish itself from secular models of education by continually reforming itself to the model of ministry shown by Jesus Christ and the early church. Support for ministers of the gospel needs to be secured so that ministry may be freely administrated to the recipients.*

## Government

*MINTS mission is to meet the highest possible academic standards that do not conflict with its Biblical theology, the local ministry training needs and international mission goals.*

## GLOBAL DISCIPLING IMPERATIVE

*MINTS is committed to the following global discipling truths:*

- ❑ *Global discipling is multi-ethnological. Teachers will train local leaders to teach Bible, theology and ministry teaching skills.*
- ❑ *Global discipling is multi-generational. Children, adults and the elderly will receive training.*
- ❑ *Global discipling is multi-racial. Special emphasis will be placed on the ministry of race reconciliation.*
- ❑ *Global discipling is multi-gender. Both male and female are to study according to their biblical calling and ministry.*
- ❑ *Global discipling requires multi-lingual education. Theology is to be taught in all known languages.*
- ❑ *Global discipling is multi-cultural. Teachers are to be prepared in cross cultural communication skills.*
- ❑ *Global discipling will be multi-social. Education programs are to make adjustments to their teaching program so that members of all social groups can study.*
- ❑ *Global discipling is multi-geographical. Educational programs need to be prepared to establish study centers in a variety of places.*
- ❑ *Global discipling will be multi-ministerial as a variety of needs will be addressed.*
- ❑ *Global discipling will be multi-denominational. A variety of churches will cooperate in order to bring the highest quality of theological education for church leaders and members.*

## GLOBAL PREACHING IMPERATIVE

*MINTS mission is to prepare preachers to preach the gospel globally.*

- ❑ *MINTS will prepare preachers, teachers and students in all the languages they are invited to teach in.*
- ❑ *MINTS will serve in any cultural group where they are invited to serve in.*
- ❑ *MINTS will operate at any class level, whether that is rich, middle class, or the poor. MINTS will minister in the free world or communist countries. MINTS will minister in jails or public forums.*
- ❑ *MINTS will prepare leaders to minister in cross-cultural situations, assisting them to develop a financial strategy to accomplish their mission.*

- *MINTS will prepare preachers, according to their call and role in the Body.*

#### GLOBAL HISTORICAL WITNESS IMPERATIVE

*MINTS mission is to advance global theological education that is an affirmation of the historical, risen and reigning Jesus Christ.*

- *MINTS depends on the reigning Christ to call MINTS professors and staff to respond to global theological educational needs.*
- *MINTS will assist international schools to establish a theological curriculum that affirms the historical truths about the Bible, Jesus and the early church.*
- *MINTS rejects liberal criticism of history and will encourage every cultural group to discover anew the reliability of the Biblical texts and usefulness of classical Christian theology.*

#### GLOBAL PASTORAL IMPERATIVE

*MINTS mission is to represent Christ's pastoral concern for all of His flock, worldwide, by receiving the Holy Spirit and announcing forgiveness of sins.*

- *All MINTS participants need to pray daily to receive the fullness of the Holy Spirit in order to represent God and not ourselves to others.*
- *MINTS will live according to the expressed need identified by Jesus to forgive sins that are repented from and to not forgive unrepentant sin. Pastoral counseling and ministries of reconciliation will be promoted.*

#### GLOBAL TESTIMONY TO JESUS IMPERATIVE

*MINTS mission is to actively seek the presence of the Holy Spirit in order to witness to the Lord Jesus Christ.*

- *God's people will be asked to pray for all of the dimensions of MINTS. MINTS will be mindful to patterns of people movements, wars and social turmoil, as well as persecution, to pray for and seek opportunities to assist local Christians to train leaders*

#### 5.4. CONCLUSION

The imperatives for global theological education are clearly revealed in Scripture. What remains for us to do is carry them out. Part II is dedicated to developing an administrative structure to do what Part I has asked for.

#### 5.5. QUESTIONS FOR CHAPTER 5

1. Are there summaries in 5.2. that is not clear or could be improved on?
2. Are there statements in 5.3. that is not clear or could be improved on?
3. Write a one page summary of the author's view for MINTS global theological education.
4. Write a one page summary of your own view of global theological education.

## PART II

### ADMINISTRATION OF STUDY CENTERS ASSOCIATED WITH MINTS

#### INTRODUCTION

The STUDY CENTERS (SC) associated with the MIAMI INTERNATIONAL SEMINARY (MINTS) is administratively self-directed and academically associated with MINTS and partner institutions (PI).

**ACADEMICS refers to an evaluated educational experience whereby the student learns and is trained through the teacher, course content, development of skills and recognition of accrediting institutions.**

**AUTONOMY represents self-directing responsibility in the context of the larger MINTS community.** Each SC has the responsibility to maintain and mobilize its own SC.

**It is important for the SC to be SELF-DIRECTING in their identity, government, finances and with inter-institutional relationships.** Self direction is not antithetical to communal cooperation but rather it is complementary. When the local institutions are developing teachers and educational materials, the MINTS movement world wide is strengthened through sharing of these resources. In the same way, a stable and forward looking MINTS will be supportive of the local Study Centers.

#### I. ADMINISTRATIVE SELF DIRECTION

The vision of MINTS is to cooperate in distance theological education for SCs internationally and in all localities which fulfill the requirements of MINTS. MINTS will facilitate the development of study centers, educational curriculum, educational programs, and coordinators for the centers, teachers and students. **The study centers are able to multiply when the students have received enough training to become teachers and establish their own study centers.** When a coordinator and a group of students organize a new study center, MINTS will be consulted as to whether the new center is able to meet academic and administrative standards. To be a study center implies that there are institutional, civil, religious, ecclesiastical, missiological and academic responsibilities.

##### A. Institutional identity responsibility

1. **Each SC has their own institutional organization.** This implies that they will have their own administrative committee, local coordinator, name, constitution, civic registration, ecclesiastical association, work plan, leadership, education plan, academic plan, teachers and students.
2. Each SC will declare its own name. The name Miami International Seminary is reserved for the headquarters in Miami.
3. The SC can use the letters MINTS if the M does not represent Miami or if the other letters do not represent what MINTS stands for.

4. A SC can use MINTS (Miami International Seminary) along side of their own name.
  5. The MINTS logo can be used with permission. The same is true for partner institutions.
- B. Civic association responsibility
1. **Each SC has the right to identify and formulate its own destiny without the intervention of other entities.**
  2. Under normal circumstances, each SC needs to be registered or comply with the local civic authorities. Compliance can be realized as a SC or in association with partner institutions.
  3. Each has its own leaders. The officials of the Study Center Committee (SCC) are nominated and elected by the SCC constituents.
  4. Each SC will organize a local SCC in order to administrate and supervise the SC. The SCC of the SC will oversee the annual planning, will meet at least once per trimester and will supervise the work of the SC coordinator and educational program of the SC.
  5. Each SC will have their students. Copies of the student's registration, letters of reference, grades, payments and photocopies of academic titles earned through MINTS will be archived at the SC as well as MINTS office.
  6. Each SC will have its own budget. The annual budget is prepared and approved by the SCC.
- C. Religious association responsibility
1. **Each SC will have ecclesiastical relationship with the Church, the Body of Christ.** This relationship needs to be expressed in writing and recognized by both the institutional church and the SC.
  2. All of the SC professors, administrators and students will have a letter of reference stating that they are in full communion in a local church. Those who lose their full communion status in the local church also lose the right and privilege to administrate, teach and take academic studies in the SC.
  3. When there are students who are not in full communion in a church, they are allowed to study as auditors at the certificate level. MINTS does not offer degrees to students who do not fulfill the vision of MINTS to "prepare Christian leaders for ministry" (see Academic Catalogue, page 1).
  4. A SC can be under the spiritual supervision of a local, regional or denominational church body. Such a relationship will be expressed in writing by the responsible ecclesiastical body. Spiritual supervision and ecclesiastical relationship does not imply that the SC is the property of the institutional church unless so agreed upon by MINTS and the corresponding Church.
- D. Mission mobilization responsibility
1. **A SC is able to function at the local, regional, national and international levels.** We ask that the cooperation between Study Centers, MINTS and partnership institutions be mutual, that the differences would be respected and that the cooperation be edifying to all the parties involved.

- E. Academic responsibility
1. **Each Christian has the right to study theology at their academic level, be that the certificate, bachelor, masters or doctoral level.**
  2. MINTS is willing to offer a theological education at all levels where there are 8 students and a coordinator who meet the MINTS' academic and administrative requirements.
  3. The SC will have a copy of the student's letter of registration, the letter of acceptance, MINTS grades, payments and photocopies of academic documents. A copy will be sent to MINTS. The institution which grants the degree can ask for the original copies.
  4. When there are complaints from the students, the professors, MINTS or partnership institutions, the local coordinator has the responsibility to look for adequate resolutions. If he cannot accomplish that, the SCC will take that responsibility.
  5. The students who initiate course study for a degree have the right to finish that degree. If the SC ceases to function, MINTS will become responsible to help the student finish the degree. The conditions for finishing the degree will be agreed upon by MINTS and the student.
  6. It is recommended that the SC be associated with the Accrediting Committee of the Latin American chapter of the World Reformed Fellowship (CLIR) in order that the theological studies be recognized for ministry.
  7. Each SC is free to associate with accrediting and theological agencies and programs at the local, regional, national and international level. MINTS is free to disassociate with Study Centers whose actions and associations bring into question the theological and academic integrity of MINTS.

## II. SELF-GOVERNANCE

**The Study Centers will implement democratic and representational principles in order to govern themselves.** The primary authority of the SC lies with the SCC. The SCC will delegate responsibilities to the coordinator of the program. The coordinator will organize the academic program according to the Academic Catalogue of MINTS. From the SCC other responsibilities may be delegated to other levels. The autonomy of the SC is to be respected.

- A. Local Study Center Committee
1. **Each SC will have a Study Center Committee (SCC) in order to promote and supervise the development of the SC.**
  2. The officials of the SCC are: President, Vice-President, Secretary, Treasurer and members. All the committee members except the President may serve in one or two official capacities.
  3. The members of the SCC will study or teach with MINTS. That way all of the members of the committee will know how MINTS and the SC practically function.
  4. The SCC will have representation from the local students, professors and administrators

5. The SCC will meet at least once a trimester. Minutes will be kept for each meeting. A copy of the minutes will be sent to MINTS by e-mail.
6. The SCC will receive an annual report from the coordinator. His annual plan will be approved by the SCC.
7. The SCC may formulate agreements with partner institutions. A copy of the agreement will be sent to MINTS. If there is a partner institution in the area of the SC desires to formulate an agreement directly with MINTS, this may be done with the consent of the local SC.
8. The SCC will define and articulate ecclesiastical agreements. A copy will be sent to MINTS.
9. Under normal circumstances the SCC will register and/or comply with civil authority. A copy will be sent to MINTS.

B. Local Coordinator

1. **The local Study Center Coordinator is responsible for the administration of the SC.**
2. The first coordinator is approved by MINTS. With the formation of the SCC, the coordinator(s) are nominated and approved by the SCC. The coordinator is a member of the SCC but does not function in an official capacity for the committee.
3. The coordinator may receive financial remuneration from the student payments. The remuneration is administrated by the SCC.
4. The coordinator is the contact person for MINTS and partner institutions.

III. FINANCIAL SELF-SUPPORT

**Ministry is not a profit making business.** The model of Christ was to receive financial help from the believers to whom he ministered. When the students pay, they will be financially assisting the local SC and its mission.

A. Student payments

1. **God has provided resources to the students by which they are able to contribute to their theological and ministerial training.**
  - a. There are no free studies. The minimum that the scholarship student will pay is 1% of his annual income per course.
  - b. The SC can establish a payment plan for the students.
2. The prices for the courses are determined by the SCC and approved by MINTS
3. Normally, the student payments do not go to MINTS but to the SC. The exception would be when the SC is not paying the local coordinator and MINTS is administrating the program.

B. Remuneration of the Coordinator

1. **The remuneration of the local coordinator comes from the student payments.**
2. The coordinator is paid monthly by the treasurer of the SCC. The treasurer will maintain a record of the income and expenditures of the SC.

3. The remuneration of the coordinator is not a salary but an agreement to serve with the local SC. If the remuneration of the coordinator becomes a salary, the SC must have civil authorization and a stable financial budget in order to cover the salary.
  4. The coordinator will not be paid by outside entities in order to
- C. Remuneration for those who teach
1. **The MINTS professors who visit the SC are not paid as they raise their own money to minister.**
  2. The professors who are sent by MINTS to teach in a study center are not paid by the SC nor receive money for their travels from the SC.
  3. Professors invited by the SC and approved by MINTS can receive money for travel. This money comes from the student payments. Professors are not paid to teach.
  4. National professors and teachers may receive remuneration for their travels but they are not remunerated for teaching.
  5. If a professor desires to be remunerated for teaching in MINTS related SC he is advised to raise this money as mission expense.
  6. The local SC is responsible for finding local transportation, housing, food for the visiting professor, if this is needed.
- D. Donations
1. **Donations for ministry are a biblical way to support those ministering.** Donations can be made for special projects.
  2. MINTS currently seek \$3,300 per year for foreign study centers. Half of the donation is for MINTS costs and the other half is for special projects in the individual centers. This money will be administrated by MINTS in consultation with the SCC.
  3. International donations for SC are channeled through MINTS.
  4. Local donations for SC are channeled through the local SCC.
- E. Debts
1. **The SC will not have debts or loans. Money is spent according to the provisions of God.** No debt is to be incurred and should any debts be incurred or obligations made, MINTS will not be responsible for such decisions or obligations made by the autonomous study centers.
- F. Financial planning.
1. **Each SCC will have an annual work plan.** Part of this plan will be a financial strategy, a SCC in order to present an annual plan for the SC.
  2. MINTS will receive in February, by internet, an annual report and plan.

#### IV. SELF-NETWORKING: RELATIONSHIP WITH PARTNER INSTITUTIONS

**The SC is encouraged to relate with partnering institutions in order to promote and improve theological education for the leaders of the church.**

The agreement with partner institutions can involve the following:

- A. Exchange of professors  
Professors from other institutions (and churches) may teach in the study centers using the methods of distance education. MINTS professors are encouraged to teach in partner institutions.
- B. Development of academic programs  
Agreements can be made to develop courses and resources of MINTS and local SC's.
- C. Double registration of the students.  
MINTS students are allowed to be registered in other institutions as long as the requirements of the institutions involved are being met and meet the MINTS standards.
- D. Recognition and usage of courses  
Besides the normal co-validation of courses from other institutions, the resources of MINTS can be used to compliment the programs of other institutions.
- E. Theological course writing projects  
MINTS specializes in writing theological courses and developing teachers to write courses to be used in theological education at a distance for local application.
- F. Academic, ecclesiastical and legal covering.  
There are special cases when agreements and recognition can be given among institutions in order to meet certain requirements.
- G. Double promotion  
Both institutions can take advantage of each others promotional materials in order to promote each others programs.
- H. Preparation of ordained workers.  
A SC can enter into agreement with a church or a partner institution to specifically prepare students for ordination as pastors, teachers and missionaries.
- I. Maximize communication  
Representation in partner institutions committees can facilitate better communication and cooperation between institutions.

## CONCLUSION

With the proper administration of Study Centers according to the principles of self governance in the areas of identity, government, financial supporting and interrelationship with partner institutions, the leadership training of Christian leaders for ministry will be promoted, the church will be strengthened, the kingdom advances and God will be glorified.

## QUESTIONS ON PART II.

1. Define:
  - a. academics
  - b. autonomy
  - c. self-direction
  - d. self-governing
  - e. self-supporting
  - f. self-networking
  
2. Apply:
  - a. Give an example of how the MINTS study center you are involved in practices:
    1. self-direction
    2. self-governing
    3. self-support
    4. self-networking
  
3. Reflect:
  - a. Write a one page reflection on MINTS administration philosophy. What are its strengths and weaknesses. How can the weaknesses be corrected? Are there things you would change?

## ANSWERS TO THE QUESTIONS IN THE CHAPTERS

### QUESTIONS FOR LESSON ONE

Please give a definition for the following words and concepts

1. world view: *comprehensive framework of one's basic beliefs about things.*
  2. redemptive historical: *to interpret the Bible from what we learn from creation, the fall, redemption and glorification.*
  3. Global theological education: *theological education that involves international languages, settings and cultural contextualization.*
  4. education: *to train, to raise up.*
  5. philosophy: *the love of wisdom, a system of ideas,*
  6. What is the purpose statement of MINTS? *Preparing Christian leaders for ministry."*
  7. theological: *knowledge of God*
  8. special revelation: *God's communication to His people through the Bible, Jesus and the Holy Spirit.*
  9. general revelation: *God's communication to all people through natural law and miracles, historical events, cultural structures and values and personal experiences.*
  10. thesis: *proposition that a person advances and offers to maintain by argument.*
  11. antithesis: *Opposite to the thesis.*
  12. synthesis: *response of the thesis to the antithesis.*
  13. syncretism: *co-existence of two opposing values in one system.*
  14. Five departments of an integral theological curriculum: *Biblical studies, Theological studies, Ministerial studies, Church History and Missions and Liberal Arts.*
  15. Six degrees that MINTS offers: *Associate Bachelor of Arts of Theological Studies, Bachelor of Arts of Theological Studies, Master of Arts of Theological Studies; Master of Divinity, Doctor of Ministry, PhD. in Theological Studies.*
  16. Mentoring takes place in which three areas: *knowledge, character and ministry*
- B. What observations would you like to make as to comparing the slide program developed in the year 2000 with what you know about MINTS today?  
[own words]

### QUESTIONS FOR CHAPTER TWO

1. Define the following terms related to interpreting the Bible:
  - a. Didactical. *The Bible instructs.*
  - b. Exegesis. *The study and analysis of the text.*
  - c. Inductive Bible study. *Studying the Bible starting with the text*
  - d. Literary genre in the Bible. *The Bible has a variety of literary genre such as historical narrative, poetry, legal documents, prophecy and hymns.*
  - e. Perspicuity of Scripture. *The clarity of the Bible.*
  - f. Sola Escritura. *The Bible is the highest form of authority for the church, human conscience and State.*
2. Define the following terms related to the doctrine of man.

- a. anthropology. *Doctrine of man (humanity).*
  - b. image of God in man. *God created man in His image, which consist of His attributes and likeness.*
  - c. will. *The ability to make decisions.*
  - d. conscience. *The ability to discern between right and wrong.*
  - e. the senses. *The five senses are taste, touch, smell, hearing and seeing.*
3. Define the following in relationship to the doctrine of creation
    - a. cultural imperative. *The command by God that man have dominion over the earth.*
    - b. religious imperative. *The command of God that Adam and Eve obey His Word.*
    - c. glory of God. *God created all things to work according to His purpose and praise.*
  4. Define the following in relationship to doctrine of knowing
    - a. truth. *All that faithfully corresponds to God and His revelation.*
    - b. epistemology. *Doctrine of knowledge*
    - c. the three fold paradigm for learning. *Being, knowing and doing.*
  5. According to the hermeneutical circle, what needs to be interpreted  
God, revelation, the Bible, man, God's relationship with man, the human context and God's glory.

### QUESTIONS FOR CHAPTER 3

1. How does the author argue that there can be no neutral theological education? *Theological training either glorifies God or it does not. There is no in between stage.*
2. What is difference between cosmic and personal sin? *Cosmic sin is universal while personal sin is our particular sinfulness.*
3. In your own words, how is cosmic sin manifest in theological training today? (own words)
4. In your own words, what forces tempt you to divert your study of the Word? (own words)
5. What are some of the social dimensions of the Fall? *The negative affects of human behavior in the family, at work, in our communities, in the church and in the world.*
6. How does MINTS support the student's family? *MINTS is pro-family in that it does not hurt the family budget, students do not have to move away from home or work in order to study.*
7. What are two ways in which the author identifies academic elitism? *The author does not like prosperity theology and ministerial capitalism (supply and demand).*
8. How does civic accreditation relate to the notion of the separation of church and state?
9. Describe in your own words how sinful patterns of theological training need to be corrected in your situation.
10. Is there something new that you learned from this chapter?

#### QUESTIONS FOR CHAPTER 4

1. Briefly, what is the Great Commission? *The Great Commission is the last command given by Jesus to his disciples before His ascension.*
2. What is the imperative of the Great Commission according to Matthew? What difference does that make? *The imperative is “make disciples.” This is complemented by three participles: going, baptizing and teaching. The importance of this command is that Jesus is giving the responsibility and method for discipling over to his disciples.*
3. What are the ten dimensions of global discipling mentioned by the author? *The author mentions how all teaching methods, all generations, all races, all genders, all languages, all cultures, all social groups, all geographical places, all ministries and all denominations are to be disciplined.*
4. What is the imperative of the Great Commission according to Mark? What difference does it make? *The imperative in Mark’s account of the Great Commission is “preach.” The gospel must be announced and proclaimed to all people throughout the whole world.*
5. How does Luke show in Luke 24 that Jesus rose bodily? *Luke relates that Jesus spoke, was seen, was heard, ate and touched. He arose bodily. That which God had promised in Scripture is first fulfilled in Jesus.*
6. Why is the historicity of Jesus important for the Great Commission? *Luke ratifies the continuity between Jesus of the Gospels (Gospel of Luke) with the reigning Head of the Church (Acts).*
7. How is the pastoral theme of the Great Commission shown in John? *In John 21 Jesus speaks about feeding His sheep. In John 20 the disciples are commissioned to forgive (or retain) sins. The work of reconciliation is part of the pastoral ministry of the church.*
8. What is the relationship between Jesus and the Holy Spirit in Acts 1:8? *Those who receive the Holy Spirit will bear testimony to the living and reigning Christ.*
9. Have you learned something new about the relationship of the Great Commission to global theological education? [*own words*].
10. Do you have unanswered questions about the relationship between the Great Commission and global theological education? [*own words*].

#### QUESTIONS FOR CHAPTER 5

1. Are there summaries in 5.2. that is not clear or could be improved on? [*own words*]
2. Are there statements in 5.3. that is not clear or could be improved on? [*own words*]
3. Write a one page summary of the author’s view for MINTS global theological education.  
[*own words*]
4. Write a one page summary of your own view of global theological education. [*own words*]

## QUESTIONS ON PART II.

1. Define:
  - a. academics: *refers to an evaluated educational experience whereby the student learns and is trained through the teacher, course content, development of skills and recognition of accrediting institutions.*
  - b. autonomy: *represents self-directing responsibility in the context of the larger MINTS community.*
  - c. self-direction: *each study center identifies themselves and their goals.*
  - d. self-governing: *each study center has their own governing body and coordinator.*
  - e. self-supporting: *each study center finances their own operation.*
  - f. self-networking: *each study center seeks to cooperate with other ministries and services.*
  
2. Apply:
  - a. Give an example of how the MINTS study center you are involved in practices:
    1. self-direction [*own words*]
    2. self-governing
    3. self-support
    4. self-networking
  
3. Reflect:
  - a. Write a one page reflection on MINTS administration philosophy. What are its strengths and weaknesses? How can the weaknesses be corrected? Are there things you would change? [*own words*]

## APPENDIX A

Appendix B



**CHARLIE CRIST**  
COMMISSIONER

### FLORIDA DEPARTMENT OF EDUCATION

#### COMMISSION FOR INDEPENDENT EDUCATION

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SAMUEL L. FERGUSON  
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December 13, 2002

#### MEMORANDUM

To: Authorized Religious Colleges

From: Samuel L. Ferguson

Subject: **Changes to Florida Law**

This is to share with you the upcoming changes to the Florida law regarding religious colleges. The new law becomes effective on January 7, 2003, and it removes religious colleges from the jurisdiction of this agency, as long as they file annually a sworn statement that they comply with the law's requirements.

The new law is quoted here:

**1005.06(1)(f), Florida Statutes: A religious college may operate without governmental oversight if the college annually verifies by sworn affidavit to the commission that:**

- 1. The name of the institution includes a religious modifier or the name of a religious patriarch, saint, person, or symbol of the church.**
- 2. The institution offers only educational programs that prepare students for religious vocations as ministers, professionals, or laypersons in the categories of ministry, counseling, theology, education, administration, music, fine arts, media communications, or social work.**
- 3. The titles of degrees issued by the institution cannot be confused with secular degree titles. For this purpose, each degree title must include a religious modifier that immediately precedes, or is included within, any of the following degrees: Associate of Arts, Associate of Science, Bachelor of Arts, Bachelor of Science, Master of Arts, Master of Science, Doctor of Philosophy, and Doctor of Education. The religious modifier must be placed on the title line of the degree, on the transcript, and whenever the title of the degree appears in official school documents or publications.**

4. \*The duration of all degree programs offered by the institution is consistent with the standards of the commission.

5. \*\*The institution's consumer practices are consistent with those required by s. 1005.04.

The commission may provide such a religious institution a letter stating that the institution has met the requirements of state law and is not subject to governmental oversight.

\*An outline of the duration of degree programs, as adopted in the new rules of the Commission, is enclosed.

\*\*A copy of s. 1005.04, Fair Consumer Practices, is enclosed.

As soon as we have put this language from the new law into the form of a sworn statement to be signed by the CEO of each religious college, and notarized, we will mail those to you each year for completion. The new law does not permit us to request a copy of your catalog, or data regarding your institution, or any other information. Also, you will no longer be subject to any fee collection from our agency.

Because you will no longer be under the Commission's jurisdiction, and we will have no information on file, we will be unable to answer questions about your institution if a prospective student calls us. Likewise it would be inappropriate to list it on our Web site or in our directories. Therefore, these institutions will be deleted from our Web site listings and our written directories as of January 7, 2003.

We have enjoyed our relationship with all of you, and knowing that your institutions were providing a type of education that is generally not provided by other colleges and institutions. We hope that you will maintain an interest in the proceedings of the Commission, and we invite you to continue to attend our meetings and to give us your suggestions as we proceed in our work to serve the students in this state.

You may read the entire new law, Chapter 1005, Florida Statutes, on our Web site, at [www.firn.edu/doe/cie](http://www.firn.edu/doe/cie) if you click on Commission News and then Rules and Law. If you have trouble accessing it, please call us and request a written copy.

If any of you would like to inquire about licensure options, we would be happy to work with you.

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