



Master of Ministry

Portfolio Transcript

The Master of Ministry degree (M.Min.) is granted for demonstration of competencies associated with being a minister of the gospel (pastor, church planter, missionary) and other ministry leaders who are actively engaged in ministry.

The general objectives of all Antioch School programs are:

- Comprehensive development in character, skills, and knowledge for effective ministry.
- Life development and lifelong learning orientation.
- Recognition of and participation in the centrality of the local church in the plan of God.
- Ability to master biblical content, benefit from significant contributions of scholars, and build strategic models of ministry accordingly.

The general objective of Ministry degrees is to help train those who desire to be part of a leadership and ministry team that is one-minded in ministry vision and philosophy. Out of this team would come those who commit themselves long term to local church leadership or those who desire to train to be part of a missionary team involved in planting or establishing churches in other areas.

Specific program objectives of the M.Min. include:

- Mastery of Scripture relevant to church and leadership development, particularly through study of the biblical theology of Acts and the Pauline Epistles.
- Reflection on the contributions of leading scholars regarding church and leadership development.
- Address the pertinent issues related to church and leadership development and analyze Scripture and other contributions related to those issues.
- Formulate conclusions and personal applications regarding those issues.
- Obtain advanced mastery through substantial implementation in real ministry situations and careful evaluative reflection on that implementation. (Assessment of competencies according to reflection on, planning for, and implementation in real ministry situations is a major difference between the M.Min. and the B.Min.).

The following is a list of competencies to be demonstrated in order to earn the degree:

	Semester Hours of Credit
1. Life and Ministry Development	6

SIMA[®] Motivated Abilities Pattern (MAP) and 10 Step Program demonstrate your ability to use insights from the MAP about how you are “hard-wired” to understand yourself and develop for life and ministry.

MAP500	SIMA MAP First Response	1
MAP600	SIMA MAP Second Response	1



Lifeⁿ processes demonstrate your ability to plan according to your unique purpose, story, abilities, roles and responsibilities, resources, disciplines and determinations, and lifelong wisdom.

LN500	Life ⁿ Initial Plan	1
LN600	Life ⁿ First Revision	1

Personal Development Assessments demonstrate that you are receiving benefit of in-service mentoring by those whom God has put into your life with a primary responsibility for your development. Each is to be used as a point of reference by a mentor at least quarterly while in the program.

PDA500- 1,2,3,4	Life and Ministry Assessment Becoming Established Assessment Giftedness Self-Assessment Ministry Team Profile Current Ministry Assessment	1
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2. Core Training Modules (Leadership Series I Courses)

40

LSM500 Acts: Keys to the Establishment and Expansion of the First Century Church 4

Determined the fundamental biblical principles regarding the mission of the Church and its role in missions and developed guidelines and strategies from these principles for a local church's involvement.

- ___ 1. Developed a basic understanding of biblical keys to the establishment and expansion of the first-century Church and how to use these keys in the establishment and expansion of the global Church.
- ___ 2. Designed a model to use as a guide in planting and establishing churches today from the core elements of Paul's strategy used on his missionary journeys.
- ___ 3. Determined a biblical definition for *missionary* and *missionary work*.
- ___ 4. Developed convictions on the role of the local church in missions today and designed a model for how a local church could be central and vitally involved in missions, while networking with other churches and mission agencies.

LSM510 Pauline Epistles: Strategies for Establishing Churches 4

Determined the fundamental biblical principles for growing and strengthening (establishing) a church to maturity and developed a strategy for implementing the biblical forms and functions of a church necessary to make and keep it strong.



- ___ 1. Developed a biblical understanding of Paul's concept of establishing local churches, while discerning the difference between what Paul understood to be normative for all churches in every culture and generation and what he intended to be merely cultural for his time and situation.
- ___ 2. Developed a biblical understanding of how the Church fits into the overall plan and eternal purposes of God.
- ___ 3. Developed a biblical understanding of the philosophy that is to drive the ministry of the Church and the guidelines (i.e. "house order") by which each local church is to abide.
- ___ 4. Brought all of this biblical understanding together into a contemporary model for establishing local churches in the twenty-first century, including general procedures consistent with Paul's establishing model and normative "house order" instructions.

LSM520 *Understanding the Essentials of Sound Doctrine*

4

Build a contemporary didache—the term used by the Early Church to refer to a church manual to establish believers in the essentials of the apostles' teaching. This contemporary didache must be founded solidly upon the faith delivered by the apostles; seasoned by the historical effort of the church; and be eminently relevant to our present cultural situations.

- ___ 1. Gained an understanding of the preaching (kerygma) and the teaching (didache) of the Apostles—the core doctrines—and their importance to churches of every generation, summarizing the doctrines in statement form, which will be used as a foundation for all contemporary theological formulations.
- ___ 2. Wrote a modern kerygma/didache type doctrinal statement, which can be used by churches as a guide for establishing believers in their faith, for doing theology as a community of believers, and for aiding all believers in beginning their own practical theology for everyday life.
- ___ 3. Gained an appreciation for the historical effort of the Church as it has sought, through the centuries, to provide the Church of its generation with a relevant understanding and defense of the faith delivered by the Apostles.
- ___ 4. Laid out a strategy for establishing everyone in a local church in both the gospel (kerygma) and the essential teaching of Christ and His Apostles (the didache), as well as understood how the curriculum grows out of the didache.

LSM530 *Leaders and the Early Church*

4

Recognized that leadership should be centered in the local church in a way that will empower churches to participate in the expansion of the gospel, with the same vision and effectiveness as the first church at Antioch.

- ___ 1. Developed a basic understanding of leadership in the Early Church with all of its complexities, focusing specifically on the work of ministers of the gospel and that of elders and deacons and how their work is complementary in nature.
- ___ 2. Rediscovered the Antioch tradition of the Early Church, which lasted over five centuries, and designed a model for how to build this tradition back into our churches, as we seek to have similar impact globally for the expansion of the gospel in the 21st century.



- _____ 3. Designed an effective, multi-level leadership development strategy for churches, which is truly built upon the foundation of the New Testament and that will carry on the Antioch vision of turning the world upside down.

LSM640 *Preaching and Teaching*

4

Develop the ability to preach and teach within the five sermonic forms of the Early Church—evangelistic, catechetical, expository, prophetic and festal. These forms grow from the integration with sound hermeneutical principles rooted in author's intention, literary design and theology of each book and canonical section of the Scriptures, and related to the multi-level needs for teaching and establishing local churches in the Apostle's teaching.

- _____ 1. Develop a basic understanding of the teaching forms of the Early Church—evangelistic, catechetical, expository, prophetic and festal – and the importance of each of the forms for the contemporary expansion and establishing of churches worldwide. Special attention will be given to the importance of the reading of Scripture, and to a fresh understanding of Paul's idea of rhetoric
- _____ 2. Gain a comprehensive understanding of the five preaching forms of the Early Church, a basic approach to preparing sermons around these five forms, with special attention given to the methods needed to employ these five forms in contemporary preaching and teaching
- _____ 3. Introduce the student to the importance of psalms, hymns and spiritual songs to the integration of these forms into the worship of the life of the church in appropriate cultural forms of worship design to enhance the effectiveness and application of these forms to the everyday life of the believers in these churches
- _____ 4. Guide the student into the integration of both the preaching forms and worship into the Lord's Supper, giving shape to the church gathering, as delivered by the Apostles and as observed by almost all churches of the first 300 years of the Early Church.
- _____ 5. Integrate culturally appropriate forms of both preaching/teaching and worship into a contemporary meeting of the churches in a culture, with a view to creative "civilization" expression of music, drama and the arts.

LSM650 *Shepherding, Counseling, and the Early Church*

4

Developed an understanding of the biblical model of pastoral care practiced in the early churches as a basis for formulating a philosophy of pastoral care that is consistent with New Testament guidelines for living in community and treating problems in our own lives and churches.

- _____ 1. Formulated a clear perspective of the gospel and the work of the Spirit in our lives (from an examination of the message of the gospel in Paul's early epistles), as a basis for addressing the foundational needs and life-controlling problems of new or unestablished believers.
- _____ 2. Examined the contemporary practice of integrating psychology and theology and assessed the legitimacy of such an endeavor and its implications for the practice of counseling within the church.
- _____ 3. Laid necessary foundations for skillfully handling the Scriptures in counseling and developed convictions regarding the sufficiency of the Scriptures in the counseling process.



- _____ 4. Critiqued the contemporary emergence of a new Christian profession—Christian psychologists and psychiatrists—and the Church's reliance upon it for pastoral care, while examining its implications on biblical authority structures and responsibilities.
- _____ 5. Designed a contemporary and comprehensive pastoral care strategy, consistent with the biblical guidelines set forth in the Scripture for the life of the church and an individual's growth in the Spirit.

LSM660 *Interpreting the Word I*

4

The overall objective of this course is to gain skills and insights for identifying the author's intention for writing as it is expressed in the text he has written as the determinant of meaning. Then, out of that meaning, the objective is to determine the significance of that text for today.

- _____ 1. Developed a basic conviction on the importance of handling the Word accurately, paying careful attention to the author's intended meaning as expressed in the text as the determinant of meaning rather than one's own preconceptions.
- _____ 2. Gained a basic grasp of the discipline of hermeneutics (the art of interpretation), with foundational principles essential in interpreting and validating the author's intended meaning expressed in the text, as well as translating relevancy to the twenty-first century.
- _____ 3. Gained a basic grasp of the discipline of exegesis (basic procedures for studying and interpreting the Scriptures) as well as a basic proficiency level in accurately drawing out the author's intended meaning from the text and relating it to the twenty-first century.
- _____ 4. Gained an understanding of and proficiency in many of the recent literary contributions, which are very significant in the process of interpreting the Word, paying special attention to cross cultural interpretation and application.

LSM670 *Interpreting the Word II*

4

The overall objective of this course is to develop the ability to skillfully use Hebrew and Greek in the interpreting, preaching and teaching of the Word, using the advancement of linguistics and computers technology.

- _____ 1. Develop a basic understanding of linguistics which applies to any language, with special attention being given to how to develop a functional equivalency between Hebrew and Greek and the language to which one is translating the Bible, as well as the specific skill of determining the semantic range of words.
- _____ 2. Gain a basic understanding of both Hebrew and Greek linguistics (in essence identifying the unique characteristics of the Hebrew and Greek languages beyond those of any language), followed by an introduction to The Translator's Handbooks – Old and New Testaments (55 volumes) created to guide an English translator in applying general language, and Hebrew and Greek linguistic principles in accurately translating the Bible into another language.
- _____ 3. Introduce the student to Logos6 Library System with an impressive array of Greek and Hebrew tools, and how to use the exegetical and passage guides to make full use of the Hebrew and Greek in the interpretive process.
- _____ 4. Guide the student in building a digital library appropriate to the level of biblical study needed, as well provide an extensive review of Hebrew and Greek tools, commentary sets and reference works needed at various stages of leader development.



____ 5. Integrate the skills of this course back into the work of *Interpreting I: Principles and Procedures*, and *Preaching, Teaching and Worship in the Early Church*, in a way that brings a mastery to the whole process of developing a hermeneutically trained judgment, and to the process of study and preaching and teaching.

or

LST500 *Toward a Theology of Culture*

4

Develop firm convictions on the need for the Church to return to the center of the theological enterprise and the importance of the study of theology in the life of leaders and communities of faith themselves, so that they can address cultural and global issues with clarity and relevance—both as a form of kerygma (proclamation of the gospel) and didache (teaching).

____ 1. Developed a clear understanding of what Paul meant by the perpetual passing on of the deposit and the role of faithful men in getting in-depth training and developing critical thinking over an extended period of time, with the view that these faithful men would keep churches and whole movements of churches on course, thus creating a perpetual preservation of the Apostles' doctrine.

____ 2. Developed an understanding of theological encyclopedia (what ought a minister of the gospel to study and in what order) and developed an integrated approach to the theological disciplines, which allows a logical and effective access to existing resources.

____ 3. Gained an understanding of the tremendous shifts that are taking place in theological studies at this time in history, the different traditions that are attempting to become the dominant new paradigms, and developed a method for building a belief framework and doing theology in culture that is both culturally relevant and remains true to the apostolic faith.

____ 4. Developed a perspective and method for guiding others in building their own belief frameworks and for beginning to build contemporary belief frameworks in their own cultural settings, including an extensive categorization for doing theology on an ongoing basis within that framework, as well as theology in their culture.

LSM680 *Habits of the Heart*

4

The overall objective of this course is to determine the necessity of every believer embracing sound doctrine in the habits that undergird life and ministry, coming to conviction regarding its role in the lifelong pursuit of purity and wisdom.

____ 1. Discovered the root causes and effects of the present-day separation and fragmentation that has taken place within and between "devotional life" and serious "theological studies."

____ 2. Examined the life of the Early Church, identifying the habits and personal disciplines necessary for increasing soundly in faith as individuals and as churches, being protected from the constant infiltration of unsound doctrine.

____ 3. Identified the "core habits of the heart" that ministers of the gospel and spiritual leaders must maintain in order to visibly progress in the Scriptures in a sound manner and identified the general development phases characteristics of most leaders, sketching a lifelong strategy for growth and development.

____ 4. Sharpened reading skills and developed a guide for building a lifelong reading program.



- ____ 5. Designed a strategy for a church in which corporate, family, and individual habits are modeled and practiced in an orderly and natural manner.

LSM690 Covenants, Unity of Scripture and Biblical Worldview 4

The overall objective of this course is to understand the basic message of the Scriptures and the major motifs of both testaments as a basis for developing a lifeview that is consistent with God's plan and purposes.

- ____ 1. Designed an approach to studying the whole counsel of God and discovered, systematized, and articulated its central message.
- ____ 2. Summarized the basic message of Scripture, including key strands (i.e. themes, motifs) and/or historical movements, in the form of a basic statement or summarized in a chart or graph.
- ____ 3. Surfaced the basic issues of tension between the Old and New Testaments, studying the basic lines of continuity and discontinuity between the Testaments on each issue.
- ____ 4. Translated the central message of the Bible into a "worldview manifesto," which can serve as a guide for life, bringing life direction and goals into harmony with this worldview.

3. Integrated Ministry Plans 6

IMP601 Initial Integrated Ministry Plan 2

Creating an integrated ministry plan related to the *Leadership Series I* course modules that integrates mission strategy from Acts; strategy for establishing churches from the Pauline Epistles; a clear distillation of the core gospel (the kerygma) and the teaching of Christ and His Apostles (the didache); and a clear strategy for training leaders in the way of Christ and His Apostles—integrating the training of both local (modality) and mobile (sodality) leaders.

IMP602 Interim Integrated Ministry Plan 2

Expanding an initial integrated ministry plan related to the Initial Ministry Strategy Plan and *Leadership Series I* course modules on Preaching, Teaching, and Worship and Shepherding, Counseling, and the Early Church.

IMP603 Final Integrated Ministry Plan 2

Expanding an interim integrated ministry plan related to the Interim Ministry Strategy Plan and *Leadership Series I* course modules on Interpreting the Word I, Interpreting the Word II (or Theology in Culture), Habits of the Heart, and Covenants.

Alternative groups of Leadership Series course modules may be used if given approval by Associate Faculty.

4. Ministry Practicum (Learning by Doing) 9

MP501-9 Ministry Practicum 9

Contracted learning through ministry experience, including written description of preliminary plan and learning goals, report of actual experience, and evaluation and reflection of learning



accomplished. (Credit is granted at a rate of 1 semester hour of credit for each 45 hours of approved ministry practicum.)

5. Teaching Practicum (Learning by Teaching)

15

Contracted learning through teaching experience, including written description of preliminary plan and learning goals, report of actual experience, and evaluation and reflection of learning accomplished. Students should receive evaluation in the following manner:

- A ministry leader should evaluate the student's teaching to identify strengths and weaknesses related to the course content (not necessarily the student's teaching skills);
- Participants should evaluate what they thought was accomplished in terms of their own learning, as well as what would have been helpful in better accomplishing the course goals because this may be a key indicator of areas that the student doing the teaching may still need to develop.
- Students should evaluate themselves in terms of what they accomplished related to the course content, including what they identified as areas that may still need further development.

TP501	The First Principles Series I	1
TP502	The First Principles Series II	1
TP503	The First Principles Series III	1
TP500	Acts	3
TP510	Pauline Epistles	3
TP520	Essentials of Sound Doctrine	3
TP503	Leaders in the Early Church	3

Total Credits

76