



**THEOLOGICAL
COMMITMENTS AND
PASTORAL TRAINING**



**THEOLOGICAL
COMMITMENTS FOR
EFFECTIVE ECCLESIASTICAL
MINISTRY**



Introduction

An Ecclesiastical Context Conducive for Truth Exposition and Application

It is certain that this list of theological commitments is not exhaustive, nor is it intended to be. It is certain that each commitment could and should be more fully developed. But, it is just as certain that unless a local church (beginning with her leadership) understands, embraces, and intentionally functions by these commitments, attempts to be expositional in word ministry, and efforts to be practical in word application will suffer. A local church prepared for clear, useful and accurate exposition combined with and followed by practical and life-changing application requires a context created by these biblical commitments.

A Thoroughly Biblical Approach to Public & Private Word Ministry

The phrase *Thoroughly Biblical Approach to public and private Word Ministry* is used to emphasize the importance of and encourage a proper balance of these two contexts for word ministry. Preaching & teaching in a cooperate setting with the assembled body is understood to describe the *public ministry of the Word*. Counseling [Exclusively Biblical; *Nouthetic*], or *one on one specialized* discipleship describes the *private ministry of the Word*. This private ministry flows out of a commitment to personally help each other (Galatians 6:1). It is motivated by love toward growth & maturity into Christ-likeness (see page 13 for a fuller explanation of *Nouthetic*).

Twelve Theological Commitments to Establish and Maintain an Effective Ecclesiastical Ministry

Commitment One: To glorify God by Personal and Cooperate Worship:

Intentional worship of God is the ultimate priority of each believer as well as the local church corporate.

The first question in the Westminster Shorter Catechism is: *What is the chief end of man?* In his blog post, entitled *In Perspective*, of September 29, 2014, Harry Reeder comments regarding this initial question.

The very first question they composed to initiate the Catechisms was framed to explain Biblically God's purpose in making man (Creation), male and female; saving man (Redemption) and sustaining man (Providence).

So what were they saying to us beyond the obvious fact that we are created, saved and sustained "to glorify God and to enjoy Him forever?"

What the "Divines" [i.e. the men given the task to create the catechism; author's explanation] were saying is that God's design in creation, redemption and providence is to make, save and sustain man (male and female) with a two-fold purpose. Therefore it could be re-written or understood more clearly in this way – "What is the chief end of man? The chief end of man is to glorify God BY enjoying Him forever" (as others have noted such as the beneficial expositions of Jonathan Edwards and in our day John Piper). But I would suggest that is not all they are saying by expounding a singular purpose as defined by a two-fold fulfillment. They are also saying that "the chief end of man is to enjoy God BY glorifying Him forever."

In other words we exist “to glorify God BY enjoying Him forever” and we “enjoy God BY glorifying Him forever.” To be more precise they are saying when we are embracing our created, redeemed and sustained ‘responsibility’ “to glorify God” we will “enjoy God” and when we “enjoy God” we will instinctively and increasingly “glorify Him.” To attempt to be even more specific, the more you “glorify Him” the more you will “enjoy Him” AND the more you “enjoy Him” the more you will “glorify Him.” To “glorify God” (our sacred responsibility) and “to enjoy God” (our sacred relationship) are two sides of one coin and therefore mutually dependent upon each other and inseparable from each other. You inevitably will display one when you intentionally embrace the other.

...God alone is the object of worship (Matthew 4:9-10; Hebrews 1:6)

...God deserves and expects to be worshipped (John 4:23,24; Revelation 14:7; 15:4)

...Redemption creates true worshippers and worship is the reasonable, logical and intended consequence of redemption (John 4:20-24; Philippians 3:3; Romans 12:1)

...The Church triumphant will worship the Lamb, Who alone is worthy (Revelation 5:9-14; 15:4)

In chapter 22, article 5 the London Confession suggests the following, though not exhaustive, thoughts regarding the ways and means of worship: *The reading of the Scriptures, preaching, and hearing the word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord; as also the administration of baptism, and the Lord’s supper, are all parts of religious worship of God, to be*

performed in obedience to him, with understanding, faith, reverence, and godly fear;

Commitment Two: Biblical Sufficiency and Exclusivity:

God’s Word is the all-sufficient resource for all of life and godliness (II Peter 1:2,3). There is no necessary help required from contending secular philosophies and methods to enable a pastor or church member to effectively minister to people. II Timothy 3:15-17 makes it clear that God’s Word is sufficient for salvation (v.15) and sanctification (v.16, 17). God doesn’t begin his work of grace at conversion and require or depend on secular resources (i.e. self-help groups, medication, self-esteem theories, etc.) to complete it in the sanctification process.

The context of II Timothy 3:15-17, which is 3:1-14, makes it clear that the antidote of truth is to be exclusively used, regardless of culture, demographics or family/social traditions. It fully equips the *man of God* (the term *man* [*Anthropos*] in this context refers to any believer) to handle whatever he faces.

Commitment Three: A Full and Balanced Understanding and Practice of the Mission of Christ to the Church:

The Commission given to the Church is *One Mission made up of three, yet inextricably connected, components:*

Evangelism — “as you are going...make disciples” — this is the cutting edge of the mission...it is *global, gospel dissemination*.

Assimilation — “baptizing them into the local church” The Scripture does not recognize one as a believer unless he or she is attached to a local assembly

through the biblical means of baptism...it is *local body assimilation*.

Training — “teaching them to observe all things” This teaching is not the mere academic dispensing of information so people learn facts...it is teaching to impact and transform their life more and more into the image of God’s Son, Jesus Christ, by obedient observance of what is taught, and providing accountability for doing so. Simply put—it is teaching for Christ like change...it is *discipleship education*.

This mission given to the church flows out of the Great Commission texts found in Matthew 28, Mark 16, Luke 24, John 20 and Acts 1. These are the summary and salutary words of Christ to the foundation men (pastors/elders) of his Church. The theology encapsulated in these words is fleshed out in the panoramic sweep of the New Testament.

Luke clearly demonstrates this *three-component mission theology* in Acts 2:14-47 (Gospel Dissemination—vv.14-40; Body Assimilation—v. 41; Discipleship Education—vv.42ff): it is also displayed in chapters 13 & 14.

When one or more components of this three-fold commission is neglected then a thoroughly biblical theology of ministry is forfeited. Thorough biblical ministry cannot be established apart from the intentional balanced inclusion and practice of each of these three components.

Commitment Four: Personal and Cooperate Accountability Within the Body:

Accountability for Godly living is implicit in a truly biblical theology of Local Church ministry. Accountability from the church for the growth, change and truth application from her members is the teeth in

the public preaching and teaching as well as the private ministry of the word within the church. Without loving accountability, what is taught becomes optional and can be accepted or rejected.

To preach or teach “thus says the Lord” but expect no obedient compliance to or purposed commitment to hold those who hear accountable for what is preached or taught is to essentially mock God and His Word as having no authority. It is saying God really doesn’t mean what He says. It implies if not explicitly states His Word is nice, occasionally helpful, and maybe even compelling but it is not *binding* for His people. Accountability to and for each other is at the heart of mutual concern, care and sanctification of one another.

In part, this mutual caring and accountability is expressed in the 35 plus “one another” statements in the local church epistles.

Commitment Five: Shepherd Care:

The pastoral office is bigger, much bigger, than preaching (although this task is a significant aspect of pastoral ministry).

It includes and even demands oversight, administration and management of the flock (the title *Bishop* or *Overseer* expresses this idea).

It requires and anticipates wisdom and maturity for direction, choices and wise shepherding (the title *Elder* emphasizes wisdom and maturity).

It is characterized by, but not limited to, the following:

Feeding the flock of God—I Peter 5:2

Feeding the Church of God—Acts 20:28

Being apt to teach—I Timothy 3:2

Being able, by sound doctrine, to exhort and convince the gainsayers—Titus 1:9

Giving himself to the ministry of the word—Acts 6:4

Preaching and applying the word—II Timothy 4:2

Speaking, exhorting and rebuking with all authority—Titus 2:15

Affirming these things constantly—Titus 3:8

Equipping the saints for ministry—Ephesians 4:12

Keeping the flock from being tossed around by false doctrine—Ephesians 4:14

Speaking the truth in love—Ephesians 4:15

Speaking the word of God—Hebrews 13:7

Looking closely at the lives of his flock to provide pastoral care—Hebrews 13:17

Accurately dividing the word of God—II Timothy 2:15

Making the word of God manifest or clear—Colossians 4:4

Boldly making known the mystery of the gospel—Ephesians 6:19

Working hard to preach, warn and teach every man—Colossians 1:28,29

Laboring in the word and doctrine—I Timothy 5:17

Committing God's word to the faithful, capable men for "next generation" training—II Timothy 2:2

Speaking as the oracles of God—I Peter 4:11

The ***Hireling*** (John 10:12) runs when danger, problems, difficulties, and conflicts come to the flock. He shows himself to be a coward...caring only for his own selfish interests and comfort. The ***Shepherd***, on the other hand, rolls up his sleeves, gets his hands dirty in the lives of his sheep...he prepares and arms himself, picks up his rod and staff, courageously and boldly faces the enemy and goes to battle for his sheep...he lays down his life for his sheep.

Being a shepherd is a 24/7 task. Biblical shepherds don't merely preach (viewed by some as the "problem solving hour") ... they shepherd, tend, protect, care for, and nurture the flock. They watch for the souls of their sheep (Hebrews 13:17). They model the Chief shepherd's care for His sheep (John 10:11-14)

Commitment Six: Conflict Resolution:

All conflicts/problems between believers (i.e. church members, spouses, siblings, parents and children, deacons, etc.) can, and should be resolved (Matthew 5:23, 24; Matthew 18:15; Luke 17:3-10) because we have a sufficient *Christ Who saves* (II Timothy 3:15) and Whose sufficient *Word sanctifies* (II Timothy 3:16,17). There should be no problem that can't be solved. We have been given unity (Ephesians 4:4-6) but we must work hard to maintain it (Ephesians 4:2,3). Accountability for conflict resolution is crucial. Jesus Christ wants conflicts resolved and unity between His people (John 17:11, 21-23).

Every shepherd and church member has the hope that all the resources needed to accomplish God's purpose in life are provided. Therefore, everything needed for *conflict resolution* is available.

**Commitment Seven: Christ-like Conformity
as God's predestinated Goal for all
Believers:**

God is Sovereign and works all things together for the good of His people (Romans 8:28). God's predestinated purpose for every believer is to be conformed to the image of His Son (Romans 8:29a; II Corinthians 3:18; Galatians 4:19).

God has provided three great agents for change and growth—the Word (John 17:17; Ephesians 4:23), the Holy Spirit (II Corinthians 3:18; Romans 8:13) and the Local Church (Her leadership: Ephesians 4:11-16; Her membership: Romans 15:14; Galatians 6:1; James 5:19,20). The term *Progressive (i.e. Ongoing) Sanctification* encapsulates this theological process.

Commitment Eight: Church Discipline:

Church discipline (both preventative and corrective) is God's loving way to provide the believer with all he/she needs to live a life pleasing to Christ (Matthew 18:15-20; I Corinthians 5; II Corinthians 2:6-9). This God-ordained privilege should not be withheld from any believer. Any church that fails to faithfully practice church discipline fails to function in a way that honors her head, Jesus Christ.

Jesus Christ, in His strategic preparation of the first pastors, clearly teaches this as foundational for church purity and local church function (Matthew 18:15—20; Luke 17:3-10). This was practiced by the church at Corinth (I Corinthians 5; II Corinthians 2:6-8). This process provides the needed accountability for members as well to receive forgiveness leading to reconciliation and unity with God and man.

**Commitment Nine: Accuracy and Clarity in
Word Ministry—both public and private:**

The Word of God has been one of Satan's primary targets since the beginning of time—Genesis 3:1-6. That attack continued in the life of Christ—Matthew 4:1-11. The master deceiver continues his vicious attacks today—Ephesians 4:14; I John 4:1.

Every effort should be made to “say what God said” because “what He meant—He means”. The words of scripture do not “take on” new meaning from one generation to the next.

The approach to the scripture by **ENW** will include, but not be limited to the following principles of hermeneutics:

Literal—the events, characters and places in Scripture are real. The only time they should be viewed as figurative or metaphorical is when it is clear from the text that that is the intent.

Historical—the historical setting in which Scripture was being recorded must be considered. How people lived, their culture, social customs, climate, religious traditions, geography, etc., are all part of properly understanding a passage. Also, the occasion for the author writing when he did, about what he did and to whom he did must be considered.

Grammatical—thinking through grammar, sentence structure, punctuation and word meanings are an integral part of an accurate interpretive process.

Unity—one's interpretation of a passage of Scripture cannot fight against the clear interpretation of other, more easily understood passages. In other words, the Bible does not contradict itself; there is unity throughout.

Context—the interpreter must understand the context or setting of the verse or passage he is studying. The determined meaning cannot be taken away from, out of or be inconsistent with the flow of the immediate context in the paragraph, chapter or book.

Purpose—what is the purpose or intent of the verse or passage being studied? What did God intend to teach? What did God want His people to do? How did God want His people to change? Every passage of scripture has purpose and must be used for the purpose the Holy Spirit intended when it was penned. No one has the liberty to use, abuse or misuse Scripture for their own purposes...the interpreter/speaker must make God's purpose his purpose, not vice versa.

The Word of God must be ministered (Acts 6:4) with accuracy (II Timothy 2:15) and clarity (Colossians 4:4).

The shepherd knows his flock and uses God's word for her benefit and the glory of the Chief Shepherd.

The following explanation is strategic here since Commitment Nine includes the private ministry of the word.

About *Nouthetic* (i.e. Exclusively Biblical) Counseling

Counseling [particularly *Nouthetic counseling* which finds its theological foundation and practical methodology in scripture and excludes from its theology/methodology any other source as necessary to the believer's sanctification process of growth and change into Christ likeness] is but a part of an overall theology of Biblical Word Ministry that grows out of a commitment to the sufficiency of Christ and his Word.

Counseling the Word is not more or less "biblical" than *preaching the Word*.

Biblical counseling is focused, strategic and particularized discipleship. It is the loving expression of the *One Another* passages to One Another in the assembly.

The following characteristics describe *Nouthetic Counseling* that is inherently and thoroughly Biblical

Why not simply use the terms "Christian" or "Biblical" to describe counseling? Those terms can, and in a sense, should suffice. The problem is there is much counseling that calls itself by either or both of those terms that is neither Christian or Biblical. Secular thinking and presuppositions as well as social disciplines (i.e. psychology, sociology and/or anthropology) have been brought into the model, thus, polluting the model so it is no longer inherently or exclusively biblical. Though the term *Nouthetic* is no full proof guarantee that the model will be completely insulated and protected from all non-biblical and eclectic thought, because it is very particular in its nature, it narrows down chances of that happening.

...*Nouthetic Counseling* affirms Scripture as the final, comprehensive, sufficient and exclusive resource for all non-organic issues (those that pertain to Life and Godliness – II Peter 1:2,3)

...*Nouthetic Counseling* rejects any supplementary resources as necessary to achieve God's sanctification goals for His children (John 17:17)

...*Nouthetic Counseling* embraces a universal model toward which we aim and strive – progressive and

transformational conformity to Jesus Christ (Romans 8:28-30)

...Nouthetic Counseling is committed to and dependent on the scriptures at every point in the counseling process for theology (belief) and methodology (application & practice)

...Nouthetic Counseling assumes ecclesiastical accountability (church membership) and functions under the authority of the Local Church

...Nouthetic Counseling can and should be practiced by everyone in the church, though not at the same level of intensity or regularity, beginning with entry level counseling expressed by all the *one another* exhortations (Romans 15:14; Galatians 6:1)

This is the ***private ministry of the word*** to God's people.

The word *Nouthetic* comes from the Greek words *noutheteo* (verb) and *nouthesia* (noun). It has been transliterated into English as Nouthetic. It is a compound word meaning literally "to place into the mind." It is commonly translated by a variety of English words: *admonish, warn, instruct, learning, give direction and teach*. These words, however, do not convey the full nuance and richness of the Greek term. The term includes the following components:

The reality that an individual is struggling with problems resulting from sin (it may be his own personal sin, being sinned against by someone else, living in a sin-cursed world or a combination of the three) that must be resolved God's way.

These problems (since the individual is seemingly making little to no progress on his or her own) must be addressed by verbal confrontation using the Scriptures alone as the counseling resource.

This confrontation is to be done out of loving concern for the individual to help him love God and his neighbor as he is required to do (Matthew 22:37-40).

Nouthetic counseling is counseling that uses the Word of God to lovingly confront people about their sin with the goal of restoring them to a place of usefulness in Christ's Church again (Galatians 6:1).

God's goal would be for each believer to handle his or her own sin by consistently confessing sin, seeking forgiveness of sin, and exercising a strong effort at self-discipline (depending on the Holy Spirit's promised energy—Philippians 2:13) toward godliness (I Timothy 4:7).

However, believers do struggle. They need help from time to time. God's people can, and should come to each other's rescue, so to speak, when these times of struggle come (Romans 15:14; James 5:19,20; Galatians 6:1).

Nouthetic Counseling flourishes in a Local Church committed to a theology of *Biblical Ministry* as described throughout this paper, particularly in the *twelve commitments*.

Note: For a comprehensive explanation of Biblical Counseling, see the Confessional Statement of the *Biblical Counseling Coalition* beginning on page 19.

Commitment Ten: Expository Preaching:

Expository preaching is text driven. Recognizing the importance of both structure and substance, the text is laid open with surgical precision so that authorial meaning, message and intent (God's inspired purpose) is brought to bear on the hearers with exegetical accuracy, unmistakable clarity, pastoral

compassion, binding authority, encouraging hope and practical usefulness.

On page 88, in his book, Christ-Centered Preaching, David Chapell says the following: *Though a normative order does not appear in Scripture, the features of exposition occur with enough frequency to suggest a common approach to expounding God's truth: present the Word, explain what it says, and exhort based on what it means. This is expository preaching.*

Both Nehemiah 8:5-18 and I Timothy 4:13 display this pattern for the **public ministry of the Word**. That general pattern is: – Expose the Truth (Nehemiah 8:5-8a – *read*), Explain the Truth (Nehemiah 8:8b,12 – *gave the sense*) & Exhort hearers to live by the Truth (Nehemiah 8:13-18 – *then the people went out...*). Another way of saying this is: Introduce the text (I Timothy 4:13 – *reading*), Interpret the text (I Timothy 4:13 – *doctrine*) & Implement the text (I Timothy 4:13 – *exhortation*).

There is a vast difference between *exegesis* and *isogesis*. The one (exegesis) does the hard work of drawing truth “out of” Scripture. As a matter of fact, John uses the term *exegeomai* (translated *declared*) in John 1:18. This is the word from which we get our word “exegesis.” John uses the term to describe how Jesus “led out” or “brought out” God the Father to full view. Jesus accurately made the Father visible to us so we could clearly understand Him. So, in ministering the Word, we must accurately bring out God's truth so it can be clearly understood. The other (isogesis) imposes, imports and forces ideas and opinions into the Scripture. God has spoken—dare we misrepresent what He said.

ENW will encourage pastors to make Expository Preaching the “norm” for their public ministry of the Word.

Commitment Eleven: The Biblical Responsibility to Perpetuate the Shepherd Training Process (Mark 3:14; Acts 16:1-3; Acts 20:18ff Philippians 2:20-22; II Timothy 2:2; 3:10;):

Commitment Twelve: The Expected, Promised, Radical, Profound, Powerful, Transformational and Permanent Change effected by the Gospel of Christ in the Life of Each Recipient (II Corinthians 5:17, 21; John 10:27)

Summary Thought

ENW, along with her authorizing church, embraces these 12 theological commitments. The list is not exhaustive. It does, however, give a robust view of what is necessary for biblical ecclesiastical ministry that honors Jesus Christ, the Head of the Church.

ENW is devoted to and driven by a comprehensive and thoroughly biblical theology of ministry – she seeks, whenever possible, to teach, counsel and demonstrate this pattern to others.

Confessional Statement of the Biblical Counseling Coalition

Introduction: In Christ Alone

The goal of biblical counseling is spiritual, relational, and personal maturity as evidenced in desires, thoughts, motives, actions, and emotions that increasingly reflect Jesus (Ephesians 4:17-5:2). We believe that such personal change must be centered on the person of Christ. We are convinced that personal ministry centered on Christ and anchored in Scripture offers the only lasting hope and loving help to a fallen and broken world.

We confess that we have not arrived. We comfort and counsel others only as we continue to receive ongoing comfort and counsel from Christ and the Body of Christ (2 Corinthians 1:3-11). We admit that we struggle to apply consistently all that we believe. We who counsel live in process, just like those we counsel, so we want to learn and grow in the wisdom and mercies of Christ.

All Christian ministry arises from and is anchored in God's revelation—which is both the written Word (Scripture) and the living Word (Christ). This is true for the personal ministry of the Word (conversational and relational ministry which our culture calls “counseling”) and for the various public ministries of the Word. In light of this core conviction about Christ-centered, Word-based ministry, we affirm the following central commitments as biblical counselors.

Biblical Counseling Must Be Anchored in Scripture

We believe that God's Word is authoritative, sufficient, and relevant (Isaiah 55:11; Matthew 4:4; Hebrews

4:12-13). The inspired and inerrant Scriptures, rightly interpreted and carefully applied, offer us God's comprehensive wisdom. We learn to understand who God is, who we are, the problems we face, how people change, and God's provision for that change in the Gospel (John 8:31-32; 10:10; 17:17). No other source of knowledge thoroughly equips us to counsel in ways that transform the human heart (Psalm 19:7-14; 2 Timothy 3:16-17; 2 Peter 1:3). Other systems of counseling aim for other goals and assume a different dynamic of change. The wisdom given by God in His Word is distinctive and robust. He comprehensively addresses the sin and suffering of all people in all situations.

Wise counseling is an insightful application of God's all-embracing truth to our complex lives (Romans 15:4; 1 Corinthians 10:6; Philippians 1:9-11). It does not merely collect proof-texts from the Bible. Wise counseling requires ongoing practical theological labor in order to understand Scripture, people, and situations (2 Timothy 2:15). We must continually develop our personal character, case-wise understanding of people, and pastoral skills (Romans 15:14; Colossians 1:28-29).

When we say that Scripture is comprehensive in wisdom, we mean that the Bible makes sense of all things, not that it contains all the information people could ever know about all topics. God's common grace brings many good things to human life. However, common grace cannot save us from our struggles with sin or from the troubles that beset us. Common grace cannot sanctify or cure the soul of all that ails the human condition. We affirm that numerous sources (such as scientific research, organized observations about human behavior, those we counsel, reflection on our own life experience, literature, film, and history) can contribute to our

knowledge of people, and many sources can contribute some relief for the troubles of life. However, none can constitute a comprehensive system of counseling principles and practices. When systems of thought and practice claim to prescribe a cure for the human condition, they compete with Christ (Colossians 2:1-15). Scripture alone teaches a perspective and way of looking at life by which we can think biblically about and critically evaluate information and actions from any source (Colossians 2:2-10; 2 Timothy 3:16-17).

Biblical Counseling Must Be Centered on Christ and the Gospel

We believe that wise counseling centers on Jesus Christ—His sinless life, death on the cross, burial, resurrection, present reign, and promised return. Through the Gospel, God reveals the depths of sin, the scope of suffering, and the breadth, length, height, and depth of grace. Wise counseling gets to the heart of personal and interpersonal problems by bringing to bear the truth, mercy, and power of Christ's grace (John 1:14). There is no true restoration of the soul and there are no truly God-honoring relationships without understanding the desperate condition we are in without Christ and apart from experiencing the joy of progressive deliverance from that condition through God's mercies.

We point people to a person, Jesus our Redeemer, and not to a program, theory, or experience. We place our trust in the transforming power of the Redeemer as the only hope to change people's hearts, not in any human system of change. People need a personal and dynamic relationship with Jesus, not a system of self-salvation, self-management, or self-actualization (John 14:6). Wise counselors seek to lead struggling, hurting, sinning, and confused people to the hope,

resources, strength, and life that are available only in Christ.

Biblical Counseling Must Be Grounded in Sound Theology

We believe that biblical counseling is fundamentally a practical theological discipline because every aspect of life is related to God. God intends that we care for one another in ways that relate human struggles to His person, purposes, promises, and will. Wise counseling arises from a theological way of looking at life—a mindset, a worldview—that informs how we understand people, problems, and solutions. The best biblical counselors are wise, balanced, caring, experienced practical theologians (Philippians 1:9-11).

Biblical counselors relate the Scriptures relevantly to people's lives (Hebrews 3:12-19). All wise counseling understands particular passages and a person's unique life experience within the context of the Bible's larger storyline: God's creation, our fall into sin, His redemptive plan, and the consummation of all things. Thus we engage in person-specific conversations that flow naturally out of a comprehensive biblical theology of life.

Biblical Counseling Must Be Dependent upon the Holy Spirit and Prayer

We believe that both genuine change of heart and transformation of lifestyle depend upon the ministry of the Holy Spirit (John 14:15-16:16; 2 Corinthians 3:17-18). Biblical counselors know that it is impossible to speak wisely and lovingly to bring about true and lasting change apart from the decisive, compassionate, and convicting work of the Spirit in the counselor and the counselee. We acknowledge

the Holy Spirit as the One who illuminates our understanding of the Word and empowers its application in everyday life.

Wise counselors serve in the truth that God reveals and by the strength that God supplies. By the Spirit's work, God receives glory in all the good that takes place in people's lives. Biblical counselors affirm the absolute necessity of the work of the Holy Spirit to guide and empower the counselor, the counselee, and the counseling relationship. Dependent prayer is essential to the work of biblical counseling (Ephesians 6:18-20). Wise counselors humbly request God's intervention and direction, praise God for His work in people's lives, and intercede for people that they would experience genuine life change to the glory of God (Philippians 4:6).

Biblical Counseling Must Be Directed toward Sanctification

We believe that wise counseling should be transformative, change-oriented, and grounded in the doctrine of sanctification (2 Corinthians 3:16-18; Philippians 2:12-13). The lifelong change process begins at salvation (justification, regeneration, redemption, reconciliation) and continues until we see Jesus face-to-face (1 John 3:1-3). The aim of wise counseling is intentional and intensive discipleship. The fruit of wise counseling is spiritually mature people who increasingly reflect Christ (relationally, rationally, volitionally, and emotionally) by enjoying and exalting God and by loving others well and wisely (Galatians 5:22-6:10).

Wise counseling seeks to embrace the Bible's teaching regarding God's role and human responsibility in spiritual growth. God's strength and mercy call for our response of faith and obedience. A

comprehensive theology of the spiritual life provides the basis for applying relevant biblical methods of spiritual growth. Biblical counseling helps believers to understand what it means to be in Christ (Romans 6:3-14). It equips them to apply the principles of progressive sanctification through renewing their minds and actions based on Scripture with a motive of love for God and others (Romans 12:1-2).

Biblical Counseling Must Be Rooted in the Life of the Church

We believe that we best reflect the Trinity as we live and grow in community (John 17; Ephesians 4). Sanctification is not a self-improvement project, but a process of learning to love and serve God and others. Wise counseling embeds personal change within God's community—the church—with all God's rich resources of corporate and interpersonal means of grace (1 Corinthians 12:12-27). We believe that the church should be both the center and the sender of Gospel-centered counseling (Romans 15:14).

By example and exhortation the New Testament commends the personal, face-to-face, one-another ministry of the Word—whether in one-to-one or small group relationships (Hebrews 3:12-19; 10:19-25). God calls the church to mutual wise counseling just as He calls the church to public ministries of the Word in preaching, teaching, worship, and observing the ordinances of baptism and the Lord's Supper. God desires His people to love and serve each other by speaking His truth in love to one another (Ephesians 4:15-16). The primary and fullest expression of counseling ministry is meant to occur in local church communities where pastors effectively shepherd souls while equipping and overseeing diverse forms of every-member ministry (Ephesians 4:11-14). Other likeminded counseling institutions and organizations

are beneficial insofar as they serve alongside the church, encourage Christians to counsel biblically, and purpose to impact the world for Christ.

Biblical Counseling Must Be Founded in Love

We believe that Christ's incarnation is not just the basis for care, but also the model for how we care (Hebrews 4:14-16; John 13:34-35). We seek to enter into a person's story, listening well, expressing thoughtful love, and engaging the person with compassion (1 Thessalonians 2:8). The wise and loving personal ministry of the Word takes many appropriate forms, from caring comfort to loving rebuke, from careful listening to relevant scriptural exploration, all while building trusting, authentic relationships (1 Thessalonians 5:14-15; 1 John 4:7-21).

Wise counseling takes into account all that people experience (desires, thoughts, goals, actions, words, emotions, struggles, situational pressure, physical suffering, abuse, injustice, etc.) All of human experience is the context for understanding how God's Word relates to life. Such awareness not only shapes the content of counseling, but also shapes the way counselors interact so that everything said is constructive, according to the need of the moment, that it may give grace to the hearer (Ephesians 4:29).

Biblical Counseling Must Be Attentive to Heart Issues

We believe that human behavior is tied to thoughts, intentions, and affections of the heart. All our actions arise from hearts that are worshipping either God or something else, therefore we emphasize the importance of the heart and address the inner person.

God fully understands and rightly weighs who we are, what we do, and why we do it. While we cannot completely understand a person's heart (even our own), God's Word reveals and penetrates the heart's core beliefs and intentions (Hebrews 4:12-13).

Wise counseling seeks to address both the inward and outward aspects of human life to bring thorough and lasting change into the image of Christ. The Bible is clear that human behavior is not mechanical, but grows out of a heart that desires, longs, thinks, chooses, and feels in ways that are oriented either toward or against Christ. Wise counsel appropriately focuses on the vertical and the horizontal dimensions, on the inner and the outer person, on observable behavior and underlying issues of the heart (Matthew 23:23-28). Biblical counselors work to help struggling people to learn wisdom; to love God with heart, soul, mind, and strength; to love one's neighbor as oneself; and to endure suffering in hope.

Biblical Counseling Must Be Comprehensive in Understanding

We believe that biblical counseling should focus on the full range of human nature created in the image of God (Genesis 1:26-28). A comprehensive biblical understanding sees human beings as relational (spiritual and social), rational, volitional, emotional, and physical. Wise counseling takes the whole person seriously in his or her whole life context. It helps people to embrace all of life face-to-face with Christ so they become more like Christ in their relationships, thoughts, motivations, behaviors, and emotions.

We recognize the complexity of the relationship between the body and soul (Genesis 2:7). Because of this, we seek to remain sensitive to physical factors and organic issues that affect people's lives. In our

desire to help people comprehensively, we seek to apply God's Word to people's lives amid bodily strengths and weaknesses. We encourage a thorough assessment and sound treatment for any suspected physical problems.

We recognize the complexity of the connection between people and their social environment. Thus we seek to remain sensitive to the impact of suffering and of the great variety of significant social-cultural factors (1 Peter 3:8-22). In our desire to help people comprehensively, we seek to apply God's Word to people's lives amid both positive and negative social experiences. We encourage people to seek appropriate practical aid when their problems have a component that involves education, work life, finances, legal matters, criminality (either as a victim or a perpetrator), and other social matters.

Biblical Counseling Must Be Thorough in Care

We believe that God's Word is profitable for dealing thoroughly with the evils we suffer as well as with the sins we commit. Since struggling people usually experience some combination of besetting sin and personal suffering, wise counselors seek to discern the differences and connections between sin and suffering, and to minister appropriately to both (1 Thessalonians 5:14).

Biblical counseling addresses suffering and engages sufferers in many compassionate ways. It offers God's encouragement, comfort, and hope for the hurting (Romans 8:17-18; 2 Corinthians 1:3-8). It encourages mercy ministry (Acts 6:1-7) and seeks to promote justice. Biblical counseling addresses sin and engages sinners in numerous caring ways. It offers God's confrontation of sins, encourages repentance

of sins, presents God's gracious forgiveness in Christ, and shares God's powerful path for progressive victory over sin (1 John 1:8-2:2; 2 Corinthians 2:5-11; Colossians 3:1-17; 2 Timothy 2:24-26).

Biblical Counseling Must Be Practical and Relevant

We believe that a commitment to the sufficiency of God's Word results in counseling that demonstrates the relevancy of God's Word. Biblical counseling offers a practical approach to daily life that is uniquely effective in the real world where people live and relate (1 John 3:11-24). By instruction and example, the Bible teaches foundational methodological principles for wise interaction and intervention (Acts 20:26-37; Galatians 6:1-5; Colossians 1:24-2:1).

Within the Bible's overall guidelines for the personal ministry of the Word, there is room for a variety of practical methods of change, all anchored in applying scriptural truth to people's lives and relationships. The Bible calls us to use wise methods that minister in Christ-centered ways to the unique life situations of specific people (Proverbs 15:23; 25:11). We are to speak what is helpful for building others up according to the need of the moment, that it may benefit those who listen (Ephesians 4:29).

Biblical Counseling Must Be Oriented toward Outreach

We believe that Christianity is missionary-minded by its very nature. Biblical counseling should be a powerful evangelistic and apologetic force in our world. We want to bring the good news of Jesus and His Word to the world that only God can redeem. We seek to speak in relevant ways to Christians and non-Christians, to draw them to the Savior and the

distinctive wisdom that comes only from His Word (Titus 2:10-15).

We want to present the claims, mercies, hope, and relevance of Christ in a positive, loving, Christ-like spirit (1 Peter 3:15). We seek to engage the broad spectrum of counseling models and approaches. We want to affirm what is biblical and wise. Where we believe models and methods fall short of Christ's call, we want to critique clearly and charitably. When interacting with people with whom we differ, we want to communicate in ways that are respectful, firm, gracious, fair-minded, and clear. When we perceive error, we want to humbly point people forward toward the way of truth so that we all become truer, wiser, more loving counselors. We want to listen well to those who disagree with us, and learn from their critiques. Our mission to spread the truth and fame of Jesus Christ includes a desire that all counselors appreciate and embrace the beauty of a Christ-centered and Word-based approach to people, problems, and solutions.

Conclusion: Unity in Truth and Love

We are committed to generating a unified effort among God's people to glorify Christ and multiply disciples through the personal ministry of the Word (Matthew 28:18-20). We trust in Jesus Christ in whom grace and truth are perfectly joined (John 1:14). We cling to His Word, in which truth and love live in perfect union (Ephesians 4:15; Philippians 1:9; 1 Thessalonians 2:8). We love His Church—living and speaking the truth in love, growing up in Him who is the Head, and building itself up in love as each part does its work (Ephesians 4:15-16).

We desire to encourage this unity in truth and love through a fresh vision for biblical counseling. When

people ask, "What makes biblical counseling truly biblical?" we unite to affirm:

Biblical counseling occurs whenever and wherever God's people engage in conversations that are anchored in Scripture, centered on Christ and the Gospel, grounded in sound theology, dependent upon the Holy Spirit and prayer, directed toward sanctification, rooted in the life of the church, founded in love, attentive to heart issues, comprehensive in understanding, thorough in care, practical and relevant, and oriented toward outreach.

We invite you to join us on this journey of promoting excellence and unity in biblical counseling. Join us as we seek to equip one another to promote personal change, centered on the person of Christ through the personal ministry of the Word.



**PASTORS TRAIN PASTORS:
REDISCOVERING &
RECOMMITTING TO THE
ECCLESIASTICAL CONTEXT**



**Pastors Train Pastors in the Context of
Pastoral Ministry – a Challenge &
Exhortation**

Introduction

Brethren, I am concerned about the men being placed in ecclesiastical leadership today who call themselves shepherds. How did they get there? Who told them they were *shepherd material*? Who said they were prepared and ready to assume this kind of responsibility? Where and from whom did they receive their training? Who did they follow as a pattern to emulate? Who determined they were qualified and gifted to fulfill that office – and who vetted their desire to do so? Simply stated, who identified, evaluated, prepared and authorized them to do pastoral ministry?

At the risk of sounding a bit pragmatic in my reasoning, let me ask; why do other non-Christian disciplines seem to get it while the Church of Jesus Christ—vested with the identification and development of the single most important office/officer for the growth, maturity, sanctification (both personal and cooperate) and development of His institution—in large part, does not?

The medical field would never consider allowing an individual to work as a medical doctor without moving through clinical scenarios, apprenticeships—serving under another or several other observant doctors. He couldn't get away with merely sitting in a classroom day after day, listening to instructors who had never actually stitched up a wound, given a shot, or reset a shoulder and then sent out to do those very things without practice, practice and more practice and that under scrutiny and supervision. Neither of these

(teacher or student) would be considered qualified or prepared in any way for what they were doing.

The field of **medicine** seems to get it. The field of **dentistry** seems to get it. The field of **law** seems to get it. The field of **cosmetology** seems to get it. The field of **automotive mechanics** seems to get it. And this is just to mention a few.

How is it that the wheel has fallen off the wagon when it comes to the method and process of training the shepherds for the church of Jesus Christ? To whom have we turned over our young men? To whom have we abdicated our privilege and responsibility to equip the men who will tend the future flocks of God? To whom have we relinquished the very mandate to perpetuate this process?

The man who has never been specifically identified, carefully evaluated, biblically prepared, ecclesiastically authorized and intentionally & passionately engaged in the pastoral task is unqualified to either explain or exemplify that roll.

It doesn't matter how many classrooms he sat in, or how many good books he has read and reported on, or how many messages he has heard on "sermonaudio.com". It doesn't matter how many academic degrees he has *earned* or how many institutions of higher learning have given him *doctrinal freebees*. These kinds of intellectual pursuits and honors do not, in and of themselves, qualify him to adequately train the shepherds of God's flocks. The man who has come through bible college and seminary and done well has essentially proven he is a good *test taker* (a skill I truly wish I was better at). That, I realize, is a bit of an understatement but it is not far from the truth. The missing component in the student's *education*, of course, is the practical use

and life application of what has been acquired in the academic classroom.

The man who has never wrestled through the theological and practical issues of a sticky divorce situation, felt the weight of shepherding his church leaders and congregation through a heart-breaking discipline process, counseled a family with rebellious kids, a violent, angry, and stubborn husband, or a rebellious, disrespectful, or adulterous wife... is ill-equipped to equip others.

The man who has never stood in the trenches with his people through difficult times, loved them when they didn't love back, studied/labored to the point of exhaustion (1Timothy 5:17) until he understood the text and the Holy Spirit's purpose in it, preached the truth he labored to dig out of the Bible when some didn't want to hear it, or humbled himself and sought forgiveness from God and the appropriate people when he himself sinned, etc. ... is ill-equipped to equip others.

The man who has never stepped out from behind his pulpit or a college professor who has never left his classroom lectern and personally mentored men and developed leadership within a local congregation, trained men to be godly husbands and fathers, invested his time and energy in an effort to follow 2 Timothy 2:2 or fought off and protected a congregation from the *wolves* who promote false doctrine such as mysticism, self-esteem, charismatic continuing revelation, easy-believism, psychological *Forgive yourself Christianity*, etc. is woefully lacking in his preparation to effectively prepare men to shepherd congregations.

The man who does not possess nor has ever practiced the pastoral gifts of oversight in the efficient and consistent organization and administration of a

local congregation, evaluated the condition and needs of a flock of people and as a result planned and executed preaching series, Bible study topics, personal counseling sessions, and/or special training times to target those needs ... would, again, seem to be deficient to adequately prepare someone to do so.

It is important to emphasize; my point is not that a pastor who mentors other pastors must personally go through a formularized checklist of experiences established by some hierarchy.

The point is; however, it takes a man who has been *properly evaluated* and, therefore found to be *biblically qualified* (1 Timothy 3 and Titus 1), and *recognized to be gifted by God* (Ephesians 4:11), *theologically prepared* (Acts 16:1-3; Galatians 1:17,18), *ecclesiastically authorized/ordained* (Acts 13:1-3; Acts 15:24; 1 Timothy 4:14; 2 Timothy 1:6), and *passionately engaged and practically experienced in pastoral ministry* (Colossians 1:28, 29; Acts 20:17-31) to properly equip others to do the same. Any method, program or attempt to equip where the men with pastoral gifts is left out clearly bypasses the biblical model (2 Timothy 2:2; Acts 16:1-3; Acts 20:28-31).

These gifted, qualified men know that cookie cutter, canned, theoretical, academic and/or hypothetical answers to superficial questions are not answers at all. Worse than that, these men know that those kinds of answers not only fail to help but confuse God's people and rob them of the hope and help they truly need, and could have received had the pastor been properly prepared for ministry.

These kinds of men know by personal experience the hard work, labor, toil, tears, and time investment it takes to shepherd a flock of God.

These men are not looking for quick, simple, Band-Aid fixes for their people so they don't have to be bothered with other problems. These men don't say to themselves, *the ministry would be great if it weren't for people*.

These men don't hide *in* their studies and *from* their people and live to merely *perform* 2-3 times a week in the pulpit. They understand and pursue, often despite their feelings, the 24/7 privilege/responsibility of a New Testament shepherd. These men are men who live by passages such as:

Colossians 1:28-29 *Whom we preach, warning every man, and teaching every man in all wisdom; **that we may present every man perfect in Christ Jesus:** (29) Whereunto I also labor, striving according to his working, which worketh in me mightily.*

1 Peter 5:2 ***Feed the flock of God, which is among you,** taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

1 Timothy 5:17 ***Let the elders** that rule well be counted worthy of double honor, especially they who **labor in the word and doctrine.***

Hebrews 13:17 *Obey them that have the rule over you, and submit yourselves: for they **watch for your souls**, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

Acts 20:28-31 ***Take heed therefore unto yourselves, and to all the flock,** over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (29) For I know this that after my departing shall grievous **wolves enter in among you,** not sparing the flock. (30) Also **of your own selves shall***

men arise, speaking perverse things, to draw away disciples after them. (31) Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

2 Timothy 2:2 *And the things that thou hast heard of me among many witnesses, **the same commit thou to faithful men, who shall be able to teach others also.***

2 Timothy 4:1-5 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; (2) **Preach the word;** be instant in season, out of season; **reprove, rebuke, exhort with all longsuffering and doctrine.** (3) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; (4) and they shall turn away their ears from the truth, and shall be turned unto fables. (5) **But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.***

These are men whose personal theology didn't come from the latest edition of some classroom textbook, or from the latest guru who speaks with a foreign accent or articulates his message in a novel way...but from the laborious effort of studying the Word, accompanied by proper use of the truth discovered to provide pastoral "shepherd care" for their sheep.

These are the **desirous, identified, qualified, gifted, evaluated, prepared, authorized, experienced** and **engaged** men who reject cookie cutter, simple, thoughtless, superficial answers - as pious and spiritual as they may sound - but labor to know God, His thoughts, His ways, His heart and His purposes so he can lovingly, tenderly, firmly, boldly, passionately, patiently, prayerfully, intentionally,

continually, and thoughtfully minister God's truth to God's flock he has been entrusted with as a steward and under shepherd (Acts 20:28). *Therefore...*

*...**Who** are the truly qualified men who are Biblically responsible and accountable, and have the privilege to train the next generation of New Testament shepherds?*

*...**Who** are the gifted men entrusted to impact by example and word ministry the men who will shepherd God's flocks?*

*...**Who** has been given the charge to theologically and practically equip these pastors (Acts 20:18, 27-31)?*

The answer is clear - it is not the academic lecturers who know little of the life of passionate pastoring, but...

*...**It is the man who,** himself, has submitted to the process of recognition (Acts 16:1-3), evaluation (1 Timothy 3; Titus 1- having been found qualified), preparation (Acts 20; 2 Timothy 2:2), and authorization (Acts 13, 14).*

*...**It is the man who,** himself, brings giftedness (Ephesians 4:11), and experience (Ephesians 4:12-16; Colossians 1:28,29) to the process of training and equipping others.*

*...**These are the men who** alone are truly qualified to train, disciple, mentor, and reproduce themselves in the lives of other men who call themselves and who the local church calls, New Testament shepherds.*

*...**These are the men to whom** God has entrusted the equipping process...having been molded by that same process.*

Now...a non-ordained man (i.e. a man without Ephesians 4:11 pastoral gifts) may dispense information regarding things such as church history, Bible geography, ancient languages, etc. **But** for a gifted man-in-training to receive, assimilate, benefit from and then **Use** all this in a 24/7 pastoral ministry, he **Needs** yea, **Requires** the help and mentoring example from a gifted, seasoned, experienced, engaged shepherd who can model, mentor and monitor, who can scrutinize and supervise, who can equip and evaluate, who can otherwise bring his sovereignly given pastoral gifts with God ordained intent and impact to the process of equipping the next generation of shepherds.

The professor/classroom teacher may impart the information mentioned above, but to demonstrate and display how to use it in a pastoral context, to correct, to teach by word and life, to do pastoral ministry...that professor/classroom teacher falls short.

The man who is not gifted by God as a pastor/teacher (Ephesians 4:11,12) *cannot* think and function as a pastor/teacher...therefore, *cannot* clearly and effectively pass this on to the next generation.

By the way...the man who teaches, serves as a professor, lectures on biblical topics, who does not possess pastoral gifts is not responsible or accountable to...they are sovereignly given by Christ, the Head and Great Pastor of the Church (Ephesians 4:8-16). Obviously, this is not the individual's choice but God's. So, there is nothing he can do, or is required to do, about not having them. He simply is attempting to do something he is unqualified to do.

Someone, some college, some seminary that chose to put this non-gifted man in a position to equip gifted men didn't understand the theology of how the next generation of shepherds must be trained.

The *context for learning, use & practice* by that ministerial student sitting in an academic classroom is **Not** the academic classroom – it is the local church. And that is why **Only** an Ephesians 4:11 shepherd can do this because only he is gifted by God (and authorized by the local church) to do so.

If we allow non-gifted men to be the key influences (and especially if the local church delegates away or ignores completely her privilege and responsibility to identify, evaluate, recognize, etc. young men with ministerial desires), in the training of gifted young men... **Then** the process is void of the essential *pastoral gift package* and is destined to devolve into yet another generation of theorists who may have acquired facts and even discussed at length theories of local church methodology but who are not equipped to flesh it all out *in the context of pastoral ministry*.

I want to encourage the church generally and her leadership specifically to get back to the task of doing what we, and only we, can effectively do – train the next generation of shepherds. We do this so that, in part, these trained men will, in turn, embrace the mandate, privilege and pattern set forth and train the generation after them.

Following are seven exhortations to all of us who have been given the privilege of training, impacting, mentoring and otherwise preparing & equipping the next generation of shepherds.

First: *You who train must be qualified (I Timothy 3:2-7; Titus 1:6-9), gifted (Ephesians 4:11) and authorized (Acts 13:1-3; I Timothy 4:14; II Timothy 1:6) to do so. The effectiveness of the training process depends on this.*

Second: *You who train must understand the biblical pattern — The training process established and instituted by Jesus maintained and practiced by the next generation – Paul.*

You must see The Christine Pattern – Mark 3:14

For a life to impact a life...that life must be *with the life* to be impacted. Jesus Christ is, without question, the greatest teacher, equipper, mentor, trainer, instructor and disciple-maker who ever lived.

How did Jesus train others...what was His method? Jesus trained, equipped, influenced, impacted, intimately & intentionally touched the lives of men...He disciplined & mentored men...more specifically, He prepared the next generation of pastors for the church! It was an *intimate* discipleship relationship. It was *up close and personal* mentoring. Dr. Jay Adams has rung this bell loudly and consistently for decades. Jesus established and implemented the *with him/like him* dynamic. He thoroughly equipped the next generation of pastors based on this pattern. You and I cannot improve the method that Jesus Himself practiced. It must be the model we utilize. Any other way will be weak, inferior and sorely lacking in impact and effectiveness. Where do we see this model in the biblical text?

Mark 3:14—*And he ordained 12 that they should be With Him!*

Luke 6:40—*When the disciple is fully trained, he will be like his teacher!*

This is a calculated means (with him) producing a calculated end (like him). This method was not arbitrary or accidental but very intentional. It was inextricably linked to and flowed out of the Son's

relationship to His Father. Jesus brought to this planet a pattern inherent in and inextricably connected to that relationship.

John 5:19,20 – *I do what I saw my Father do – the Son can do nothing of his own accord, but only what he sees the Father do...for whatever the Father does, that the Son does likewise...*

John 12:49,50 – *I say what I heard my Father say – For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.*

John 14:9 – *If you've seen me you've seen the Father – Whoever has seen me has seen the Father. How can you say, "show us the Father"?*

In his book, *A Theology of Christian Counseling*, Dr. Jay Adams provides some lucid insights on this training model:

What is the discipleship method? Fundamentally, teaching by discipleship is the "with Him" method. When Jesus chose His disciples, it does not say that He chose them to attend His lectures (though at times they did just that) but, rather, "to be with Him" (Mark 3:14). What does this imply? Why were the disciples to spend time with Jesus? In Luke 6:40, where Jesus explains His philosophy of education, the answer to those questions comes clear. He says that a student, when properly trained, will "be like his teacher." That is a startling statement to many modern-day educators, who would never think of such a goal. But why shouldn't they? Why should they think of themselves merely as

verbal deliverers of information, rather than embodi-ers of it?

Notice, Jesus does not say that good teaching will help the student to think like his teacher – of course, that is part of what He has in mind. But there is more: he will “be like his teacher.” In this distinction lies the basic difference (in goals and purposes) between the academic and the discipleship methods of education. The one who becomes like his teacher thinks like him, it is true, but he will come to resemble him in other ways as well – in attitudes, in skills, in incorporation of values and skills in everyday living, etc. A whole person will affect whole persons on all levels, that is the goal of discipleship training.

I have taken up this issue because teaching methodology is not optional. Biblically, it is wrong to teach in the abstract; all teaching is for life. It all involves commitment to God. Therefore, truth incarnated in life is the goal.

There is a theological imperative for teaching by discipleship.

The Gospel of John most fully expounds the theological relationship between the Father and the Son that forms the basis for the teaching by discipleship that ought to undergird all levels of Christian education, including counseling.

In John 8:26-38 Jesus says (among other things) that He does nothing on His own. Rather, He speaks what He has heard the Father speak and does what He has seen the Father do. In the midst of this discussion of His discipling by the Father (note the

backbone of the discipling method is revealed), Jesus says, “If you continue in My word [as He did in His Father’s, He implies] you are really My disciples” (vs. 31b). Cf. also these very significant passages; John 3:32, 34; 5:19,20,30 for additional confirmation of this emphasis.

In some way – not fully understood because of the mysteries surrounding the Trinity – the Son brought to His ministry such a replication of what the Father is like that He could say, “Whoever has seen Me has seen the Father” (John 14:9).¹

Who did Jesus specifically train by this process? He intentionally and strategically prepared & equipped the pastors (*those who were with him*) for the early church. Was Jesus successful in His efforts? Yes, without question! Acts 2-6 clearly demonstrates the powerful success of His efforts in training these men.

For example: by His initial process of selecting these pastors (Mark 1:14-20), Christ laid the foundation for and taught them the **three-component mission** of the church - **Evangelism** (He called and redeemed them), **Assimilation** (He brought them into and made them part of the “12”) and **Education** (He trained, instructed, equipped and prepared them). He reminded them of this just before He departed to return to his father (Matthew 28:19,20...**evangelize** the sinner, **assimilate** the convert by baptism into the local church and **educate** the disciple).

¹Jay E. Adams, *A Theology of Christian Counseling* (Grand Rapids, Michigan: Baker Book House Company, 1979), 88, 89, 91.

For example: He taught them about personal confrontation and the principles and process of church purity and discipline (Luke 17:3-10; Matthew 18:15-20).

For example: He taught them by word and life the important aspects of pastoral ministry. They *understood* (having learned from their mentor) and *practiced pastoral priority* (Acts 6:1-4).

He taught them, *by what he said and how he lived*, (i.e. by what they heard and what they saw) all they needed to be church leaders ... after all, He is the great shepherd of the sheep and Head of the church.

Jesus is The Trainer. It is His process. It is inextricably connected to the intertrinitarian relationship – His relationship with His Father.

That model was brought to this planet and became the discipleship model for training. It is who He chose and who He mentored to be shepherds of the church! The “Jesus model” cannot be any clearer.

How can the pattern, originating with the Father and the Son, be improved? Does the church need something better than that? If Jesus trained pastors the way He did – where did we drop the ball in our commitment to do it the way He did it? Where did *the proverbial wheel fall off the wagon*? Who is arrogant enough to even attempt or even suggest the Christine model needs to be adjusted? Where, when and how did the *responsibility/privilege* of equipping pastors get shifted away from the biblical context of the Local church – the pillar and ground of the truth?

The *non-Jesus* model, whatever man may devise as a substitute, is simply easier, less intrusive and less intense. It requires less transparency, time,

supervision and obligation from both trainer and trainee.

The model Jesus gave us is obviously the more laborious, intense, time-consuming and painstaking method of equipping. It requires personal transparency from the trainer. It requires answering all kinds of questions that are not asked or even thought of in an academic environment that tends to be somewhat artificial. That context is not conducive to thinking about and asking *life-related, truth-to-life* type questions. It tends to produce questions that are either academic, theoretical or hypothetical.

When training does not happen in the biblical context, it simply does not lend itself to asking the truth-to-life questions that are naturally asked when learning in the biblical context of local church life.

The pattern Jesus gave demands sacrifice and personal investment on the part of mentors. Jesus’ model of training cannot be pressed into a 50-minute class period. Personal questions may not be asked and cannot be answered specifically by general responses to a large group in a classroom. Jesus’ model of training cannot simply be summarized during the professor’s posted office hours. The *Cliff’s Notes, Reader’s Digest* versions of training is just not adequate.

Jesus’ model of training cannot function by trying to squeeze it into an assigned paper on the topic of *The Pastor’s Life and Ministry*. Jesus’ kind of training is life on life, an up close and personal investment of time, pouring one’s life into another in the context of real life and ministry.

Having considered the *Christine* model, now consider the *Pauline* model. Does it reinforce the model of Christ? Did Paul maintain the Christine pattern? Did

he invent a better way? Did he convene the *How-can-we-do-it-better-than-Jesus* conference and come up with several creative options? Did he think first century methods were already outdated and needed overhauling? Let's look...

You must see The Pauline Pattern – Acts 20:18-31

The question is: did the next generation after Christ really understand the model he established? And, if so, is it clearly demonstrated in a biblical text? Acts 20 records Paul's relationship with the Ephesian elders and provides an unquestionable example. It is obvious Paul understood and embraced the training/discipleship model instituted by Christ.

Acts 20:18 *And when they were come to him, he said unto them, ye know, from the first day that I came into Asia, after what manner I have been **with you** at all seasons.*

The word *with* (*meta*; 3326 in Strong's numbering system) is the exact same word Mark used in Mark 3:14 to describe Christ's purpose to have his men with him. On page 936 of his Complete Word Study New Testament, Spiros Zodhiates describes this word as follows: *The word implies accompaniment, together, which expresses conjunction, union. It suggests close association, fellowship and involvement.*²

On page 325 in Kenneth Wuest's The New Testament, An Expanded translation, the phrase in

² Spiros Zodhiates, *The Complete Word Study New Testament* (Chattanooga, TN: AMG publishers, June, 1992), 936.

Acts 20:18 is translated as follows: *I was with you in close association for the entire time.*³

On page 1594 in the ESV version of The Reformation Study Bible, the phrase is translated as: *how I lived among you the whole time from the first day that I set foot in Asia*⁴

On page 379 in the Christian Counselor's New Testament, it is translated as: *You know what I was like the whole time that I was with you, from the first day that I set foot in Asia*⁵

Can it be any clearer? This is powerful! Paul brought to the context of training pastors the discipleship model of Christ training His disciples (i.e. the first generation of pastors after the Chief Shepherd returns to his Father). How can the church properly and effectively train any other way?

Paul intentionally and purposefully gave himself to the task of equipping these men at the level of personal, transparent and intimate involvement in their lives...just like Jesus did as he trained his disciples/pastors.

³ Kenneth S. Wuest, *The New Testament: An Expanded Translation* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1961), 325.

⁴ R. C. Sproul ed., *The Reformation Study Bible (ESV)* (Orlando, FL: Ligonier Ministries, 2005), 1594.

⁵ Jay E. Adams, *The Christian Counselor's New Testament*, Rev. ed. (Grand Rapids, Michigan: Baker Book House, 1980), 379.

The Ephesian elders were not the only men Paul trained by the Christine model. After the churches at Iconium and Lystra (Acts 16:1-2) recognized the potential of Timothy for ministry, they asked Paul to take Timothy with him to be trained.

Understanding the Paul-Timothy/Titus model is crucial. It displays the transition from a direct external “call from God” as the means of ministry engagement to local church “ordination and/or authorization”. The locus of authority has shifted. Christ has delegated the responsibility to identify, evaluate, educate and authorize qualified gifted men to the local church.

This brief look at the Pauline model reveals that the **Local church** (The God-ordained context for equipping) and the **pastor/elder/bishop** (The men qualified and gifted to equip) are crucial, indispensable, and irreplaceable in the process of identifying, evaluating, preparing, and authorizing other men with pastoral desires, qualifications and gifts.

It is the Local church and this *Pastoral Gift Package* alone that can provide both the context and the equippers to theologically and practically prepare the next generation of shepherds.

Pastors train pastors in the context of Local church pastoral ministry.

Third: *You who train must be committed to duplicate Jesus’ pattern...not create an alternative substitute.*

II Timothy 2:2 says *the things you (Timothy – second generation) have heard of me (Paul – first generation), among many witnesses, the same commit to faithful men (third generation) who will be able to teach others (fourth generation) also.* This

multi-generational perspective must be woven into the fabric of the training process. There is no need, nor does the church have the right, to create another. Each generation trained must see their responsibility to train with this vision in mind.

As you train, be committed to maintain & practice the theology of *Pattern Origination*. Show those you train something worth looking at and teach them something worth listening to. Embrace and practice the pattern Jesus brought to this planet...the one displayed between Him and His Father.

John 5:19-20 – I’ll show you what I saw my Father do

John 12:49-50 – I’ll tell you what I heard my Father say

Fourth: *You who train must select wisely.*

The following list of texts, though not exhaustive, helps identify potential trainees and meet the requirement to choose wisely. These are the kind of men to look for and select.

...Acts 16:1-3 – Does the church recognize the individual to have pastoral potential? Has the church benefited from the expression of his gifts? Timothy was not arbitrarily or randomly selected...two churches identified & observed Timothy and then suggested Paul train him.

...Ephesians 4:11 – Does the individual have Pastoral Gifts?

...I Timothy 3 & Titus 1 – Does the individual have Pastoral Qualifications?

...I Timothy 3:1 – Does the individual have a Pastoral Desire?

...II Timothy 2:2 – Does the individual exhibit Faithfulness & the desire and Capacity to teach others?

The local church, along with the elders/mentors should be able to say this man has demonstrated, though not perfectly, (because the development of this man is an ongoing process), the following:

1. He has expressed a desire for official ministry in biblical terms and for unselfish reasons—*pastoral desire* (1 Timothy 3:1)
2. He can preach, teach, and counsel the word effectively—*pastoral gifts* (Ephesians 4:11; 1 Peter 4:11)
3. He can organize, administrate, supervise, and provide oversight with wisdom—*pastoral gifts* (Ephesians 4:11)
4. He has demonstrated the mercy and compassion required of a shepherd to help, encourage, and serve the flock—*pastoral gifts* (Ephesians 4:11)
5. He can lead the flock with maturity—*pastoral gifts* (Ephesians 4:11)
6. He has displayed a life above reproach at home, at church, and in the community—*pastoral qualifications* (1 Timothy 3:2-7; Titus 1:6-9)
7. He has submitted himself to the counsel, admonitions, and instruction of the leadership of his church—a *man under authority* (Acts 13:1-4; Acts 16:1-4)

8. He has demonstrated faithfulness as a steward of God's ministry—*pastoral character* (1 Corinthians 4:2)

9. He can clearly articulate, and adequately defend, the theological commitments of his church and is willing to be held accountable for them—*pastoral/theological training* (Mark 6:7-13, 30; Acts 14:26)

Fifth: *You who train must do so intentionally & purposefully.*

In II Timothy 3:10 Paul says to Timothy, ***you have followed my teaching, my conduct, my purpose in life and my faith...***

The phrase ***followed my teaching*** (parakoloutheo – 3877) means ***to accompany side by side***. This is amazing! No wonder Paul could say what he did about Timothy in Philippians 2:20...***I have no man like-minded who will care for your souls.***

Also, Paul said in Philippians 2:22...***as a son with a father, he hath served with me...***the word ***with*** (syn – 4862) is a primary preposition denoting union; with or together {but much closer than 3326—Meta, which means *accompaniment* or 3844—Para, which means *besides*}. It speaks of association, companionship & resemblance. This is a robust expression of the *like him* dynamic Jesus explained in Luke 6:40 – when a disciple is trained, he will be like his mentor.

Sixth: *You who train must do so under the authority and in the context of pastoral ministry – the Local Church.*

Concerning authoritative appointment to an official ecclesiastical office, Mark Dever comments about Paul's instruction to Titus regarding his trip to Crete:

Some people have concluded the word “appoint” means Titus could act unilaterally, in the same way a president fills certain offices by appointment. But that is not what the word means here. It refers instead to an act of final confirmation, as opposed to how the person is selected in the first place. The word could also be rendered “ordain.” ...The various congregations in Crete, working with Titus, would probably have selected the persons. Titus was then charged with appointing, or ordaining, them...we must note the priority that Paul attaches to finding and installing such men. After all, this is the first thing that Paul tells Titus in this letter.⁶

Dever makes it clear—elders must be identified and ordained in the church. The church alone (not an individual by self-appointment to or unilateral entrance into ministry) has the authority to do so; because the church has taken (and in many cases, *should be taking*) her privilege and responsibility to evaluate men seriously, and because this man has submitted (and in many cases, *should be submitting*) himself to the church’s scrutiny.

Ecclesiastical authority resides with the local church. She is now the locus of authority for all things of an ecclesiastical nature. Christ, the Lord and Head of the Church, delegated that authority to her. The developmental process of that authority is seen in a panoramic sweep of the New Testament as follows.

⁶ Mark Dever, *The Message of the New Testament: Promises Kept* (Wheaton, IL: Crossway Books, a publishing ministry of Good News Publishers, 2005), 383-384.

1. It began, in time and space, when the Lord of the Church announced he was building the church—Matthew 16:18
2. It continued as the Head of the Church evangelized, assimilated, and educated her first set of leaders as the embryonic prototype emerges—Mark 1:14-20
3. It is demonstrated as Jesus authorizes these *pastors-in-training* to do ministry with accountability—Mark 6:7-30
4. It transitions from Jesus to those *pastors-in-training* at the end of His post-resurrection ministry and is recorded by 4 gospel writers in 5 biblical texts; each one containing a little different nuance to the mission—Matthew 28:19,20 (the command to make disciples); Mark 16:15 (the extent to which you are to go); Luke 24:47, 48 (the non-negotiable message); John 20:21 (the authority to function on his behalf); Acts 1:8 (the promised power to accomplish His mission)
5. It is transitionally displayed (as part of the paradigm shift) when Paul humbly submits himself (as a man who did, indeed, receive direct authorization from God for ministry) to the church’s service, authority, process and required accountability—Acts 11:26-30; 13:1-4, 26-28
6. It is publicly and officially exercised in Acts 13 by the church at Antioch when she recognizes, authorizes, and commissions (as well as requires accountability from them after the mission is complete Acts

14:26-28) gifted men for official church mission work.

7. It is reported back to Paul's sending church as part of his first mission tour; *he ordains elders in every church*. This, of course, is done by and under the authority of the church at Antioch—Acts 14: 23
8. It is obviously missing when renegade, unauthorized preachers came to the church in Antioch and preached heresy—Acts 15:1, 2, 24
9. It is displayed by two churches (Iconium and Lystra) in recommending that Paul take Timothy and train him for official ministry work—Acts 16:1-3
10. It is referred to in Paul's letter to Timothy as his public recognition for and authorization to ministry—1 Timothy 4:14; II Timothy 1:6
11. It is included in Paul's instructions to Titus to go to Crete, take care of what Paul didn't have time to do personally which involved ordaining qualified, gifted men to the office of elder—Titus 1:5
12. It is strongly implied by Paul's instructions to Timothy to find faithful capable men in which to invest his life—2 Timothy 2:2. Interestingly, the *Reformation Study Bible* notes these "faithful men" in the 2 Timothy

2:2 text are "presumably bishops or elders."⁷

The ESV edition of *MacArthur's Study Bible* offers these comments about the same passage:

faithful men who will be able to teach others. Timothy was to take the divine revelation he had learned from Paul and teach it to other faithful men – men with proven spiritual character and giftedness, who would in turn pass on those truths to another generation. From Paul to Timothy to faithful men to others encompasses four generations of godly leaders. That process of spiritual reproduction, which began in the early church, is to continue until the Lord returns.⁸

There are two Greek words from which the English word *ordain* comes. The first is cheirotoneo (5500). Zodhiates defines it this way: "to extend, stretch out. To elect or choose to an office by lifting up the hand."⁹ The second is kathistemi (2525). Zodhiates defines this word: "to set, place. to set down, bring to; to place anywhere in an office, in a condition; to make

⁷ R. C. Sproul ed., *The Reformation Study Bible* (ESV) (Orlando, FL: Ligonier Ministries, 2005), 1762.

⁸ John MacArthur, *The MacArthur Study Bible: English Standard Version* (Wheaton, IL: Crossway, 2010), 1828.

⁹ Spiros Zodhiates, *The Complete Word Study New Testament* (Chattanooga, TN: AMG publishers, June, 1992), 967.

somebody something; to put in a situation or position.”¹⁰

The first term (cheirotoneō—5500) is used by Luke in Acts 14:23 and by Paul in 2 Corinthians 8:19. This KJV English word is translated in the following ways: ordain, selected, appointed, chosen and duly appointed. Marvin Vincent gives insight about this word: “**ordained** (χειροτονήσαντες). Only here and 2 Cor. 8:19. Rev., more correctly, *appointed*.”¹¹

The second term (kathistēmi—2525) is used by Paul to give Titus instructions (Titus 1:5) regarding his task in Crete. It is also used by Luke to describe the appointment of the deacons in Acts 6:3. This KJV English word is translated in the following ways: appoint, put them in charge, assign them, will hand over the task, establish, institute. JFB add a note of affirmation to this list of optional translations of this Greek word, “**ordain**—rather, ‘appoint,’ ‘constitute.’”¹² Wuest provides this description of the word *ordain*, “‘ordain’ is kathistēmi (καθιστημι), literally ‘to set down, thus, ‘to appoint one to administer an office.’”¹³

¹⁰ Ibid, 924.

¹¹ Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 1 (New York: Charles Scribner’s Sons, 1887), 523.

¹² Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 431.

¹³ Kenneth S. Wuest, *The Pastoral Epistles*, vol. 2 of *Word Studies in the Greek New Testament* (Grand Rapids: Eerdmans, 1973), 183.

When Paul sends Titus to Crete, he does so with a priority in mind. Leadership must be established and set up in the churches. Paul had to leave quickly and some unfinished business remained. Titus was the man to fulfill this task in Paul’s place. Fields highlights this priority in the *Teacher’s Bible Commentary*, when he states, “the first order of business for Titus is clear. He is to see that elders are duly appointed in every congregation (v. 5). ‘Every city’ implies the existence of churches throughout the island.”¹⁴

Regarding these two Greek words, in *Rediscovering Pastoral Ministry*, Mayhue explains, “on Paul’s first missionary journey, he and Barnabas “appointed” (cheirotoneō, “stretching out the hand to”) elders in every church (Acts 14:23). He also instructed Titus to “appoint” (katastēsēs, “put in place”) elders in every city (Titus 1:5)”¹⁵ Mayhue also confirms that “ordination is the process of godly church leaders affirming the call, equipping, and maturity of new leaders to serve God’s purposes in the next generation. Ordination validates/authenticates God’s will for a fully qualified man to serve God and His people.”¹⁶

¹⁴ W. C. Fields, “[Titus](#),” in *The Teacher’s Bible Commentary*, ed. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman and Holman Publishers, 1972), 769.

¹⁵ John MacArthur and the Master’s Seminary Faculty, *Rediscovering Pastoral Ministry* (Nashville, TN: W Publication Group, 1995), 137.

¹⁶ Ibid, 136.

Ecclesiastical authority is, without question, non-negotiable in identifying, recognizing, and placing men in official biblical office.

Seventh: *You who train intentionally and purposefully can anticipate the intended, desired results.*

The following texts show the result of faithful application of Jesus' model of equipping. These examples did not develop by accident. They were not merely the random result of multiple choice options. They are the divine *calculated end* resulting from the divine *calculated means*...the way Jesus did it.

Luke 6:40 – Jesus taught this would be the result in a mentor/disciple relationship.

Acts 4:13 – The dynamic of this training model is displayed in Jesus' training Peter and John.

Acts 20:17ff; Philippians 2:20-22 – Paul embraced and practiced this training model and saw the results in the Ephesian elders and Timothy.

Conclusion

Has the church *delegated* away one of the most significant, important, crucial, and impacting ministries she has – identifying, evaluating, preparing/equipping and authorizing those who desire and are qualified & gifted to plant, rescue, revitalize, and/or otherwise pastor the assemblies of God's people?

How did the church get away from the very thing Jesus and Paul did - equip men to pastor churches?

The future flocks of God depend on us, this generation, getting this right. Yes...it is His church and He is certainly sovereign over her. But He has ordained means for propagation, perpetuation and

equipping. He has committed to you and me a trust. Dare we be apathetic in this crucial, divinely given task? The health of the church, the maturity of the church, the safety of the church and the stability of the church depend on you getting this right! And...the daughter churches you plant depend on you getting this right as well.

The church must not neglect this privilege...she is accountable. The church dare not *let* and God forbid, *intentionally place* unevaluated, unqualified, non-gifted & unprepared or ill-equipped novices in the role of shepherd! Each potential shepherd must be carefully evaluated & selected, thoroughly prepared and ecclesiastically authorized.

To the Church & to her leaders: by the grace of God, let's recommit ourselves to fulfill our responsibility to invest our lives in and prepare the next generation of shepherds for the glory of Christ.

Final Point: Can a para-church organization (be it a bible college, seminary, online resource, webinar, extension block class, computer program, etc.) be part of this vital & urgent task? Yes "if" ... if, and only if, what it offers and how it is involved in the process is compatible with, complementary to and serves in a subordinate roll under the God-ordained institution (and her leadership) responsible for this task.

Pastors are privileged and responsible and therefore must be inextricably connected to and involved in the training process. Because of delegated ecclesiastical authority, the "para-church resource" must understand it exists to serve, not control, the process given to local church.

Review & Summary

Training Purpose: To instruct, train, equip, prepare, mentor and mold *desirous* (I Timothy 3:1), *gifted* (Ephesians 4:11; I Timothy 4:14; II Timothy 1:6) *qualified* (I Timothy 3:2-7; Titus 1:6-9) men into biblical, New Testament Shepherds following the *principles and pattern* of Jesus Christ, the Great Pastor/Shepherd of the sheep.

The Mentoring Model of Jesus in Capsule

Who Jesus Taught—the **Men** – He chose, appointed and equipped the shepherds of the first church (Mark 1; Mark 3:14 & Acts 2-6)

Why Jesus Taught—the **Motive** – He loves and cares for His people (John 10:11-15; Paul communicated this well; Acts 20:28-30)

What Jesus Taught—the **Message** – He theologically equipped/prepared next generation pastors for their role in the church (Examples: **1** – *Church Purity* – Matthew 18:15-20; **2** – *Pastoral Priority* – Prayer & Word ministry Mark 1:35 & Mark 1:22; 2:13; Acts 6:4)

How Jesus Taught—the **Method** – It was by word and life; He wanted them to hear as well as see truth lived out ... it was a truth-to-life pattern of teaching/mentoring (John 12:49,50; 5:19,20; Mark 3:14; Luke 6:40)

Where Jesus Taught—the **Milieu** – The situation of life; where they were, He brought truth to that context of life (Examples: **1** – *In the way* ... commitment of a true disciple; Luke 9:57-62; **2** – *While Addressing a Lawyer* regarding one's neighbor; Luke 10:25-37; **3** – *In a private home* ... Priorities with Mary & Martha; Luke 10: 38-42)

When Jesus Taught—the **Moment** – Whenever theology was needed to teach, correct, reprove and/or exhort (Example: *Immediate rebuke of Peter* Mark 8:31-33)

ENW is committed to following the “**Mentoring Model**” of Jesus (Mark 1:14—20; Mark 3:14) by identifying, selecting, training and developing men to function and serve as elders/pastors.

This “**Mentoring Model**” of selecting and training the future generations of local church shepherds was clearly followed by Paul (Acts 16:1-4; Acts 20:17-31; II Timothy 2:2).

ENW is committed to perpetuate ministerial training that reflects the inherent principle from Jesus' own pattern of training which is: “**pastors train pastors in the context of pastoral ministry**”.

ENW sees this model of training as the only model that is both *exegetically drawn from* the New Testament text and *functionally employed in* the New Testament text specifically for developing New Testament Shepherds.

ENW is passionate about and driven by this exhortation given to Timothy by his mentor, Paul (II Timothy 2:2).

This theology of discipleship underlies the overall efforts of **ENW** to equip the next generation. In summary, **ENW** is committed to prepare men to shepherd local congregations—by the Grace of God and to the Glory of God.

Note: *For a fuller treatment of identifying, evaluating, preparing & authorizing men to pastoral ministry, contact Dr. Hill for a copy of his doctoral research.*

Our Purpose

To help national pastors and their congregations discover, develop, aggressively pursue, and effectively maintain a thoroughly biblical philosophy of great commission ministry

Dr. Bill Hill – Executive Director

86 Roberts Ridge Drive
Etowah, NC 28729

Cell: 336-337-8436

Email: billchrishill@yahoo.com

Publishing: www.churchilferesources.net

Website: www.equippingnationals.org

Facebook: Equipping Nationals
Worldwide



