

Lesson One: The Duty of Discipleship

2 Timothy 2:1-13 (ESV)

You then, my child, be strengthened by the grace that is in Christ Jesus, ²and what you have heard from me in the presence of many witnesses entrust to faithful men^[a] who will be able to teach others also.³ Share in suffering as a good soldier of Christ Jesus. ⁴No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. ⁵An athlete is not crowned unless he competes according to the rules. ⁶It is the hard-working farmer who ought to have the first share of the crops. ⁷Think over what I say, for the Lord will give you understanding in everything.

⁸Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, ⁹for which I am suffering, bound with chains as a criminal. But the word of God is not bound! ¹⁰Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. ¹¹The saying is trustworthy, for:

If we have died with him, we will also live with him;
¹²if we endure, we will also reign with him;
if we deny him, he also will deny us;
¹³if we are faithless, he remains faithful—

for he cannot deny himself.

BIG IDEA: The Duty of Discipleship is based on the Discipline of Delight.

I. Pass on what you have received. (vs. 1-2)

You therefore, my ^[a]son, be strong in the grace that is in Christ Jesus. ²The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

- Begins with an awareness of the value of what you possess (the difference between ownership and rental... knowing what it is like to be without something and now to have access to that privilege – MATURITY)

A. You are a recipient of God's grace.

- **“MY SON”** – part of God's family
- **“BE STRONG** (passive voice)
 - Discipleship demands resources that you do not possess on your own.
 - I Tim. 1:3-7 (confront false teachers... 1:20 – Hymenaeus and Alexander)
 - I Tim. 3:1-15 (qualification of church leaders... how to have order in the church)
 - I Tim. 4:12 (don't let anyone despise your youth)
 - I Tim. 5:23 (take a little wine for your frequent ailments)
 - 2 Tim. 1:6-7 (fan the flame... God has not given you a spirit of fear...)
 - 2 Tim. 1:15 (all who are in Asia turned away from me including Phygelus and Hermogenes)
- **IN THE GRACE THAT IS IN CHRIST JESUS** (active source – intercedes for us; providing direct access to God for us; guiding us through the Holy Spirit that He sent to us)”

B. You are stewards of God's plan.

The things which you heard from me...

- **Surrounding a series of 5 famous statements about the Gospel... (“This is a trustworthy saying...”**
 - **I Tim. 1:15 – “I am the chief of sinners.” (AWARENESS OF YOUR NEED FOR THE GOSPEL)**
 - **I Tim. 3:1 – “If a man desire the office of a bishop...” (AN AWESOME RESPECT FOR GOD'S CALLING TO PROCLAIM THE GOSPEL)**
 - **I Tim. 4:9 – “Bodily exercise profits little...” (COMMITMENT TO SELF DISCIPLINE FOR THE SAKE OF THE GOSPEL)**
 - **2 Tim. 2:11 – A poetry about the mystery of the Gospel (CONFIDENCE IN THE PROMISES OF THE GOSPEL)**
 - **Titus 3:8 – “so that those who have believed in God may be careful to devote themselves to good works...” (EAGER TO BEAR THE FRUIT OF THE GOSPEL)**

ENTRUST – to pass something along for the purpose of safekeeping

Illustration: Emptying your pockets before taking a wild ride on a roller coaster OR leaving our youngest kids with our oldest kids (AFTER GIVING THEM SPECIFIC INSTRUCTIONS)

- The things that you have heard from me among many witnesses (consistency in the presence of others due to the numerous trips Paul and Timothy took together or humility

based on the recognition that he was simply joining the choir of others who presented the same message... either way, the emphasis is off of Paul and on the message of the gospel)

- Note the criteria for choosing whom to disciple
 - Faithful
 - Able to teach others or continue the process of discipleship (discipleship is never an end to itself... the goal should be reproduction not deeper conversation!)
 - *Urban Impact: Reaching the World Through Effective Urban Ministry* by John L. Thompson

“There is a modern fable in which a father told his two sons that he had a gift for each. To one, he would give a dollar each week for fifty-two weeks. To the other son, his first week’s gift would be one cent, just a penny, but each week thereafter he would multiply the total accumulated to date by two. Well, when given a chance to choose, the older son quickly chose a dollar a week because in one year he would have fifty-two dollars. The younger son, having to yield to the older, reluctantly accepted the leftover option. Of course, a review of exponential growth quickly shows that the son given the pennies, multiplied each week, would greatly pass up the son with the dollar added each week.... Simple multiplication as described in the following chart begins very slowly but has tremendous exponential power.” (page 65)

“Imagine for a moment we had two modern-day disciples of Christ who developed their own strategies. The first man, having a great passion for the lost, decided that with God’s help he would win one thousand people to Christ each and every day. The second man decided, with God’s help, he would win one person to Christ but wouldn’t stop there. He would spend a year discipling him as a follower of Jesus Christ. During that time he would ingrain in him the importance of discipleship that after one year passed, he and his disciple would split off and they both would win one person to Christ and disciple that person for one year. What would happen if both men continued this process? By the end of the first year the evangelist would have won 365,000 people to Christ, the disciple-maker would have won and disciple only one person (a total of two including himself).” (page 69)

- **Converting the World of Six Billion by Addition vs. Multiplication**
 - One person winning 1,000 people each day (addition) would take 10,960 years to convert the entire world.
 - One person winning and discipling another person for one year, with each discipled person thereafter continuing the process, would take 32 ½ years to win and disciple the entire world.

Big Idea: The Duty of Discipleship is based on the Discipline of Delight.
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I. *Pass on what you have received. (vs. 1-2)*

II. Expect the road ahead to be rough. (vs. 3-7)

³ Suffer hardship with *me*, as a good soldier of Christ Jesus. ⁴ No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. ⁵ Also if anyone competes as an athlete, he ^[b] does not win the prize unless he competes according to the rules. ⁶ The hard-working farmer ought to be the first to receive his share of the crops.

A. You must practice discipline in the midst of suffering.

- Discipleship involves sacrifice. (Prov. – where no oxen are, the crib is clean)
 - 2 Timothy 1:8, 12; 2:3, 9; 4:5 (3:12)

^{2 Tim 2:8} Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God... ¹² which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me.

^{2 Tim 2:3 & 9} for which I am suffering, bound with chains as a criminal. But the word of God is not bound!

^{2 Tim 4:5} As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

- **Paul reminds us that the path of discipleship is not easy.**
 - i. As a soldier (3-4) – with sobriety (as one who is enlisted)

A Roman soldier's single-minded purpose, rigorous discipline, and unquestioning obedience to **his commanding officer** combine to make the figure of a soldier an apt one for a servant of the gospel.¹

- ii. As an athlete (5) – with integrity (not willing to cut the corners to achieve the ultimate conclusion)
 - The end doesn't justify the means... the means determines THE END (how you are judged in Heaven)
- iii. As a farmer (6) – with intensity [hard working vs. lazy] (willing to invest the time and energy necessary to reap the fruit God has intended)

The diligence Paul has just described in each case has its reward (cf. vv. 11-12): A diligent soldier gains the approval of his commanding officer; a diligent athlete wins the victory; a

¹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. 1983-c1985. *The Bible knowledge commentary : An exposition of the scriptures*. Victor Books: Wheaton, IL

diligent farmer wins **the first . . . share of the crops**. The three illustrations have in common the point that success is achieved through discipline (cf. 1:7), hard work, and single-mindedness.²

Application: Where are you in the process? Are you willing to set aside your “civilian pursuits,” the temptation to cut corners by not competing by the rules, and your tendency toward laziness to ENGAGE IN DISCIPLESHIP? God’s plan involves discipleship > Discipleship produces suffering > suffering produces doubt... Remember, God never said it would be easy!!!

Illustration: Receiving random phone calls or visits from former members of the youth group.

B. You must preach to yourself while suffering. (7-8a)

⁷ Consider what I say, for the Lord will give you understanding in everything.

CONSIDER OR THINK OVER WHAT I SAY – perceive, apprehend, take note of, imagine... to comprehend something on the basis of careful thought and consideration! (meditation or self-preach)

Verse 7 – Paul stops giving instruction and asks Timothy to “think over what I say” (probably more of an introduction to verses 8-13 than a summary of verses 1-6).

The words **raised from the dead, descended from David** may represent a fragment of some familiar creed or catechetical formula (cf. Rom. 1:3-4). The purpose of the fleeting reference is not to expound, but simply to suggest to Timothy a rich subject for his meditation (2 Tim. 2:7), the place of suffering in the life of God’s servant (cf. 1 Peter 2:19-24).³

...”for the Lord will give you understanding in everything” Note the blessing found in the experience of true believers (the illuminating power of the Holy Spirit!)

Big Idea: The Duty of Discipleship is based on the Discipline of Delight.

I. Pass on what you have received. (vs. 1-2)

II. Expect the road ahead to be rough. (vs. 3-7)

²Ibid

³Ibid

III. Keep it simple. (Find security in the power of God to fulfill His promises.) (vs. 8-13)

⁸ Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel, ⁹ [c]for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned. ¹⁰ For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and* with *it* eternal glory. ¹¹ It is a trustworthy statement:

For if we died with Him, we will also live with Him;

¹² If we endure, we will also reign with Him;

If we [d]deny Him, He also will deny us;

¹³ If we are faithless, He remains faithful, for He cannot deny Himself.

REMEMBER CHRIST – keep in mind, bring to memory, think about again and again

A. The goal of discipleship is Christ-likeness.

1. God's character is demonstrated through **the precision of the gospel message** (Rom 1:3-4)

- a. (vs. 8) Sourced in Jesus (Savior) Christ (Messiah):
- b. Who alone has power over death;
- c. From the seed of David;
- d. Worthy of imprisonment

B. The tool of discipleship is God's Word.

God's character is demonstrated through **the power of the gospel**: Superior to the human opposition (false teachers) or limitation (Paul in chains): "the Word of God is not bound" (vs. 9) [THIS STATEMENT SAYS A LOT ABOUT PAUL'S VIEW OF GOD'S SOVEREIGNTY!]

God's Word accomplishes its purpose of calling out God's people, **the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory**. If this process required **suffering** from Paul, so be it. He was willing to **endure** (hypomenō, "be steadfast under"; cf. 2 Tim. 2:12) **everything for the sake of** "the chosen ones" (*tous eklektous*; cf. Col. 3:12; Titus 1:1).⁴

⁴Ibid.

Once more Paul used the trustworthy-saying formula, so common in the Pastorals (cf. 1 Tim. 1:15; 3:1; 4:9; Titus 3:8), to introduce a quotation. The formula serves to place Paul's stamp of approval on the content of the quotation, which may have been part of a baptismal ceremony.⁵

(1)the precision of the gospel (8); (2) the power of the gospel (9-10); and (3)the potential of the gospel (11-13)

- God's character is demonstrated through **the potential of the gospel** (the promise of **eternal** glory) [vs. 11-13]

1. Promise of positional identity (if we died with him)

1 Thess 5:7-10 -- **7** For those who sleep, sleep at night, and those who get drunk, are drunk at night. **8** But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. **9** For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, **10** who died for us so that whether we are awake or asleep we might live with him.

Romans 6:8 -- **5** For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self [1] was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. **7** For one who has died has been set free [2] from sin. **8** Now if we have died with Christ, we believe that we will also live with him.

2. Promise of increased responsibility (if we endure)

2 Thess 1:4,5

4 Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring.

Rom 8:17 -- **15** For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" **16** The Spirit himself bears witness with our spirit that we are children of God, **17** and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Hebrews 10:36 -- **36** For you have need of endurance, so that when you have done the will of God you may receive what is promised.

⁵Ibid.

I Cor 6:2-3 -- 2 Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? 3 Do you not know that we are to judge angels? How much more, then, matters pertaining to this life!

Rev 20:4 -- **4** Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.

Promise of positional identity (if we died with him)
Promise of increased responsibility (if we endure)

3. Promise of ultimate accountability (if we deny him)

Matthew 10:33 -- **32** So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, **33** but whoever denies me before men, I also will deny before my Father who is in heaven.

(3) **If we deny Him, He will deny us** speaks of the possibility of apostasy (cf. 1 Tim. 4:1; Heb. 10:38-39; 2 John 9) and the Lord's ultimate rejection of those who professed Christ only temporarily (cf. Matt. 10:33). Instead of identifying with Christ, the apostate finally dissociates himself with Christ.⁶ (Jn 6:66)

4. Promise of unchanging fidelity (if we are faithless he remains faithful)

(4) **If we are faithless, He will remain faithful** speaks not of the apostate, but of a true child of God who nevertheless proves unfaithful (cf. 2 Tim. 1:15). Christ **cannot disown Himself**; therefore He will not deny even unprofitable members of His own body. True children of God cannot become something other than children, even when disobedient and weak. Christ's faithfulness to Christians is not contingent on their faithfulness to Him.⁷

I Cor 1:9 -- **9** God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

Num 23:19 -- **19** God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?

⁶Ibid.

⁷Ibid.

Titus 1:1-2 -- **1:1** Paul, a servant [1] of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, **2** in hope of eternal life, which God, who never lies, promised before the ages began

Illustration of Hoping in the promise of someone: The ongoing discussion of whether or not we would keep Caspian (our 3rd dog). The girls base their faith in the continuation of Caspian in our family based on what I said, not what he does or does not do.

A promise from God is a statement we can depend on with absolute confidence. Here are 12 promises for the Christian to claim.

God's presence -- "I will never leave thee" (Heb. 13:5)

God's protection -- "I am thy shield" (Gen. 15:1)

God's power -- "I will strengthen thee" (Isa. 41:10)

God's provision -- "I will help thee" (Isa. 41:10)

God's leading -- "And when He putteth forth His own sheep, He goeth before them" (John 10:4)

God's purposes -- "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jer. 20:11)

God's rest -- "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28)

God's cleansing -- "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9)

God's goodness -- "No good thing will He withhold from them that work uprightly" (Psalm 84:11)

God's faithfulness -- "The Lord will not forsake His people for His great name's sake" (1 Sam. 12:22)

God's guidance -- "The meek will He guide" (Psalm 25:9)

God's wise plan -- "All things work together for good to them that love God" (Rom. 8:28)

Our Daily Bread, January 1, 1985.

Application: Are you growing in your knowledge of Christ (like a sponge)? Are you entrusting what you know about Christ to someone else? Are you placing more weight in your personality than the potency of Scripture?

APPLY THE TEXT:

- **Depend on God's Grace**

- Find strength in the provision of God to engage in discipleship (1-2) [where is the source of your strength? And whom are you currently discipling?]

- **Endure Suffering**

- Find stability in the plan of God to share in the struggle of discipleship (vs. 3-7) [Are you willing to set aside your "civilian pursuits," the temptation to cut corners by not competing by the rules, and your tendency toward laziness to ENGAGE IN DISCIPLESHIP?]

- **Remember Jesus Christ**

- Find security in the power of God to fulfill His promises (vs. 8-13) [the precision of the gospel; the power of the gospel; and the potential of the gospel]

Lesson Two: The Call to Discipleship

I. The Command

A. Historical Setting

1. The missionary **nature** of the New Testament
 - a. The overall **story** is a missionary one
 - b. The contents are written to missionary **churches** – Most of the contents of the New Testament were written to missionary churches.
2. **Jesus'** words and ministry in the **Gospels**
 - a. His ministry was focused on **Israel** – Jesus' earthly ministry revealed a vision for the salvation of Gentiles through the nation of Israel.
 - i. Matthew 10:5-6
 - ii. Matthew 15:24, 26
 - b. His vision was focused on the **world**
3. Passages directed towards **Israel (general teachings)**
 - a. Matthew 8:11
 - b. Matthew 21:43 (Parable of the Wicked Tenants)
 - c. Mark 11:17
 - d. Mark 14:9
 - e. Luke 7:9-10
 - f. Luke 14:15-24 (Parable of the Great Supper)
 - g. John 12:20-26
4. Passages directed towards the **Apostles (specific instructions)**
 - a. Matthew 9:36-38
 - b. Matthew 24:14
 - c. Matthew 28:18-20
 - d. Mark 16
 - e. Luke 24
 - f. John 20:21
 - g. Acts 1:8

5. **COMMISSION** PASSAGES: The following are considered

“commission passage”

- a. Matthew 28:19-20 – often referred to as the “**Great** Commission passage.”
- b. Note that in verse 16-20, **worship** is the foundation for a discipleship ministry
- c. John 20:21 – foundational text for the concept of **incarnational** missions
- d. Mark 16:14-18 – emphasizes the **verbal** proclamation of the Gospel
- e. Acts 1:8 – emphasizes the **geographic** proclamation of the Gospel or the strategy behind the commission (Jerusalem, Judea, Samaria, and the uttermost).

B. Mandate or a Treatise?

C. What does it say?

D. What does it mean?

II. The Definition of a Disciple

The meaning of “mathetes” – used of those who follow Jesus

A. **Casual** or Curious Followers (Matthew 8:21)

B. **Convinced** Follower (John 19:38; John 6:66)

- C. **Convicted** Follower (Mark 4:1-20; Luke 14:25-33)
- III. Characteristics of a “Convicted Disciple”
- A. Someone who is **not satisfied** to simply know the storyline of the Bible (Mark 4:1-20)
- B. Someone who has chosen to make God the **focus** or **first** love of his life (Luke 14:26)
- C. Someone who is willing to **sacrifice** for the advancement of the cause of Christ (Lk 14:27-32)
- D. Someone who has **voluntarily surrendered** ownership of all his possessions to God (Luke 14:33; Matthew 6:24)
- IV. The Question to Consider: Am I willing to pay the price... transfer from an owner to a steward

Lesson Three: The Methodology of Jesus in Discipleship

- I. Modern Ministry Emphases on Making Disciples
 - A. The “**build** it and they will **come**” model
 - ⇒ Question – Is it about Christ or man?
 - B. The “**preaching** – only” model
 - ⇒ Question – Is it about information or transformation
 - C. The “**small** group” or “community” model
 - ⇒ Question – Is it about bonding or building
 - D. The “**event**” model (church growth seminars, special events, etc.)
 - ⇒ Question – Are we looking for a “magic bullet” or are we preparing to make lifelong commitment to the person and plan of God?
 - E. The “**one-on-one**” model
 - ⇒ Question – Where does the local church fit into the discipleship process?
 - II. The Master’s Plan of Disciple-Making
 - A. Pray with **Purpose** (Matthew 9:37-38)
 - B. Preach (and teach) with **passion** (Matthew 7:28-29)
 - 1 Jesus preached to the heart, not the head (Matthew 5:3-7; 27)
 - 2 Jesus called men to a cause beyond themselves (Matthew 28:18-20)
 - 3 Jesus called men to “holiness of the heart” rather than “service to a religious system” [i.e., legalism] (Matthew 23:2-39)
 - 4 Jesus preached a life of total surrender rather than self-actualization (John 12:24)
- Application: Death to self and life in Christ
- III. Establish a Deliberate “Two-Stage” Ministry Model
 - A. The Multitudes – both the casual and the committed followers
 - 1 He didn’t **neglect** them (Mark 6:35-37) but shepherd them and laid down His life for them (John 10:7-11).

2 He didn't allow them to control his ministry **schedule**. (Luke 4:42-43)

3 He taught them the truth about what it meant to be a disciple and let them **choose** their level of **commitment** (John 6:53-70). He never pandered to the multitudes.

4 He loved them **unconditionally** (John 15:9).

B. The True Disciples – The “convicted” want to give their all to Jesus

1 He expected them to pay a **price** to follow Him.

2 He told them **where** He was leading them, **how** to get there, and He restated the **goal** at the end (Mark 1:16-17; 16:15)

3 He expected obedience.

4 He assumed spiritual progress would be made.

5 He implemented a spiritual development **plan**.

C. The Master's Plan of Disciple-Making

1 Phase One: He **taught**. They **listened**. (Mark 1:36-39)

2 Phase Two: He **led**. They **followed**. (Mark 2:23)

3 Phase Three: They **led**. He **observed**. (Mark 2:14; Luke 9:1-10)

4 Phase Four: They **led**. He **left**. (Mark 16:15).

IV. His Words / Teaching / Instruction

A. He taught systematically: a large block of teaching with a single theme

B. He taught at “teachable moments” – as the situation arose

V. His Actions: Incarnation / Modeling

A. Actions can speak louder than words

B. Sometimes it takes actions to convey what our words really mean

VI. KEY POINTS in Jesus' teaching about discipleship.

A. Total commitment to God (Matthew 6:24; 8:18-11)

B. The cost (Luke 14:25-33)

C. Holy Living (Matthew 5-7)

D. Self-sacrifice (Luke 10:25-37)

E. Humility (Mark 10:35-44)

F. Suffering (Matthew 16:21-26; John 15:18-20)

Lesson Four: The Focus of Jesus in Discipleship

The Foundation for Multiethnic Ministry as Seen in the Gospels:

The themes of each of the 4 gospels:

- Matthew = Jesus as King (the position of Christ)
- Mark = Jesus as Servant (the ministry of Christ)
- Luke = Jesus as Son of Man (the humanity of Christ)
- John = Jesus as God (the deity of Christ)

The ancient Church gave to Matthew the symbol of the lion, to Mark that of a man, to Luke that of the ox, and to John that of the eagle: these were the four faces of the cherubim” (Ezek. 1:10).

MATTHEW:

Beginning: 1:3,5-6 – Tamar (Canaanite); Rahab (Canaanite); Ruth (Moabite); Uriah (Hittite);
End: 28:19 – Make disciples of ALL NATIONS

In between: 2:1 – Wise men from the East were the first to seek Christ
5-7 – *More about ethics than ethnicity*
8:5 – The Faith of the Centurion (cf. vs 10-12)
11:21-24 – Woe to Unrepentant Cities compared to the potential reception of Gentile cities of Tyre, Sidon, and Sodom
12:46-50 – *Redefining Family (unity based on commitment to Christ not natural birth)*

A lesson on God’s heart for ALL NATIONS by following the BREAD

- 14:13-21 – Feeding of the 5,000 with 12 baskets left over (vs.20) [enough for the 12 tribes of Israel]
- 15:32-39 – Feeding of the 4,000 with 7 baskets left over (vs. 37) [enough for the 7 churches in Rev]
- 16:5-12 – Beware of the leaven of the Pharisees (note verse 9 & 10 – “how many baskets you gathered”)

[“Jesus’ Words to the Canaanite Woman: Another Perspective” (chapter 11) in *The Urban Face of Mission* by Harvie M. Conn and Others.]

Parable of the Laborers in the Vineyard (20:1-16) Justifying the inclusion of the Gentiles!

The Parable of the Tenants (21:33-46)

- The servants that were sent in this parable refer to the prophets of the OT (Moses; Isaiah; Jeremiah; Ezekiel; Jonah; Micah; Zechariah... etc)
- The Son represents Jesus Christ Himself
- KEY VERSE = VS. 43
- Note the response of the Chief Priests and the Pharisees in verse 45

The Ultimate Harvest from ALL NATIONS during the Great Tribulation (24:9-14)

CHALLENGES:

- How are we to understand the limitations placed on the disciples by Jesus Christ in Matthew 10:5?
- How about the reference to the Canaanite woman in Matthew 15:24?
- Furthermore, why tell some “don’t tell anyone about what happened to you”
 - The leper in Matthew 8:4
 - Healing the two blind men in Matthew 9:30
 - Jesus ordering the many He healed not to tell anyone in Matthew 12:16
- And why to others did He not restrict or even say “stay and tell”?
 - Matthew 8:28-34 compared with Mark 5:19

...BECAUSE THE JEWS HAD THE LAW AND THE PROPHETS! THAT WAS ENOUGH TO MOTIVATE THEM TO ACTION. GOD’S DESIGN WAS TO USE THE NATION OF ISRAEL AS A VEHICLE TO TRANSMIT THE LIGHT OF THE GLORIOUS GOSPEL TO ALL NATIONS

Direct fulfillment of the OT (specifically the prophecy found in the book of Isaiah)

- Matthew 12:15-21 from Isaiah 42:1-4
- Isaiah 49:6

MARK: (JESUS AS THE SERVANT)

- The book of Mark includes more of what Jesus did than what he said. The other three gospels add more of what Christ said to the facts of what Jesus did (as demonstrated in Mark)
- The book features 3 main groups of people: (1) the disciples, (2) the crowds, and (3) the religious leaders, none of whom understood Jesus.
 - When the time came for Jesus to go to the cross, the religious leaders arrested him, the disciples abandoned him, and the crowds jeered him.
 - Only when he died alone on the cross did a Roman centurion recognize that he was the Son of God (15:39).
- Common theme with the book of Matthew
 - Redefinition of family (3:31-35)
 - Limitation placed on Jewish man healed of leprosy (1:44) compared to the Gentile man delivered from Demons (5:19)
 - Feeding the 5 thousand with 12 baskets left over (6:30-44) compared to the feeding of the 4 thousand with 7 baskets left over (8:1-10), followed by the discussion about the leaven of the Pharisees (8:14-21)
 - Jesus quoting from Isaiah 56:7 in Mark 11:17
 - The parable of the tenants (12:1-12)
 - The ultimate harvest from ALL NATIONS in the end (Mark 13:10)

LUKE: (JESUS AS THE SON OF MAN)

- Once again, a reference to the book of Isaiah in Luke 2:29-32 through the words of Simeon.
- Christ started his public ministry first at the synagogues (4:16, 31, 42; 6:6... demonstrating that he desired to shine the gospel through the Jewish nation)
- The only place we find the PARABLE OF THE GOOD SAMARITAN (Luke 10:25-37)
- The 10 lepers who were healed... only the SAMARITAN returned to give thanks to God (17:16)
- The purpose of Christ is found in 19:10 – “to seek and save that which is lost”

- Reference to the “fullness of the Gentiles” (21:24 and Rom 11:25)
- The final words of Christ included his commission to the disciples to reach ALL NATIONS (24:45-49)

JOHN: (JESUS AS THE SON OF GOD)

- John 3:16 (GOD SO LOVED THE WORLD)
- John 10:14-16 (sheep not of this fold)... interestingly enough a reference to the book of Isaiah (56:8)
- The Great Commission found in Acts 1:8...

CONCLUSION:

If the church in the United States does not figure out a way to reach across ethnic boundaries it will miss an unprecedented opportunity for global missions at home. Ask yourself the following questions in conclusion:

1. Have you noticed a change in the demographics of your neighborhood? How has this impacted you?
2. When was the last time you shared a meal with an immigrant resident or international student?
3. What steps could you take to increase your cultural awareness?
4. Are you willing to underline the 18 references to “all nations” in the New Testament?

In order of sequence:

Matthew 24:9, 14; 25:32; 28:19; Mark 11:17; Luke 12:29-30; 21:24; 24:47; Acts 2:5; 10:35; 14:16; 15:16-17; 17:26; Romans 1:5; Galatians 3:8; 2 Timothy 4:17; Revelation 12:5; 15:4.)

5. How has a look into the ministry of Jesus Christ motivated your involvement in multi-ethnic ministry?

“Therefore, in all likelihood, Jesus did not send his apostles out with a general mission merely to win as many individuals as they could but rather to reach all the peoples of the world and thus gather the “sons of God” who are scattered (John 11:52) and to call all “ransomed from every tongue and tribe and people and nation (Rev. 5:9), until the redeemed persons from “all the people praise him” (Rom 15:11).” (*Let the Nations Be Glad*, page 188)

Lesson Five: The Process of Discipleship

1. Establish **Involvement** aiming for a relationship.
 - Through **Respect** • Through **Compassion** • Through **Sincerity**
2. Inspire **Hope** Focusing on Christ & His Word
 - Encourage a vibrant and growing relationship with Christ (*Rom. 6:8*)
 - Teach your disciple to think biblically about situations (*Luke 17:3-10; Matt. 5:21-26; Eph. 4*)
 - Demonstrate hope through your own life.
 - Share verses of **hope**.
3. Gather **Data** - Dig Below the Surface (*Prov. 18:13*)
 - How
 - Ask **permission**.
 - Ask appropriate **questions** (what & how, more than why)
 - Ask “open-ended” questions
 - What
 - Historical (location, family, employment, education)
 - Physical (sleep, medication, illnesses)
 - Resources (others involved in the problem)
 - Emotions (outward indicators of primary problem)
 - Actions (what they do or do not do)
 - Concepts (thoughts and intents of the heart)
4. **Interpret** the data
 - Handle the information carefully.
 - Use biblical terms not psychological
 - Verify and test your thoughts with the disciple
5. Provide Biblical **Instruction**.
 - Properly focus your disciple.
 - a) They need to know, reckon, & yield to their death to **sin** & the law and **new life** in Christ. (*Rom. 6:1-13*)
 - b) They need to submit to the **influence** and power of the Holy Spirit. (*Eph. 5:18*)
 - c) They need to submit and apply the Word of God to their life.
 - Three questions to ask regarding your instruction:
 - a) Is it biblically **based**?
 - b) Is it biblically **accurate**?
 - c) Is it biblically **appropriate**?
 - Develop knowledge of Scripture.

- a) Develop a topical work list.
- b) Mark your Bible.
- c) Practice specific prayer.
- Motivate your disciple to make biblical decisions to change.
 - a) **Focus** them primarily on being Christ-like.
 - b) Help them to accept personal **responsibility** for their desires, motivations, thoughts, attitudes, feelings, words, and actions.
 - c) Bring them to realize that biblical change involves personal **choice!**
 - d) Promote a concern about **heart sins** as well as behavioral sins.
 - e) Secure a commitment from them to **put off** the desires, thoughts, and actions that hinder biblical change and to replace them with the right ones. (*Eph. 4:22-24*)

6. **Implementing** Biblical Change

- Putting off the old ways requires special attention to avoiding certain people, places, and practices that may lead to temptation and problems.
- Teach the disciple to think properly of their relationship to sin, their new life in Christ, the influence of the Holy Spirit, and power of God's Word.
- Putting on the new ways involves preparing, discussing, and implementing three plans.

Victory Plan

1. Meaningful devotions (James 1:22-25)
2. Faithful involvement in a good local church (Heb. 10:24)
3. Develop Godly friendships (2 Tim. 2:22)
4. Institute accountability (Heb. 3:13, 14; Rom 12:10,16)
5. Proper diet, rest, and exercise (I Tim. 4:8; I Cor. 10:31; Ecc. 5:12; Prov. 3:21-24)
6. Service for others (Matt. 25:40; 20:20-28)
7. A wise use of time (Eph. 5:16)
8. The victory plan will usually include avoiding certain people, places, and practices. (1 Cor. 15:33; Psa. 1:1; Rom. 14:22)

Emergency Plan

1. Ask God for help.
2. Identify appropriate scripture to recite, memorize, and read.
3. Identify appropriate music to which to listen and sing.
4. Identify what individuals should and could be contacted.
5. Identify where to flee.

Resurrection Plan

1. Confess your sin to God (I John 1:9)
2. Confess to any individuals to whom you have offended (Luke 17:3-10; Matt. 5:23-24)
3. Identify whom to contact.
4. Evaluate your thought and behavior patterns prior to your fall.
5. Modify your victory and emergency plan as needed.

Verses of Hope

1. Confidence - Phil. 1:20
2. Consistency - 1 Thess. 1:3
3. Effective Ministry - 2 Cor. 4:8-18
4. Escape from Sin - 1 Cor. 10:13
5. Great Faith and Love - Col. 1:4-5
6. Increased energy and enthusiasm - 1 Tim. 4:10
7. Joy of Trials - Rom. 5:2-3
8. Perseverance - Rom. 8:24-25
9. Personal Purity - 1 John 3:3
10. Stability - Heb. 6:19
11. Strength for the Challenge - Phil. 4:13

12. Relationship with God - Heb. 7:17
13. When Pressured - 2 Cor. 4:8-9
14. Confidence - Phil. 1:20
15. Consistency - 1 Thess. 1:3
16. Effective Ministry - 2 Cor. 4:8-18
17. Escape from Sin - 1 Cor. 10:13
18. Great Faith and Love - Col. 1:4-5
19. Increased energy and enthusiasm - 1 Tim. 4:10
20. Joy of Trials - Rom. 5:2-3
21. Perseverance - Rom. 8:24-25
22. Personal Purity - 1 John 3:3
23. Stability - Heb. 6:19
24. Strength for the Challenge - Phil. 4:13
25. Relationship with God - Heb. 7:17
26. When Pressured - 2 Cor. 4:8-9

Lesson Six: The Power Behind Discipleship

Unleashing Your Spiritual Gift – Romans 12:1-8

I. What is a spiritual gift?

An enabling from God (James 1:17)...

James 1:17 – ¹⁷ Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.^[a]

That cannot be purchased (Acts 8:18-20)...

Acts 8:18-20

¹⁸ Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, ¹⁹ saying, “Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit.” ²⁰ But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money!

given to each believer (I Pet 4:10; Rom 12:3-6; I Cor 12:11)... (different from a talent in fruit it produces...make conversion connection)

- Your walk motivates your ministry.
- Your spiritual gifts enable you for ministry.
- Your passions give focus to ministry.
- Your personality expresses itself in ministry.
- Your experiences help develop you for ministry.

1 Peter 4:10 – ¹⁰ As each has received a gift, use it to serve one another, as good stewards of God's varied grace:

Romans 12:6 – ⁶ Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith;

1 Corinthians 12:11 – ¹¹ All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

To benefit the local church (by promoting edification and unity) (Eph 4:11-12; I Cor 12:7).

Ephesians 4:11-12 – ¹¹ And he gave the apostles, the prophets, the evangelists, the shepherds^[a] and teachers,^[b] ¹² to equip the saints for the work of ministry, for building up the body of Christ,

- Verse 11 is a commentary on the second part of the quotation in verse 8, namely, Christ's giving gifts to Christians.

- The gifts are gifted people.
- The subject “HE” is emphatic in the Greek to denote that Christ Himself gives the gifted people.
- 5 kinds of gifted people are listed in the predicate accusative (NIV – “gave some to be...”)
 - Apostles (already mentioned in 2:20 & 3:5)
 - These men were with Christ (Acts 1:21-22)
 - Appointed by Him (including Paul in I Cor 15:8-9, Gal. 1:1, & 2:6-9)
 - Recognized as apostles, such as James (I Cor 15:7; Gal. 1:19), Barnabas (Acts 14:4, 14; I Cor. 9:6), Andronicus and Junias (Rom. 16:7), possibly Silas and Timothy (I Thes. 1:1; 2:7), and Apollos (I Cor. 4:6, 9). This latter group had the gift of apostleship but the apostolic “office” as did the 12 and Paul.
 - Apostles, then, were those who carried the gospel message with God’s authority. “Apostle” means “one sent as an authoritative delegate.”
 - Prophets – gifts to the church to provide edification, exhortation, and comfort (I Cor. 14:3). They probably revealed God’s will to the church when the biblical canon was incomplete. SINCE THE APOSTLES AND PROPHETS WERE FOUNDATIONAL, THEY DID NOT EXIST AFTER THE FIRST GENERATION.
 - Evangelists – engaged in spreading the gospel, similar to present-day missionaries (church planters).
 - Shepherds and Teachers
 - Listed together because they are governed by one article (“the” occurs before “shepherds/pastors” but not before “teachers”) and because the word “and” (kai) differs from the other “and’s” (de) in the verse.
 - This may imply that these are two kinds of gifted people whose ministries are among settled congregations (rather than itinerant ministries like those of the apostles and evangelists).

1 Corinthians 12:7 – ⁷ To each is given the manifestation of the Spirit for the common good.

Everywhere you find gifts mentioned in Scripture, the discussion includes the motivation (LOVE) and the goal (UNITY).

II. How many gifts are mentioned in Scripture? (Rom 12:6-8; I Cor 12:8-10,28; Eph 4:11; I Pet 4:10-11)

A. Scripture does not contain an exhaustive list.

“The emphasis in each list is not on believer’s identifying their gift perfectly, but on faithfully using the unique enablement God has given each. The fact that the two lists differ clearly implies the gifts are like a palette of basic colors, from which God selects to blend a unique hue for each disciple’s life.” (MacArthur’s Study Bible)

B. Some gifts no longer exist today. (I Cor 13:8-10)

1 Corinthians 13:9-12 – ⁸ Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹ For we know in part and we prophesy in part, ¹⁰ but when the perfect comes, the partial will pass away. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. ¹² For now we see in a mirror (James 1:22) dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

The spiritual gifts mentioned in the New Testament, primarily in Romans 12 and in 1 Corinthians 12, fall into three categories: sign, speaking, and serving. Before the New Testament was written, men had no standard for judging the truthfulness of someone who preached, taught, or witnessed in the name of Christ. The sign gifts authenticated the teaching of the apostles—which was the measure of all other teaching—and therefore ceased after the apostles died, probably even earlier. “The signs of a true apostle were performed among you with all perseverance,” Paul explained to the Corinthian church, “by signs and wonders and miracles” (2 Cor. 12:12). The writer of Hebrews gives further revelation about the purpose of these special gifts: “After [the gospel] was at the first spoken through the Lord, it was confirmed to us by those who heard, God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will” (Heb. 2:3–4). Even during Jesus’ earthly ministry, the apostles “went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed” (Mark 16:20).

First Corinthians was written about A.D. 54 and Romans some four years later. It is important to note that none of the sign gifts mentioned in 1 Corinthians 12:9–10—namely, the gifts of healing, miracles, speaking in tongues, and interpreting tongues—is found in Romans 12. The other two New Testament passages that mention spiritual gifts (Eph. 4:7, 11; 1 Pet. 4:10–11) were written several years after Romans and, like that epistle, make no mention of sign gifts. Peter specifically mentions the categories of speaking and serving gifts (“whoever speaks” and “whoever serves,” v. 11) but neither the category nor an example of the sign gifts.

It seems evident, therefore, that Paul did not mention the sign gifts in Romans because their place in the church was already coming to an end. They belonged to a unique era in the church’s life and would have no permanent place in its ongoing ministry. It is significant, therefore, that the seven gifts mentioned in Romans 12:6–8 are all within the categories of speaking and serving. (MacArthur’s Commentary on Romans)

B. Every believer has at least one gift (I Peter 4:10)

C. But no one believer has all of the gifts. (I Cor 12:29-30)

1 Corinthians 12:27-30 – ²⁷ Now you are the body of Christ and individually members of it. ²⁸ And God has appointed in the church first apostles, second prophets, third teachers, then

a.d. *Anno Domini* (Lat.), Year of the Lord

miracles, then gifts of healing, helping, administrating, and various kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

III. How can I determine the gift(s) I have been given? (Rom 12:1-8)

A. Submit yourself daily to God (1-2).

- Based on God's mercy
- Because it is an act of spiritual worship
- PRESENT YOUR BODIES AS A LIVING SACRIFICE (a tendency to crawl off the altar)
- Producing a RENEWED MIND (able to understand how you fit in God's program/will!)

B. Humbly discern (with a RENEWED MIND) areas of need at church. (3-5)

1. Take an honest evaluation [3]

- Don't think (phronai) too highly of yourself
 - By boasting of gifts that you do not possess
 - By failing to practice the faith you have received in order to use your gift in the body of Christ
 - Instead, be sober-minded

In this context, a **measure of faith** seems to refer to the correct measure of the spiritual gift and its operating features that God sovereignly bestows on every believer. Every believer receives the exact gift and resources best suited to fulfill his role in the body of Christ.

Relate to Ephesians 4:7 - 16 (In Christ, we have everything we need individually to promote corporate unity and grow together in love!)

- You have been given all the faith that you will ever need upon conversion (When God guides, He provides!) [vs.3]
- Either you are weak in your faith [Rom 14:1]
- Or you are strong in your faith [Rom 4:19-20]

Application: Bathe the process in prayer; take a spiritual gifts test; and seek godly counsel.

1. *Take an honest evaluation [3]*
2. **Maintain the goal of faithful cooperation [4-5]**

Once again, the topics of unity and love are always mentioned whenever spiritual gifts are discussed by Paul (I Cor 12; Eph 4).

C. Actively engage in ministry of the church. (6-8; I Pet 4:10)

1 Peter 4:10 – ¹⁰ As each has received a gift, use it to serve one another, as good stewards of God's varied grace:

Rom 12:6-8 –

GIFT OF PROPHECY (prophēteian)– PUBLIC PROCLAMATION OF GOD'S WORD (I Peter 4:11; Ex 4:10)

GIFT OF SERVICE (diakonian) – PRACTICAL HELP TOWARD OTHER BELIEVERS (Acts 6) [possibly – deacon]

GIFT OF TEACHING (didaskōn) – PRESENTING THE TRUTH OF SCRIPTURE IN A CLEAR AND CONCISE MANNER.

The primary difference between teaching and prophesying is not in content but in the distinction between the ability to proclaim and the ability to give systematic and regular instruction in God's Word.

GIFT OF EXHORTATION (parakalōn) – PROVOKING OTHERS TO LOVE AND GOOD WORKS

GIFT OF CONTRIBUTION (metadidous) – PROVIDING FOR OTHERS IN A PERSONAL MANNER

The usual Greek verb for giving is *didōmi*, but the word here is the intensified *metadidōmi*, which carries the additional meanings of sharing and imparting that which is one's own. The one who exercises this gift **gives** sacrificially of himself.

GIFT OF LEADERSHIP (proistamenos – lead, advocate, set before... show concern for, care for, give aid) – PASSIONATELY (with zeal – spoudē: haste, speed, eagerness) PROMOTING A CLEAR VISION

GIFT OF MERCY (eleōn) – PITY ON THOSE IN DESPARATE SITUATIONS

The believer **who shows mercy** may exercise his gift in hospital visitation, jail ministry, or in service to the homeless, the poor, the handicapped, the suffering, and the sorrowing. This gift is closely related to that of exhortation, and it is not uncommon for believers to have a measure of both.⁸

Application: Consider the vision and mission statement of Palmetto Baptist Church and ask yourself: "How can I participate in promoting unity in our body by using the portion God has graciously provided to me?"

⁸MacArthur, J. 1996, c1991, c1994. *Romans*. Moody Press: Chicago

VISION: Striving to exalt and proclaim Christ in our families, in our community, and around the world.

MISSION: Palmetto Baptist Church exists to magnify the Gospel through God-focused worship, Christ-centered preaching, and Spirit-directed living, in a warm, family atmosphere.

Discipleship Process: COME. GROW. CONNECT. GO

Apply the Text:

- Take a free spiritual gifts test: <http://mintools.com/spiritual-gifts-test.htm>
 - Your walk motivates your ministry.
 - Your spiritual gifts enable you for ministry.
 - Your passions give focus to ministry.
 - Your personality expresses itself in ministry.
 - Your experiences help develop you for ministry.

- Memorize Rom. 12:1-8, I Pet. 4:10-11, or Eph. 4:11-14.

- Come. Grow. Connect. Go.
 - Attend the Get to Know PBC Class
 - Join a Shepherding Group
 - Start a D-Group
 - Organize an outreach ministry

Concluding Illustration:

A fictitious article published some years ago in the Springfield, Oregon, public school newsletter illustrates this principle very well.

Once upon a time, the animals decided they should do something meaningful to meet the problems of the new world. So they organized a school.

They adopted an activity curriculum of running, climbing, swimming and flying. To make it easier to administer the curriculum, all the animals took all the subjects.

The duck was excellent in swimming; in fact, better than his instructor. But he made only passing grades in flying, and was very poor in running. Since he was slow in running, he had to drop swimming and stay after school to practice running. This caused his web feet to be badly worn, so that he [became] only average in swimming. But average was quite acceptable, so nobody worried about that—except the duck.

The rabbit started at the top of his class in running, but developed a nervous twitch in his leg muscles because of so much makeup work in swimming.

The squirrel was excellent in climbing, but he encountered constant frustration in flying class because his teacher made him start from the ground up instead of from the treetop down. He developed “charley horses” from overexertion, and so only got a C in climbing and a D in running.

The eagle was a problem child and was severely disciplined for being a nonconformist. In climbing classes he beat all the others to the top of the tree, but insisted on using his own way to get there....

The point of the story is obvious. Like the animals, every person has his own special but limited set of capabilities. Trying to operate outside those capabilities produces frustration, discouragement, guilt feelings, mediocrity, and ultimate defeat. We fulfill our calling when we function according to God’s sovereign design for us.⁹

NOTE:

God’s sovereign design involves both faithful exercise of our unique giftedness and deliberate obedience to His clear teachings. All are called to witness for Christ...all are called to give graciously... all are called to love your neighbor as yourself... all are called to bear one another’s burden. The point is that we are most satisfied when we participate in areas in which God uniquely blesses. However, let me exhort you to begin with practical obedience (being willing to serve wherever you are needed for the sake of unity) and transition into ministries that match your giftedness. **START WITH THE CHURCH, NOT YOURSELF.**

Application: Is your tendency to begin with yourself or the needs of the corporate body? Do you make decisions about church attendance based on whether or not the church meets your needs or whether or not you can help meet the needs of the church?

⁹MacArthur, J. 1996, c1991, c1994. *Romans*. Moody Press: Chicago

Lesson Seven: The Local Church and Discipleship

Multiplying Churches through Developing Leadership

One might think that to inaugurate a significant worldwide ministry you would need to focus attention on the crowds, solving crisis after crisis. In contrast, the Gospels show Jesus spending 50 percent of his three-year ministry time with twelve people and perhaps another 25 percent with only three people – Peter, James, and John. So I surmised, to lead God’s church in megacities, I should think small.

– Ray Bakke, *A Theology as Big as the City*

Introduction:

Church leadership is essential for consistent church planting and growth. A leader must develop a strong ecclesiology, a clear vision of what God wants to accomplish through him as the result of his efforts, and a willing desire to meet the needs of others.

I. Equipping the congregation with a proper ecclesiology

Much has happened since Pentecost. While thousands of churches have been started by the power of the Holy Spirit, the guidance of Scripture, and the leadership of gifted pastors, many are either in decline or have closed their doors.

American pastors stand at a crossroads. One path leads to effective ministry, revitalization, and growth. The other road accommodates the value systems of a secularized culture and allows the church to slide further toward the irrelevance and impotency that has eviscerated Christianity elsewhere.¹⁰

Therefore, in order to make the process of starting and reviving churches sustainable for the unforeseeable future, the subject of church planting and growth must also include the necessity of church and leadership development. We must return to the biblical definition of a church and seek ways to equip pastors to lead. This chapter will focus specifically on presenting helpful principles to guide an urban church planter toward a successful start and a bright future.

¹⁰ James E. Means, *Effective Pastors for a New Century*. (Grand Rapids: Baker, 1993), 13.

With regard to the value of identifying church planting and leadership development as important, note the epigram composed by an anonymous student at Trinity Evangelical Divinity School:¹¹

If you want to grow something to last a season – plant flowers.

If you want to grow something to last a lifetime – plant trees.

If you want to grow something to last through eternity – plant churches

A. Biblical metaphors for the church universal

1. The Church as the Body of Christ – a church planter must balance the need to uphold unity amidst diversity

The description helps church planters appreciate the unity necessary in the body (all must function as one), the diversity of the body (all have different rolls to fill), and the mutual dependency of the body (each depends on the other to accomplish ministry while all depend on Christ as the head to provide sustaining life). The church planter must seek to bring a new congregation together by emphasizing the common bond they have in Christ. The kind of bond that does not stifle creativity among believers but encourages it based on a corporate connection to Christ. Each of these principles can be seen in the following passages: I Cor 12:27; Eph 1:22-23; 4:15-16; Col 1:18.

2. The Church as the Temple of God – a church planter always builds on the foundation of another

The metaphor of the church as the temple of God is directly related to personal access to the presence of God. The temple in the Old Testament was historically the location of God's presence. After the ascension of Christ and the gift of the Holy Spirit issued in the upper room (Acts 2:1-4) each believer individually contains the presence of God through Jesus Christ at conversion (I Cor.12:13; Eph. 4:4-6). Therefore, when a collection of believers (beginning with two or three – Matt. 18:19) come together, a corporate temple is formed (I Cor. 3:16) and the presence of God is magnified. Jesus Christ functions as the chief cornerstone (Eph. 2:20; I Peter 2:6-7), the apostles and prophets serve as the foundation (Eph. 2:20), and believers today form the superstructure of the temple (Eph. 2:21; I Pet. 2:5).

Understanding this blue-print behind the construction of the NT Temple (church) helps prospective church planters avoid compromise. The church was founded on Jesus Christ, not the invention of man. In addition, church planters stand on the shoulders of the apostles and prophets, church history, and Christ himself. He is not free to create a new set of blue-prints to

¹¹ David J, Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond*. 2nd ed. (Grand Rapids: Baker Books, 2000), 31.

build a modern NT Temple. He is indebted to those who have gone before him. Each of these principles can be found in the following passages: I Cor 3:10-11, 16; Eph 2:19-22; I Pet 2:5.

3. The Church as the Flock of God – a church planter must feed and protect the congregation

The picture of the church as the flock of God is closely connected to Old Testament imagery. Passages such as Psalm 78:52-53, Psalm 77:20, Isaiah 40:11, 53:6, and Jeremiah 23:2-3 all make reference to the nation of Israel as God's flock. The picture is continued in the Gospels as found in Luke 12:32 – “fear not, little flock”, Matthew 26:31 – “I will smite the shepherd and the sheep of the flock shall be scattered”, and John 10 – “My sheep hear my voice... other sheep have I that are not of this fold.”

But it is in the book of Acts and I Peter that the church planter gleans specific information regarding his involvement in the formation of a church. In Acts 20:29, Paul reminds pastors that they are appointed by the Holy Spirit and are therefore charged to watch out for “grievous wolves.” In I Peter 5:1-4, Peter exhorts pastors to “feed the flock of God” in light of the reality that the “chief Shepherd shall appear.” This truth is also found in the following passages: Acts 20:29; I Pet 5:1-4.

Application:

The Shepherd is responsible to care for the flock in the following ways:

1. Protecting the flock of God by exposing heretical positions and separating from heretical people:
 - Set aside time each week to stay abreast of heresy, both past and present (through prayer, study, and spiritual discernment).
2. Feeding the flock to avoid spiritual malnutrition:
 - Provide strong exegesis (presenting God-centered, Scripture-saturated sermons each week)

4. The Church as the Family of God – A church planter must strive to create a familial atmosphere within the congregation.

Of all the metaphors used to describe the church, none is more endearing than the picture of the church as a family. Passages that call believers “sons and daughters” include 2 Corinthians 6:18, Galatians 4:4-6, and I John 3:1. Believers have the unique privilege of intimacy with God the Father (“Abba or Daddy Father”) and with one another (older men as fathers, younger men as brothers, older women as mothers, and younger women as sisters -- I Tim. 5:1-2). A church

planter must maintain personal intimacy with the Father and a strong relational bond with the parishioners.

This word-picture of the church as God's household emphasizes the nature of the family as characterized by love (I John 2:9-10) and righteous behavior (I John 3:3-10). Finally, it provides hope for the future. According to Galatians 4:1 and Romans 8:14-17, we are not just honored guests, we are heirs! This has a forward looking aspect—there is coming a day when the present time is almost forgotten (Rom 8:18; cf. Luke 12:32 “it is my father's good pleasure to give you the kingdom).

Church planters must celebrate the familial relationships found in the church. In an age when families are blown apart, finding acceptance on a kinship level will attract a hurting society. Some key passages that emphasize these truths include: Gal 6:10; Eph 2:19; 2 Cor 6:18; Gal 4:4-6; I John 3:1.

5. The Church as the Pillar and Support of Truth – A church planter must encourage biblical stability in an unstable world.

I Timothy 3:15 – “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” (KJV)

The church must provide biblical stability in the midst of an unstable world. A church planter must do his part to ensure that the new church upholds truth in the midst of a corrupt society. Functioning as a pillar and ground of the truth involves four practical principles: (Adapted from Mack and Swavely, 10-13)

- a. Reflect on your calling. A pastor must have a clear conviction that God called him into service (Gal.1:1-2).
- b. Return to the basics. God's desire is to accomplish His work through the local church, not the parachurch ministries. A pastor must avoid the temptation of dividing his time and energies toward involvement in a variety of parachurch organizations (I Tim.3:15).

God has never provided instructions for how a parachurch organization should function, let alone for how people can worship and grow totally on their own [apart from any attachment with a local church]. But He has revealed an exhaustive plan regarding how the church should function for His glory and the good of its members (1 Tim. 3:15). That plan includes guidelines for baptism and the Lord's Supper (which are ordinances of the church), giving, leadership, worship, preaching, men's and women's roles, and myriad other essential issues. (Wayne Mack and Swavely, 13.)

- c. Remember the bigger picture. God desires to use his church to sanction missionaries, pastors, and church leaders to expand the cause of Christ around the globe (Acts 13:1-3; 2 Cor. 8:19; Eph. 4:11-12). He cannot afford to drop his guard as a defender of the truth.
- d. Rally the troops. Emphasize the importance of church membership, the call to sacrifice, and a commitment to never minimize the importance of the church.

B. The Inception of the Church -- Acts 2

The term for church in the Greek is *ecclesia*. It refers to a (*laos*) group or assembly of people, (*ek*) called out for a particular purpose. The term is found only twice in the Gospels (Matthew 16:18; 18:17), but frequently in the book of Acts, the writings of Paul, and a collection of other New Testament writers. A derivative of the word can be found throughout the LXX in reference to an assembly of Israelites gathered to hear the law (Dt. 4:10; 9:10; 18:16; 31:30; Jgs.20:2).

Before reviewing the events of Pentecost in the book of Acts, consider two promises made to the church by Christ in the book of Matthew. Even if the disciples struggled to understand the concepts, later they came to realize that these promises would provide hope during the difficult times of persecution and church planting endeavors.

1. Two promises made to the Church by Christ

- a. Christ promised to build his church strong enough to not allow the gates of hell to prevail against it. (Matt 16:18)
- b. Christ promised his presence unto the end of the world. (Matt 28:19-20)

Application:

When the promise of power (Matt. 16:18) is combined with the promise of presence (Matt. 28:20), a church planter can remain confident that he is participating in something bigger than himself. God is behind church planting and church growth efforts!

2. The provision to start the church

- a. The power of the Holy Spirit (Acts 1:8; 2:1-4)

Following a dramatic discovery that Christ had risen from the grave (Luke 24) and the disappointing reality that he did not plan to stay and establish an earthly kingdom (Acts 1:6-11),

120 of the disciples returned to the city of Jerusalem to wait for the promise from on high (Acts 1:8). While waiting for this promise, the group conducted apostolic business by replacing Judas Iscariot with Matthias (Acts 1:16-26). Then suddenly, the moment arrived and the supernatural gift of the Holy Spirit came down upon them “like cloven tongues of fire” (Acts 2:1-4) resulting in an outburst of several languages among the disciples. Why were the men given the ability to speak foreign languages they had not previously learned? No doubt the gift of tongues was related to the Great Commission to make disciples of “all nations” (Matt. 28:20).

b. A collection of people from all nations (Acts 2:5-6)

The 120 found themselves proclaiming the message of the Gospel to a collection of Jews from every nation. When God guides, He provides! The initial response of the crowd produced 3,000 conversions. According to Acts 2:41, the 3,000 who responded were baptized and added. What were they added to? Most likely, the new believers were added to the original group of 120 disciples and the church was born!

The inception of the church was based on the promises of Christ and the power of the Holy Spirit. When church planters experience the ups and downs of ministry, they would do well to reflect on the promises of power and presence and look back and recall God’s hand of provision in the entire process. Nothing short of trusting in Christ and dependence on the Spirit will help birth a congregation.

C. The Expansion of the Church – God is supportive of numerical growth

As we continue in the book of Acts, we find the first church composed of a large congregation. From its very inception, the assembly in Jerusalem fit the modern classification of a mega church. Luke deliberately recorded the numerical growth that took place following Pentecost.

1. Acts 1 and 2 – we have seen the church grow from 120 people to 3,120 people.
2. Acts 4:4 – “the number of the men came to about five thousand.”
3. Acts 5:14 – Luke either lost track of the numbers or simply began to summarize in general terms by due to the massive expansion of the church by stating that “believers were increasingly added to the Lord, multitudes of both men and women.”
4. Acts 6:7 – “the number of the disciples was multiplying...”
5. Acts 8:1 – It was not until after the martyrdom of Stephen in Acts 7 that a majority of the members scattered around the globe.
6. No doubt, this scattering was directly related to the commission given by Christ in Acts 1:8 to reach the ends of the earth with the gospel.

Unfortunately, it took persecution to prod the believers into action (Acts 8:1).

Application:

- a church planter should conclude that church growth is biblical

It is often the tendency of small churches to justify their lack of growth by clinging to passages that exalt a remnant of believers who alone remained faithful amidst a crooked and perverse generation (Genesis 45:7; Ezra 9:15; Isaiah 10:21; Micah 2:12; Acts 15:17; Romans 11:5). While faithfulness to the Lord and lack of conformity to the world is to be commended and pursued, too many pastors use this excuse to justify their own lack of effort in reaching the lost and feeding the sheep. If we fail to participate in God's plan to make disciples of all nations we will miss out on the blessings He has in store for all those who trust Him.

If we as a church are disobedient, it is not ultimately the cause of God and the cause of the world missions that will lose; we will lose. God's counsel will stand, and He will accomplish His purpose (Isa. 46:10). His triumph is never in question, only our participation in it – or our incalculable loss. We can be drunk with private concerns and indifferent to the great enterprise of world evangelization, but God will simply pass over us and do His great work while we shrivel up in our little land of comfort. (John Piper, 190)

- effective church planting and growth is directly dependent on the working of the Holy Spirit in the lives of the pastors and members of the congregation

It was the Spirit of God that descended on the 120 disciples in the upper room (Acts 2:1-4). Peter exalted the Spirit's presence by quoting a passage from Joel 2 at the beginning of his sermon (Acts 2:17-18), acknowledging the reception of the Spirit as a gift from God in the middle of his sermon (Acts 2:33), and calling everyone to repent, get baptized, and receive the gift of the Spirit at the conclusion of his sermon (Acts 2:38). Later, when confronted by the religious leaders in Jerusalem as to how Peter was able to heal the crippled beggar, the text states that Peter was "filled with the Holy Spirit" before giving his response to their accusation (Acts 4:8). Of course, the religious leaders did not like his response and charge Peter and the others to keep quiet. In response, the believers prayed for boldness (Acts 4:29-30) and received their answer of boldness through the Holy Spirit (Acts 4:31).

Due to the rapid growth sustained by the church as they relished in the blessings of the Holy Spirit working among them, unavoidable problems arose. In chapter five Luke exposes the reader to the problem of deception and in chapter six the problem of neglect. In both cases, it was an appeal to the Holy Spirit's ministry that provided the guidepost for effective ministry. In the end, lesson number two from the explosion of the church in Jerusalem is that effective church planting and growth is directly dependent on the working of the Holy Spirit in the lives of the pastors and members of the congregation.

D. The Expectation for the Church

1. **The church was designed for worship.** (Eph 3:20-21; Rom.11:25, 36; Rev 5:9-10; 7:9-10)

Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever." John Piper, *Let the Nations Be Glad*. (Grand Rapids: Baker Books, 2003), 17.

2. **The church was designed for evangelism.**

It is clear from the previous passages that God created the church for His own glory. The church in turn must proclaim His glory among the nations (Matthew 28:18-20; Acts 13:47). This proclamation must be a combination of propositional truth and practical living. The gospel writers describe this witness as both salt and light.

Matthew 5:14-16 – You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. (ESV)

Another definition of combining propositional truth with practical living is known as holistic ministry. Holistic ministry involves a proper view of others as image bearers of God combined with a passion to provide the grace necessary to meet their spiritual and physical needs. Holistic ministry does not make a dichotomy between the physical and the spiritual components of man. Man is one unified whole in need of the gospel. This perspective is best described by the Senior Pastor of the first church in Jerusalem.

James 2:15 – If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works is dead.

Harvie Conn addresses the need for holistic ministry in his book entitled, "Evangelism: Doing Justice and Preaching Grace." He provides the following support for a holistic approach to evangelism based on the ministries of Jesus, Peter, and Paul.

At the center of evangelism should be an answer – the kingdom of God embodied in a community of salvation and sharing. Jesus' evangelism in the Nazareth synagogue is the announcement of the Jubilee year of blessing – good news for society's leftovers, the etcetera's of culture, the poor, the imprisoned, the blind, the downtrodden (Luke 4:18-21). For Peter evangelism is the demonstration of the church's service-in-love (I Peter 1:22; 2:17; 3:8; 4:8-11).

Paul's authenticity as an evangelist of the kingdom is proved by a collection for the Jerusalem poor (Gal. 2:9-10).(Conn, 30)

3. **The church was designed for fellowship (Heb 10:24-25)**
4. **The church was designed for Instruction (2 Tim 4:2-4)**
5. **The church was designed for equipping (Eph 4:11-12)**
6. **The church was designed to pray (Phil 4:6)**

E. The expectation for the leader of the church – shepherd with compassion

1. **The call to Shepherd – Peter's commission (John 21)**
2. **The continuation of the shepherding task – Peter's exhortation to current pastors (I Pet 5:1-5)**

Summary:

A strong ecclesiology embraces the biblical metaphors for the church universal and the history of the original church from the book of Acts. A church leader must know what God expects from His body before starting a new congregation or leading an older congregation to vibrancy. A clear vision of what God wants to accomplish through his efforts comes from an awareness of the biblical purposes given to the church.¹² Finally, a compassionate heart for others is a key component in effective shepherding.¹³ Unless a pastor can relate with his congregation, his efforts toward church planting and growth will fail.

¹² The biblical purposes for the local church include: Fellowship (Heb 10:24-25); Evangelism (Matt 28:18-20); Instruction (2 Tim 4:2-4); Equipping (Eph 4:11-12); Worship (John 4:23-24); and Prayer (Phil 4:6).

¹³ The importance of pastoral care is described through the metaphor of the pastor as a shepherd as seen in John 21:15-19; Acts 20:28-35; I Peter 5:1-5.

II. Identifying Leadership within the Church

Without effective leadership training church planting and growth efforts will fail. The Scriptures are not silent when it comes to leadership development. In particular, the Apostle Paul provides the most concise direction for prospective church planters when it comes to the motivation for leadership, qualification of leadership, and selection of leadership.

A. Motivation for Church Leadership

1. Investing in a legacy

A quick survey of the Apostle Paul's life will reveal him to be a man in a constant state of disciple-making. The collection of his disciples included Silas, Timothy, John Mark, Titus, Demas, Tychicus, Priscilla, Aquila, Lydia, Philemon, Onesimus, and Trophimus. While Paul was no doubt motivated by his conversion experience on the road to Damascus, he summarizes his personal impetus for disciple-making when writing his final letter to Pastor Timothy. (2 Tim 2:1-2)

In this passage, Paul acknowledges four generations of discipleship:

- a. Christ to Paul¹⁴
- b. Paul to Timothy
- c. Timothy to faithful men
- d. faithful men to others.

The President Emeritus of Northland Baptist Bible College, Dr. Les Olilla, frequently encourage the young people under his leadership to follow the discipleship pattern of the Apostle Paul by always seeking to have a Paul (mentor), a Barnabas (contemporary), and a Timothy (a disciple) in your circle of influence. In the end, Church planters must follow the example set by Paul to constantly grow relationships that would lead to the spread of the gospel.

2. Embracing leadership as a gift from God (Eph 4:11-14)

The gift of leadership does not imply that skills required for a leader cannot be developed. We are all in a constant state of growth and learning. However, Paul finds motivation behind the reality that leaders he invests time in were selected by the Holy Spirit and therefore enabled to

¹⁴ Galatians 1:12, 15-17 – “For I did not receive it (*the gospel*) from any man, nor was I taught it, but received it through a revelation of Jesus Christ... [15] But when he who had set me apart before I was born, and who called me by his grace, [16] was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; [17] nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned to Damascus. [18] Then after three years I went up to Jerusalem...”

fulfill God's purpose for the growth of the church. In other words, leaders are not merely the result of new teaching techniques.

Robert Linthicum views this passage from a different perspective. He suggests that the gifts mentioned in Ephesians 4:11 do not refer to leadership offices in the church.

Paul points out that, in every church, there are apostles, prophets, evangelists, pastors, and teachers. I would suggest that the people to whom Paul is referring are not people occupying offices, but church members performing specific functions. There are those in any church, Paul is saying, who perform the function of apostles, of prophet, of evangelist, of pastor, and of teacher. In the New Testament, all references to these positions, whether in a local church or in the universal church, are functional references – that is, people performing particular tasks. Over the centuries, however, the church has turned these functions into offices that a person often occupies for life.¹⁵

Discussion: Do you agree or disagree with Linthicum's statement?

While I disagree with Linthicum's exegetical conclusions, I appreciate his emphasis on equipping the saints for the work of the ministry.

From a theological perspective, I believe the offices of apostles and prophets have ceased with the canonization of Scripture and the death of the original apostles. On the other hand, I believe the offices of evangelist (church planter) and pastor/teacher as currently functioning in the church.

Church leaders must strive to acknowledge the giftedness in the membership and engage them in fulfilling the ministry of the church.

B. The Qualification for Church Leadership

Pastoral leadership demands preparation. The ministry provides challenges unique to other vocations. These challenges include spiritual warfare, external pressure to model holiness before the congregation, internal pressure to build intimacy with God in the midst of a chaotic schedule, numerous demands to please your congregation, the ability to balance a church budget, and the weekly preparation for sermons and Bible studies. Because of these pressures, many denominations have embraced the concept that a man is not qualified for pastoral leadership until after he has completed a Master of Divinity work in a reputable seminary. While I am personally in favor of encouraging pastors to receive all the education they can in preparation for ministry, one struggles to defend an academic standard in the pages of Scripture. This is not to mention the fact that most seminaries today fail to adequately prepare men and women for the challenges of ministering in the context of a changing culture.

¹⁵ Robert Linthicum, *City of God, City of Satan* (Grand Rapids: Zondervan, 1991), 189.

Discussion: How prepared do you feel for future ministry as a result of your current seminary training? What are the positive and negatives to the current curriculum? How would you change your training?

STUDENT NOTES: The church must return to the qualification for leadership as seen in I Timothy 3 and Titus 1. We will focus on I Timothy 3:1-7. Here Paul emphasizes the importance of a clear calling and a strong character.

1. A Clear Calling

A prospective pastor must “aspire” to the office and “desire” the office. These two verbs speak of a clear calling. The first verb, to “aspire” is a present middle indicative verb. The middle voice of the verb implies that the eagerness or a longing experienced by a prospective pastor begins first internally. He is personally convinced that God has called him into pastoral ministry. The second verb, to “desire” is a present active indicative verb. The active voice of the verb relates implies the personal longing a prospective pastor is actively lived out in front of the congregation. It should not come as a surprise to anyone in the congregation when a man seeks ordination. His ministry involvement and character should validate his personal conviction.

2. A Strong Character

Student Notes: The list provided in I Timothy 3 includes 14 qualifications divided into seven positive statements and seven negative statements that all deal with the character of the potential pastoral candidate.

<u>Positive:</u>	<u>Negative:</u>
1. above reproach (2)	1. not a drunkard (3)
2. husband of one wife (2)	2. not violent (3)
3. sober-minded (2)	3. not quarrelsome (3)
4. self-controlled (2)	4. not a lover of money (3)
5. respectable (2)	5. unruly household (4-5)
6. hospitable (2)	6. not a recent convert (6)
7. able to teach (2)	7. not a disgrace (7)

Some believe the characteristics given by Paul were the basic requirements for any leader or public official during his time. According to Donald Guthrie, “it is surprising that the required standards, particularly the negative ones (e.g. not given to much wine, not quarrelsome) do not

lead us to suppose that the usual aspirant for office was of a particular high quality, since no exceptional virtues are demanded.”(85)

Although this list does present the bare minimum for leadership, regardless of whether or not one senses God’s calling into vocational ministry, each believer should pause and consider how he matches-up to the list Paul provides Timothy. Several of the principles mentioned in I Timothy 3:1-7 have direct application to each church member. The major difference between the average believer and the church leader pertains to maturity, understanding, and application.

This text provides six general principles that should be evident in the character of an overseer. Each principle will be followed with a litmus test or specific item(s) to watch for regarding the character of the potential qualifications of an overseer.

- a. An overseer must manifest moral purity (solidarity in his concentration)

One-woman man (vs. 2) –

- Not about marriage and divorce (Matt 5:31-32; 19:9; I Cor 7:15)
- Not in reference to polygamy (Gen 2:24; Matt 19:5,6; Mark 10:6-9; Eph 5:31)
- Not excluding a single man from ministry (Paul – I Cor 7:8)
- *Reference to moral purity and singular focus*

Litmus test: The way he treats his spouse (vs. 4)

- b. An overseer must manifest the ability to make logical decisions (sobriety in his administration)

- sober-minded /temperance (vs. 2) – wineless, vigilant, or clear-headed

Litmus Test: not a drunkard (vs. 3) – An elder must not have a reputation as a drinker; his judgment must never be clouded by alcohol (Prov 31:4,5; I Cor 6:12; Rom 14:21)

- c. An overseer must manifest a meek and gentle spirit (sincerity in his interaction *with others*)

- self-control (vs. 2) – disciplined life... especially in his responses to others
- not quarrelsome (vs. 3) – “peaceful” “reluctant to fight;” one who does not promote disunity or disharmony

Litmus Test: Not violent but gentle (vs. 3) – “not a giver of blows” Elders must react to difficult situations calmly and gently (2 Tim 2:24,25) and under no circumstances with physical violence.

- d. An overseer must manifest personal discipline (sensitivity to his moderation)
- Respectable (vs. 2) – orderly. It implies well-ordered demeanor, the orderly fulfillment of all duties, and the ordering of the inner life from which these spring.

Litmus Test: Managing his own household well (vs. 4) – presiding over everything connected with his home, not merely his wife and children... with excellence.

- e. An overseer must manifest a desire to reach out to others (security in God’s provision)
- hospitable (vs.2) – from a compound Greek word meaning “lover of strangers” (Rom 12:13; Heb 13:2; I Peter 4:9) Open arms to those in need of the gospel.

Litmus Test: Not a lover of money (vs. 3) – not covetous or hording ones possessions

- f. An overseer must manifest an ability to communicate truth in a clear and understandable fashion (sufficiency in his communication)
- Able to teach (vs. 3) – Used here and in 2 Tim 2:24. The only qualification relating to an elder’s giftedness and spiritual ability, and the only one that distinguishes elders from deacons. The preaching and teaching of God’s Word is the overseer/pastor/elder’s primary responsibility (4:6, 11, 13; 5:17; 2 Tim 2:15, 24; Titus 2:1)

Litmus Test: manage his own household well (vs. 4-5) – Relate to Titus 1:6

C. Ordination of Leadership

After identifying an individual with an internal desire to serve as a pastor and an outward manifestation of godly character, the next step is to ordain him for ministry. The practice of ordination is validated by passages such as Acts 13:1-3, I Tim. 5:22, and 2 Tim. 1:6. Each passage contains a section regarding the “laying on of hands” by the congregation. This process was symbolic of the congregation confirming the qualification of the candidate for ministry.

1. Ordination must be taken seriously

In I Tim. 5:22, Paul warns the congregation not to ordain someone hastily. A candidate should not be presented to the church for affirmation until after he has demonstrated a clear calling out outstanding character.

2. Ordination should be a milestone experience for the pastor

In 2 Tim. 1:6, Paul calls on Timothy to remember the significance of his ordination experience at a time when Timothy began to doubt his calling. Timothy was encouraged to “fan the flame of the gift given to you through the laying on of my hands, for God has not given you a spirit of fear...” ordination should provide the pastor with a milestone to look back upon when his confidence wanes due to the pressures of pastoral ministry.

3. Ordination is a process of God calling and the church confirming

In Acts 13:1-2, Luke gives credit to the Holy Spirit as the one who sets apart Paul and Barnabas for ministry.¹⁶ If the Holy Spirit set them apart, why did they need confirmation from the church in Antioch? Could they not have simply begun their missionary journey based with purely Trinitarian support?

In short, the answer is yes. However, if they left before the church ordained them, Paul and Barnabas would have missed out on the encouragement they received by knowing their sending church was behind them. Furthermore, God would not receive the all the glory due him.

¹⁶ The Holy Spirit also used the apostles and church leaders to confirm His appointment in Acts 14:23; 20:28; I Timothy 5:20; and Titus 1:5). It is also interesting to note in Acts 11:30, Luke makes the first reference to “elders”... Where did they come from? Previous to this, he refers to the apostles alone (Acts 2:42) (added in 14:23; 15:1-6; 16:4; 20:17; 21:18; I Tim 5:17, 19; Titus 1:5). We see from this pattern in Acts a progressive transition in leadership from the apostles to elders.

God delights in the process of watching His children recognize His movement in their midst. When the church laid hands on Paul and Barnabas, God received the glory. Acts 13:1-2 helps the church understand that they are simply God's agent to confirm what He has already done. Lesson number three, God calls. A church confirms. Ordination brings God greater glory.

EXCURSES: Using Ordination to Train Future Leaders

A practical example of how the biblical process of ordination can be used to equip future leaders in an urban context is seen in the church planting efforts of All Nations Baptist Church. Whenever a church begins, the opportunity presents itself to take a fresh look at the structure of the bylaws. Based on the principles found in 2 Timothy 2:2 and the need to contextualize the training process to fit the need of the local congregation, All Nations Baptist Church decided to offer a one year training program for any candidate desiring the office of an overseer.

Staying true to the biblical precedent, the candidate must (1) sense God's calling (2) demonstrate the character qualities seen in I Timothy 3 and Titus 1 and (3) receive a majority vote from the congregation to begin the program. The requirements for participation in the training did not include certain academic qualifications. The church chose to call the training group "The Faithful Men." Note the following section from the original bylaws of All Nations Baptist Church composed in the spring of 2005 as found in the appendices.

Discussion:

What are your thoughts regarding the "Faithful Men" approach to training future leaders in the church? What model would you propose to train leadership? (potential research paper topic!)

Summary:

- Identifying prospective leaders for the church includes a proper motivation for leadership development, recognition of leadership qualifications, and the implementation of the biblical model of leadership selection through ordination.
- Pastors should be motivated to develop future leaders in the church because it is the only way to effectively reproduce the church. Furthermore, they can have confidence that leadership is ultimately a gift from God. In other words, the sovereign Lord ordained the process of leadership development.
- Before ordaining a prospective church leader, pastors and congregations should carefully examine the qualification of potential candidates by looking for evidence of a clear calling and a strong moral character.
- Academic credentials alone do not make one qualified for pastoral ministry. In the end, the ordination process should be taken seriously and viewed as an act of worship. If handled creatively, the ordination process provides a wonderful vehicle to train future leaders in an urban context.

III. Equipping Leadership to Serve in the Church

After prospective pastors have been identified within the church, the next step is to train them for effective ministry. Using the ordination model suggested above in the bylaws of All Nations Baptist Church, the following mentorship curricula should take place during the one year process while the candidate awaits official ordination by the church. The candidates should be challenged to reflect on three specific areas: (1) their ministry context, (2) if applicable, the impact received through their academic training (or commencement), and (3) the current level of their personal commitment to Christ.

A. Understanding Your Ministry Context

Chaotic mutations in society take place constantly. Urbanization, pluralism, materialism, scientific discovery, technological breakthroughs, media domination, and relativism indicate a changing world. We live in the age of microelectronics, instant world-wide communication, exploding technology, sophisticated weaponry, family breakdown, and information overload. Those who have traveled overseas realize the mind-boggling cultural differences in our world, but one needs only to travel across town to see cultural diversity. The urban church is almost always multicultural. (James E. Means, 28)

Such an adjustment demands a close walk with the Lord and prophetic view of the future. Unless an urban pastor is able to envision what could be, he will be overwhelmed with what is. Effectively preparing prospective pastors to exegete his context includes a clear definition of terms and a fresh approach to Scripture.

1. A Clear Definition of Terms:

1. *Acculturation*: “the process by which adults acquire the knowledge, skills, attitudes, values, and behaviors that enable them to become functioning participants of a new host culture” (BF, 85)
2. *Burnout*: “the state of emotional, physical, and/or spiritual exhaustion that makes the missionary unable to carry out his or her work.” Three common causes are “overwork, under-support, and prolonged exposure to the pressures of living and working cross-culturally” (EDWM, 151)
3. *Contextualization*: “the process whereby the Christian message is made relevant and meaningful in a given culture” (CCC, 82)
4. *Cross-Cultural*: those who can relate “to people of other cultures within the contexts of their cultures” (BF, 105)

5. *Culture Shock (Culture Stress)*: “an emotional and mental stalemate brought about by experiences in a culture that contrast too much with the culture a person is accustomed to” (EDWM, 34)
6. *Ethnicity*: classification of a person or persons into a particular group based on factors such as physical characteristics (e.g., skin color, facial characteristics, body shape); cultural identity (e.g., language or dialect, religion), or geographic origin. (EDWM, 323)
7. *Ethnocentrism*: the belief that one’s own people group or cultural ways are superior to other group or practices. An ethnocentric person generally has an attitude/opinion of prejudice (prejudging others as inferior). (EDWM, 324)
8. *Ethnography*: a methodology that looks for significant patterns of behavior in social contexts and seeks to interpret them according to the insider’s perspective. (EDWM, 327)
9. *Ethnomusicology*: the study of the various musics (forms of music) of the world’s cultures. (EDWM, 328)
10. *Globalization*: the trend toward an increasing interdependence of economies and businesses on a global scale, especially in trade, the movement of money, manufacturing, and service provision. (CFWM, 15)
11. *Holistic Mission*: mission work concerned with ministry to the whole person, integrating physical, material and spiritual needs. The tension consists in the relationship between evangelism and social responsibility. (EDWM, 448)
12. *Incarnational Mission*: just as Christ was incarnated as a person, so missionaries, it can be said, need to incarnate themselves into a new context. (CFWM, 15)
13. *Indigenous Church*: a church that is self-supporting, self-governing, and self-propagating. (CFWM, 15)
14. *Indigenous Missionary*: a missionary from what was once considered a receiving nation. (CFWM, 16)
15. *Majority world*: that part of the world’s population living outside Europe and North America. (CFWM, 16)
16. *Marginalized*: individuals and groups who live on the margins of a society, “not fully able to participate in its socioeconomic political, or religious life, due to cultural, political, religious, or socioeconomic differences.” (CFWM, 16)
17. *Missional*: being oriented toward mission in thinking, acting, and living. Missional churches are churches that have mission as their heartbeat. (CFWM, 16)
18. *Monocultural*: “people who grow up knowing only one culture and language” (BF, 97)

19. *Paternalism*: “the use of coercion to achieve a good that is not perceived as such by those persons for whom it is intended;” “paternalistic attitudes assume superior knowledge, wisdom, and skills” (EDWM, 730)
20. *Pluralism*: the idea that there is more than one correct approach to truth or reality. (CFWM, 16)
21. *Spiritual warfare*: reflects the reality that Satan does not want unbelievers to come to Christ or believers to live fruitful, holy lives. The warfare Christians face involves Satan and his hosts constantly trying to maneuver them toward spiritual lethargy or depression while they seek to live the abundant life Jesus promised. (CFWM, 15)
22. *Syncretism*: “the beliefs and practices of opposing (or, at least, different) systems are modified and accommodated to each other in such a way that they become essentially one new system” (CCC, 191)
23. *Tentmaking*: “cross-cultural workers with a secular identity called to make disciples within ‘closed’ countries” (EDWM, 939)
24. *Theological Education by Extension (TEE)*: a fairly recent trend; instead of local leaders leaving home for training at a central location, the teacher takes the instruction to the local areas where the students can participate in hands-on training. (EDWM, 944)

An abbreviated title of the source has been added to the end of each definition. These titles include: (1) EDWM – A. Scott Moreau, ed., *Evangelical Dictionary of World Missions*, (Grand Rapids: Baker Book, 2000); (2) CFWM – Michael Pocock, Gailyn Van Rheenen, Douglas McConnell, eds., *The Changing Face of World Missions* (Grand Rapids: Baker Academic, 2005); (3) BF— Gailyn Van Rheenen, ed. *Biblical Foundations and Contemporary Strategies: Missions*, (Grand Rapids: Zondervan, 1996); and (4) CCC – David Hesselgrave, *Communicating Christ Cross-culturally*, 2d ed. (Grand Rapids: Zondervan, 1991).

2. A Fresh Approach to Scripture

Note the transformation in each of these men when they began to identify an urban theology in their daily reading.

Ray Bakke in *A Theology as Big as the City*:

In 1966 I began to read the Bible with urban eyes. I looked at the 1,250 uses of the word *city* in Scripture and developed case studies on cities and persons who lived in cities. Then, because I taught church history at McCormick Seminary in Chicago from 1969 to 1977 while pasturing an inner-city church, I had the wonderful opportunity to study and preach the texts of both testaments and try to make sense of them for a largely unlettered congregation in a public-aid and mixed-racial context. I likened it to Moses’ experience of pasturing a largely unemployed community of mud-brick-making migrants in a bad neighborhood for forty years on “food stamps” called manna.¹⁷

¹⁷ Bakke, Ray, *A Theology as Big as the City* (Downers Grove: Intervarsity, 1997), 15.

Robert Linthicum in *City of God City of Satan*:

While we are rediscovering the city's mission field and introducing an urban methodology, our biblical and theological reflection is limited. We enter the city equipped with an urban sociology and urban tools for ministry, but we carry with us the baggage of a theology designed in rural Europe. Even the way we formulate theological questions and the framework we use to construct our theological thought have been forged by our rural past...

In 1969 I began an intentional search for an urban theology that would work for me. I have been caught up in biblical research on this issue ever since; for the past eleven years I have devoted one hour a day to the task. This "movable feast" has gone with me throughout the world wherever I have worked. I continue to delve into Scripture to formulate a theology that realistically and accurately understands the city in all its complexity and uncovers biblical principles for ministering within that complexity.¹⁸

- a. Dedicate a time each day to view the Scripture through an urban lens
- b. Record your findings in a journal to be reviewed at a weekly accountability meeting

3. The Commencement from Theological Education

The time has come to rethink our programs of preparation for the various Christian ministries... Negatively, we can no longer afford to take young men and women, send them off to schools which effectively seal them off from both the church and the world for a longer or shorter period, and then thrust them into the work at home or abroad. Positively, we must find ways of bringing the church and the school closer together by providing training where churches exist and where they are yet to be established."(David Hesselgrave, 107)

- a. Identifying the problem
 - (1. A misconception by the graduate

The word commencement means the beginning of something new. The goal of completing an academic degree can cause students to lose focus regarding why they began the process in the first place. Instead of viewing graduation from a program as the beginning of a new story, it is often seen as the completion of a book. The graduate develops a false sense of security regarding his or her personal preparation for the vocational ministry.

¹⁸ Robert Linthicum, *City of God, City of Satan* (Grand Rapids: Zondervan, 1991), 20.

Nowhere is this more evident than at the commencement of prospective pastors from evangelical seminaries. While a seminary degree is not a biblical requirement for ordination; a well-structured education can greatly enhance his chance for ministry success. Unfortunately, few seminaries are equipping students to minister effectively in a post-modern/ post-Christian society. Fewer still are adequately equipping students for the diversity found urban ministry.

(2. A miscalculation by the seminary

(a. General institutional direction

In his book, *Crisis in the Church*, John H. Leith provides insight regarding why he believes the modern seminary is failing to adequately prepare prospective pastors. After presenting a general outline of nine reasons for the incompetence found in most seminaries:

“(1) Loss of tradition, (2) Loss of Gratitude, (3) Loss of Church Orientation, (4) Loss of Sense of Mission and Direction, (5) Loss of Curriculum Focus on the Congregation, (6) Loss of Ecclesiastical Commitment, (7) Loss of Accountability, (8) Loss of Academic Freedom, and (9) Loss of the Ability to Educate Graduates Who Are Effective Pastors” (13-24).

(b. Ministry experience of the faculty

The seminaries now have faculties made up almost exclusively of persons who have no distinguished record as pastors. The question can rightly be raised whether faculties made up of persons who have never demonstrated the ability to organize, nurture, and develop a local congregation can prepare students for this important task. (John Leith, 22)

He continues to suggest that most modern faculty is hired based on their academic achievement rather than personal involvement in ministry. As a result, the practical ministry classes that were once in the seminary curriculum have now been removed to uphold “academic integrity”.

(c. Technicality of the Curriculum

The important point is that the seminary took responsibility for how-to-do-it courses. It is easy now to disparage these courses and to note that they sometimes lack theological depth, but in retrospect their importance becomes clear. Seminary graduates knew how to do what they were paid to do, and they did it with considerable effectiveness.(Leith, 66)

The irony rests in the fact that the mission statement of most evangelical seminaries communicates the institutional objective of training pastors how to lead congregations. Instead of shepherding congregations, most graduates end up pursuing further scholarship or a different vocation altogether.

Seminaries need to be aware that no amount of theological cleverness is ever a substitute for passionate belief in a God who is personal, who acts in history and nature, and who has acted for our salvation in Jesus Christ. (Leith, 37)

Discussion:

If you had the authority, how would you suggest addressing the problems listed above?

- b. Presenting a solution
 1. Balance the faculty with a handful possessing pastoral experience

Every faculty ought to have at least one person who has brought into membership of the church a *net* number of people whose contributions would pay the salary and expense account of the faculty member. Until a minister or a faculty member has been effectively involved in such an increase in church membership and therefore in giving, that person is living on the labors of those who have gone before. (Leith, 8.)

2. Embrace a “missional model” for theological education
 - a. Combining lectures with mentorship
 - b. Teaming students with veteran minister

Overview of the Missional Model:

In *Revisioning Theological Education: Exploring a Missional Alternative to Current Models*, Robert Banks provides six essential components to guide institutions seeking to incorporate the *missional model* in theological education: (126)

1. It (*theological education*) ought to comprehend the broader people of God.
2. It should orient itself primarily around “in-service” ministry.
3. At its center should be a living and working partnership with an experienced person.
4. The break with home, occupation, and often family, involved in attending a seminary, or the residential requirements in extension centers, mirrors something of what we find in the biblical narratives.
5. The growing desire to have a strong interconnection between the seminary and the church, and between study and practice, is well based.

6. In a limited way echoes of Paul’s collegial approach appear in the one-on-one small-group academic mentoring of advanced students, who are regarded as junior members of the community of scholars.

3. Embrace a mentorship model

- a. More effective in the majority world context

In an article, “Education for Ministry in an Urbanized World,” Stockwell stresses the importance of pastoral candidates learning from those who are actively involved in urban ministry. Note his perspective on the current seminary model:

While the established models have served the churches well, new models are necessary, especially ones that address issues arising in the two-thirds world. The emerging realities require an innovation and a rethinking of how we train emerging pastoral leadership – clergy and laity. Such training must be developed with indigenous people everywhere. This is the essence of the mentoring program, Globalization for Theological Education. (Beyond Theological Tourism, 53)

- b. Heavy emphasis on experience

Overview of the Pastoral Mentorship Model:

Stockwell makes six observations of the common themes found in effective mentorship programs. These observations are worth noting for pastors seeking to engage in a mentorship process with ministerial candidates. (54-57)

1. Most programs that seek to prepare people for ministry in urban or multicultural contexts stress the importance of *experience* and so-called “*action-reflection*” methodology.
2. Many of these programs are linked institutionally to churches and judicatories, contexts, and situations.
3. Teaching is *interdisciplinary*. A holistic and comprehensive vision of ministry and ministry-preparation needs to bring experts and practitioners together for dialogue and mutual exchange.

4. Such programs have *small groups* to allow people to discuss issues, articulate their theologies, and identify skills or ministry.
5. Students must have opportunity to learn *public skills*. The skills should include community organization, administration, fund-raising, leadership development, program development and implementation, advocacy, and networking or coalition building.
6. *Relationship building* or personal contact over an extended period of time between the mentor and student.
 - c. Teachers follow an established pattern that provides practical experience for the student.

John Maxwell provides the following practical steps for a leader to take when mentoring others: *Developing the Leaders Around You*. (Nashville: T. Nelson, 1993), 99-101.

- (1) Model – perform the task correctly in front of your trainee
- (2) Mentor – provide insight on how the task should be accomplished;
- (3) Monitor – exchange places and watch the trainee perform the task;
- (4) Motivate – step away from the trainee while providing occasional notes of encouragement
- (5) Multiply – the trainee should begin the process over again with someone else.

Summary:

By combining the reasoning for mentorship provided by Banks and the practical steps provided by Stockwell, anyone who desires to mentor pastoral candidates will have a jump-start in the process. Bottom-line, a need exists in urban training for a return to a hands-on mentorship model. A hands-on approach will involve an established process to ensure long range success.

4. Personal Commitment to Christ

Nothing can impact the ministry effectiveness of an urban pastor more than his personal commitment to Christ. If a pastor fails to nurture the intimacy with Christ, he is only moments away from depression, indiscretion, or burn-out. In short, the pastor is in danger of losing his

ministry and damaging the cause of Christ. Therefore, it is incumbent upon urban pastors to consider how to cultivate their walk with God amidst the numerous pressures of ministry. An urban pastor in training must learn how to establish boundaries, delegate responsibilities, and develop a vision for his participation in the kingdom.

- a. Establish Boundaries to enable a close walk with Christ
 - (1. The ministry of the Word is primary (Acts 6:4)
 - (2. The meeting of needs is secondary (Acts 2:45; 4:32; 11:29-30; Gal. 2:10; 6:10; James 2:14-17)
 - (3. Time alone with Christ each day is vital (Ps 1:2)

Eugene Peterson wrote a three book series addressing the spiritual disciplines of a pastor.¹⁹ He believes the spiritual disciplines of a pastor are the easiest to ignore due to a misconception of what the pastoral office entails and the tendency to rest on the congregation's perception of reality. In reality, many pastors are dying at the vine.

It doesn't take many years in this business to realize that we can conduct a fairly respectable pastoral ministry without giving much more than ceremonial attention to God. Since we can omit these acts of attention without anybody noticing, and because each of the acts involves a great deal of rigor, it is easy and common to slight them.

Application:

What pastors need is a return to the established boundaries of "prayer and the ministry of the word." Pastors-in-training, must give attention to these disciplines if they desire long-term effectiveness in urban ministry. A good place to begin is with a scheduled reading and discussion of the three volume series offered by Peterson. Students should catalog a list of positive and negative discoveries from each of the chapters to serve as a basis for discussion in a one-on-one or small group setting.

- b. Model servant leadership (Mark 10:42-44)

A prospective urban pastor should also remember that effective leadership is not a matter of acquiring power, demanding authority, or creating a bureaucracy. Genuine leadership begins

¹⁹ In his book, *Five Smooth Stones for Pastoral Work*, Peterson addresses the art of directing from the Song of Songs, story-making from Ruth, pain-sharing from Lamentations, nay-saying from Ecclesiastes, and community-building from Esther. In his book, *Working the Angles: The Shape of Pastoral Integrity*, Peterson addresses the topics of prayer, scripture intake, and spiritual directing. And finally, in his book, *Under the Unpredictable Plant: An Exploration in Vocational Holiness*, Peterson takes an overview of the book of Jonah to emphasize the need for pastoral integrity, longevity, and authenticity.

with a sincere desire to serve others. When the disciples wanted to know who would receive honor in the kingdom by sitting at his right and left hand, Jesus responded by calling the them to forsake status for a life of service (Mark 10:42-44). A prospective urban pastor must fight the temptation to “lord over” his congregation and instead seek the mind of Christ.

In chapter three entitled: “Foundational Perspectives for Developing Urban Christian Leaders,” Edgar Elliston and J. Timothy Kauffman provide the following eight suggestions to promote a ministry of service from their book *Developing Leaders for Urban Ministries*: (110)

- Christian leaders should function as servants. They are to be evaluated primarily by the criteria of the servant model of leadership lived and taught by Jesus and His apostles as the norm for Christian leadership.
- Christian leaders should behave in ways which are above reproach in their communities.
- Christian leaders should be distributed within the church with different persons leading according to the particular gift they may have, e.g., teaching, pastoring, or showing hospitality.
- Christian leaders should not base their leadership on their own rank, status, or power for personal gain.
- Christian leaders should contribute to the purpose, fullness, and function of the Church.
- Christian leaders should reproduce themselves through others, by such means as contextual preparation, discipleship, empowerment and legitimation.
- Christian leaders should be selected for a particular purpose based on the person’s calling, demonstrated commitment, and competence.
- The primary constraining and guiding value for Christian leaders is love.

c. Delegating Responsibilities

- (1. Delegation is biblical (Eph. 4:12)
- (2. Delegation is critical for success (Exodus 18)

d. Developing a Vision of Kingdom Involvement

- (1. Common citizenship (Phil 3:20)
- (2. Transfer of authority (Col 1:13)
- (3. Spiritual family (Rev 1:9)

(4. Shared goal (Matt 6:33))

Excurses: Casting a vision that others can embrace.

Vision casting involves a process of prayer, planning, and implementation. Some refer to this exercise as long-range planning. A good vision will help a pastor determine his core values, goals, and ministry objectives. Whatever one chooses to call it, the discipline of seeking God's will personally and corporately should not be avoided.

Andy Stanley wrote a book on casting a vision entitled: *Visioneering: God's Blueprint for Developing and Maintaining Vision*. Using the story of Nehemiah as a spring-board, Andy provides the moral impetus for developing and casting a vision around the following 20 guideposts. He refers to these principles as the basic building blocks of a vision (16).

1. A vision begins as a concern.
2. A vision does not necessarily require immediate action.
3. Pray for opportunities and plan as if you expect God to answer your prayers.
4. God is using your circumstances to position and prepare you to accomplish his vision for your life.
5. What God originates, he orchestrates.
6. Walk before you talk; investigate before you initiate.
7. Communicate your vision as a solution to a problem that must be addressed immediately.
8. Cast your vision to the appropriate people at the appropriate time.
9. Don't expect others to take greater risks or make greater sacrifices than you have.
10. Don't confuse your plans with God's vision.
11. Visions are refined – they don't change; plans are revised – they rarely stay the same.
12. Respond to criticism with prayer, remembrance, and if necessary, a revision of the plan.
13. Visions thrive in an environment of unity; they die in an environment of division.
14. Abandon the vision before you abandon your moral authority.
15. Don't get distracted.

16. There is divine potential in all you envision to do.
17. The end of a God-ordained vision is God.
18. Maintaining a vision requires adherence to a set of core beliefs and behaviors.
19. Visions require constant attention.
20. Maintaining a vision requires bold leadership.

Application:

- **Personal –**

The twenty principles listed above will provide direction to prospective urban pastors desiring to implement this skill. I suggest working first on a personal vision statement and then expand the process to include a vision for the congregation always keeping a kingdom perspective in mind.

- **Corporate –**

After prayerfully selecting a vision statement, an easy way to implement a corporate vision (for the church) is to divide ministries into separate categories and begin writing down 1-2 year goals, 5 year goals, and 10 year goals with your leadership team. After this process is completed, promote a “Vision Casting” service to communicate with the congregation the direction for the upcoming year. Throughout the entire process, remember that a vision must be bigger than any one person or congregation and must be flexible enough to address the ever changing climate of an urban location.

Summary:

Equipping leaders for 21st Century urban ministry is a complicated process. While formal theological education is not a biblical requirement, those who have the opportunity to pursue a seminary education will greatly benefit from their investment. The greatest benefit will come from institutions who emphasize the exegesis of both the text of Scripture and the context of the culture, the location, and the congregation. However, this type of education will only happen in the seminary training if institutions are willing to make radical changes. Therefore, it will most likely necessitate a pastoral mentorship. During this mentorship the pastor should guide the student in the understanding of basic missional terms and a willingness to approach the Scripture through an urban lens. He must encourage each candidate in his personal commitment to Christ by teaching the necessity of establishing boundaries, delegating responsibilities, and maintaining a vision for kingdom involvement.

IV. Equipping Leaders to Grow the Church

Church growth does not happen by chance. A pastor must give constant attention to the work of the ministry. Unfortunately, many pastors resort to gimmicks and manipulation in an effort to “make” God bless the church. Instead of resorting to the base methods promoted by the church marketing movement, prospective urban pastors must return to the exegesis of the text and the community to develop a plan for sustained church growth. In the end, the plan should include a combination of gleaning from the church planting ministry of the Apostle Paul, learning how to incorporate the social sciences, and becoming skilled in leading small group ministry.

A. Small Group Ministry

After reviewing the demographic reports and ethnographies, a prospective urban pastor will begin to see the need to look beyond traditional methods of church practice to figure out ways to incorporate a broader group. In my opinion, small group ministry is one of the ways to meet the needs of people and provides an excellent way to make every member count. The cell church movement is quickly becoming a popular approach to answering the impersonal atmosphere common in most churches.

1. Organizing small group ministry
 - a. Each member is incorporated into group that averages between 6 and 12 people that meets at least once each week.
 - b. All the small groups within a church commit to meet together once a week for corporate worship.
 - c. The goal is reproduction of the small group.

These small groups are referred to as “cell groups” because the word cell connotes the idea of life and reproduction. How ironic that the largest churches across the globe are built around the small group ministry philosophy.

In his book, Scott M. Boren. *Making Cell Groups Work: Navigating the Transformation to a Cell-Based Church*. (Houston, Tx: Cell Group Resources, 2002), 17, includes a chart of 15 of the largest churches across the globe utilizing the cell group paradigm.

2. Reasons for implementing small group ministry

“While cell group churches also develop successfully in towns and villages, they grow most rapidly when used in an urban context.”(Ralph Neighbour and Lorna Jenkins, 37)

Ralph Neighbours provides the following seven reasons why the cell church model works better than the traditional church structure or what he affectionately calls the program driven model:

- a. They (cell group model) are more efficient than the traditional church.
- b. They are based on the Scriptural concept of community.
- c. They are focused on the importance of prayer for their ministries.
- d. They penetrate deeply into the structures of the city.
- e. They are part of a global phenomenon (or movement) that pays no attention to denominational lines.
- f. They are not circumscribed by the size of a church building.
- g. Their evangelism includes the powerful witness of Christ working within His body, beyond the traditional, cognitive presentation of the plan of salvation. This witness communicates God’s power to both believers and unbelievers.

3. Arguments against small group ministry

- a. Fear of creating division in the church
- b. Fear of providing a platform for heresy

4. Structure for small group meetings (Ralph Neighbour and Lorna Jenkins, 263)

- a. Welcome – Light refreshments and ice breaker question to launch the meeting.
- b. Worship – Singing and prayer

- c. Word – Bible study or personal application of the Sunday sermon
- d. Works – Discussion of how to reach others for Christ through the cell group

Summary:

Equipping leaders to grow the church is a necessity for the prospective urban church planter. The process should include an examination of the Pauline cycle, the implementation of the social sciences, and the organization of small groups for three primary reasons. First, by reviewing the church planting cycle of the Apostle Paul will provide a structured pattern to follow based on biblical authority.²⁰ Second, by implementing the social sciences will provide a realistic perspective of the current challenges yet to be faced in the community. Finally, by organizing a church around small groups the church will develop an atmosphere where every member counts and multiplication that could lead to future church planting, is encouraged.

Conclusion:

I. Equipping the congregation with a proper ecclesiology

In an effort to appreciate the significance of the local church, a prospective urban church planter will benefit greatly from a careful study of the biblical metaphors used to describe the church. In addition to reviewing the biblical metaphors for the church, a prospective urban church planter will find hope by examining the biblical background for the inception of the church, the expansion of the church, and the expectation for the church.

II. Identifying Leadership within the Church

Equipped with a proper understanding of what the 21st Century church can glean from the 1st Century church, prospective church leaders must learn how to serve and participate in ongoing church growth.

The primary method for facilitating church leadership development is a one year mentorship between a seasoned pastor and a prospective church leader that would lead to ordination. Identifying prospective leaders for the church includes a proper motivation for leadership development and recognition of leadership qualifications. Pastors should be motivated to develop future leaders in the church because it is the only way to effectively reproduce the church and

²⁰ The Pauline Cycle provided by Hesselgrave must be contextualized. Paul did not begin the church planting cycle at the same point for each church plant. For further study on the way Paul contextualized his approach see Dennis E. Flemming, *Contextualization in the New Testament: Patterns for Theology in Mission*, (Downers Grove: Intervarsity Press, 2005).

because of the confidence that leadership is ultimately a gift from God. In other words, the sovereign Lord ordained the process of leadership development.

Before ordaining a prospective church leader, pastors and congregations should carefully examine the qualification of potential candidates by looking for evidence of a clear calling and a strong moral character. Academic credentials alone do not make one qualified for pastoral ministry. In the end, the ordination process should be taken seriously and viewed as an act of worship. If handled creatively, the ordination process provides a wonderful vehicle to train future leaders in an urban context.

III. Equipping Leadership to Serve in the Church

During the ordination process the pastor should guide the student in the understanding of basic missional terms and a willingness to approach the Scripture through an urban lens. He must encourage each candidate in his personal commitment to Christ by teaching the necessity of establishing boundaries, delegating responsibilities, and maintaining a vision for kingdom involvement.

Throughout the one year mentorship, a prospective pastor must constantly reevaluate the value of any formal education he received prior to the mentorship. While formal theological education is not a biblical requirement, those who have the opportunity to pursue a seminary education will greatly benefit from their investment. The greatest benefit will come from institutions who emphasize the exegesis of both the text of Scripture and the context of the culture, the location, and the congregation. However, this type of education will only happen in the seminary training if institutions are willing to make radical changes. Therefore, it will most likely necessitate adjustment in ministry philosophy as he engages in hands-on ministry.

IV. Equipping Leaders to Grow the Church

Finally, we examined the reality that equipping leaders to grow the church is a necessity for the prospective urban church planter. The process should include an examination of the Pauline cycle, the implementation of the social sciences, and the organization of small groups for the following three reasons: The Pauline Cycle proposed by Hesselgrave provides a wonderful standard for prospective church planters to consider. Of course, each of the descriptions must be contextualized to meet the needs of the current context. The need for contextualization gives credence to using the social sciences to better understand his ministry context. By implementing the social sciences, a prospective church planter will have a realistic perspective of the current challenges yet to be faced in the community. After a biblical model is identified and the data has been collected, the prospective church planter will need to determine how to address the needs found in his community. While small group ministry is not the solution to every challenge faced by an urban church planter, by organizing a church around small groups the church will develop an atmosphere where every member counts and multiplication that could lead to future church planting, is encouraged. In the end, the investment in the Great Commandment and the Great

Commission through planting urban churches and training urban church leaders has eternal value that provides genuine purpose to life.

APPENDIX A:

Shepherding Groups Summer 2016



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CONTENTS

GROUP AGENDA:	<i>page 65</i>
STUDY TOOLS:	<i>page 66</i>
DISCUSSION TOOLS:	<i>page 68</i>
TEXT OF EPHESIANS:	<i>page 69</i>
JULY 13:	Spiritual blessings in Christ (1:1-14)
JULY 14:	Salvation by Grace through Faith (2:1-10)
JULY 15:	Revelation of the Gospel Mystery (3:1-13)
JULY 16:	Submission to One Another (5:22-33)
JULY 17:	The Armor of God & Conclusion (6:10-24)
SHARING QUESTIONS:	<i>page 74</i>
PRAYER REQUESTS & ANSWERS:	<i>page 75</i>

SHEPHERDING GROUP AGENDA

Fellowship with one another (10 min).

- Coffee or tea is always nice too. ☺

Read the week's text out loud together (5 min).

- One person read, or split it up and everyone read a verse!

Study the passage personally (10 min).

- Utilize the study methods on pages 4-6.
- Mark any lightbulbs, questions, and application points for discussion with the group! Have a goal to have at least one of each.

Discuss the passage as a group (15 min).

- Follow the discussion format on page 7.

Share how God has worked in your life this week (10 min).

- Pick one question from page 32 to share with the group.

Share your burdens through prayer (10 min).

- Create a prayer list on pages 33-34.

STUDY TOOLS

Taken from the book *Dig Deeper*

Author's Purpose Tool *Read the book intro in a Study Bible to find the purpose and notate each part that refers to that theme.

Discover who is writing and to whom it is being written. Research the situation of the author and of the readers.

Context Tool *Write down the context as you go.

Identify the 5 levels of context: the Entire Bible, then Book, then Chapter/Section, then Paragraph, then finally Sentence context.

Structure Tool *Draw lines that indicate the section divides.

Reflect on how the author has broken his material into sections.

1. Find sections, but also find out how those sections fit together
2. Remember common division tactics, such as common phrases/words, "bookending" a section, or chiasmic structure (series of bookends with a central thought).

Linking Words Tool *Circle all linking words (therefore, for, if, because, since and so that).

Linking words indicate the Flow of an argument, the Flow of thought, and Cause and Effect relationships

Parallels Tools *Draw arrows between parallel (or contrasting) words to help understand meaning.

Found mainly in poetry

- (Common parallelism: 2nd half restates the first using different words.
- Antithetical parallelism: 2nd half gives the opposite perspective in order to contrast
- Chiasmic parallelism: 2nd half says the same, but flips the word order around

Narrator's Comment Tool *highlight when an author breaks a train of thought or narrative to give his commentary.

The author is interpreting the passage for you!

Vocabulary Tool *Write out the rephrased meaning to non-familiar words.

Do not assume the meaning of a word! Big "Bible Words", Familiar Words, and Words Used in Different Ways, etc.

Translations Tool *Choose a main study translation, and mark it up!

Know the difference between translations. Use a more literal translation for your study and use dynamic translations for support. The order from most literal to most free is: KJV, NASB, HCSB, ESV, NIV, NLT, VOICE, MSG.

Tone and Feel Tool *Write out the emotion (happiness, fear, etc.) that is being conveyed.

Pay attention not only to the point that is being made, but also to *how* it is being made. Details and comparisons can help you discern the mood.

Repetition Tool *Circle words/ideas that are repeated in a passage.

Repetition is used to show the theme or point that the author is trying to get across.

Quotations/Allusions Tool *Use footnotes/cross references to always study the quoted OT passage in its original context, or to research the original meaning of the allusion.

Quotations are normally prefaced with "as it is written"

Allusions are specific expressions (not normally just one word), like "sheep without a shepherd")

Genre Tool *write out the genre above each passage (it might change mid-chapter!).

Especially pay attention to whether it's a literal genre (narrative, history, speeches, etc.), or a metaphorical genre (visions, parables, apocalyptic, etc.)

Copypat Tool *Apply principles that are clearly meant to be copied, but recognize when actions are just being described.

What are we to copy? Bible description doesn't equal prescription. Just because something is in the Bible, doesn't mean we are to copy it.

Bible Timeline Tool *When applying truths to your own life, filter them through the Bible's timeline.

Simple Timeline: 1. Creation. 2. Fall. 3. Death and Resurrection of Jesus. 4. Return of Jesus.

Where is this occurring in the timeline relative to where I am? Something may look differently in light of where it took place.

"Who am I?" Tool *Write in your Bible things and characteristics that you need to change based on what you see in the Word of God.

Who is this person relative to who I am? We may need to learn more from the villain than the hero.

"So What?" Tool *Don't just find the "what" that you need to change in your life. Write out "why" you should change.

What is the author's purpose? Apply the Bible to your life. Motivations matter in both action and thought!

DISCUSSION TOOLS

Taken from the book *One-to-One Bible Reading*



Lightbulb: Draw this icon next to anything that shines out and draws your attention. Something that stood out to you!



Question: Draw a large question mark by anything that is hard to understand. Something you would like to ask the author about.



Arrow: Indicates anything that applies to your life personally.

**The discussion time will follow this format, so be prepared to share at least one item from each of the three items above!*

MONDAY, JULY 13
Spiritual blessings in Christ (1:1-14)

[1] Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus, and are faithful in Christ Jesus:

[2] Grace to you and peace from God our Father and the Lord Jesus Christ.

[3] Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, [4] even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love [5] he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, [6] to the praise of his glorious grace, with which he has blessed us in the Beloved. [7] In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, [8] which he lavished upon us, in all wisdom and insight [9] making known to us the mystery of his will, according to his purpose, which he set forth in Christ [10] as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

[11] In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, [12] so that we who were the first to hope in Christ might be to the praise of his glory. [13] In

him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, [14] who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

TUESDAY, JULY 14
Salvation by Grace through Faith (2:1-10)

[1] And you were dead in the trespasses and sins [2] in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—[3] among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. [4] But God, being rich in mercy, because of the great love with which he loved us, [5] even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—[6] and raised us up with him and seated us with him in the heavenly places in Christ Jesus, [7] so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. [8] For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, [9] not a result of works, so that no one may boast. [10] For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

WEDNESDAY, JULY 15
Revelation of the Gospel Mystery (3:1-13)

[1] For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles—
[2] assuming that you have heard of the stewardship of God's grace that was given to
me for you, [3] how the mystery was made known to me by revelation, as I have written
briefly. [4] When you read this, you can perceive my insight into the mystery of Christ,
[5] which was not made known to the sons of men in other generations as it has now
been revealed to his holy apostles and prophets by the Spirit. [6] This mystery is that
the Gentiles are fellow heirs, members of the same body, and partakers of the promise
in Christ Jesus through the gospel.

[7] Of this gospel I was made a minister according to the gift of God's grace,
which was given me by the working of his power. [8] To me, though I am the very least
of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches
of Christ, [9] and to bring to light for everyone what is the plan of the mystery hidden
for ages in God who created all things, [10] so that through the church the manifold
wisdom of God might now be made known to the rulers and authorities in the heavenly
places. [11] This was according to the eternal purpose that he has realized in Christ
Jesus our Lord, [12] in whom we have boldness and access with confidence through
our faith in him. [13] So I ask you not to lose heart over what I am suffering for you,
which is your glory.

THURSDAY, JULY 16

Submission to One Another (5:22–33)

[22] Wives, submit to your own husbands, as to the Lord. [23] For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. [24] Now as the church submits to Christ, so also wives should submit in everything to their husbands.

[25] Husbands, love your wives, as Christ loved the church and gave himself up for her, [26] that he might sanctify her, having cleansed her by the washing of water with the word, [27] so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. [28] In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. [29] For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, [30] because we are members of his body. [31] “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” [32] This mystery is profound, and I am saying that it refers to Christ and the church. [33] However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

FRIDAY, JULY 17

The Whole Armor of God & Conclusion (6:10-24)

[10] Finally, be strong in the Lord and in the strength of his might. [11] Put on the whole armor of God, that you may be able to stand against the schemes of the devil. [12] For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. [13] Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. [14] Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, [15] and, as shoes for your feet, having put on the readiness given by the gospel of peace. [16] In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; [17] and take the helmet of salvation, and the sword of the Spirit, which is the word of God, [18] praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, [19] and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, [20] for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.

[21] So that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything. [22] I have sent

him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.

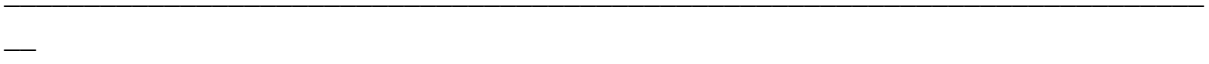
[23] Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ. [24] Grace be with all who love our Lord Jesus Christ with love incorruptible.

SHARING QUESTIONS

Choose one question below to share with the group

1. Share what God has been teaching you through your time in God's Word this week.
2. Share an opportunity you've had this week to build a redemptive relationship with someone who is lost.
3. Share an opportunity you've had to discuss God or Gospel with a fellow believer this week.
4. Share how God has allowed you to spend quality time with your family this week.
5. Share your biggest joy/victory this week and how you thanked God for that blessing.
6. Share your biggest struggle this week and how fellow believers can help you.
7. Other (have your group come up with your own questions):

8. Other (have your group come up with your own questions):



APPENDIX B:

How to Lead an Effective Discipleship Bible Study

1. Purpose: It's So Much More Than a Bible Study!

Key Benefits:

- a. Believers learn God's Word and how it applies to their lives (2 Timothy 2:15).
- b. Believers learn how to edify other believers (Ephesians 4:16).
- c. Believers are equipped to share God's Word to others (2 Timothy 2:2).
- d. Believers learn how to interpret the Bible accurately (2 Timothy 2:15).
- e. Believers are taught the true definition of the gospel and how to share their faith in Christ with others (Matthew 28:19-20).

2. Class Preparation *How to Prepare to Lead a "Life-Changing" Discipleship Group*

- a. **Pray.** During the week prior to the Bible Study, the leader should pray for herself and other members of the group. She should pray that God will give each class member a rich time of personal study in God's Word. The key to the Lamplighters' Bible Study ministry is the personal time each person spends with God in His Word. The leader should also pray that God will give each class member the faith to share the life-changing truths God has taught her with the other class members.
- b. **Study.** Complete the entire Bible Study without looking at the Leader's Guide answers in the back of the book.
- c. **Review.** Once the leader has completed the entire lesson, she should carefully compare her answers with the ones in the back of the Self-Study Edition book. She should write in her weekly lesson any portion of the answers that she failed to discover when she originally completed the lesson. The leader needs to become so knowledgeable of the answers in the Leader's Guide that she can listen to the class discussion to determine if the class members have answered the questions correctly.

3. Procedure *How to Lead a "Life-Changing" Discipleship Bible Study*

- a. **Arrive early.** The leader should be in the classroom at least five to ten minutes prior to the beginning of the class. She should prepare the room by arranging the chairs and eliminating everything that might distract the class members. The leader should also pray that God will bless the class discussion time and change lives for His glory. She should sit so she can see a wall clock at all times and keep the class discussion on track. It is less offensive to glance at a wall clock than to look down at your watch.
- b. **Greet with a smile.** The leader should extend a warm welcome to each one of the class members. A greeting and a handshake are always an appropriate gesture of

Christian love and the individual responses of the class members will give the leader valuable insight regarding the class members' state of mind. This will help the leader minister to the members of the group more effectively.

- c. **Start on time.** The leader will often need the entire class period to complete all the questions in the weekly lessons. By starting the class on time, the leader demonstrates that she values the class members' time and wants to hear what each person has to share with the rest of the group.
- d. **Open in Prayer.** The leader should take a brief time to ask God to bless the Bible study and to give each class member the faith to share what God has taught her in her personal study time. If one (or more) in the group indicates that she has a special prayer need, the leader should include these special prayer needs in her opening prayer. The leader may also elect to lead the class so there are a few minutes (e.g., 5-7 minutes) at the end of the class for the group members to pray for one another. (Note: It is important to realize that the Lamplighters Bible Study is a Bible Study – not a church service, fellowship time, or prayer service.)
- e. **Read the passage.** The leader should ask the class members to open their Bibles and turn to the Scripture passage they will be studying. If the passage is a chapter or less, the leader should read the Bible passage to the class or ask for a volunteer(s) to read. The leader should never arbitrarily appoint someone to read the Bible out loud to the group! Even if an individual can read well, there may be someone in the group that might fear that the leader will ask them to read in the future. This may be enough to prevent someone from attending in the future.
- f. **Discuss the questions.** The leader can lead the class discussion (1) by asking those who are willing to answer simply to speak out, (2) by asking those who are willing to answer to raise their hand, or (3) by asking the class if they would be willing to answer in sequence around the room. If you choose option #3, class members should be given the option of passing to the next person if they do not feel comfortable with their answer. No one should be forced to read or answer a specific question.
- g. **Guide the conversation.** If the leader receives a wrong answer or an incomplete answer, she should tactfully thank the person and ask for additional answers until the right answer is given. The leader should lead by example by giving scriptural evidence for a specific interpretation. The leader is responsible for controlling the class. The person who answers out of turn or wants to answer questions but hasn't done his lesson can ruin a class. The leader needs to exercise grace, wisdom, and courage to handle the various class situations without embarrassment (see the section on Problem Solving).
- h. **Keep moving.** This is critical! The leader must control the pace of the Bible Study by encouraging more discussion on certain questions and limiting discussion on others. If the leader feels the discussion on a particular question is dragging on or

someone asks you a question that is a sidetrack, he should draw the class back to the Bible Study and proceed to the next question.

- i. **Balance teaching with classroom discussion.** The leader is a Bible Study discussion leader. She is not just a class facilitator who moderates the class discussion. On the other hand, she is not a teacher in a traditional sense of a lecturer. If the leader talks too much, she will quickly discourage others from participating. If she does not lead the class, someone else will take over and the lesson will not be completed.
- j. **Relax and enjoy your study.** The leader should convey to the class a relaxed disposition. This will help the members of the class enjoy their study in God's Word.

APPENDIX C:

How to Overcome the Problems That Can Destroy a Group

Introduction: A significant benefit of a small group Bible Study format is that believers learn how to talk about God’s Word and how to discuss Biblical truth with others. Most participants experience an increase in their ability to communicate the truths of the Word of God, and they gain a greater confidence to communicate these truths to others. The leader has the unique opportunity to help those within the small group to develop these skills. An effective leader will use the Bible study as an opportunity to help class members learn how to discuss God’s Word without becoming contentious or defensive.

A lack of social skills in the area of interpersonal communication can become a hindrance to the spiritual effectiveness of a Bible Study group. The leader needs to handle these potential problems in a manner that glorifies God, honors others, and brings maximum spiritual benefit to the entire group. Listed below are some of the most prevalent problems that can threaten the group.

- a. **The Talker.** The incessant talker can become a major discouragement to other members of the class. To solve this problem, the leader should ask others to answer a specific question and encourage others who are not as vocal to answer the question(s). If the problem continues, the leader should talk with the individual personally to prevent embarrassment.
- b. **The Procrastinator.** Some class members, especially those who are new to Lamplighters, may not regularly complete their lessons. If the leader effectively communicates the ultimate purpose of the Lamplighters Bible Study (i.e., to prepare a personal discipleship manual for future use), the problem will usually solve itself. If the problem persists, the leader should pray for the individual(s) and remind them of the opportunity to be used by God to edify the other members of the group. If the problem is not resolved, the leader should graciously talk with the individual to determine the reason she is not completing his lesson.
- c. **The Contentious.** Occasionally a leader will find a contentious person within his class. This person can do much harm to the unity and enjoyment of the class. A contentious person will often find herself at odds with others in the class including the Group Leader. Even in the face of a consensus of sound Biblical interpretation and the Leader’s Guide, the contentious person will often stubbornly maintain a dogmatic position on a specific topic. The leader must be alert to this great danger and do all she can to protect the spirit of unity within the class. If the Group Leader senses that a discussion is degenerating into an argument, she should immediately step in and move to the next question in order to finish the lesson. The group leader must not allow a spirit of contentiousness to continue within a class. If the problem continues,

the leader may need to confront the individual with his lack of Christian spirit or ask the person to leave the group.

- d. **The Apprehensive.** A frequent problem among those who are new to the Lamplighters format is a reluctance to participate. If non-participation is due to being new in the class, the leader should attempt to draw this individual into a more active role within the class over a period of weeks. If the problem persists, the Group Leader should pray about the problem and look for ways to progressively engage this individual into a more active role within the class. The leader may solve the problem by having the members of the class answer questions in sequence. The leader may consider making personal contact with the individual to determine why she is so reluctant to participate and ask him to take a more active role in the class discussion.
- e. **The Whisperer.** The habit of whispering to other class members while someone else is speaking can be very distracting to the rest of the class. The leader should attempt to solve the problem by occasionally mentioning that only one person should be talking at a time. If the problem persists, the leader should address the person privately in a spirit of love.
- f. **The Critic.** A person with a critical spirit is always a great hindrance to the work of God and a critical spirit is essentially destructive to a small Bible study group. Although there is no end to the critic's objects of derision, he will usually be critical about (1) the questions, (2) the leader or her style of leadership, (3) the lack of time to discuss the questions, or (4) another member of the group. The critic often finds herself at odds with other members of the group and either changes her way or leaves the group. The leader should not allow the entire class to be adversely affected by the negativism or a particular individual. If the problem begins to affect other members of the class, the leader should address the spiritual problem directly with the critic in a spirit of love.

APPENDIX D:

What does the Bible say on the importance of accountability?

<http://www.gotquestions.org/accountability.html>

There much temptation already in the world today, and Satan is always striving to create even more. In the face of such temptation, many Christians seek out an “accountability partner” to pray with and help share the burdens that come with doing spiritual warfare. It is good to have a brother or sister we can count on when we are facing temptations. King David was alone the evening that Satan tempted him into adultery with Bathsheba (2 Samuel 11). The Bible tells us we fight a war not of flesh but of the spirit, against powers and spiritual forces who threaten us (Ephesians 6:12).

Knowing we are in a battle against the forces of darkness, we should want as much help as we can gather around us, and this may include making ourselves accountable to another believer who can encourage us in the fight. Paul tells us that we must be equipped with all the power that God supplies to fight this battle: “Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand” (Ephesians 6:13). We know without a doubt that temptation will come. We should be prepared.

Satan knows our weaknesses, and he knows when we are vulnerable. He knows when a married couple is fighting and perhaps feeling that someone else might better understand and sympathize. He knows when a child has been punished by his parents and might be feeling spiteful. He knows when things are not going well at work and just where the bar is on the way home. Where do we find help? We want to do what is right in the sight of God, yet we are weak. What do we do?

Proverbs 27:17 says, “Iron sharpens iron; so a man sharpens his friend’s countenance.” A friend’s countenance is a look or expression of encouragement or moral support. When is the last time you had a friend call you just to ask how you were doing? When is the last time you called a friend and asked her if she needed to talk? Encouragement and moral support from a friend are sometimes the missing ingredients in fighting the battle against Satan. Being accountable to one another can provide those missing ingredients.

The writer of Hebrews summed it up when he said, “Let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching” (Hebrews 10:24–25). The Body of Christ is interconnected, and we have a duty to each other to build each other up. Also, James implies accountability when he says, “Confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective” (James 5:16).

Accountability can be helpful in the battle to overcome sin. An accountability partner can be there to encourage you, rebuke you, teach you, rejoice with you, and weep with you. Every Christian should consider having an accountability partner with whom he or she can pray, talk, confide, and confess.

Accountability Questions:

- 1. How are you doing spiritually since the last time we met?**
- 2. How have you helped someone?**
- 3. How have you hurt someone?**
- 4. Describe what you are doing in the spiritual discipline of Scripture intake.**
- 5. Describe what you are doing in the spiritual discipline of prayer.**
- 6. Who have you shared Christ with since the last time we met?**
- 7. (MEN) How is the battle for moral purity going?**
 - **Have you taken a second glance?**
 - **Have you viewed any pornography?**
- 7. (WOMEN) How is the battle for contentment going?**
 - *Have you entertained a fantasy?*
 - *Have you neglected known responsibilities?*
- 8. What passage of Scripture are you currently memorizing?**
- 9. Have you lied about any of the previous questions?**
- 10. How can I pray for you more effectively during this next week?**

APPENDIX E:

Growing Up Challenge

Opening Illustration:

The Word became flesh--and then through theologians it became words again. -- Karl Barth.

A religion that gives nothing, costs nothing, and suffers nothing, is worth nothing. -- M. Luther.

It is better to train ten people than to do the work of ten people. But it is harder. -- Moody.

- Discipleship is a significant component of my personal philosophy of ministry! It is the number one reason why I chose to move to South Carolina.

“Have you heard of the online encyclopedia, Nupedia?

Probably not.

Conceived in 2000 by Jimmy Wales and Larry Sanger, its goal was simple: contract the best and brightest doctors, historians, and professors from around the world to research and write scholarly articles which, upon completion, would be filtered through an extensive process and then uploaded to an online site. Due to the nature of the task, the project was extremely slow, causing the two owners to unplug the servers after three years with only twenty-four articles posted to the web and seventy-four others in the review stage.

In 2001, Wales and Sanger launched a second vehicle for the purpose of creating a feeder system for Nupedia. This subsequent venture adopted a different strategy. Average, ordinary men and women were encouraged to submit articles to the same editorial staff. For example, an avid golfer could submit an article about golf. Likewise, a football fan could write an article about his favorite team with stats, schedule, names of players, and coaches.

By the end of its first year, volunteers had submitted 20,000 “wiki” articles for consideration. At the time of this writing, eleven years later, Wikipedia is the largest encyclopedia on the World Wide Web, boasting over 17 million articles.

How did they do it? Ordinary individuals were entrusted with the task of researching, compiling, and submitting articles pertaining to topics they were passionate about...

Tragically for souls and the cause of Christ, many churches and ministries operate under the Nupedia model, rather than the Wikipedia model. Only accredited, professional believers are enlisted to lead D-Groups or mission efforts, while the rest of the members sit idly watching other do what God has commissioned *them* to do. Steve Murrell in *WikiChurch* offered a challenge: “Imagine if the situation were reversed. Imagine if every believer, not just paid leaders, were engaged in ministry. That’s a WikiChurch. That’s the book of Acts.”

Pages 34-35

Understanding the Purpose

- **Obedience**

- Matthew 28:19-20

¹⁹ Go therefore and make disciples of all nations, baptizing them in^[a] the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

- **Necessity**

- Matthew 9:36-38

³⁶ When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. ³⁷ Then he said to his disciples, “The harvest is plentiful, but the laborers are few; ³⁸ therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

- **Strategy**

- 2 Timothy 2:1-2

2 You then, my child, be strengthened by the grace that is in Christ Jesus, ² and what you have heard from me in the presence of many witnesses entrust to faithful men^[a] who will be able to teach others also.

Understanding the Process

- Jesus ministered while the disciples watched.
- Jesus ministered while the disciples assisted.
- The disciples ministered while Jesus assisted.
- The disciples ministered while Jesus watched.
 - **I do. / You watch.**
 - **I do. / You assist.**
 - **You do. / I assist.**
 - **You do. / I watch.**

Break into groups of 3

- Make a paper airplane. (Pass Out Blank Sheets of Paper)
- Memorize John 3:16.
- Access information on PBC Shepherding Groups

Describing the Practice

- One on One
- Shepherding Groups
- D-Groups

Watch Video on www.growingupchallenge.com

D-Groups (emphasizing confidentiality, confrontation, confession, & compassion)

- **3 to 5 people**
 - Men with Men
 - Women with Women
- **Meeting once a week for 1-1 ½ hours**
 - Discuss “Growing Up” by Robby Gallatay
 - Discuss Accountability questions
 - Discuss memory passage
 - Spend time in prayer
- **Agree to reproduce another D-Group after 13 Weeks**
 - Commit
 - Participate
 - Lead
 - Initiate

Divide into groups of 3 to 5 to pray

- Ask God to help you obey His command to make disciples.
- Pray for God's blessing on the current shepherding groups.
- Pray for God's leading regarding your participation in a D-Group.
- Pray earnestly for more laborers to reap the harvest.

D-Group Schedule
7 PM Every Other Tuesday Evening

Schedule				
Date	The Growing Up Almanac	Growing Up Book	Special Assignment	Bible Memory
Sept. 8	Week One		Share spiritual inventory; Review expectations	
Sept. 22	Week Two	Introduction	List expectations; Turn in covenant	Matthew 9:36-38
Oct. 6	Week Three	Chapter 1	Memorize C.L.O.S.E.R	Hebrews 12:1-2
Oct. 20	Week Four	Chapter 2	Share list of life changes	Matthew 28:19-20
Nov. 3	Week Five	Chapter 3	Identify a Paul, Barnabas, and Timothy	2 Timothy 2:1-2
Nov. 17	Week Six	Chapter 4	Identify an accountability partner	John 13:34-35
Dec. 1	Week Seven	Chapter 5	Write a letter to the person who most affected you spiritually	I Timothy 4:7-8
Jan. 12	Week Eight	Chapter 6	Invite one person to church	Philippians 4:6-7
Jan. 26	Week Nine	Chapter 7	Study John 14:14	2 Timothy 3:16-17
Feb. 9	Week Ten	Chapter 8	Record 3 areas in your life needing submission	2 John 1:6
Feb. 23	Week Eleven	Chapter 9	Read Psalm 1 3x a day for a week	Psalm 1:1-2
March 8	Week Twelve	Chapter 10	Create a mock discussion of gospel witness; Include personal testimony	I Thessalonians 2:8
March 29	Week Thirteen	Afterword	Journal Phil. 4:10-13 using the H.E.A.R. method	John 1:1-2

Flow of the Meetings: 7 PM – 8:30 PM

5 minutes: **General greeting**

10 minutes: **Share about any significant events since the last time we met**

5 minutes: **Opening prayer**

20 minutes: **Share and discuss the memory verse**

15 minutes: **Discuss the special assignment**

20 minutes: **Discuss answers to study guide questions from The Almanac**

10 minutes: **Ask Accountability questions**

5 minutes: **Take prayer requests and pray**