CHAPTER 2

A THEOLOGY OF LAY PASTOR DEVELOPMENT

A theology of lay pastor development emerges from two sources: the acts of God (theopraxis) and the acts of His church (ecclesiopraxis). The acts of God reveal His nature: theology in the strictest sense. The acts of God's church reveal operational practice: theology in action.

The acts of God appear most clearly in the person of Jesus. John termed Him the Message (λόγος) made flesh (John 1:1-14) and Jesus said, "He who has seen Me has seen the Father" (John 14:9). Although God's approach to humanity predates its revelation in Jesus, these and other texts suggest that He is the clearest disclosure of God's intentions toward a sinful world. Study of Him shows how God's relational, redemptive nature shapes all ministry.

The acts of God's church appear most clearly in its formative phase. Ray Anderson (1997, pp. 6-9) ably argues that praxis (church activity) reveals theology. Early church praxis clarifies God's relational, redemptive nature and unveils a theology to shape modern praxis. The intent here is not to copy their practice but to let the theology behind it shape that of today. The book of Acts documents how the church formed around God's mission mandate (Acts 1:1-9). Study of it shows how God's relational, redemptive nature shapes pastoral ministry.

**Theopraxis: Foundational Theology**

A theology of lay pastor development contains two pillar concepts that give purpose and direction to all ministry. These pillars emerge from study of God's relational, redemptive nature and work: theopraxis. Both employ human contact to save sinners. First, God became human to save humans. Second, God called humans to the same task for the same purpose.

The Relational God: Immanuel

The first pillar concept that gives purpose and direction to all ministry is God's act of incarnation. God expressed His relational nature best by choosing to become human. The first result of sin was separation from God. This was heard in God's question, "Where are you?" (Gen 3:9) and felt in banishment from Eden (vv. 22-24). Sin demanded that God cease to be "God with us" (Immanuel) but He chose incarnation to reclaim that bond (Rom 5:10), demonstrating His relational nature.

That choice was not an isolated, magnanimous act but a persistent part of His nature. He took the same posture in the Old Testament, initiating contact with people from Adam to the prophets. Prominent examples include Abram, Moses, the Israelite refugees, and the sanctuary. When God called Abram, a friend observed, "God is with you in everything you do" (Gen 21:22). When God called Moses, He promised, "I will be with you" (Exod 3:12). When God called Israel from Egypt, He went with them in a cloud (Exod 13:21-22). When God commissioned a sanctuary, it was that He "may dwell among them" (Exod 25:8). Such cases expressed God's heart but its fullest expression awaited the incarnation of the New Testament.

When God entered flesh, He removed all reasonable doubt of His relational nature. Matthew records the directive to "call His name Immanuel, which translated means, 'God with us'" (Matt 1:23). His name marks His purpose and His purpose marks his nature. It is this relational nature that inspired Him to become human to save humans. God's extreme behavior reveals His heart. Hybels and Mittelberg observe, "Jesus intentionally rubbed shoulders with the lowest of spiritual reprobates of His day because they mattered to Him and He wanted to lead them into the family of God" (1994, p. 99). In other words, He related to the sinful to save them. This nature should guide those who act in His name.

The Redemptive God: To Seek and to Save

The second pillar concept that gives purpose and direction to all ministry is God's use of humans. Robert Coleman's classic work *The Master Plan of Evangelism* (1996) brought this fact into collective consciousness. God's nature leads to redemption, and His redemptive strategy explains why He calls humans to minister. Jesus stated His mission plainly, saying, "the Son of Man has come to seek and to save that which was lost" (Luke 19:10). A brief look at His mission strategy uncovers the aspect of redemption that best informs a theology of lay pastor development; that God calls people to ministry for their own redemption. Mark provides an adequate view of this strategy.

Jesus began with a basic message that encapsulates His mission. He "came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:14-15). These three statements give the backdrop, the stakes, and the appeal of Christ's mission. The backdrop is the messianic promise, stated as "the time is fulfilled." The stakes are a place

in God's kingdom, stated as "the kingdom of God is at hand." The appeal has two elements, stated as "repent and believe in the gospel." The Greek for repent is μετανοεῖτε, which denotes a change of direction (Thayer, 1996, p. 405). The Greek for believe is πιστεύετε, which denotes a trusting relationship (Thayer, 1996, p. 511). Because there is a kingdom to gain, Jesus called the people to change the foundations of their lives; their direction and object of trust. He called them to a trust relationship with Him that required them to live their theology (Wilson, 1983, p. 13).

He then built on the call in a specific way. This is where insight into lay pastor development emerges. Those He wished to redeem, He called to service. "He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. And Jesus said to them, 'Follow Me, and I will make you become fishers of men'" (Mark 1:16-17). He didn't tell them to follow Him so they could learn repentance and belief (the elements of His message). Instead, He called them to minister (to "become fishers of men"). Jesus used this strategy persistently. He shaped people through service. By living His passion, they came to know His heart; a concept Reggie McNeal (2000) expands.

"He appointed twelve, that they might be with Him, and that He might send them out to preach, and to have authority to cast out the demons" (Mark 3:14-15). Later, "He summoned the twelve and began to send them out in pairs" (Mark 6:7), instructing them to serve sacrificially (vv. 8-11). He universalized this practice with the words, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me" (Mark 8:34); and He immortalized it with the Gospel Commission (Mark 16:14-16). The call to service is an aspect of redemption; the means to learn the repentance (μετανοεῖτε) and trust (πιστεύετε) Jesus preached.

The case of the rich young ruler illustrates this. He asked Jesus, "What shall I do to inherit eternal life?" (Mark 10:17). Jesus answered, "One thing you lack: go and sell all you possess, and give to the poor, and you shall have treasure in heaven; and come, follow Me" (v. 21). He called him to serve the poor and join His ministry team. For salvation to work, it must address the basis of sin: selfishness (Jam 1:14-15). Jesus' persistent strategy reveals that God calls other humans to ministry, in part, to save them. Selfless service is the best antidote for selfish sin.

This strikes at the heart of lay pastor development. Since God's call to service is part of redemption, the first impetus for lay pastor development is opening the way for people to answer the call and be redeemed. This also implies that effective ministry development is spiritual development (see Herrington, Creech, & Taylor, 2003, pp. 129-142).

Thus, two pillar concepts emerge from a study of God's nature. First, God became human to save humans. This choice unveils God's relational heart. Second, God called humans to the same task for the same purpose. This strategy unveils God's redemptive heart. God's relational, redemptive nature implies that lay pastor development is spiritual development. What remains to explore is the shape of that development. A survey of ecclesiology reveals it.

## Ecclesiopraxis: Foundational Developments

Developments in the New Testament church reveal the theology underlying its praxis. This theology becomes clear by tracing the church's movement from an ideal to a living organism, the emergence of elder as lay leader, and Paul's instruction to Timothy.

In short, a careful look at early church activity (ecclesiopraxis) clarifies it. Such study offers guides for joining God in His incarnational work.

The New Incarnation of Christ: The Body of Christ

The link between God's nature and the church's identity is the seed of ministry. Anderson contends for a similar view (2001, pp. 61-74). Jesus initiated salvation as "God with us" (Matt 1:23) and God promises the end of salvation in similar terms. He predicts a future time when "the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them" (Rev 21:3). What remains of the redemption sequence is the present, and it embodies a unique incarnation, a unique example of "God with us".

The church is this divine incarnation, commissioned to live out God's nature (see Haggard, 2002, p. 143). After casting the vision for all believers to minister, Paul says, "Now you are Christ's body, and individually members of it" (1 Cor 12:27). This statement defines the church as the new incarnation of Christ, God in the flesh. It suggests that a call to ministry is not only part of redeeming the called but also the means of revealing God (Burrill, 1996, pp. 105-118). It suggests that the church should embody Christ's relational, redemptive nature. Specifics aside, it is a divine mandate that all church members must fulfill (vv. 15-22), a mandate to "invest in people" (Hybels & Mittelberg, 1994, pp. 214-215). Helping lay pastors do their part honors the mandate.

Other metaphors collaborate the ministry of all believers. Jesus offered two of them in the Sermon on the Mount. After citing the persecution of ancient prophets, He said, "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty *again*? It is good for nothing anymore, except to be thrown out and trampled

under foot by men" (Matt 5:12-13). In other words, He expects His followers to impact others for God, as did the ancient prophets; their faith is useless, like bland salt, if they don't.

He followed the metaphor of salt with that of light, saying, "You are the light of the world. A city set on a hill cannot be hidden. Nor do *men* light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven." (vv. 14-16). As Jesus outlined the Christian life at the start of His ministry, the message was unmistakable: a call to Christ is a call to minister.

Paul added the metaphor of Creation to the same message. After noting that Christ "died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf" (2 Cor 5:15), he described living for Christ as becoming *"a new creature" (v. 17). Finally, he depicted this new creation as participation in "the ministry of reconciliation" (v. 18) and concluded that converts are "ambassadors for Christ, as though God were entreating through" them (v. 20). This is incarnational language. Paul viewed conversion as a call to minister, with God working in and through the believer.

Peter and John revived priesthood as a metaphor to endorse the same doctrine. The implication may be basic; priests link people with God. This metaphor first described believers at the Exodus. Instead of a limited priesthood, God envisioned a whole "kingdom of priests" (Exod 19:6). This, however, relied on their obedience (v. 5) so it failed. Peter taught that Christ had restored this vision of "a royal priesthood" for the expressed purpose that they "may proclaim the excellencies of Him who . . . called" them

(1 Pet 2:9). Though John did not explain the metaphor, he also used it in Revelation, calling believers "priests and kings" (Rev 1:5), and quoting the same words on the lips of the heavenly chorus (Rev 5:10).

Each of these metaphors vividly contends that God calls the church to live out His relational, redemptive nature (see McVay, 2006 for further study on metaphors for the church). Further evidence is that Jesus portrayed the judgment in relational terms. The backdrop was the parable of ten virgins (Matt 25:1-13), which stressed preparation for the Advent, and the parable of the talents (vv. 14-30), which stressed service as preparation. To these Jesus added the climactic image, the Advent itself, saying, "When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats" (vv. 31-32). At this defining moment, the deciding factor in salvation is how people treated "the least of" fellow humanity (vv. 40, 45). Paul may have had this parable in mind when he wrote, "the whole Law is fulfilled in one word, in the *statement*, 'You shall love your neighbor as yourself'" (Gal 5:14). This makes sense in light of the new incarnation. It is a matter of accurately presenting God.

God in humanity is the new incarnation, whether seen explicitly in the body of Christ metaphor or implicitly in the metaphors of salt, light, Creation, and priesthood. The new incarnation should do what the first one did: by human contact, connect people with God. As Reuel Howe notes, "This kind of meeting between man and man cannot occur without an implicit meeting between man and God" (1963, p. 105). Thus, Howe agrees that ministry is God making contact through humans. This ecclesiology may be

taken broadly to endorse lay pastoral ministry because it endorses the ministry of all who meet with God (see Patterson, 2010). Whatever the implications, a theology of lay pastor development must account for the responsibility born of the new incarnation.

From Embryo to Body of Christ: The Story of Acts

To learn which part lay pastors play in this new incarnation, one must understand the whole body. Examining the body parts described in 1 Cor 12 provides incomplete guidance. That pericope addresses an existing church, and so does not discuss its underlying structure but assumes it. The apparent hierarchy of v. 28 is a comparative value assessment of church functions rather than a structural framework, or skeleton. The concern of imbalance in the chapter 12-14 context confirms this (v. 31). To pattern a new body from 1 Cor 12 would produce one without a skeleton. To understand the whole body, it is necessary to observe its development from embryonic ideal to mature body of Christ. Acts traces the conception and birth of the church in this way. It uncovers the skeletal structure that shaped the mature church body. This skeleton had three main components: apostle, elder, and deacon.

Christ's mission mandate was the hand that formed this skeleton. The church was conceived when Jesus stood on the Mount of Olives and said, "You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). Giving no further guidance, "after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight" (v. 9). The disciples had no blueprint to guide their church development except the structures of Judaism, their ministry with Christ, and this mission mandate. The mandate became the hand that

shaped the church, while the structures of Judaism and their ministry with Christ infused strategic and structural elements.

The church was born when the Holy Spirit came. It emerged as an uncoordinated mission organism (Acts 2:1-40) but rapidly matured. Each step it took toward maturity, it took to protect the mission. The apostles were the first leaders. Their role was to establish Christianity in new places (Matt 28:16-20; Mark 3:14-15; Luke 6:13; Acts 1:8). It was to these men that Jesus spoke those famous words, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations" (Matt 28:18-19). The apostles started to evangelize but soon learned they needed help. Their first problem was caring for converts; "there were added [in one] day about three thousand souls" (Acts 2:41). It was impossible for twelve men to care for so many and still evangelize. The body needed more hands.

Eventually, they chose deacons to oversee this need. From the start, members exercised mutual care. "All those who had believed were together, and had all things in common; and they *began* selling their property and possessions, and were sharing them with all, as anyone might have need . . . And the Lord was adding to their number day by day those who were being saved" (Acts 2:44-45, 47). Then a problem emerged that threatened to halt mission. "A complaint arose on the part of the Hellenistic *Jews* against the *native* Hebrews, because their widows were being overlooked in the daily serving *of food*" (Acts 6:1).

The apostles sensed danger and warned, "It is not desirable for us to neglect the word of God in order to serve [διακονεῖν] tables" (v. 2). In response, they let the mission shape the church and chose deacons to oversee member care (vv. 3-6). This was a service

ministry (διακονέω) structure they had seen in those who cared for Christ and themselves (Mark 15:40-41). The result was just what they hoped; "the word of God kept on spreading; and the number of the disciples continued to increase greatly" (v. 7). To serve the mission, the church grew from one type of leader to two. The deacon ministry allowed the apostles to keep evangelizing.

Next, they chose elders to lead the spiritual direction of local churches. After the church chose deacons, the rest of Acts records the apostles' broad missionary travels to plant churches in new regions. However, these new churches gave rise to a new problem that, again, threatened to halt the mission. The new churches needed strong spiritual leaders. The apostles could not stop evangelizing to lead the churches but neither could they leave the churches without leaders. The apostles turned to a leadership model that had served Israel since the time of Moses (Exod 18:13-26); leading elders. Acts records the case of the churches in Lystra, Iconium and Antioch as follows: "When [the apostles] had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed" and left to evangelize new regions (Acts 14:21-26; see also Titus 1:5). The role of the elder as leader in spiritual matters is explicit in the case of Acts 15:1-33. To serve the mission, the church grew from two types of leaders to three. The elder ministry allowed the deacons to keep caring for social needs and it let the apostles keep evangelizing.

This survey shows that Christ's mission mandate shaped the church of Acts around three groups of leaders, which comprised the structural skeleton. The first group was the apostles, whose role was expanding the gospel's reach to new regions. In modern terms, they were evangelists and church planters. The second group was the deacons,

whose role was oversight of mutual member care. Today, pastors and elders often fill this role but, biblically, it belongs to the deacons. The third group was the elders, whose role was guiding the spiritual direction of each local church. Elders and deacons elicited the most defined qualifications of any New Testament offices (1 Tim 3:1-13; Tit 1:5-9) and repeatedly appeared as primary local leaders (Acts 11:29-30; 15:1-31; 16:4; 20:17, 28; 21:18; Phil 1:1; 1 Tim 5:17-19; Tit 1:5-11; Jam 5:14; 1 Pet 5:1-4), confirming their prominence. Apostles received no such ordered list of qualifications but this is probably because they were already established as primary; Christ called them directly (Luke 6:12-13), with the lone exception of Matthias (Acts 1:26).

These groups form the skeleton of the New Testament church body. *The Didache* confirms the primacy of elders and deacons in the local church (15:1-2) and Kenneth Stout observes the same skeleton (1983, p. 62; see also Dederen, 2000 and Fortin, 2010). Paul further details it in 1 Cor 12 but does not offer a new one. The details there concern this study less than the implications of this broad leadership structure for lay pastoral ministry.

Before these implications are addressed, a qualifier should be made. It is faulty to assume that the biblical paradigm for church operation constitutes a mandate. That is an often repeated but unproven assumption. This structure is described in broad narrative and never prescribed. Furthermore, the parameters of each role were sometimes fluid. One such example is when deacon Philip exercised the apostolic function (Acts 6:2-6; 8:4-8). The structure that developed around the mission was practical for its time. The mandate remains the mission itself, not the structural paradigm. Nonetheless, a more effective mission structure has never been widely tested and proven. The biblical

structure remains the most successful in history (see Burrill, 2001), making it a practical guide.

<div align="center">Elder as Paradigm for Lay Pastor: Spiritual Leadership</div>

To let Scripture shape the modern pastor's role, the first question of study is the function of local spiritual leaders in the New Testament. This is a different question from whether paid clergy should preside over local churches or go as apostles (missionaries). The question regards the local function, whether paid or unpaid. The answer comes from the church structure explored above, from which it is clear that the local spiritual leaders were elders (Stout, 1983, pp. 62-67).

**Terminology and the Elder's Place**

The primacy of elders in local spiritual leadership is clear in biblical thinking but not in modern minds. Historical shifts in terminology have confused the issue, creating the need for further clarification. Several terms refer to local church leaders. Besides deacon (διακόνος) and elder (πρεσβύτερος), the notable terms are pastor (ποιμήν), overseer (ἐπίσκοπος), and prophet (προφήτης).

The most instructive features of these terms are their overlap and ambiguity, which suggests that they do not always refer to distinct offices. As demonstrated above, the recognized offices were apostle, deacon, and elder. The terms pastor, overseer, and prophet were descriptors or charismatic functions not limited to a specific office, as Ron Clouzet also contends (1997, p. 57). Consequently, a careful ecclesiology should concern itself with functions rather than terms. A survey of terms confirms this.

The word pastor (ποιμήν) is not prominent in the New Testament (see Clouzet, 1997, pp. 57-58). Most English translations render the Greek word ποιμήν as pastor only

once in the New Testament. Paul used it in his list of leadership functions. He wrote that Christ "gave . . . some *as* pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ" (Eph 4:11-12). Burrill argues that the Greek for "pastors and teachers" (ποιμένας καὶ διδασκαλους) forms a compound rather than distinct terms (1998, pp. 94-95). The switch of conjunction from δὲ between the other offices listed to the more strongly linking καὶ between these terms suggests the compound. The descriptive clause "for the equipping of the saints" confirms it, defining the terms jointly as ministry mentorship.

Elsewhere in the New Testament, ποιμήν refers to Christ as nurturing leader (Matt 26:31; Mark 14:27; John 10:1-21; Heb 13:20; 1 Pet 2:25). In fact, every church-related, New Testament use of this term outside Eph 4:11 is description rather than title, suggesting that its use in this verse is the same. The term does not designate an office but a function performed by each type of leader in their realm, whether apostle, deacon, or elder.

Ποιμήν is the word for shepherd. Initial adoption of the term to describe leaders, apparently, appealed to the shepherd metaphor of a person who keeps the group in order (Isa 63:11). In spite of its popularity, the practice of drawing specifics of a local leader's role from a metaphor used for broad description is faulty, especially when an explicit description of that role is present. It is also faulty to draw a parallel between Jesus as the good shepherd (John 10:11) and the pastor; unless the modern pastor is meant to embody all that Jesus is and does. It is faulty because Jesus just as perfectly embodies the servant role of deacon and the evangelistic role of apostle. The result of this reasoning has been

the merger of all church leadership functions into the pastoral office. This is both unbiblical and impractical.

Two other terms require attention as well. The words overseer (ἐπίσκοπος) and prophet (προφήτης) also describe local spiritual leaders. Biblical authors employed them as broad terms of description. In Acts 20:17, 28, Paul called the elders (πρεσβυτέρους) of Ephesus overseers (ἐπισκόπους), who must pastor (ποιμαίνειν) the church. This overlap demonstrates that such terms were descriptions rather than titles. In Phil 1:1, Paul also pairs the term overseer (ἐπίσκοπος) with deacon (διακόνος) when addressing local leaders, showing its interchangeability with the expected elder (πρεσβυτέρος). He may use it because it is a more inclusive description of local spiritual leadership than πρεσβύτερος, which denotes advanced age. Whatever the case, the term describes function, not title.

Similarly, Luke pairs prophets with teachers (προφῆται καὶ διδάσκαλοι) in Acts 13:1 to form a possible compound like the "pastors and teachers" (ποιμένας καὶ διδασκάλους) of Eph 4:11, suggesting that pastor and prophet may be marginally interchangeable in his mind. All this overlap and ambiguity shows that varied terms do not change the three-part leadership structure observed in Acts. Instead, the variations appear for descriptive reasons. The paradigm for spiritual leadership in the local church remains the office of elder. Thus, the biblical definition of this office suggests a paradigm for the local spiritual leader's role today; the role of the leader commonly called pastor.

**Church Praxis and the Elder's Role**

To define modern pastoral ministry, then, it is necessary to further define the ministry of elders in the New Testament church. Seminal texts include Acts 15:1-35; 20:17-36, 1 Tim 3:1-7, and Titus 1:5-11. A study of these texts reveals that elders kept

order, taught doctrine, settled disputes, guarded the weak, and trained others to minister. These texts also reveal that the traits needed to serve these functions are spiritual integrity, teaching ability, people skills, team building, and general leadership skills.

The elder's functions emerge from both instruction and narrative. Their function of keeping order appeared when they were appointed for that purpose (Titus 1:5). Their function of teaching doctrine appeared when they were chosen for this ability (1 Tim 3:2). Their function of settling disputes appeared when they served as final arbitrators (Acts 15:1-2). Their function of guarding the weak appeared when they were called to dispute the wolves attacking the flock (Acts 20:28-31; Titus 1:9-11). Their function of training others to minister appeared when they were called pastor-teachers, who must equip the saints for ministry (Eph 4:11-12).

The elder traits emerge from qualifications for office. The trait of spiritual integrity appears as an extensive list of spiritual requirements (Titus 1:6-7). The trait of teaching ability appears as a concern for doctrinal purity (vv. 9-11). The trait of people skills appears as gentleness and peaceability (1 Tim 3:3). The trait of team building appears in the demand for a well-led household (vv. 4-5). The trait of general leadership skills appears in terms of description like shepherd, overseer, and ruler (Eph 4:11; Acts 20:28; 1 Tim 5:17). Fostering in students knowledge of their function is a matter of simple instruction but instilling these traits must be the center of lay pastor development.

A practical questions remains: that of pay. Scripture's ambiguity on ministerial pay comes, in part, from the transition between the limited Old Testament ministry (Num 18:26) and the priesthood of all in the New Testament (1 Pet 2:9). It is no longer clear where the line between paid and unpaid ministers should be drawn.

Although ancient Israel had an elaborate system for sustaining priests, the New Testament church had only thin roots in this tradition. Paul referenced the Old Testament to justify paying elders and apostles but rejected his own pay and hinted that certain elders deserved it more than others (1 Cor 9:6-15; 1 Tim 5:17-18). In New Testament economics, Paul's concern was not primarily a matter of justice but of practicality. At the time, to a degree, all church members lived from a common purse (Acts 2:44-45; 4:32-35). Evidence that this practice went beyond Jerusalem appears when Paul combats distortion of it (2 Thes 3:10-12). It appears that the idea of paying a leader for a reason other than need was foreign to their thinking. In light of this, the force of Paul's argument is that the church should care for a leader's need, without complaint. Biblically, then, the question of pay should be answered practically; do what is necessary. Stout agrees (1983, pp. 67-71).

Early Seventh-day Adventists appear to have operated this way. Adventist pioneer, Ellen White described the paid ministry role as that of apostle, though she didn't use the term (1902/1948, pp. 18-21). This suggests that early Adventists adopted a practical approach to the question of pay. Pay centered on those serving the apostolic function (see Burrill, 1999, pp. 49-62), presumably because such ministers were too transient to otherwise secure gainful employment.

The New Testament elders were equivalent in function to modern lay pastors. They were largely unpaid and they served as primary local leaders. This fact validates the ministry of lay pastors today, because it is consistent with biblical ideals. Furthermore, it makes lay pastors the most biblical option and, from a missional viewpoint, invalidates the long-term use of paid clergy in the local church. The New Testament mission remains

the mandate for the church of today. The New Testament structure is not the mandate. However, elevating lay leadership back to New Testament heights by placing lay pastors as primary local leaders would make way to put paid clergy back in the business of expanding the mission to new regions. In essence, it could put the mission mandate at the forefront again.

<p style="text-align:center">Paul's Curriculum for Timothy: A Case Study</p>

Although the broad function of elder in the local church is the most instructive line of study, specific guides for functional success are also helpful. These emerge from a survey of Paul's instruction to Timothy. Although Timothy also served the role of apostle, when Paul wrote his two famous letters, Timothy was laying foundations for the local church. Thus, the immanent issues are those of local leadership.

Paul's development of Timothy presents the most comprehensive New Testament model of ministerial training besides that of Jesus. Paul took him along on his apostolic travels to help teach the gospel (Acts 16:1-4) and later sent him to keep spiritual and theological order in Macedonia and Corinth (Acts 19:22; 1 Cor 4:17). He was Paul's student, given the title of son (1 Cor 4:17; Phil 2:22; 1 Tim 1:2, 18; 2 Tim 1:2). This teacher-student relationship yields five ministerial competencies to guide the development of local spiritual leaders.

In his letters to Timothy, Paul was most concerned that Timothy teach and practice sound doctrine (1 Tim 1:3-11, 18-20; 4:1-11; 6:20-21; 2 Tim 1:13-14; 2:14-3:17). This concern has two sides to it, suggesting two separate competencies. First is the issue of Timothy's own spiritual vitality; taking care to practice sound doctrine. Second is his ability to teach it to others. Paul called him to preach in a way that converted hearts (2

Tim 4:1-5). In his letters to Timothy, Paul made no distinction between preaching and teaching. His heart's burden was that Timothy advance truth and godliness in his own life and in the lives of others.

Paul's next great concern was for Timothy to manage relationships well, including conflict resolution and relationship nurture (1 Tim 2:1-15; 5:1-25; 6:3-10; 2 Tim 2:14-26; 3:1-9). Though he must boldly share truth (2 Tim 1:6-12), he was to avoid useless conflicts (1 Tim 6:5) and show respect for all (1 Tim 5:1-25). This suggests a third necessary competency: people skills.

Two less prominent, but still pressing, concerns also appear in Paul's instructions. The first is team building. The second is evangelism. These provide the fourth and fifth competencies. He wrote about developing and organizing others for ministry (1 Tim 3:1-13; 2 Tim 2:1-2) and wrote that evangelism was part of Timothy's calling (2 Tim 4:5). Less space is given to these in the letters but their necessity is clear.

Although other ministerial competencies may also emerge from careful examination of Paul's letters to Timothy, spirituality vitality, teaching/preaching ability, people skills, team building, and evangelism are the ones Paul emphasized most. In light of Timothy's local leadership role, these competencies give guidance to what is called pastoral ministry today and suggest elements for curriculum formation.

## Summary of Implications

The steps that remain to set a biblical foundation for lay pastor development are, first, reviewing the principles discovered and, second, applying them to curriculum formation. The principles reflect God's wisdom and their application makes it practical for today.

## Review of Broad Principles

A theology of lay pastor development has emerged from two sources: the acts of God (theopraxis) and the acts of his church (ecclesiopraxis). It has been shown that God uses humans to reach humans, both as a means to share the gospel with others and to deepen His nature in His agents. Collectively, they are a new incarnation of God. Three primary leader types comprise this incarnation: apostle, deacon, and elder. The apostle is paid to expand the mission to new regions. The deacon oversees the care of local social needs. The elder is the local spiritual leader. Local spiritual leaders, whether they call themselves pastors or elders or lay pastors, are agents to keep this incarnation intact. Lay pastor development forms people to serve this leadership role. That form includes the competencies of spiritual vitality, teaching/preaching ability, people skills, team building, and evangelistic skills. If these competencies are instilled and applied, paid clergy can be freed to expand the mission to new regions.

## Principles Applied in Curriculum Formation

Drafting these principles and competencies into a workable curriculum is a challenge addressed more fully in chapter 4. The biblical evidence validates the competencies in the curriculum proposed there and gives a structure for church operation. However, distinct challenges and unresolved questions accompany this quest, some of which will find answers only by experimentation. The most daunting challenge is reintroducing the lay element to pastoral ministry. Lay pastors are a revival of the biblical elder's role, returning local leadership to the laity while maintaining an acceptable level of title familiarity (i.e. pastor) for members.