

ALL FOR THE KINGDOM

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Introduction

All for the Kingdom was inspired by John Newton, the 18th Century slave trader turned preacher. John Newton, after a series of conversations with friends, found himself increasingly drawn to the work of being a gospel worker. In order to work out whether he was suited to the task he blocked out the six weeks that led up to his 33rd birthday. He used the time to answer the question, ‘Should I be a full time gospel worker?’

In 1758 he spent six weeks studying the Scriptures, praying, talking to friends, talking to mentors, meditating on the qualifications of elders and what responsibilities they shouldered. He reflected on his weaknesses, his motivations, and the cost of serving; and throughout the whole process he journalled his “miscellaneous thoughts”. These “miscellaneous thoughts” were published 250 years later by some English historians in a booklet called *Ministry on my Mind* (2008)¹.

All for the Kingdom is a tool that MTS has created to help 21st century Christians to do what Newton did in the 18th century. We want Christians to devote serious time and effort to answering the question, “Should I be a full time gospel worker?”

All for the Kingdom has four main objectives:

- We want you to listen to what God has to say about gospel work by meditating on the Scriptures (Part 1).
- We want you to think about how God has wired you for service and where you might ‘plug in’ to grow the Kingdom (Part 2). NB. You’ll love the 101 Gospel Jobs in the appendices.
- Thirdly we want you to seek the wisdom and counsel of others (Part 3).
- And fourthly we want to help you to keep growing as a leader during the pondering process (Part 4).

You may use *All for the Kingdom* for six weeks or six years. Whatever the timeframe, it is our hope that you will ponder the question, ‘should I be a full time gospel worker?’ as seriously as John Newton did...whilst having fun at the same time.

¹ John Newton, *Ministry on my Mind* (transcribed by Marylynn Rouse, Stratford-upon-Avon: The John Newton Project, 2008).

Part 1: What GOD says

PART 1 OF ALL FOR THE KINGDOM is like the inside cover of a street directory. It provides an overview.

In this section we will see what the Bible says about gospel ministry. In fact we'll see very quickly that it is by believing the gospel of Jesus Christ that a person becomes a minister. But not all ministers have the same roles and responsibilities. In Part 1 we'll see that all ministers are equal but different. We'll see:

- That there is gospel ministry God expects all Christians to be engaged in (the universal ministry).
- That there are some specific roles within the church with particular qualifications and responsibilities (the particular ministry).

We start Part 1 with the article “What is Gospel Ministry,” by Vaughan Roberts, because we want people to begin with a Biblical overview and this article is very helpful. Defining gospel ministry is tricky. For example, are dads gospel workers? In one sense ‘yes’, it is the universal responsibility of all Christian dads to raise their children in the discipline and instruction of the Lord (Eph 6:4)...but in another sense ‘no’. Not all Christian dads are gospel workers in the 1 Timothy 3:1-12 sense, not all Christian dads oversee congregations or churches.

We hope you enjoy this article from Vaughan Roberts which provides a great overview of gospel ministry.

Chapter 1: What is Gospel Ministry?

VAUGHAN ROBERTS

This article is an edited version of a chapter that appeared in Workers for the Harvest Field.

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A CHURCH LISTED THE NAMES of its staff members with their positions on its notice board. At the top of the list was the line: *Ministers: the whole congregation*. They had understood the Bible's teaching. The biblical word translated 'minister' simply means 'servant'. All Christians are called to full-time Christian service, serving Christ with the whole of their lives. This ministry, however, can take many different forms. In this chapter we will consider four pairs of characteristics to help us understand the nature of gospel ministry, which is one particular type of Christian service.

Gospel ministry

1. Two forms: universal and particular
2. Two priorities: word and prayer
3. Two roles: servant and leader
4. Two expectations: joy and suffering

1. Two forms: universal and particular

Gospel ministry comes in two forms. It is a responsibility for all Christian believers, but only some are set apart specifically for the task.

Universal: All Christians are called to engage in gospel ministry

As we will see, gospel ministry is the ministry of God's Word to both Christians and non-Christians. That is a task for us all. The responsibility of speaking to crowds of non-Christians is rightly entrusted to those who are especially gifted as evangelistic preachers or apologists. But all believers have the responsibility to make the most of the opportunities God gives us to share the gospel with our families, colleagues, neighbours and friends. Paul assumes that the whole Philippian church is to 'hold out the word of life' to the 'crooked and depraved generation' among whom they live (Philippians 2 v 15-16). And Peter tells his readers that they should 'always be prepared to give an answer to everyone who asks you to give a reason for the hope that you have' (1 Peter 3 v 15).

All Christians also have a ministry of God's Word in the church. It is not just the leaders or staff of a church who are to be engaged in pastoral ministry. We all have a responsibility to spur each other on in the Christian life with reminders of God's truth:

Let us consider how we may spur one another on towards love and good deeds. (Hebrews 10 v 24)

Encourage one another and build each other up. (1 Thess 5 v 11)

Let the word of Christ dwell in you richly as you teach and admonish one another. (Colossians 3 v 16)

Particular: Some Christians are set apart for gospel ministry

When Titus was left by Paul on Crete to care for the young church that had just been established there, his first task was to appoint 'elders' in every town (Titus 1 v 5). They were not to be 'one-man bands', but rather to function in teams. Elsewhere, these leaders are referred to as 'overseers', or 'bishops' (Acts 20 v 28; Philippians 1 v 1; Titus 1 v 7) and 'pastors' (1 Peter 5 v 2). The different titles are used interchangeably and speak of the same office. Some of the elders continued with other jobs, like Paul with his tent-making. Others were supported by the church to enable them to give all their time to the task (1 Timothy 5 v 17-18). Some churches today also employ children's, youth and women's workers and evangelists.

There is nothing that these workers do that is barred to other Christians. Their ministry is simply a particular expression of a universal responsibility. They are never called 'priests' in the New Testament. Since Christ, the great high priest, perfectly bridged the gap between us and His Father through His death on the cross, there is no longer any need for mediators between us and God as there was under the old covenant. The church does not have a priesthood; it is a priesthood. We are a 'royal priesthood' (1 Peter 2 v 9), called to be God's witnesses in the world. So there is no fundamental distinction between 'ordinary' Christians and those who are set apart for some form of gospel ministry. As we have seen, all Christians have a ministry, including a ministry of God's Word; but some are especially set apart for such a ministry.

2. Two priorities: word and prayer

Just before Jesus ascended into heaven He left some final instructions to His followers: 'you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth' (Acts 1 v 8). It must have seemed an impossible task for his tiny band of unimpressive followers, who just days before had deserted him after his arrest. But the command came with a promise: 'you will receive power when the Holy Spirit comes on

you' (Acts 1 v 8). That power was evident in the dramatic early days of the church as it grew rapidly in Jerusalem and the surrounding areas.

Even the threat of persecution made no difference. But then, in Acts 6, Luke records a potential crisis that threatened to arrest the advance of the gospel. A dispute arose over the church's distribution of food to poor widows, with the Grecian Jews complaining that their widows were being neglected, while the Hebraic Jews were well provided for. Everyone looked to the apostles to sort out the problem, but they refused to get involved.

As will become evident in chapter 3, there is no suggestion that caring for the poor in the church is not a Christian duty. The apostles knew that the job had to be done, but they were equally clear that they were not the ones to do it: 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables' (Acts 6 v 2). The church was to appoint seven others to take responsibility for the widows so that the apostles could give their attention to 'prayer and the ministry of the word' (Acts 6 v 4). As a result, the crisis was averted. The church's leaders were not deflected for the two great responsibilities with which they had been entrusted. Consequently, Luke can write: 'so the word of God spread' (Acts 6 v 7).

A ministry of the Word

Gospel ministry is Word ministry. It is by His Word that God calls people to belong to Christ in the first place. Paul reminds the Ephesians: 'you also were included in Christ when you heard the word of truth, the gospel of your salvation' (Ephesians 1 v 13). It is also by His word that we grow in our knowledge and love of Christ. Speaking God's Word, Peter writes: 'Like new born babies, crave pure spiritual milk, so that by it you may grow up in your salvation' (1 Peter 2 v 2). If the world is to be reached and the church is to be built up, it is vital that many with gifts of teaching and preaching are set apart to minister God's Word and that they stick to that task and do not get deflected.

In his farewell speech to the Ephesian elders Paul exhorted them: 'Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood' (Acts 20 v 28). If we have been given oversight of other Christians, whether as a pastor, women's or youth worker or small group leader, we have the great privilege of caring for some of God's flock. The New Testament is clear that our chief responsibility is to provide them with good food by teaching God's truth from the Scriptures. Paul was a model for the Ephesian elders to follow. He reminded them: 'I have not hesitated to preach anything that would be helpful to you but have taught publicly and from house to house' (Acts 20 v 20).

He urged Timothy, one of the leaders of the church in Ephesus: 'devote yourself to the

public reading of Scripture, to preaching and to teaching (1 Timothy 4 v 13)... Preach the Word; be prepared in season and out of season; correct, rebuke and encourage - with great patience and careful instruction' (4 v 1-2). He also told Titus what kind of man he should appoint as an elder on Crete: 'He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it' (Titus 1 v 9).

There is an urgent need for many gospel workers who have a clear sense of the priority of God's word. Others, both Christian or non-Christian, may provide food for the hungry, education for the ignorant and healthcare for the sick, but who will provide for their spiritual needs by pointing them to Christ? 'And how can they believe in the one of whom they have not heard? And how can they hear without someone speaking to them?' (Romans 10 v 14). Perhaps the church could do with a better magazine, tidier garden or bigger building; these are all valuable things to work at. But it cannot do without God's Word. So those entrusted with the task of teaching that Word must stick to it, even if that means disappointing congregation members who expect them to do a multitude of other jobs.

It may be that the youth group down the road is bursting with young people, but that in itself is not a reason to copy its methods. Games, music and social events do not in themselves produce Christian disciples; that is God's work by His Spirit through His Word. And so, even if we organise a range of activities, Bible teaching must be right at the centre. We must maintain the priority of God's Word in all we do.

Prayer

The Lord Jesus was God incarnate and yet He still saw the need to pray. The gospels frequently refer to Him doing so (eg: Mark 1 v 35). The apostle Paul was also a man of prayer. He was dedicated intercessor for the Christians in his care. For example, he told the Ephesian Christians: 'ever since I heard about your faith in the Lord Jesus and your love for all the saints, I have not stopped giving thanks for you, remembering you in my prayers' (Ephesians 1 v 15-16).

An Evangelical Alliance survey of pastors found that seven out of ten felt overworked. In a typical sixty-hour week they spent an average of twenty-two hours on administration, but only thirty-eight minutes in personal prayer¹. Here is another fundamental aspect of gospel ministry that is too quickly pushed down the list of priorities. Alongside the ministry of God's Word, there must be a commitment to pray.

We should start by praying for ourselves. First and foremost I am a Christian, not a

1

Quoted in Steven Croft, 'Ministry in Three Dimensions' p.17-18, Barton, Longman and Todd, London, 1999.

Christian worker. Unless I give time to nurturing my own relationship with Christ I will not be in a position to help anyone else grow in theirs. A book on secular leadership stresses the importance of ‘sharpening the saw.’ It tells a story of a man watching another try to cut down a tree with a blunt saw. He asks him: ‘Why don’t you sharpen the saw?’ The reply comes, ‘I haven’t got time for that; I have to cut down the tree.’² The application in this context is obvious. If we are to have any hope of being sharp and effective in Christ’s service we must spend conscious time in His presence, studying the scriptures and praying. As Thomas Chalmers wrote: ‘no solid, permanent work of God can be expected where piety and spirituality of the instrument is low, whatever His gifts may be.’³

As well as praying for ourselves and our own spiritual growth, we should also pray for those with whom we work. Once again, Paul is an inspiring and challenging example, not just by the quantity of his prayers but by their depth. He tells the Philippians: ‘And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ – to the glory and praise of God’ (Philippians 1 v 9-11).

Don Carson comments: ‘Do you desire with all your heart what is best for the congregation you serve? Then you must ask yourself how much time you devote to praying this sort of prayer... Once our priorities are straight, we will learn to relegate tasks to their appropriate rank according to the values of scripture. Delegate some things; cancel others. You do not need to have a bulletin; you have to pray. You do not have to chair every committee or attend every meeting; you have to pray.’⁴

3. Two roles: servant and leader

Servant

All Christian ministry should flow out of the ministry of Christ to us. Although He was ‘in very nature God’ He ‘made himself nothing, taking the very nature of a servant... and became obedient to death – even death on a cross’ (Philippians 2 v 6-8). He ‘did not come to be served but to serve, and to give his life as a ransom for many’ (Mark 10 v 45). That example of sacrificial service is to be our model as we seek to follow Him.

2 Quoted in Croft p. 112-113

3 Quoted in ‘D Martyn Lloyd-Jones – the fight of faith’ Volume 2 p.762, Banner of Truth, Edinburgh, 1990.

4 Don Carson ‘Call to Spiritual Reformation’ p.133, IVP, Leicester, 1992.

As a young Christian, I was made President of the university Christian Union and began to think I was rather special. I was used to spiritual leadership so I imagined that I would be given an important job when I was asked to lead at a camp for teenagers that summer. In fact, my chief responsibility was to ensure that the toilet rolls around the site were frequently replenished. It was an important lesson. Whatever our position we are, above all, servants. Jesus said: 'whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all' (Mark 10 v 43-44).

Paul had a position of great authority as an apostle of Christ, but his preferred description was 'servant [or 'slave'] of Jesus Christ' (eg: Romans 1 v 1). He said: 'we do not preach ourselves, but Jesus Christ as Lord, and ourselves as servants for Jesus' sake' (2 Corinthians 4 v 5). He served Christ by serving others. He saw his work as a continuation of Christ's work, speaking of 'what Christ has accomplished through me' (Romans 15 v 18). He had no desire to gain a following for himself. His only goal was to glorify Christ by pointing others to Him.

At the height of his popularity as a guru, Bhagwan Shree Rajneesh had 93 Rolls Royces. When he was finally arrested by U.S. Marshals he was wearing 35 platinum and gold watches.⁵ There are many like him, sadly even in Christian churches, who seek personal gain from religious leadership through prosperity, popularity or power. But we should be focused, not on what we can gain, but on what we can give. George Whitefield was probably the greatest of all British evangelists. He was a household name in the eighteenth century and yet he used to say: 'Let the name of Whitefield perish, so long as Christ is exalted.'⁶

Do we only imagine serving Christ in a comfortable area with which we are familiar or in a well-known church where we might make a name for ourselves? Or would we be prepared to go to another culture or tough estate, where we could work for years, largely unnoticed? In our dreams for the future do we aim, above all, to serve ourselves or to serve Christ?

Leader

Most gospel workers have some kind of leadership role. That is certainly true of pastors. Paul urges the Thessalonians to 'respect those who work hard among you, who are over you in the Lord' (1 Thess 5 v 12). The writer to the Hebrews says: 'Remember your leaders, who spoke the word of God to you' (Hebrews 13 v 7).

There is no contradiction between these two roles of servant and leader. If God gives

5 Sunday Times 9th June 1996

6 J.C. Ryle '18th Century Christian Leaders' p.58, Banner of Truth, Edinburgh, 1978.

us spiritual responsibility for others we should not allow a false humility to prevent us from fulfilling it. Christian leaders should lead. But they do so as servants, recognising that they are accountable to a higher authority. We may be ‘shepherds of God’s flock’ (1 Peter 5 v 2), but Jesus alone is ‘the Chief Shepherd’ (1 Peter 5 v 4). We may have authority over others, but we should use it for their good, not ours: ‘not greedy for money, but eager to serve, not lording it over those entrusted to you, but being examples to the flock’ (5 v 2-3).

4. Two expectations: joy and suffering

I had two surprises when I started full-time gospel work. It was even better than I had expected; and yet it was also far harder. The words of John Newton and William Cowper in one of the Olney Hymns continue to describe my experience:

*What contradictions meet
In ministers employ;
It is a bitter sweet,
A sorrow full of joy.⁷*

Joy

After Paul had heard encouraging news from Timothy about the growth of the young Christians he had led to Christ in Thessalonica, he wrote: ‘now we really live, since you are standing firm in the Lord. How can we thank God enough for you in return for all the joy we have in the presence of our God because of you?’ (1 Thess 3 v 8-9).

The pastor who first encouraged me to consider gospel ministry told me: ‘It’s a never-ending job which is all-consuming and often exhausting, but it’s an enormous privilege. I sometimes have to pinch myself when I think that I’m actually being paid to be doing something I love and would want to be doing anyway. It’s a great thrill to spend most of my time engaged in a work where the fruit lasts for eternity’.

I could say the same. It is wonderful to see Christians growing to maturity in Christ, and nothing beats the excitement of being involved in another’s conversion. One young man slipped a note under my door a day after we had had a conversation in which I had urged him to turn to Christ. It simply said: ‘I’ve done it – it’s wonderful!’ There was joy in heaven, and there was great joy on earth too.

Suffering

Gospel ministry is certainly not all joy: there will also be suffering. Paul wrote to the Corinthians: ‘death is at work in us, but life is at work in you’ (2 Corinthians 4 v 12). Just as Jesus had to suffer and die before we could receive His gift of life, so His servants will endure much hardship as they seek to share His life with others.

If we set our hearts on doing some form of gospel ministry in the future, we desire a ‘noble task’ (1 Timothy 3 v 1). But not everyone will see it that way. The world will not be impressed by those who preach the weak and foolish message of Christ crucified (1 Corinthians 1 v 22-25). Like Paul, we can also expect opposition from within the church. He wrote: ‘Up to this moment we have become the scum of the earth, the refuse of the world’ (1 Corinthians 4 v 13).

We must not adopt an unrealistic, glamorised view of gospel ministry. Do not imagine yourself preaching to hundreds at a convention, or leading scores to Christ in a mission. It is not often like that. Most gospel ministry is a long hard slog. It is slow work with little visible fruit and, as Jesus teaches in the Parable of the Sower, even some of that does not last.

But we have good reason to persevere, even in the hardest times. Christ is with us by His Spirit, as He promised (Matthew 28 v 20; Acts 1 v 8) and one day He will return to gather in the harvest. Only then will we see the awesome results of gospel ministry down the ages: ‘a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb’ (Revelation 7 v 9).



For the purpose of this book, Gospel Work will refer to the “Particular” ministry as described in Vaughan’s article. A Gospel Worker will be someone that carries out Gospel Work as their primary occupation..

Chapter 2: “Particular” Qualifications

IN THIS AGE OF GLOBAL MOVEMENTS, media hype and mega churches it is easy to think that a pastor must have the power of Superman. It is liberating to look at what God says about the qualifications of an office bearer in the church. Below are some passages for you to read through and some questions to get you thinking. As you work through the passages, circle every time there is an exhortation to godliness/character and underline all the times gifts are required.

Titus 1:5-9

⁵This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—⁶if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. ⁷For an overseer, as God’s steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. ⁹He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

1 Timothy 3:1-13

¹Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. ²Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, ³not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. ⁴He must manage his own family well and see that his children obey him with proper respect. ⁵(If anyone does not know how to manage his own family, how can he take care of God’s church?) ⁶He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. ⁷He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap.

⁸Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. ⁹They must keep hold of the deep truths of the faith with a clear conscience. ¹⁰They must first be tested; and then if there is nothing against them, let them serve as deacons.

¹¹In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

¹²A deacon must be the husband of but one wife and must manage his children and his household well. ¹³Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

¹⁴Although I hope to come to you soon, I am writing you these instructions so that, ¹⁵if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.

¹⁶Beyond all question, the mystery of godliness is great:

He appeared in a body,
 was vindicated by the Spirit,
 was seen by angels,
 was preached among the nations,
 was believed on in the world,
 was taken up in glory.

What qualifications are given for elders/overseers/deacons?

(Divide into character qualifications and gift qualifications)

What implications do these passages have for women taking on “particular” ministry roles?

What is the main emphasis – Gifts or Godliness?

What reason/s are given for the need for those qualifications to be met?

Are these qualifications negotiable?

What challenges you personally from these passages?

Do these passages give us any clues as to who should assess a person's suitability for particular ministry?

Chapter 3: “Particular” Responsibilities

SO WHAT DO MINISTERS DO? What is involved in this “particular” ministry? Once again our first reference must be the Bible. The passages below give examples of one expression of gospel work, where Timothy is leading a church. As you read through these paragraphs, circle the things Timothy must do, and underline the things Timothy must not do.

1 *Timothy 4:6-16*

⁶If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. ⁷Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; ⁸for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. ⁹The saying is trustworthy and deserving of full acceptance. ¹⁰For to this end we toil and strive, because we have our hope set on the living God, who is the Saviour of all people, especially of those who believe. ¹¹Command and teach these things. ¹²Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. ¹³Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. ¹⁴Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. ¹⁵Practice these things, immerse yourself in them, so that all may see your progress. ¹⁶Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

2 *Timothy 4:1-8*

¹I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ²preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. ³For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, ⁴and will turn away from listening to the truth and wander off into myths. ⁵As for you, always be sober-minded, endure suffering, do the work of an evangelist fulfil your ministry.

⁶For I am already being poured out as a drink offering, and the time of my departure has come. ⁷I have fought the good fight, I have finished the race, I have kept the faith. ⁸Henceforth there is laid up for me the crown of righteousness, which

the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

What responsibilities is Timothy given in his ministry?

Are the responsibilities given to Timothy the same for those involved in ‘particular’ ministry? Why/Why not?

What priorities are clear for Paul?

Ephesians 4:11-16

¹¹And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, ¹²to equip the saints for the work of ministry, for building up the body of Christ, ¹³until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, ¹⁴so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. ¹⁵Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, ¹⁶from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

For what purpose did God give the apostles, prophets, evangelists, shepherds and teachers?

How does Ephesians 4 add to our understanding of the role of ‘particular ministries’?



Part 2: What YOU say

IN PART 2 WE ARE WANTING you to ‘examine’ yourself. We want you to talk about how you are ‘wired’ i.e. how God has gifted you. But before we do that, I need to wave a great big red flag. I need to issue a couple of warnings. They are:

1. Need is #1.

Our number one consideration when working out where we will serve is need. We may be gifted by God so that we think our ministry niche is musical evangelism to high school aged male emos. But if that people group are already hearing the gospel and no-one is reaching the 400 elderly men and women in the local aged care facility then it seems pretty clear where to serve!!

2. Gifting Changes.

In 1993, when I first got married to Emma, she called me a B.O.F. A boring old fart. You see I used to have zero ‘ambiguity tolerance’. I used to want to order the same meal in the same restaurant whenever we went on a date. But 16 years later I’ve changed completely...in fact, now I can’t stand eating at the same restaurant within the decade. Your strengths and weaknesses today may not be your strengths and weaknesses tomorrow. You can be moulded mightily, overnight by the great sovereign God.

Chapter 4: How am I wired?

WELL WHAT ABOUT YOU? What kind of person are you? What ministries do you enjoy? Where are you gifted? This section is designed to help you think through who you are, in order that you might be able to see where you plug in in furthering the Kingdom of God.

So, as first port of call let's look at your ministry influences and your ministry experience...the background God has given you.

Background

While your background doesn't form your identity, it does give clues as to what influences your thinking and is helpful in looking at your ministry experience.

Current Job:

What do you like/dislike about your job?

Current Study:

What do you like/dislike about your course/study?

Present church:

Past churches:

How did you become a Christian?

Who has ministered to you, and what did you appreciate about their ministry?

What training for ministry have you completed? (Short courses etc.)

In what ministries have you been involved in the past?

Which of these did you enjoy? Which did you not enjoy? Why?

Which do you feel came most naturally to you?

What feedback, if any, did you receive about your abilities and gifting in these ministries?

Personality & Gifting

In today's world there are many different tests available to help people to work out how they are wired. No doubt you've heard of the DISC test and the Myers-Briggs test (I think my classification was HELP). I thank God for these tests, because they've helped many teams of people (church and otherwise) to work together better. They help answer the question, "How am I wired?" but they struggle to answer the question, "Where do I plug in?"

Other Christian leaders have in recent times tried to come up with simple, easy to understand and easy to remember tools to give Christians guidance or help in working out what role they could play in the army of God. (See Appendix 3 on Page 57.)

MTS Movement Australia: T.E.A.M.P.L.A.Y.E.R

These models are helpful, but because we want everyone to imitate John Newton i.e. devote a good slab of time to answering the question, 'should I be a full time gospel worker?' we're encouraging people to consider 10 criteria when working out how they're wired (see below).

But working out how you're wired is only half the story. We all need help knowing where to plug in, so in part 5 we've profiled 9 gospel jobs according to the T.E.A.M.P.L.A.Y.E.R. criteria.

Our aim for this section is twofold:

1. To equip people with a tool to work out 'how they're wired' in a deep and comprehensive way.
2. We want people to use that same tool to critically analyse gospel jobs they may take on in the future.

Hopefully this will reduce gospel worker burnout and increase creativity in the way we proclaim the gospel.

The 10 criteria are the acronym **T.E.A.M.P.L.A.Y.E.R.**

T – *Team Leader or Team Member*: what kind of leader are you? All gospel workers have to lead because they have to be apt to teach. Teaching is leading. But what kind of leader are you? Where do you naturally fit? Are you content being the 2IC (2nd in command) or do you generally prefer to call the shots?

E – *Emotional Energy*: different people have different levels of energy! Some can talk to people 40 hours a week some far less. Some gospel jobs are more people intense, more emotionally exhausting than others. Overseas ministry requires a lot of energy per hour of work compared to writing a book. How are you wired?

A – *Ambiguity Tolerance*: some people cannot tolerate ambiguity i.e. uncertainty. It stresses them out. Some love uncertainty...it exhilarates them. It is essential that you assess your ambiguity tolerance.

M – *Maintainer or Pioneer*: do you salivate at the idea of growing something from scratch (Pioneer) or would you rather grow something that already exists. In

When the Australian Defence Forces are recruiting personnel for service they always assess an applicant's ambiguity tolerance. If a soldier has a low ambiguity tolerance, they get assigned to the regular forces e.g. Infantry. But if a soldier has a high ambiguity tolerance, they are assigned to special forces like the S.A.S. Those with high AT are no better than those with low AT...they're just different. As a result of hard won experience the military have discovered that early screening increases the longevity of a soldier. The same is true for soldiers of Christ (2 Tim 2:3).

church planting we need to send both out as a team. One pioneers for one to two years and the other takes over.

P – *Platform or Personal*: do you prefer public ministries e.g. MC'ing, preaching from a pulpit, presentations etc. or are you more suited to personal ministries e.g. one-to-one ministries, counselling etc.

L – *Languages and Cross-Cultural Adaptability*: do you have an aptitude for cross cultural ministry i.e. whether crossing cultures here in your country of origin (e.g. migrant ministry) or crossing cultures by travelling overseas.

A – *Administrative Gifting*: are you an organised person? There's an old business management truth...it's called the Peter Principle i.e. people get promoted to their level of incompetency. In Christianity you can be promoted to the equivalent of CEO very quickly. Do you have the ad-ministry gifts to cope?

Y – Years: what demographic do you feel suited to serving? My mum works as a nurse, and ever since she finished her training at the age of 21, she has loved working in geriatric care. What demographic do you ‘click with’? Toddlers, youth, older people...

E – Evangelism or Edification: I do not want to draw a false dichotomy here. In fact just about all ministries are a combination of both. Having said that... different jobs have different levels of contact with those who don’t follow Jesus. E.g. it is very rare to find a senior minister who spends anywhere near one day a week in evangelism. However a scripture teacher in a standard state high school would spend almost all their time with non-Christians.

R – Roving or Part of the Furniture: Jump in the shoes of an itinerant evangelist for a minute. They travel to a location they’ve never been before, they walk into a room full of strangers, they strike up a conversation over dinner, they try to build rapport quickly, they get up and speak boldly, they answer questions and then walk away, never to return. Does that appeal to you? Some people love the work of itinerant gospeling, i.e. roving around. Others find it unsettling, unnerving and energy sapping. Neither are more valuable than the other. Where do you sit?

My profile as a TEAMPLAYER

How are you wired when you think through the TEAMPLAYER attributes? Use the questions under each letter of the acronym (see above) to stimulate your thinking and write out your thoughts below.

T - Team Leader or Team Member

E - Emotional Energy

A - Ambiguity Tolerance

M - Maintainer or Pioneer

P - Platform or Personal

L - Languages and Cross Cultural Adaptability

A - Administrative Gifting

Y - Years

E - Evangelism or Edification

R - Roving or Part of the Furniture

Chapter 5: Where do I plug in?

OFTEN OVERLOOKED is the fact that gospel work isn’t just for one type of person –there are many different positions out there that need people of different backgrounds, personality and gifting. Below we’ve selected some gospel jobs at random and described what type of person or work that job entails (To see a more extensive representation of the variety and opportunities for gospel work, see Appendix 2: 101 Gospel Jobs.)

Case Studies

TAFE MINISTRY

Reaching out to students at TAFE and similar colleges.

| | |
|--|---|
| Team Leader or Team Member | Team Leader |
| Emotional Energy | Medium |
| Ambiguity Tolerance | High - generally setting own work |
| Maintainer or Pioneer | Pioneer - as currently, there is not much established |
| Platform or Personal | Personal - particularly to begin with |
| Languages and Cross Cultural Adaptability | Very dependent on demographic of area |
| Administrative giftings | Not particularly necessary |
| Years (demographic) | Predominately young adults |
| Evangelism or Edification | Both - with a large Evangelism component |
| Roving or Part of the Furniture | Part of the Furniture - however, students will be itinerant |

HIGH SCHOOL SCRIPTURE TEACHER

Teaching high school students about Christ during their scripture periods.

| | |
|-----------------------------------|--|
| Team Leader or Team Member | Potentially either |
| Emotional Energy | Low-medium- because you come and go from the school, it’s not intense all the time |

| | |
|--|--|
| Ambiguity Tolerance | Low - very structured |
| Maintainer or Pioneer | Maintainer |
| Platform or Personal | Platform- but to small numbers |
| Languages and Cross Cultural Adaptability | Very dependent on demographic of area |
| Administrative giftings | Not particularly necessary |
| Years (demographic) | High School Students (Roughly 12-18 years) |
| Evangelism or Edification | Predominately Evangelism |
| Roving or Part of the Furniture | Part of the Furniture |

CHURCH PASTOR/SENIOR PASTOR

Leading a church, strategic planning, preaching, recruiting, training

| | |
|--|--|
| Team Leader or Team Member | Team Leader (Perhaps Team Member in a staff team where you are not the Senior Pastor) |
| Emotional Energy | High - high volume of people contact and dealing with many personal issues of congregation members |
| Ambiguity Tolerance | High - often setting your own work |
| Maintainer or Pioneer | Generally a Maintainer |
| Platform or Personal | Both - Platform and Personal |
| Languages and Cross Cultural Adaptability | Very dependent on demographic of area, though not a requirement of the position |
| Administrative giftings | Required- or help enlisted |
| Years (demographic) | Broad Spectrum |
| Evangelism or Edification | Both - Edification is often more convenient, but it is important to maintain a mission mindset |
| Roving or Part of the Furniture | Part of the Furniture |

WOMEN’S PASTOR

Ministering to women, generally in a church context.

| | |
|--|---|
| Team Leader or Team Member | Team Member |
| Emotional Energy | High- high volume of people contact and dealing with many personal issues of congregation members |
| Ambiguity Tolerance | High- often setting your own work |
| Maintainer or Pioneer | Generally a Maintainer |
| Platform or Personal | Predominately Personal |
| Languages and Cross Cultural Adaptability | Very dependent on demographic of area |
| Administrative giftings | Not imperative but will play a part |
| Years (demographic) | Women of a wide range of age and demographic |
| Evangelism or Edification | Both- Edification is often more convenient, but it is important to maintain a mission mindset |
| Roving or Part of the Furniture | Part of the Furniture |

CULT RESCUE MINISTRY

Helping people to debrief after exiting cults.

| | |
|--|--|
| Team Leader or Team Member | Either |
| Emotional Energy | High |
| Ambiguity Tolerance | High |
| Maintainer or Pioneer | Pioneer |
| Platform or Personal | Personal |
| Languages and Cross Cultural Adaptability | Could be very important depending on context |
| Administrative giftings | Not particularly necessary |
| Years (demographic) | Broad range |

| | |
|--|---|
| Evangelism or Edification | Either/ Both depending on context |
| Roving or Part of the Furniture | Predominately Roving, but could be either/ both |

SPORTS CHAPLAIN

Reaching out and ministering to sports people.

| | |
|--|---|
| Team Leader or Team Member | Either |
| Emotional Energy | Medium, but could be high in some instances |
| Ambiguity Tolerance | High - often undefined work |
| Maintainer or Pioneer | Pioneer |
| Platform or Personal | Predominately Personal |
| Languages and Cross Cultural Adaptability | Could be important depending on context |
| Administrative giftings | Not particularly necessary |
| Years (demographic) | Wide range, obviously athletes |
| Evangelism or Edification | Predominately Evangelism |
| Roving or Part of the Furniture | Either - depending on particular context |

MISSIONARY-STUDENT MINISTRY

University Student Ministry in a Missionary capacity

| | |
|-----------------------------------|---|
| Team Leader or Team Member | Either |
| Emotional Energy | Medium-high - both from people contact and the ongoing strain of being in a different culture and context |
| Ambiguity Tolerance | High - setting your own work |
| Maintainer or Pioneer | Pioneer |
| Platform or Personal | Predominately Personal |

| | |
|---|------------------------------------|
| Languages and Cross Cultural Adaptability | Very important and necessary |
| Administrative giftings | Not particularly necessary |
| Years (demographic) | Predominately young adults |
| Evangelism or Edification | Predominately Evangelism |
| Roving or Part of the Furniture | Aiming to be Part of the Furniture |

BLANK PROFILE

Pick another gospel job and think about what it involves.

| |
|---|
| Team Leader or Team Member |
| Emotional Energy |
| Ambiguity Tolerance |
| Maintainer or Pioneer |
| Platform or Personal |
| Languages and Cross Cultural Adaptability |
| Administrative giftings |
| Years (demographic) |
| Evangelism or Edification |
| Roving or Part of the Furniture |

Chapter 6: Opportunity

WHILE YOU MIGHT BE the most gifted and suited person to gospel work, there may be elements of your life and family situation that mean it would not be the most wise choice for you to serve in a full time, vocational capacity. Think through this section carefully and make sure you do it with the people who might be impacted by any direction changing decision you might make.

What is your family situation (married, children, single, living at home etc.)?

Does your family have any members with special needs (disabilities etc.)?

What is your spouse's view of gospel work?

And/or parents view of gospel work?

How do they feel about you entering into gospel work?

Would you be in a position to move your life (including family if married) to a different city or country?

What would be the effects of this on your family?

Is there anything in your life that could affect your public reputation as a minister of the gospel (e.g. a criminal record, substance abuse, sexual or marital issues, a gambling addiction)?

How is your health (both physical and mental)?

Are you physically and mentally in a position to take on a full time gospel job?

Do you have any significant debts or financial problems that need a larger income to be dealt with?



Part 3: What OTHERS say

The Fear Factor

WHILE IT CAN BE scary to ask, it's vital that we get the opinion of others in making decisions about gospel work. When you think through most of those Bible passages the qualifications were qualifications others could judge. So, the challenge is to be humble and open yourself to the thoughts and opinions of others – both positive and negative.

Feel free to make copies of the following pages as it is helpful if you give the relevant pages to the below mentioned persons and then sit down and have a conversation with them to talk through what they have brought up.

There is space on the following pages for you to take note of those conversations.

Pastor

Please get the pastor that knows you best to fill out the following questions.

Name of Pastor: _____

Under the following categories, please identify both strengths and weaknesses where appropriate.

Comments on the candidate's godliness:

Comments on the candidate's personality and giftedness in relation to gospel work:

Comments on the candidate's life situation (eg. family, age etc):

Your recommendations for ministry & life for the candidate:

Anything you think the candidate should work on (issues of godliness, knowledge of the bible etc.):

Peer

Please find a peer that knows you well to fill out the following questions.

Name of Peer: _____

Comments on the candidate's godliness:

Comments on the candidate's personality and giftedness in relation to gospel work:

Comments on the candidate's life situation (eg. family, age etc) in relation to gospel work:

What do you appreciate about your friendship with the candidate? How do they encourage you in your walk with Christ?

Your recommendations for ministry & life for the candidate:

Pupil

Please ask someone to whom you have ministered to answer the following questions.

Name of 'Pupil': _____

How has the candidate ministered to you?

What have you appreciated about that ministry?

Have they been a godly example to you?

Would you recommend they think about ministry on a full time, vocational basis?



Part 4: Where to from here?

HOPEFULLY ALL FOR THE KINGDOM has helped you do what John Newton did back in 1758. Hopefully you've been able to reflect on the question, "should i be a full time, vocational gospel worker?" in a deep and profound way.

It is now time to put everything you've learned together. By Part 4 we hope you have some clear ideas about what your future plans are, or at least the next step to figuring that out. Part 4 helps you to create a Ministry Development Plan today, to prepare better for tomorrow.

Chapter 7: My letter

AS A PEOPLE REDEEMED by Christ, we all need to be fundamentally working to build the church of Christ. Read back over what you have written and what other people have said about you and consider how you might best use your time, your gifts, your personality – your whole being- to build the church. Once you have done this, take the chance to write a letter to your pastor exploring your plans to further the Kingdom. Either photocopy these pages or show them to your pastor – they will be so encouraged! Once you have done that, we suggest you work on the Ministry Development Plan (Page 48) together.

You might structure your letter under the headings of this book:

1. What I have learnt about gospel ministry from God
2. What I have learnt about myself
 - a. How I am wired
 - b. Where I plug in
3. What others have said

Then ask you pastor for help to grow...

BEGIN ON NEXT PAGE »

Dear

Chapter 8: Ministry Development Plan

THIS DEVELOPMENT PLAN is traditionally used for trainers to work through with their apprentices, however we thought it might be useful for people to start thinking through this before the apprenticeship, particularly if they have started thinking about ministry several years before an apprenticeship is suitable. Take the opportunity to sit down with your pastor and work through how you can serve and work on your ministry over the next few years. (Copies of the development plan can be found at www.mts.com.au)

| Key Training Area | Goal | Action | By When |
|---|---|---|---------------------------------|
| Conviction (<i>knowing God: bible knowledge, theology etc.</i>) | <i>E.g.</i> <ul style="list-style-type: none"> • To increase knowledge of the Old Testament • To be pushed in theological understanding | <ul style="list-style-type: none"> • To read through the bible in 2 years • To read the Cross of Christ | <p>Oct 2011</p> <p>Jun 2010</p> |

| <i>Key Training Area</i> | <i>Goal</i> | <i>Action</i> | <i>By When</i> |
|--|-------------|---------------|----------------|
| Character <i>(Godly living: prayer, relationships etc)</i> | | | |
| Competence <i>(Ministry Skills: Evangelism, teaching the Bible etc.)</i> | | | |

Conclusion

WE HOPE YOU'VE ENJOYED *All for the Kingdom* thus far.

In many ways it is like a diary...something that helps to journal the many thoughts on the journey to gospel work.

In many ways it is like a map...helping navigate the steps.

In many ways it is like a CV or resume. It records the reflection of those in close relationship with you i.e. your pastor, peer or pupil.

Hopefully *All for the Kingdom* has been fruitful for you. Now as you move forward from today, I'd like to say three things to you...whether you sign up as a ministry apprentice in the future or not:

1. There are no 2nd class citizens in Christianity. MTS under my leadership has, at times, communicated that those who have not signed up for an apprenticeship or gospel work full-time are second rate Christians. For that I say sorry and seek forgiveness. If you are a person who has mimicked John Newton and realised that full time gospel work is not for you, please read Appendix 1. We bless you, we thank God for you and wait with baited breath to see what great missionary work God gives you to do.
2. Please be a disciple-making disciple. The gospel is only ever one generation away from extinction. Don't just teach others about Jesus, teach them to teach others about Jesus. In 2 Tim 2:2 we see Paul's training DNA...he urges Timothy to entrust the gospel to faithful people who will be able to teach others. We see Paul in one simple verse explain the communication of the gospel across 4 generations; Paul - Timothy - reliable men - others.
3. Use your ALL for the Kingdom. It is our prayer that you will use your word, your wallet and your will...your ALL in the service of King Jesus.

To God ALONE be the glory.

Your brother,

Ben Pfahlert

MTS National Director

Appendices

What if ‘full-time paid Christian ministry’ is not for me? (Romans 12:1-8)

TONY JONES

This article appeared in the 9:38 Newsletter in 2003, and is a summary of a talk given by Tony Jones at the 9:38 Student Conference 2002. Used by kind permission.

Those who do not go into full-time paid Christian work must not feel like second rate Christians. The New Testament makes clear that all of us are to serve God and live lives fully pleasing to him, whether we are in full-time paid gospel ministry or not. This is clear from Romans 12:1-8.

(a) All Christians are to offer themselves in sacrifice to God (v1-2)

Because of ‘God’s mercy’ in the gospel (v1) all of us are now able to ‘offer’ ourselves to God in a way which is ‘holy and pleasing’. This sacrifice is no longer the preserve of the priest only (as it was in the Old Testament). The good news of the gospel is that, because of Jesus’ sacrifice on the cross, by trusting in him we can be ‘holy and pleasing’ to him whoever we are. We do not therefore need to enter full-time Christian work in order to be more pleasing to God! Indeed to think we do is a denial of the gospel!

(b) All Christians are to be committed to world mission (v2-3)

God’s will in Romans means his plan that people from all nations should believe and obey him (Romans 1:5; 16:26). All nations will be called to faith and obedience when they see it lived out in front of them. So the job of every Christian is to ‘test and approve God’s will’ (v2) or better to ‘prove’ or demonstrate it. We do this when we do ‘not conform any longer to the pattern of this world but are transformed by the renewing of (our) minds’. So living out our new life will show to the non Christian how God calls them to live and the gospel will spread.

(c) All Christians are different parts of the body (v4-8)

It is striking that the sacrifice in v1 is singular in the Greek. So we don’t all offer lots of little sacrifices on our own, but all join together to offer one united sacrifice together as a church family. The reason for this is that Jesus’ death has united us and made us into one body (v4-5). In this one body we all have different roles and gifts. So the gifts Paul

lists in v5-8 include word gifts, like teaching (v7), but also practical gifts such as ‘serving’, ‘encouraging’ and ‘giving’ (v8). We need each of these gifts to be exercised if together we are to offer the sacrifice God wants. The gift of teaching is no more important than the gift of giving. What Paul is saying is not that we must not be proud and seek to do things we are not gifted for. Rather we must all join in humbly serving the body in the best way we can as the people we are. And, as we do this united as a church family, the gospel will go out into the world, calling on those around us to trust and obey Jesus the King. We all need each other. Those in full-time work serve those who are not and those who aren’t are needed to support those who are, by their financial giving, practical support and encouragement. This is why there is no such thing as a second rate Christian!

Widen your idea of what gospel work is!

101 Gospel Jobs (+5)

1. Church based Children's Ministry
2. Church based Youth Ministry
3. Church Pastor / Senior Pastor
4. Executive (admin) Pastor
5. Apprentice Training Pastor
6. Associate / Assistant Pastor
7. Music / Worship Ministry
8. Women's Pastor
9. Pastoral Worker
10. Parish Sister
11. School Chaplain
12. Primary School Scripture Teacher
13. High School Scripture Teacher
14. Scripture Coordinator
15. Christian Studies Teacher (Christian School)
16. Christian School Leadership
17. Boarding House 'Master' or Pastor
18. Uni-student Ministry
19. Campus Director
20. International Student Ministry
21. Uni Post-grad / Staff Ministry
22. Uni College Chaplaincy
23. Uni College Admin / leadership
24. Theological Education
25. Itinerant Ministry
26. Evangelist
27. Evangelism Trainer
28. Apologist
29. Hive off Church Planter
30. Pioneer Church Planter
31. Prison Chaplaincy
32. Prison / Detention Centre Bible Ministry
33. Hospital Chaplaincy
34. Refugee Ministry

35. Youth Outreach Ministry
36. Women's / Youth Refuge ministry
37. Foster Caring
38. Seniors Pastor
39. Aged Care / Nursing Home Chaplain
40. Sports Chaplain
41. Truckies Chaplain
42. Industry Chaplain
43. Police / Emergency Services Chaplain
44. Defence Force Chaplain
45. Defence Network Ministry
46. City Business Network Ministry
47. Christian Resources Writing
48. Christian Book Writing
49. Christian Book Editing / Publishing
50. Christian Advertising / Posters
51. Web site & Graphic design
52. Web based Ministry
53. Ministry Training Consultant
54. Leadership Development / Training Consultant
55. Radio Ministry
56. TV Ministry
57. Songwriter
58. Cult Rescue Ministry
59. Retreat based Ministry / Training
60. Camping Ministries (High Schools)
61. Outdoor Adventure Ministry
62. Conference / House party ministries
63. Bible Translators
64. Bible Distribution
65. Mentoring & Pastoring Pastors
66. Episcopal Ministry
67. Archdeacons Ministry
68. Denominational Ministries
69. Parent Education Ministries
70. Marriage Education Ministries
71. TAFE Ministry
72. Parliamentary Chaplaincy / network ministry
73. Lobbying Ministries

74. Welfare Ministry Evangelism
75. Abuse Recovery Chaplain
76. Christian Bookstore Manager
77. Cross-Cultural Evangelist
78. Children's Evangelist / Entertainer
79. Puppet Ministry
80. Convention Ministry
81. Mission – Church Pastor⁸
82. Mission – Theological Education
83. Mission – Student Ministry
84. Mission – Leadership Training & Development
85. Mission – Evangelist
86. Medical / Welfare Missionaries
87. Mission Hospital / Welfare Admin
88. Mission School Teacher
89. Mission Society Leadership
90. Mission Support
91. Fundraiser / Deputationist
92. Part-time Pastoral Work
93. Self-funded Pastoral Work
94. Ministry Apprentice Training Pastor
95. Christian Comedian
96. Film Ministry
97. Mobile Ministry Maintenance
98. Retreat Based Evangelism Ministry
99. Journalist
100. Mega Church Pastor
101. Uni-Student Ministry Evangelist
102. Uni-Student Ministry Trainer
103. Movement Leader
104. Muslim Ministry Facilitator
105. Muslim Ministry Evangelist
106. Women's Muslim Ministry Evangelist