

THE MENTOR AND SHARED MINISTRIES

Equipping Session



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INTRODUCTION

"I thank the opportunity to share with you a biblical theology on "Mentors and Shared Ministries".

Ministry in the local church as presented in the New Testament is one of the fundamental bases in the mentor-disciple relationship. Today we will define what ministry is in light of the life of Jesus and how ministry is the backbone and marrow of mentorship and multiplying disciples. The church as the body of Christ shares the ministry, hence there is no other way to do ministry than as a shared ministry or sharing the ministry.

A New Testament book presents the ideal model of a local congregation with the following 10 characteristics:

1. You have a group of _____ who have been called by God for the ministry of leadership. 2. Each member is involved in a _____ according to his gift and personal skills. 3. The church is continually edified and _____ 4. The members are united in their faith and see the mighty hand of God working among them and producing fruit. 5. Each member seeks and knows God _____ 6. The members are so mature in everything that they only compare themselves to _____ and yearn to present Him in all their actions and attitudes. 7. People do not follow the latest teachings and practices in _____ that are contrary to the Bible. 8. Members are loving and _____ in everything, even during tense meetings, making decisions in prayer, and seeking God's direction. 9. In all decisions of the church, _____ 10.The church grows, is _____, and multiplies fulfilling the Great Commission.

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Today, we will examine four biblical expressions that will be the basis for the "Mentors and Shared Ministries" conference: (I) The Body of Christ, (II) Disciples and discipleship, and (III) how to share ministry. Finally, (IV) we will examine some portions of Ephesians that present us the results of a shared ministry, that is, the ten characteristics of an ideal church.

I. THE CHURCH IS THE _____ OF CHRIST

•	Paul uses the image most familiar to each of us, our
	body, as the metaphor for the church. The image
	presents the church as the body of Christ. The bibli-
	cal figure for the church is not an organization but a
	living with many members who are
	renewed day by day in the image of Christ and present
	Him in their ministry according to their gifts and skills.
	The main purpose for the church as the body of Christ
	is that we have been "built together to become a
	dwelling in which God lives by His Spirit" (Ephesians
	2:22). God dwells in our lives today, and the commu-
	nion of people inhabited and empowered by the Spirit
	of Christ forms the church.
	Each individual is the temple of God, and as a commu-
	nity we the body of Christ.
	The key in our life and in the life of the church is the
	, visible, and obvious presence of God
	in its members either personally or as a community.
Le	t's examine some elements of the body of Christ.
Эk	oviously, the main member is Christ who is the
	of the body.

I will read some passages and principles that are derived

from Christ as the Head of the church.

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- "Instead, speaking the truth in love, we will grow to become in every respect the mature body of Him who is the head, that is, Christ... He is the head of the body, which is the church" (Ephesians 4:15).
- All authority in the church is derived from Jesus Christ as the head. Jesus said: "All authority in heaven and on earth has been given to me" (Matthew 28:18).
- "Christ is the head of the church, which is His body, and He is its Savior... the church is subject to Christ" (Ephesians 5:23-24).
- Christ relates to His church as the head with the body.
 He governs and directs His church to fulfill God's purpose for the church and for all of its members.
- Let's consider that "the body belongs to Christ... by virtue of whom the whole body, nourishing itself and being united by the joints and ligaments, grows with the growth that God gives." This statement by Paul in Colossians 2:19, guides us to present some key characteristics of the church as the body of Christ so that spontaneous growth occurs in which all members participate: ¹

SEVEN COMPONENTS OF THE BODY OF CHRIST

- The church is a ______.
 Let's read some passages that introduce us to this characteristic.
 - "Now you are the body of Christ, and each one of you is a part of it" (1 Corinthians 12:27).
 - "So, in Christ we, though many, form one body, and each member belongs to all the others" (Romans 12: 5).
 - "Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ" (1 Corinthians 12:12).
- 2. All members are united and _____ by the Holy Spirit:
 - "For we were all baptized by one Spirit so as to form one body... and we were all given the one Spirit to drink" (1 Corinthians 12:13).





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- "For through Him [Jesus, the head] we both have access to the Father by one Spirit" (Ephesians 2:18).
- Jesus prophesied it for the church and for us in John 7:37-39: "Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them. By this He meant the Spirit, whom those who believed in Him were later to receive. Up to that time the Spirit had not been given".

3. In the body of Christ there is no exclusion of persons, everyone is included! And included in ______.

- "For we were all baptized by one Spirit so as to form one body, whether Jews or Gentiles, slave or free, and we were all given the one Spirit to drink" (1 Corinthians 12:13).
- "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (Galatians 3:28).
- "Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all." (Colossians 3:11).
- 4. Each member of the body is important, useful, and has a clear function. Every part of the body of Christ complements itself.
 - "But in fact, God has placed the parts in the body, every one of them, just as He wanted them to be. As it is, there are many parts, but one body." (1 Corinthians 12:18,20).
 - "All these are the work of one and the same Spirit, and He distributes them to each one, just as He determines." (1 Corinthians 12:11).

5.	All members	on	each	other.
	We are interdependent! We need	eac	h othe	r!

• "The eye cannot say to the hand, I don't need you! And the head cannot say to the feet, I don't need you!" (1 Corinthians 12:21).





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- · "Therefore encourage one another and build each other up, just as in fact you are doing" (1 Thessalonians 5:11).
- "Carry each other's burdens, and in this way, you will fulfill the law of Christ" (Galatians 6:2).
- · "Not looking to your own interests but each of you to the interests of the others" (Philippians 2:4).

6.	The body of Christ must	be divided
	\cdot "So that there should be	no division in the body,
	but that its parts should	have equal concern for
	each other. If one part su	iffers, every part suffers

with it; if one part is honored, every part rejoices

with it" (1 Corinthians 12:25-26).

• "I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery, they deceive the minds of naive people" (Romans 16:17-18).

- · "Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit" (Ephesians 4:3-4).
- 7. The body of Christ is the _____ image of God today.
 - · Philip said, "Lord, show us the Father and that will be enough for us." Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father" (John 14:8-9)
 - "The Son is the image of the invisible God" (Colossians 1:15).
 - · "For those God foreknew He also predestined to be conformed to the image of His Son" (Romans 8:29).



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- "For God, who said, "Let light shine out of darkness," made His light shine in our hearts to give us
 the light of the knowledge of God's glory displayed in the face of Christ" (2 Corinthians 4:6).
- "So that you may become blameless and pure, "children of God without fault in a warped and crooked generation." Then, you will shine among them like stars in the sky" (Philippians 2:15).

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II. DISCIPLES AND DISCIPLESHIP

A. The Great Commission

"The first characteristic of a mentor is fulfilling the Great Commission order "to make ______." Although many use "to go" as the Great Commission imperative, in Matthew 28:19, the verb "to go" is a nominative plural conditional participle. A participle is an action that occurs continuously.² In the case of Matthew 20:19, the translation could be "while we go" or it could be said "as long as we are busy in all circumstances with our work, we fulfill the imperative ³ of the Great Commission: let's make disciples." Obviously, the first step in discipleship is the presentation of the good news, the gospel. Without evangelism there is no discipleship. If there is no discipleship, the harvest is damaged.

B. What is a mentor?, What is a disciple?

A mentor makes disciples. Talking about mentors without disciples does not make sense. There is no mentor if you do not have disciples or followers. The ideal definition of a mentor is the description of the type of disciples that he will and has formed. The classic biblical definition of mentor is given by Paul in 1 Corinthians 11:1: "Follow my example, as I follow the example of Christ" (NIV; see Eph. 5:1, Phil. 3:17, 1 Thess. 1:6, 2:14, Heb. 6:12, 13:7).

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The New Testament presents the verb "make disciples" always in the active voice. The word that most closely resembles the noun discipleship is "walk behind" or "follow." Following Jesus radically is the essence and quality of every mentor and every disciple. ⁴ The Anchor Yale Bible Dictionary makes an important mention of the terms used for disciple:

are in the Gospels and Acts. The emphasis clearly lies in the Gospels, and only 10 percent of the references are in Acts. The same happens with the expression, "follow": Of the 90 times it appears, 79 are in the Gospels, the other 4 are in Acts, 6 in Revelation and 1 in 1 Corinthians. This discovery indicates that discipleship is a phenom-						
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This discovery indicates that discipleship is a phenom-						
enon that demonstrates an intimate association with						
the historical Jesus. ⁵ "						
1. Jesus as the teacher is the one who calls His						
There are several examples, both						
in the Gospels and in Acts, of self-appointed disciples.						
Such initiatives failed. ⁶ A disciple is a person called to						
follow Jesus.						
2. He is a person who had an intense and intimate rela-						
tionship with Jesus Christ in his earthly ministry. ⁷						
3. The call of Jesus a com-						
plete break with the past (see Mk. 1: 16-20; 2:14; Lk. 14:26;						
Mk. 8:34; Lk. 9:57-60; Lk. 10:41-45).8						
4. A disciple is an in the kingdom of						
heaven. He is a person who reaches his highest poten-						
heaven. He is a person who reaches his highest potential in the service of the kingdom. Matthew 13:52-53 is						
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a mentor should have for a disciple. Let's examine it briefly.



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"Have you understood all these things?" Jesus asked. "Yes," they replied. He said to them, "Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old" (Matthew 13:51-52).

We are going to stop for a moment on this characteristic

The first of the parables of the kingdom is that of the types of soil. Jesus is sharing it with "many people" (v. 13:1). Later, He is alone with His disciples and answers their question (v.10), explaining to them the parable of the sower. Jesus gives them seven other parables about the kingdom. The last parable seems to be a test, an examination of His disciples: He asks them: "Have you understood all these things?" (13:51). They answer, of course they do. Given the correct answer, Jesus gives them the title of "learned scribe in the kingdom of heaven." Jesus calls the disciples "scribes," that is, He qualifies them as persons specialized in Scripture, and tells them that they are "learned" in the kingdom of heaven. The interesting thing about this parable is that the word "learned" that we use today to describe a person who is academically expert in an area of knowledge, and who has graduated from a postgraduate degree, is the same word from the text of Matthew 28:1. In the original matheteuo (μαθητεύω) it is the same word that Jesus uses in the Great Commission in the expression "to make disciples." In other words, making disciples means leading a person to their highest potential in a holistic way (spiritually, mentally, emotionally, physically, and professionally).

Personally, I think we have set a very low goal for a disciple and discipleship. Our goal has been to "instruct" new followers of Jesus in the basics of the Christian life and make them members of the church. The goal of the Great Commission is to "make disciples," that is, to make "learned scribes in the kingdom of heaven." I do not believe that all followers-disciples of Jesus become biblical scholars and theologians. I do believe that each person according to his



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gift and his innate capacities can fulfill God's purpose for his life, reaching his maximum potential in the part of the body of Christ where God has positioned them.

The second part of the Great Commission is not only about having and making disciples, but it details how to make disciples. If we are to be mentors that lead followers of Christ to be "learned scribes in the kingdom of heaven," the key is in the practice of demonstrating Christ through our lives, our actions. The Great Commission simply presents it as: "Then instruct them in the practice of all that I have commanded them" (The Message, 28:20).

A good exercise would be to take the Gospel of Matthew and underline each action that Jesus did, put it in a discipleship manual, do it, and teach it to others by our example. That is what Jesus did with His disciples.

III. MINISTRY

If we asked ourselves what would be the best title to describe the ministry of Jesus, what would be the most appropriate? Most of the people called Him rabbi, teacher, Lord, Christ, son of man, son of God, son of David, Lamb of God. It is interesting that Matthew, quoting Isaiah 42:1-4, takes the title that God gives to the deliverer, Jesus Christ, who "will bring justice to the nations" as "my servant whom I have chosen" (cf. Mt. 12:18). The original word for "servant" (país) can be translated into child, servant, slave. It is the lowest status condition in Jewish society.

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When the disciples are seeking a corporate position in Matthew 20:20-28 (sitting to the right or to the left of their teacher-mentor); Jesus compares the order of status of the Roman civilization with their ranks and contrasts them with the type of "minister" who would be the most important in the kingdom of heaven: "Not so with you. Instead, whoever wants to become great among you must be your _______, and whoever wants to be first must be your ______; just as the Son of Man did not come to be served, but to serve, and to give His ______ as a ransom for many" (Matthew 20:26-28, NIV).

The ministry and the rank in kingdom, according to Jesus, presents the following hierarchy:

- "Whoever wants to become great must be your servant" (diakono, v.26).
- · "...and whoever wants to be first among you must be your servant [slave]" (doulos, v.27).

What kind of slave?

Jesus answers: "... Just as the Son of Man, who did not come to be served (diakoneo), but to serve (diakoneo) and to give His life as a ransom for many" (v.28).

Shared ministry, service, in the mind of Jesus is giving everything, giving His life for His disciples to save them.

So, what is ministry? As mentors, what kind of disciple-ministers should we train?

Interestingly, many have defined ministry in the sense of doing and not of being. And they have defined the ministry in three broad categories based on the well-known passage in Matthew 9:35: "Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness."

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The ministry is categorized into three areas:

- 1. "teaching" (education)
- 2. "preaching" (proclamation) and
- 3. "healing" (compassion).

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	ent	another	paradigm	which	is	the	paradigm	of
2.	This	is the pa	aradigm of	"doing."	ΊI	would	d like to pr	es-

A well-known passage on mentoring in 1 Corinthians 11:1. Paul says to the church in Corinth: "Follow my example, as I follow the example of Christ."

Can we be imitators of Christ? Do we have that capacity? How did Paul imitate Christ? How could Paul imitate Christ if there was no video of Jesus, or an "Imitation of Christ" manual? or the physical presence of Christ? Why does not Paul mention in his epistles the concept of disciple?9 What is the term Paul uses in his epistles for discipleship?

Let me suggest the terminology "in _____," "in Him," "in Jesus." 10

I want to suggest a different paradigm of discipleship, the paradigm of ministry "in Christ."

Ministry is not doing for Jesus. Ministry is allowing Jesus to do through me the service of laying down His life for others, while He intercedes for us (His post-ascension ministry; Rom. 8:34, Heb. 7:25).

I heard Dr. Steven Manley use the illustration of a glove. We are the glove. Jesus is the hand. He gives us the form; He gives us the movement. He tells us, as the head of the body, how and when to act.

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Ministry is not "imitation," ministry is allowing Jesus from the bottom of my being to present himself to others through me and my life, demonstrating all that He is in all that I am even when He uses my gifts and talents. It is giving Him complete freedom to use me however He wants. Paul uses the expression "in Christ," "in Him" numerous times in his epistles (143 times out of 180 in the N.T). We do not have the ability to ______ Jesus. He in us is the one who "works in you to will and to act in order to fulfill His good purpose" (Philippians 2:13).

The key to this concept is presented by Paul in 2 Corinthians 3:1-4: 11. Obviously, we won't be able to cover all of this material here, but I will highlight the main concepts.

3. The ministry of the ______.

The recurring theme of 2 Corinthians chapter 3 is the ministry according to the law versus the ministry of the Spirit (v.6-11).

Paul shows that ministry is not a matter of competencies (although he had them): "Such confidence we have through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God." (2 Corinthians 3: 4-5, NIV, see 4: 7).

Paul in 2 Corinthians 4:1 makes a forceful statement: "... since we have this ministry..." What ministry is he referring to? To the apostolic ministry? To the ministry of preaching? To the ministry of teaching? To the ministry of healing? Really, yes, and no. The concept is broader. It refers to the "ministry of the Spirit" (v.8; 6,7).

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What is the ministry of the Spirit? How does the Holy Spirit work through my life? The key is in 2 Corinthians 3:18: "And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into His image with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Corinthians 3:18, NIV). This is the verse that has impacted my life the most.

The key is in contemplation, a Christian discipline, also known as the practice of the presence of God. The key is to live in the Most Holy Place 24 hours a day, 365 days a year (see Hebrews 10:19-23).

The same concept was presented by God to Abram in Genesis 17:1-2: "When Abram was ninety-nine years old, the Lord appeared to him and said, "I am God Almighty; ______ before me faithfully and be blameless. Then I will make my covenant between me and you and will greatly increase your numbers".

The verb "walk before," "walk beside," "walk toward the one who goes in front of"12 is a reflexive imperative verb.13 That is, the action of the verb falls on the subject. Perhaps the most contemporary translation would be something like this. "Take a 24-7 'selfie' video during the 365 days a year, walking in my presence, being aware of my presence. The result will be that the awareness of my presence will regulate your behavior, your walk, your thinking, your intentions. Then, you will walk in perfection in my presence. I will do for you what you cannot do.

"The one who calls you is faithful, and He will do it" (1 Thess. 5:24). This is my pact. I will multiply you and will give you the nations, who will present me, when they see that you are as I am" (cf. 1 Cor. 11: 1).



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Let's go back to 2 Corinthians 3:18: "And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into His image with ever-increasing glory, which comes from the Lord, who is the Spirit." It is as if Paul is repeating the concept of Genesis 17:1-2. If you are in front of me, all the time, you walk with me, says God, as in a mirror, I will transform you from glory to glory and others will see my glory through me. In the mirror you will not see your face, but you will see me. From the innermost part of your being, I will reflect my presence, because you are my new temple, my new tabernacle, you are my new cloud in the desert, you are my column of fire. You are the light of the world (John 8:18, Matthew 5:14, 1 Thess. 5:5). The apostle John describes it this way: "Out of His fullness we have all received grace in place of grace already given." (John 1:16).

Paul presents the concept of the temple of God in 2 Corinthians 4:7-6 (I inverted them on purpose): "But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.... For God, who said, "Let light shine out of darkness," made His light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ."

We are fallible, finite, we make many mistakes. The key is for Jesus to shine through us. That is ministry, regardless of whatever role we have in the body of Christ.

We become living demonstrations, new tabernacles that "move" (Mt 28:19) at home, in the office, on the bus, in the mall, in church, in board meetings, under circumstances unexpected and difficult in the middle of a situation like the one we live in nowadays that seems like it is not going to come to an end. We begin to shine as Paul says in Philippians 2:15: "... So that you [we] may become blameless and pure, "children of God without fault in a warped and crooked generation". Then you will shine among them like stars in the sky".

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We become like Jesus on the Mount of Transfiguration. The Mount of Transfiguration scene is not a demonstration of the deity of Christ. Yes, Jesus is God, He always was and always will be. The transfiguration (Mt. 17) is the earthly model of the ministry of every believer. A jar of clay demonstrating the treasure, Jesus Christ, "to show that this all-surpassing power is from God and not from us" (2 Corinthians 4:7). The glory of the ministry ______ to God, never to _____. Hence the importance of the term Paul uses for disciple "in Christ."

What is ministry? It is to do or to be. It is both. But being manifests itself through the power of God in me, reflecting Him, not me. Then we enter the "way" or the "model" of John the Baptist: "He must become greater; I must become ______." (John 3:30).

What is ministry? Is it preaching, teaching, compassion, praise, cleaning the church, pastoral care, being a doctor, being a communicator, being a factory worker, being an engineer? Yes.

Ministry is a tabernacle on the move, going, filled with the presence and glory of God, shining among and before a generation that needs God through my gifts, my talents, my job, my life. Matthew 9: describes it like this:

"Jesus went through all the towns and villages..." Ministry is the new cloud, and column of fire shining through us wherever we find ourselves. John describes it like this: "... We have seen His glory, the glory of the one and only Son, who came from the Father" (John 1:14).

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Paul explains it in the famous passage from Philippians 2:7 and 8: "... He made himself nothing by taking the very nature of a servant, being made in human likeness..." This is the same concept that we saw of being a slave who lays down his life for others: "And being found in appearance as a man, He humbled Himself by becoming obedient to death, even death on a cross!" (v. 8). This is the best definition of ministry.

How can we present this biblical ministry concept of being like Jesus today in our local churches, in our homes?

IV. THE RESULTS OF SHARED MINISTRY

With the pieces of this puzzle, we now enter what is shared ministries.

I propose that shared ministry is not that NYI does NMI, or that SDMI does pastoral, or that Compassion does worship, or that Theological Education does evangelism.

- Shared ministry is each one of the members of the body of Christ, demonstrating Jesus for 24 hours, 365 days a year, shining through their lives from inside out. This is how Jesus was, the glory of God flowed from His being as expressed in the example that we already mentioned of Jesus' conversation with Philip: "Philip said, "Lord, show us the Father and that will be enough for us." Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father" (John 14:8-9).
- Is my wife seeing Jesus 24 hours a day in my home?
 My children? My neighbors? Members of my congregation? The board members? My co-workers?



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1. Indicative versus Imperative 14

As we mentioned earlier, Paul's concept of discipleship is in the expression "in Christ." Richard Howard presents the concept of indicative and imperative verbs in the Pauline Epistles. 16

The indicative mood is an ac	ction or state of being that
what a persor	n is. It presents something
that is already real in the	person. ¹⁷ The imperative
mood is an¹8 W	lithout the indicative it is
impossible to	_ orders, commands. The
order of our Lord Jesus Chr	ist is to be like Him, and it
is what is manifested in m	aking disciples. What is a
disciple, is a "	in the kingdom of heaven"
(Matthew 13:52) who does r	ninistry. It is impossible to
be and to do if we do not I	have the conditions to ex-
ecute the orders. He is a pe	erson who "is" (indicative),
and "does" ().

There are many discussions today about who the best soccer player in the contemporary world is. Some say it is Lionel Messi, others Cristiano Ronaldo. Well, we won't get into that discussion. I was going to do a survey. But I'm afraid I would feel bad about the result.

The order that Messi and Ronaldo receive is to score goals. That is the imperative. For that they pay them millions of euros. What is the indicative? Well, they can't execute the order if they don't have legs. The indicative is "to have legs."

Paul in the letter to the Ephesians from chapter 1 to chapter 3:19 presents a series of indicatives. The indicative, as I said before, presents what we are. For example: "He chose us in Him," "He predestined us to be adopted," "we have redemption of sins," "he made known to us the ministry of His will," "you were sealed with the Spirit," "He gave life to you", etc.

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In the middle of the epistle in Ephesians 3:14-21, Paul as a rotating hinge, on his knees and in prayer, presents the key to the imperatives: " so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen." (Eph. 3: 16-21).	THE WENTOR AND SHARED MINISTRIES
The indicative is "in" In Philippians 3:9 Paul puts it this way: " I want to be found in Him."	
Paul relies on maximum training to start giving imperatives. Ephesians 4:1-6:24 presents numerous imperatives. We will mention just a few: "I urge you to live a life worthy of the calling you have received," "bearing with one another," "make every effort to keep the unity of the Spirit," "to equip His people for works of service," "that you must no longer live as the Gentiles do," "to be made new in the attitude of your minds," "do not give the devil a foothold," "do not grieve the Holy Spirit of God," "be filled with the Spirit", etc. There are many more imperatives in chapters 5 and 6.	
2. Shared ministry comes from the of the indicative in fulfilling the imperative. From the fulfillment of the imperatives, based on the hinge of being filled with the power of the Holy Spirit (Eph. 3:14-21), Paul gives the results. And the result is a church of shared ministries where (1) Christ is the; (2) there is leadership that multiplies into disciples "in Christ"; and (3) the whole body is at its to demonstrate Christ through ministry expressed in its gifts and abilities.	Dr. Cristian Sarmiento

What is that church like? Let's review the characteristics with which we started this presentation: 1. Has a group of mentor-____who have been called by God for the ministry of leadership (Eph. 4:11, "evangelists, apostles, teachers, pastors, prophets") 2. Each member is involved in a ministry according to his gift and personal abilities (Eph. 4:12, "equip His people for works of service") 3. It is continually edified and __ (Eph. 4:12, "edification of the body of Christ") 4. The members are _____ in their faith and see the mighty hand of God working among them and producing fruit (Eph. 4: 4, 5, 13, "let's come to the unity of the faith") 5. Each member _____ and knows God thoroughly (4:13, "the full knowledge of the Son of God") 6. The members are so mature in everything that they only _____ themselves to Jesus Christ and long to present Him in all their actions and attitudes (4:13 "become mature, attaining to the whole measure of the fullness of Christ") 7. People do not follow the latest fashion teachings and practices contrary to the Bible (v. 14, "infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming") 8. Members are loving and _____ everything, even during tense meetings, making decisions in prayer and seeking God's direction (4:15, "... speaking the truth in love, we will grow to become in every respect the mature body of Him who is the head, that is, Christ") 9. In all the _____ of the church, Christ is the head (4:15, "let's grow in everything... in Him who is the head, that is, Christ") 10. The church grows, is edified, and ___

fulfilling the Great Commission (v. 16, "produces the

growth of the body for its own edification in love").

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CONCLUSION

1. The purpose of apostle Paul's ministry

We conclude with the apostle Paul's passion and purpose for his ministry: "He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully ______ in Christ. To this end I strenuously contend with all the energy Christ so powerfully works in me."

Paul says that his passion is to "present fully mature in Christ" to every person. That is the ministry of every mentor. Make Disciples like Christ. Make "learned scribes in the kingdom of heaven." That was his job, and he did it in the power of the Holy Spirit.

2. How did he accomplish the purpose?

"To this end I	contend with all the
energy Christ so powerfu	ılly works in me." He did it "in
Christ," "in the Holy Spiri	t," "in the
of His Spirit."	

The Church of the Nazaren	e Manual in Preface, page
58 quotes Colossians 1:28:	"The ultimate goal of the
'community of faith' is to	them be-
fore God fully mature in Chr	ist on the last day."

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