

*Participant handbook*

CHURCH OF  THE NAZARENE  
MESOAMERICA

# THE MENTOR AND SHARED MINISTRIES

Equipping Session



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# THE MENTOR AND SHARED MINISTRIES



- “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: <sup>1</sup>

## SEVEN COMPONENTS OF THE BODY OF CHRIST

1. 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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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. <sup>4</sup> The Anchor Yale Bible Dictionary makes an important mention of the terms used for disciple:

*“All \_\_\_\_\_ references to “disciple” in the NT 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 phenomenon that demonstrates an intimate association with the historical Jesus.”<sup>5</sup>*

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.<sup>6</sup> A disciple is a person called to follow Jesus.
2. He is a person who had an intense and intimate relationship with Jesus Christ in his earthly ministry.<sup>7</sup>
3. The call of Jesus \_\_\_\_\_ a complete 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).<sup>8</sup>
4. A disciple is an \_\_\_\_\_ in the kingdom of heaven. He is a person who reaches his highest potential in the service of the kingdom. Matthew 13:52-53 is essential to this concept.

The conclusion of the discourse on the parables of the kingdom in Matthew 13 accurately describes the expectation that a mentor should have for a disciple. Let’s examine it briefly.

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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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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 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.





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