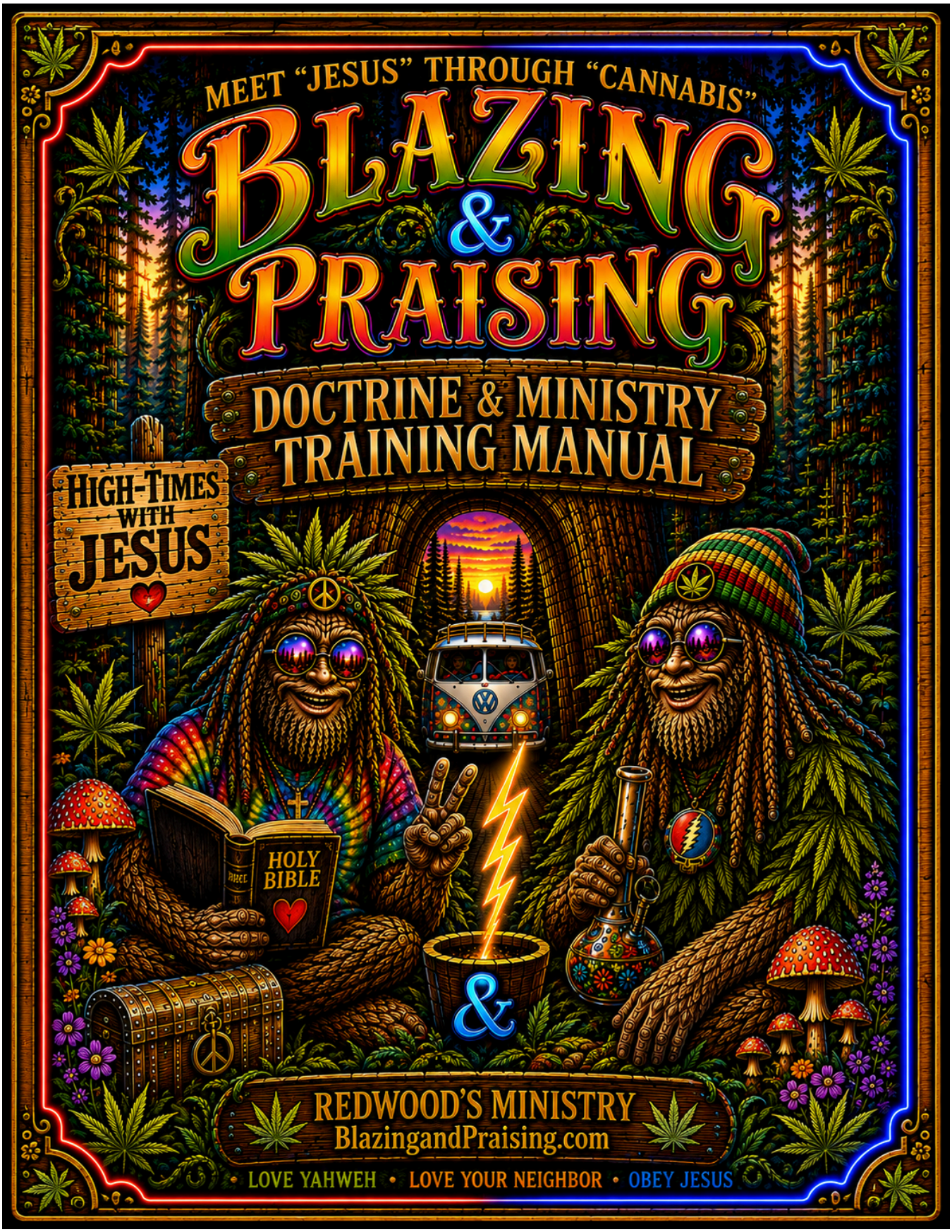
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PART I — FOUNDATIONAL DOCTRINE

SECTION 1 — THE KNOWLEDGE OF GOOD & BAD

FOUNDATIONAL QUESTION

The Knowledge of Good & Bad Removed Us from Eternity! How Can We Enter Heaven as We Continue to Still Use It Every Day?

FOUNDATIONAL SCRIPTURE

Genesis 2:16–17 (NASB)

The LORD God commanded the man, saying, “From any tree of the garden you may freely eat; but from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will certainly die.”

Genesis 3:22–24 (NASB)

Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might reach out with his hand, and take fruit also from the tree of life, and eat, and live forever”— therefore the LORD God sent him out of the Garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the Garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

FOUNDATIONAL TEACHING

Adam and Eve lived in innocence with Yahweh until they ate from the Tree of the Knowledge of Good and Evil, taking knowledge Yahweh had specifically commanded them not to take. Mankind became like God in knowing good and evil, but did not become God. Yahweh removed mankind from Eden before they could also eat from the Tree of Life and live forever. This creates the foundational question upon which this Ministerial Training & Ordination Program is built: If the Knowledge of Good & Bad removed mankind from Eden and prevented mankind from eating from the Tree of Life and living forever, how can we expect to enter Heaven for eternity while continuing to rely upon that same knowledge every day?

Human beings continually use intellectual knowledge to determine what they believe is good or bad, right or wrong, successful or unsuccessful, safe or unsafe, beneficial or harmful. We use reasoning, experience, education, and our own understanding to determine the direction our lives should take. The problem is not that mankind lacks knowledge, but that mankind continues to depend upon the same type of knowledge that separated us from Yahweh.

Greater intellectual or biblical knowledge alone does not solve this problem. Jesus came to show mankind the way back to Yahweh by demonstrating a Spiritual life dependent upon the Father. A follower of Jesus must therefore learn the difference between being governed by human intellectual knowledge and being led through the Spiritual knowledge of the Holy Spirit. Intellectual knowledge asks, “What do I believe is good or bad?” Spiritual knowledge asks, “What does Yahweh desire?”

The purpose of ministerial training is therefore not simply to produce someone who knows more Scripture, delivers better sermons, or possesses greater religious knowledge. It is to prepare a minister to follow Jesus, be guided by the Holy Spirit, live what Jesus teaches, and shepherd others toward the same Spiritual transformation. Everything that follows begins with this question: The Knowledge of Good & Bad Removed Us from Eternity! How Can We Enter Heaven as We Continue to Still Use It Every Day?

PART I — FOUNDATIONAL DOCTRINE

SECTION 2 — THE TREE OF KNOWLEDGE OF GOOD & EVIL AND THE LOSS OF ETERNITY

FOUNDATIONAL SCRIPTURE

Genesis 3:22–24 (NASB)

Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might reach out with his hand, and take fruit also from the tree of life, and eat, and live forever”— therefore the LORD God sent him out of the Garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the Garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

John 5:30 (NASB)

“I can do nothing on My own. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of Him who sent Me.”

FOUNDATIONAL TEACHING

The consequence of eating from the Tree of the Knowledge of Good and Evil was more than removal from a garden. Mankind was removed from access to the Tree of Life so that mankind would not live forever while possessing the knowledge of good and evil. Mankind became God-like in knowing good and evil, but did not become God. Instead, mankind was driven from Eden and separated from the Tree of Life.

This knowledge continues to influence human life today. From childhood, people learn to evaluate circumstances, opportunities, possessions, careers, relationships, success, failure, safety, happiness, and even Spiritual life according to what they intellectually believe is good or bad. The question therefore reaches beyond Adam and Eve: If mankind could not remain in Eden and eat from the Tree of Life while possessing the Knowledge of Good and Evil, why should we believe we can continue living according to that knowledge and simply carry it with us into eternity?

Jesus demonstrated another way by depending upon the will of the Father rather than His own will. This provides the direction mankind lost in Eden. The goal is not simply to become better at deciding good and bad, but to seek Yahweh’s will and learn to be Spiritually led rather than allowing self intellect to remain our final authority.

PART I — FOUNDATIONAL DOCTRINE

SECTION 3 — INTELLECTUAL KNOWLEDGE VS. SPIRITUAL KNOWLEDGE

FOUNDATIONAL SCRIPTURE

John 5:39–40 (NASB)

“You examine the Scriptures because you think that in them you have eternal life; and it is those Scriptures that testify about Me; and you are unwilling to come to Me so that you may have life.”

Matthew 7:21 (NASB)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter.”

John 15:26–27 (NASB)

“When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, and you are testifying as well, because you have been with Me from the beginning.”

FOUNDATIONAL TEACHING

Intellectual knowledge and Spiritual knowledge are not the same. Intellectual knowledge uses human reasoning, experience, education, memory, appearance, and even biblical knowledge to determine what we believe is good or bad and right or wrong. Spiritual knowledge begins differently by seeking Yahweh’s desires through the Holy Spirit rather than allowing our own understanding to become the final authority.

Even biblical knowledge can remain intellectual when Scripture is interpreted entirely through our own understanding. Jesus warned that people could examine Scripture believing eternal life was found within it while still refusing to come to Him for life. Scripture provides foundational truth and leads us toward Jesus, while the Holy Spirit teaches and guides us in living that truth. Jesus’ Commands and the Sermon on the Mount provide the foundation by which our Spiritual understanding and its fruit can be examined.

The goal is therefore not greater dependence upon intellectual or biblical knowledge, but Spiritual transformation in which what we know becomes what we live. A minister must learn to follow the Holy Spirit, live Jesus’ Commands, pray, fast, watch, examine the fruit, and testify from lived experience rather than merely accumulating knowledge and teaching personal interpretations.

Jesus did not say that everyone possessing knowledge about Him would enter the Kingdom of Heaven. He said the one who does the will of His Father will enter. The foundational question is therefore not simply, “What do I know?” but, “Whose knowledge am I following?”

PART I — FOUNDATIONAL DOCTRINE

SECTION 4 — SPIRITUAL SUICIDE: THE DEATH OF SELF INTELLECT

FOUNDATIONAL SCRIPTURE

Matthew 16:24–25 (NASB)

Then Jesus said to His disciples, “If anyone wants to come after Me, he must deny himself, take up his cross, and follow Me. For whoever wants to save his life will lose it; but whoever loses his life for My sake will find it.”

Matthew 10:39 (NASB)

“The one who has found his life will lose it, and the one who has lost his life on My account will find it.”

FOUNDATIONAL TEACHING

Spiritual Suicide is not the physical death of the body. It is the death of self intellect as the controlling Spiritual authority of our lives so that Spiritual knowledge may guide us. When Jesus tells His followers to deny themselves, take up their cross, and follow Him, He calls for more than belief or greater biblical knowledge. Following Him requires surrendering the life, desires, plans, and direction we have determined for ourselves whenever they conflict with Yahweh’s will.

Human intellect naturally evaluates what appears good or bad, safe or dangerous, successful or unsuccessful, and then attempts to design life accordingly. Spiritual Suicide means that these conclusions no longer have the final authority over our Spiritual direction. This does not mean abandoning common sense, practical reasoning, or

our responsibility to think. It means intellect becomes a tool rather than our god, and it must never replace Yahweh, Jesus, or the guidance of the Holy Spirit.

The cross represents death, and denying ourselves requires allowing the authority of the old self to die rather than continually protecting the life we intellectually designed. Instead of beginning with, “What do I want?” or “What makes the most sense to me?” we learn to begin with, “What does Yahweh desire?” Jesus teaches that whoever attempts to preserve their life will lose it, while whoever loses their life for His sake will find it. Spiritual Suicide therefore prepares the follower for Spiritual rebirth by surrendering self intellect so that Yahweh can lead.

PART I — FOUNDATIONAL DOCTRINE

SECTION 5 — BAPTISM: DEATH, REBIRTH, AND SPIRITUAL KNOWLEDGE

FOUNDATIONAL SCRIPTURE

Matthew 3:13–17 (NASB)

Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. But John tried to prevent Him, saying, “I have the need to be baptized by You, and yet You are coming to me?” But Jesus, answering, said to him, “Allow it at this time; for in this way it is fitting for us to fulfill all righteousness.” Then he allowed Him. After He was baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and settling on Him, and behold, a voice from the heavens said, “This is My beloved Son, with whom I am well pleased.”

John 3:3–5 (NASB)

Jesus responded and said to him, “Truly, truly, I say to you, unless someone is born again he cannot see the kingdom of God.” Nicodemus said to Him, “How can a person be born when he is old? He cannot enter his mother’s womb a second time and be born, can he?” Jesus answered, “Truly, truly, I say to you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God.”

FOUNDATIONAL TEACHING

Baptism represents death and rebirth. The old self that depends upon its own intellectual knowledge is surrendered so that a new Spiritual life can begin under the guidance of Yahweh. Water baptism provides a physical demonstration of this Spiritual transformation: the old life goes down and the person rises to walk differently, no longer allowing self intellect to remain the highest authority over Spiritual life.

Jesus connected entering the Kingdom of God with being born again, of water and the Spirit. His own baptism also demonstrates the relationship between water, obedience, the Holy Spirit, and the Father. Baptism should therefore be understood as more than an outward religious ceremony. The outward act represents an inward surrender in which the follower chooses to die to the authority of the old self and begin learning to live through Spiritual knowledge.

Water itself does not automatically create this transformation. A person can enter the water and emerge physically wet without surrendering anything Spiritually. The meaning becomes visible in the life that follows. If baptism represents death and rebirth, the fruit should increasingly demonstrate that the person is learning to follow Jesus, seek Yahweh’s desires, and be guided by the Holy Spirit rather than simply returning to the same self-directed Spiritual life.

For ministerial training, baptism establishes a continuing principle: Spiritual rebirth must become lived experience. The minister is not merely teaching a ceremony but helping others understand the death of the old Spiritual authority and the beginning of a life increasingly dependent upon Yahweh.

PART I — FOUNDATIONAL DOCTRINE

SECTION 6 — BEING BORN AGAIN AND BECOMING LIKE A CHILD

FOUNDATIONAL SCRIPTURE

John 3:3 (NASB)

Jesus responded and said to him, “Truly, truly, I say to you, unless someone is born again he cannot see the kingdom of God.”

Matthew 18:3–4 (NASB)

And said, “Truly I say to you, unless you change and become like children, you will not enter the kingdom of heaven. So whoever will humble himself like this child, he is the greatest in the kingdom of heaven.”

FOUNDATIONAL TEACHING

Being born again requires more than changing religious beliefs or acquiring greater biblical knowledge. Jesus connects entering the Kingdom with becoming new and becoming like a child. A child begins life dependent upon others for direction, provision, protection, and understanding. In the same way, Spiritual rebirth requires humility and dependence upon Yahweh rather than confidence in our own ability to determine the course of our Spiritual lives.

As people grow older, intellectual knowledge, experience, possessions, responsibilities, fears, plans, and personal desires increasingly influence their decisions. Becoming like a child does not mean becoming childish or abandoning adult responsibilities. It means surrendering the pride that assumes we already know what is best and becoming willing to trust Yahweh even when His direction conflicts with what our intellectual understanding would choose.

Being born again therefore continues what baptism and Spiritual Suicide represent. The old self-directed Spiritual life dies, and a new life begins in which the follower learns to depend upon Yahweh and be guided by the Holy Spirit. The evidence of this rebirth is not simply what a person claims to believe, but a growing willingness to humble themselves, trust, follow, and live according to Jesus’ teachings.

A minister must approach Yahweh with this same childlike humility. Ministerial knowledge, experience, position, or ordination must never create the belief that the minister has spiritually arrived. The born-again life remains dependent upon Yahweh, willing to learn, willing to be corrected, and willing to follow wherever He leads.

PART I — FOUNDATIONAL DOCTRINE

SECTION 7 — JESUS AS THE WAY BACK TO ETERNITY

FOUNDATIONAL SCRIPTURE

John 14:6 (NASB)

Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.”

John 10:9 (NASB)

“I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.”

Matthew 7:13–14 (NASB)

“Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is narrow and the way is constricted that leads to life, and there are few who find it.”

FOUNDATIONAL TEACHING

Mankind lost access to the Tree of Life after gaining the Knowledge of Good and Evil, but Jesus provides the way back toward eternal life with Yahweh. He identifies Himself as the way, the truth, the life, and the door through which a person must enter. Christianity therefore cannot be reduced to simply believing facts about Jesus or accumulating knowledge about Scripture. Following Jesus means walking the way He teaches and demonstrates.

The way Jesus describes is narrow rather than broad. Human intellect naturally seeks the path that appears safest, easiest, most comfortable, or most beneficial, while following Jesus may require surrender, faith, sacrifice, forgiveness, service, and dependence upon Yahweh when the outcome is unknown. The Narrow Gate therefore requires more than knowing where the path is; it requires actually entering and continuing to walk it.

Jesus reconnects mankind with the Spiritual dependence lost in Eden by directing us toward the Father and sending the Holy Spirit to guide us. The journey back toward eternity is not accomplished by becoming more confident in our own knowledge of good and bad, but by trusting Jesus enough to follow Him. A minister must therefore do more than point people toward Jesus intellectually. The minister must personally walk the Narrow Gate and help others learn to follow the way that leads toward life.

PART I — FOUNDATIONAL DOCTRINE

SECTION 8 — SALVATION, SIN, SEPARATION, AND THE NARROW GATE

FOUNDATIONAL SCRIPTURE

Matthew 7:13–14 (NASB)

“Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is narrow and the way is constricted that leads to life, and there are few who find it.”

Matthew 7:21 (NASB)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter.”

John 3:16–17 (NASB)

“For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through Him.”

FOUNDATIONAL TEACHING

Sin separates mankind from Yahweh, while salvation restores the relationship that mankind cannot restore through intellectual knowledge or human effort alone. Yahweh sent Jesus so that those who believe in Him may have eternal life, but Jesus also teaches that the road leading to life is narrow and that simply calling Him “Lord” is not the same as doing the will of the Father.

Belief must therefore become a lived relationship. Following Jesus requires repentance, surrender, forgiveness, love, faith, obedience, and dependence upon Yahweh through the Holy Spirit. These works do not purchase salvation; they are the fruit of a life genuinely turning toward Jesus. The Narrow Gate describes the direction of that life rather than a claim of perfection, because followers will still stumble, require forgiveness, receive correction, and continue growing.

A minister should therefore neither reduce salvation to human works nor reduce following Jesus to words without Spiritual fruit. Jesus is the way toward reconciliation and eternal life, while the life of the believer should increasingly demonstrate that relationship through doing the Father's will. The Narrow Gate is not merely something to identify or preach about; it is the path the follower must continue walking.

PART I — FOUNDATIONAL DOCTRINE

SECTION 9 — THE SECOND JUDGMENT AND ENTERING THE KINGDOM OF HEAVEN

FOUNDATIONAL SCRIPTURE

Matthew 7:21–23 (NASB)

"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; leave Me, you who practice lawlessness.'"

Matthew 25:31–46 (NASB)

Jesus describes the Son of Man separating the nations as a shepherd separates the sheep from the goats. Those who fed the hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked, cared for the sick, and visited the imprisoned are told that what they did for the least of these, they did for Him. Those who failed to do these things are told that what they failed to do for the least of these, they failed to do for Him.

Revelation 20:12 (NASB)

"And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds."

FOUNDATIONAL TEACHING

The Second Judgment forces the believer to examine whether faith has become a lived Spiritual relationship or remains primarily intellectual knowledge about Jesus. Jesus warns that people may call Him Lord and even point toward remarkable works performed in His name, yet still hear that He never knew them. He also describes judgment in practical terms through how people treated the hungry, thirsty, stranger, naked, sick, and imprisoned. Revelation likewise describes the dead standing before Yahweh and being judged according to their deeds.

These teachings do not mean that eternal life can simply be purchased through enough good works. They demonstrate that what exists Spiritually within a person eventually produces visible fruit. A relationship with Jesus should increasingly become love, mercy, forgiveness, service, obedience, and concern for others. The question is therefore not merely whether someone claims Jesus, attends church, understands Scripture, performs religious activities, or holds a ministerial title, but whether their life reflects the Spiritual transformation Jesus teaches.

The Second Judgment brings the foundational doctrine of Part I together. Mankind gained the Knowledge of Good and Evil and lost access to the Tree of Life. Jesus provides the way back toward eternity by calling us to deny

ourselves, become born again, become like children, follow Him through the Narrow Gate, and do the will of the Father. The minister must live with this understanding personally before teaching it to others, remembering that recognition, ordination, knowledge, and religious works cannot replace a genuine relationship with Yahweh demonstrated through the fruit of a Spiritually transformed life.

PART II — THE FOUNDATION FOR PREACHING & TEACHING

SECTION 10 — SCRIPTURE AS FOUNDATIONAL TRUTH

FOUNDATIONAL SCRIPTURE

Luke 24:27 (NASB)

Then beginning with Moses and with all the Prophets, He explained to them the things written about Himself in all the Scriptures.

Luke 24:44–45 (NASB)

Now He said to them, “These are My words which I spoke to you while I was still with you, that all the things that are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then He opened their minds to understand the Scriptures.

John 5:39–40 (NASB)

“You examine the Scriptures because you think that in them you have eternal life; and it is those Scriptures that testify about Me; and you are unwilling to come to Me so that you may have life.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Scripture is the foundational truth upon which our preaching, teaching, ministerial training, testimony, and works of faith are built. It must never be changed, forced, or interpreted simply to support something we already desire to believe. Our teaching must be supported by Scripture rather than modifying Scripture to support our teaching.

Jesus is the controlling standard through which this ministry understands Scripture. He acknowledged, quoted, taught from, fulfilled, and corrected misunderstandings of Scripture. Our ministry recognizes Matthew, Mark, Luke, John, and Revelation as controlling New Testament writings because they preserve the teachings, actions, correction, revelation, or direct authority of Jesus, Yahweh, or the Holy Spirit. Old Testament Scripture accepted, quoted, referenced, affirmed, relied upon, or otherwise confirmed by Jesus is likewise recognized. Other biblical writings may be studied, referenced, and taught when the teaching being used is supported by and consistent with this controlling Scriptural framework, but no biblical writing or human interpretation should be used to override or contradict Jesus’ teachings and Commands.

Scripture also records human words, actions, mistakes, sins, traditions, and conclusions, so the fact that something appears within Scripture does not automatically mean Yahweh approved it. Ministers must distinguish between what Scripture records people doing and what Yahweh or Jesus actually teaches, Commands, corrects, or approves. No pastor, minister, teacher, author, denomination, seminary, university, religious tradition, or human interpretation holds authority above Jesus within this ministry.

Scripture must ultimately lead us toward Jesus rather than become a substitute for Him. Knowing, memorizing, or studying Scripture is not the same as living what it teaches. The Holy Spirit provides Spiritual understanding so that Scriptural truth moves beyond intellectual knowledge and becomes lived faith. Scripture provides the foundation, Jesus provides the controlling example, and the Holy Spirit provides Spiritual guidance and understanding so that the minister can live, preach, teach, witness, and testify to that truth.

PART II — THE FOUNDATION FOR PREACHING & TEACHING

SECTION 11 — JESUS' COMMANDS

FOUNDATIONAL SCRIPTURE

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

Matthew 7:24–27 (NASB)

"Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand. And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell—and its collapse was great."

FOUNDATIONAL TEACHING

Jesus' Commands are the primary controlling foundation for how this ministry teaches a follower of Jesus to live. He did not instruct His followers merely to know His teachings, but to make disciples and teach others to follow everything He commanded. Hearing without doing is not enough; Jesus compares the person who hears His words and acts upon them to a wise man whose house is built upon rock.

His Commands provide a Spiritual framework for daily life by teaching us to repent, believe, follow Him, love Yahweh and our neighbor, love our enemies, forgive, pray, fast, serve, give without seeking recognition, seek Yahweh's Kingdom first, resist worry about tomorrow, deny ourselves, carry our cross, and make disciples. These teachings help reveal when our own desires and intellectual conclusions are leading us away from Yahweh's desires.

A minister must therefore attempt to live Jesus' Commands before teaching them to others. Ministerial training is not intended to produce someone capable of reciting His words while living contrary to them. The minister's life becomes part of the teaching as the Commands move from Scripture into daily actions. We learn them, live them, experience their fruit, testify to what occurs when we follow them, and then help others learn to do the same.

PART II — THE FOUNDATION FOR PREACHING & TEACHING

SECTION 12 — THE GREAT COMMANDMENT

FOUNDATIONAL SCRIPTURE

Matthew 22:37–40 (NASB)

And He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.' Upon these two commandments hang the whole Law and the Prophets."

FOUNDATIONAL TEACHING

The Great Commandment provides the foundation for how we are to love Yahweh and one another. Jesus teaches us to love Yahweh with all our heart, soul, and mind and to love our neighbor as ourselves. This love must move beyond words and become visible through the way we treat people, including how we serve, forgive, show mercy, provide help, fellowship, listen, and give our time without expecting something in return.

This principle shapes the way our ministry approaches people. We should not begin by intellectually judging whether someone appears good or bad, worthy or unworthy, righteous or sinful, successful or broken. We begin with love, recognizing the person before us as our neighbor. We listen to their life, struggles, and questions, fellowship with them, share testimony when appropriate, and use Scripture to help shepherd them toward Jesus. The setting may be one-on-one, in a group, outdoors, on the street, under a tent, or within another ministry environment, but the Great Commandment remains the same.

Our intentions must also be examined because outwardly good actions can come from different motives. Serving for recognition, giving for praise, or preaching to demonstrate biblical knowledge is different from naturally helping another person through genuine love. The Great Commandment becomes lived doctrine when love for Yahweh produces love for our neighbor and that love becomes visible through our actions.

PART II — THE FOUNDATION FOR PREACHING & TEACHING

SECTION 13 — THE GREAT COMMISSION

FOUNDATIONAL SCRIPTURE

Matthew 28:18–20 (NASB)

And Jesus came up and spoke to them, saying, "All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

FOUNDATIONAL TEACHING

The Great Commission gives followers of Jesus an active responsibility to go, make disciples, baptize, and teach others to follow everything He commanded. The goal is not simply to convince people to identify as Christians or accumulate biblical knowledge, but to help them become disciples whose lives increasingly reflect the teachings of Jesus.

Making disciples requires more than preaching at people. It requires meeting people where they are, developing relationships, listening, sharing testimony, teaching Scripture, answering questions, demonstrating Jesus' Commands through our own lives, and helping others learn to live what they are being taught. Different people may be reached through different environments and methods, so ministry may occur individually, in groups, on the street, outdoors, under a tent, through ministry activities, or wherever an opportunity to serve and fellowship develops.

The Great Commission therefore works together with the Great Commandment. We go because we love Yahweh and our neighbor, and we make disciples by helping people move toward Jesus rather than merely increasing

religious attendance or knowledge. A minister fulfills the Great Commission by living as a disciple, going where people can be reached, and helping others learn to follow Jesus for themselves.

PART II — THE FOUNDATION FOR PREACHING & TEACHING

SECTION 14 — THE SERMON ON THE MOUNT

FOUNDATIONAL SCRIPTURE

Matthew 5:1–2 (NASB)

Now when Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. And He opened His mouth and began to teach them, saying:

Matthew 7:24–27 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand. And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell—and its collapse was great.”

FOUNDATIONAL TEACHING

The Sermon on the Mount, recorded in Matthew Chapters 5 through 7, is Jesus’ documented sermon teaching us how to live and is therefore foundational to this Ministerial Training & Ordination Program. It addresses the condition of our hearts and our daily Spiritual lives through teachings concerning anger, lust, marriage and divorce, keeping our word, retaliation, loving enemies, giving, prayer, fasting, treasures, serving Yahweh rather than worldly masters, worry, seeking Yahweh’s Kingdom, judging others, treating others as we want to be treated, the Narrow Gate, false prophets, examining fruit, doing the Father’s will, and putting Jesus’ words into action.

Throughout the sermon, Jesus challenges ways of thinking that naturally develop through worldly and intellectual knowledge. Instead of retaliation He teaches another response; instead of limiting love to those who love us, He teaches love for enemies; instead of seeking earthly security and recognition, He directs us toward Yahweh; instead of worrying about tomorrow, He teaches dependence upon the Father; and instead of judging others while ignoring ourselves, He requires us to first examine our own condition. These teachings demonstrate the Spiritual transformation necessary for someone learning to move away from self intellect and toward Yahweh’s desires.

The Sermon on the Mount is therefore not merely material for a minister to study, memorize, or preach. Jesus concludes by distinguishing between those who hear His words and those who act upon them. A minister should know this sermon thoroughly, allow it to correct their own thinking and actions, demonstrate its teachings through lived experience, and then help others learn to do the same.

PART II — THE FOUNDATION FOR PREACHING & TEACHING

SECTION 15 — HEARING JESUS’ WORDS AND DOING THEM

FOUNDATIONAL SCRIPTURE

Matthew 7:21 (NASB)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter.”

Matthew 7:24–27 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand. And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell—and its collapse was great.”

FOUNDATIONAL TEACHING

Jesus makes a clear distinction between hearing His words and actually doing what He teaches. Knowing His Commands, reading the Sermon on the Mount, studying Scripture, listening to sermons, or calling Him “Lord” does not by itself demonstrate that His teachings have become part of our lives. He compares the person who hears His words and acts upon them to someone who builds upon rock because the teaching has moved beyond intellectual understanding and become lived Spiritual knowledge.

This principle applies throughout Christian life. Understanding forgiveness must eventually become forgiving, understanding love must become loving our neighbor, understanding prayer must become communicating with Yahweh, understanding service must become serving others, and understanding faith must become trusting Yahweh when our own understanding cannot determine the outcome. The difference between simply knowing a teaching and Spiritually learning it becomes visible through action and fruit.

A minister carries an even greater responsibility because we should not continually teach others to live what we are unwilling to experience ourselves. Lived experience produces testimony, and testimony allows the minister to teach from what has been practiced rather than from intellectual knowledge alone. Hearing Jesus provides the instruction; doing what He teaches allows that instruction to become part of our Spiritual life.

PART II — THE FOUNDATION FOR PREACHING & TEACHING

SECTION 16 — SCRIPTURE, THE HOLY SPIRIT, AND SPIRITUAL UNDERSTANDING

FOUNDATIONAL SCRIPTURE

Luke 24:44–45 (NASB)

Now He said to them, “These are My words which I spoke to you while I was still with you, that all the things that are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then He opened their minds to understand the Scriptures.

John 14:26 (NASB)

“But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you.”

John 16:13 (NASB)

“But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own, but whatever He hears, He will speak; and He will disclose to you what is to come.”

FOUNDATIONAL TEACHING

Scripture is foundational truth, but reading Scripture and Spiritually understanding it are not necessarily the same thing. A person may possess extensive biblical knowledge while still interpreting what they read primarily through

human intellect. After His resurrection, Jesus opened the minds of His followers so they could understand the Scriptures, and He promised the Holy Spirit as the Helper who would teach, remind His followers of His words, and guide them into truth.

Spiritual understanding therefore requires humility and relationship with Yahweh rather than confidence in education, intelligence, years of study, ministerial position, or familiarity with the Bible. Even Jesus' closest disciples sometimes misunderstood and required correction, so a minister must remain willing to recognize that personal interpretation can also be wrong. Jesus remains the controlling standard, Scripture provides the foundation, and the Holy Spirit provides Spiritual guidance and understanding.

A minister should approach Scripture through prayer, seek Spiritual understanding, compare what they believe they are receiving with the recognized Scriptural foundation, and examine the fruit that follows. Scripture should never become a tool for demonstrating intellectual superiority, winning arguments, judging others, or elevating the minister. Its purpose within ministry is to help shepherd people toward Jesus while the minister remains both a teacher and a continuing student who is willing to learn, live what is taught, and accept correction when necessary.

PART II — THE FOUNDATION FOR PREACHING & TEACHING

SECTION 17 — TEACHING WHAT SCRIPTURE SUPPORTS

FOUNDATIONAL SCRIPTURE

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

Matthew 7:15–20 (NASB)

"Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits."

FOUNDATIONAL TEACHING

A minister must teach what Scripture supports rather than changing, adding, removing, or forcing Scripture to support a teaching we already want to believe. Jesus' Commands, teachings, corrections, actions, and example remain the controlling standard within this ministry, with particular emphasis upon the Sermon on the Mount. Matthew, Mark, Luke, John, and Revelation form the ministry's controlling New Testament Scriptural framework, while Old Testament Scripture accepted, quoted, referenced, affirmed, relied upon, or otherwise confirmed by Jesus is recognized within that framework. Other biblical writings may be studied and taught when the particular teaching being used is supported by and consistent with this recognized foundation.

A minister must also distinguish between something being recorded in Scripture and something being approved by Yahweh. Scripture records obedience and disobedience, faith and failure, human opinions, decisions, traditions, sins, misunderstandings, and correction. The fact that someone said or did something within a biblical account does not automatically make it a Command or teaching from Yahweh. When uncertainty or disagreement

exists, Jesus remains the controlling standard, and no minister, pastor, teacher, denomination, seminary, religious tradition, or personal interpretation supersedes Him within this ministry.

This requires humility and a willingness to distinguish established ministry doctrine from personal interpretation. A minister may continue studying, questioning, praying, fasting, watching, and admitting when something is not yet understood, but should not present an unsupported personal conclusion as established Scriptural truth. The principle is simple: teach what Scripture supports, remain willing to be corrected, examine the fruit, and never force Scripture to support what we want to teach.

PART III — THE HOLY SPIRIT

SECTION 18 — THE HOLY SPIRIT AS TEACHER AND GUIDE

FOUNDATIONAL SCRIPTURE

John 14:26 (NASB)

“But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you.”

John 16:13 (NASB)

“But when He, the Spirit of truth, comes, He will guide you into all the truth.”

FOUNDATIONAL TEACHING

Jesus identifies the Holy Spirit as the Helper, teacher, and guide who reminds His followers of His words and guides them into truth. Spiritual understanding therefore requires more than reading Scripture through human intellect. Scripture provides foundational truth, Jesus provides the controlling standard and example, and the Holy Spirit provides Spiritual guidance and understanding as the believer develops a relationship with Yahweh.

Following the Holy Spirit requires humility because education, intelligence, experience, biblical knowledge, or ministerial position cannot make our personal understanding equal to Yahweh’s knowledge. A minister should seek Spiritual guidance through prayer, fast when greater clarity is needed, watch for what follows, compare what is believed to have been received with the recognized Scriptural foundation, and examine the resulting fruit. This process helps distinguish Spiritual guidance from personal desires, assumptions, emotions, or intellectual conclusions.

The Holy Spirit guides while the believer learns to follow. Spiritual understanding should therefore become visible through the life and fruit of the person claiming to possess it. A minister remains willing to listen, learn, be corrected, and live what has been Spiritually understood rather than merely claiming to have received guidance from the Holy Spirit.

PART III — THE HOLY SPIRIT

SECTION 19 — SPIRITUAL GIFTS

FOUNDATIONAL SCRIPTURE

John 14:26 (NASB)

“But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you.”

John 16:13 (NASB)

“But when He, the Spirit of truth, comes, He will guide you into all the truth.”

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

FOUNDATIONAL TEACHING

Spiritual gifts are abilities given through the Holy Spirit for Yahweh’s purposes rather than personal status, recognition, authority, or superiority. They may become visible through teaching, shepherding, discernment, evangelism, encouragement, service, prayer, compassion, leadership, wisdom, or other Spirit-led abilities that help strengthen others and direct people toward Jesus. A person may possess natural talents, education, personality traits, professional skills, or intellectual abilities, but these should not automatically be identified as Spiritual gifts simply because they are useful within ministry.

Spiritual gifts are recognized through prayer, use, experience, and the fruit they produce. Rather than beginning with a title and attempting to prove that a gift exists, the believer should serve where the Holy Spirit leads and watch what repeatedly develops. A gift that is genuinely being used for Yahweh’s purposes should help others, support Jesus’ teachings, produce appropriate Spiritual fruit, and direct attention toward Yahweh rather than toward the person exercising the gift.

A minister should therefore remain humble about Spiritual gifts and allow them to develop through service rather than becoming a source of identity or rank. Gifts may differ between people and may be used differently as circumstances change, but their purpose remains service to Yahweh and others. The important question is not simply which gift a person believes they possess, but what fruit is being produced when that gift is put into action.

PART III — THE HOLY SPIRIT

SECTION 20 — RECOGNIZING SPIRITUAL GIFTS AND THEIR FRUIT

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

FOUNDATIONAL TEACHING

Spiritual gifts should be recognized through repeated service and the fruit they produce rather than through the title or position a person desires. Someone expecting to become a public preacher may repeatedly demonstrate stronger fruit through one-on-one shepherding, while someone expecting to remain behind the scenes may demonstrate an ability to teach. The purpose is not to force someone into the ministry position they intellectually desire, but to recognize what repeatedly becomes visible through their service.

Teaching should produce understandable Scriptural instruction without changing its meaning; shepherding may become visible through listening, prayer, follow-up, care, and helping others grow; evangelism may repeatedly create opportunities to introduce people to Jesus, including those unlikely to enter a traditional church; discernment may reveal Spiritual concerns, inconsistencies, unhealthy fruit, or details others overlook; encouragement may strengthen people during trials; and service may quietly meet genuine needs without seeking recognition. No gift should automatically be considered Spiritually superior because it is more public or carries a greater title.

Spiritual gifts must be examined through actual service and continuing fruit rather than credentials alone. Gifts may develop, work together, or become clearer over time, and earlier assumptions may require correction. Ordination does not freeze a minister into one role or complete the development of a gift. The minister should continue serving, examining the fruit, developing what Yahweh has placed within them, and remaining willing to follow where that calling leads.

PART III — THE HOLY SPIRIT

SECTION 21 — THE GIFT OF DISCERNMENT

FOUNDATIONAL SCRIPTURE

Matthew 7:1–5 (NASB)

“Do not judge, so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your brother’s eye,’ and look, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye!”

Matthew 7:15–16 (NASB)

“Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. You will know them by their fruits.”

John 7:24 (NASB)

“Do not judge by the outward appearance, but judge with righteous judgment.”

John 16:13 (NASB)

“But when He, the Spirit of truth, comes, He will guide you into all the truth.”

FOUNDATIONAL TEACHING

The gift of discernment helps a minister recognize, examine, and respond to Spiritual matters without assuming the authority to declare people Good or Bad according to human intellectual judgment. Discernment may reveal Spiritual concerns, inconsistencies, unhealthy fruit, or important details that others overlook, but it must remain humble, Scripturally grounded, open to back-checking, and willing to accept correction. The minister should begin with self-examination, listen before reaching conclusions, distinguish facts from impressions, seek guidance from the Holy Spirit, and examine the fruit before deciding how to respond.

Discernment also requires distinguishing disagreement from unhealthy fruit, correction from persecution, ordinary trials from claimed Spiritual warfare, and personal opinion from Spiritual guidance. A minister may misread someone, assume a motive, judge by outward appearance, or believe something is Spirit-led that later proves

incorrect. These mistakes should become opportunities to recognize where human intellect became mixed with Spiritual interpretation rather than reasons to defend an incorrect conclusion.

Confirmed discernment should likewise be examined by considering what was observed, what Scripture applied, what happened afterward, and what fruit supported the understanding. Ordination never makes discernment infallible, so the minister must continue praying, watching, listening, back-checking, receiving correction, and examining fruit. The purpose of discernment is not to elevate the minister as judge, but to help the minister see more clearly and respond responsibly.

PART III — THE HOLY SPIRIT

SECTION 22 — DISCERNMENT VS. HUMAN JUDGMENT OF GOOD & BAD

FOUNDATIONAL SCRIPTURE

Matthew 7:1–5 (NASB)

“Do not judge, so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your brother’s eye,’ and look, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye!”

Matthew 7:15–16 (NASB)

“Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. You will know them by their fruits.”

John 7:24 (NASB)

“Do not judge by the outward appearance, but judge with righteous judgment.”

John 16:13 (NASB)

“But when He, the Spirit of truth, comes, He will guide you into all the truth.”

FOUNDATIONAL TEACHING

Spiritual discernment must be distinguished from the human judgment of Good & Bad. Discernment does not make the minister the judge but helps the minister recognize what is occurring so they can respond responsibly. Rather than beginning by deciding whether another person is Good or Bad, the minister should examine what is actually happening, what Jesus teaches, what fruit is being produced, what can be verified, what remains unknown, whether personal judgment is influencing the conclusion, and what response best aligns with Jesus’ Commands.

Personal feelings, disagreements, criticism, personality differences, or outward appearances should not automatically be treated as evidence of another person’s Spiritual condition. The minister should listen, establish what can actually be known, return to Scripture, pray, watch, examine the fruit, and remain willing to correct an interpretation that later proves unsupported. Discernment should never become permission to gossip, make unsupported accusations, control another person through claimed Spiritual authority, or condemn someone according to human intellectual judgment.

Discernment may be necessary when examining teachings, Spiritual claims, ministerial calling, Spiritual gifts, shepherding, relationships, financial decisions, safety, or ministerial accountability. Human judgment attempts to determine the complete Good or Bad condition of another person, while Spiritual discernment seeks to understand what is occurring and how Yahweh would have us respond. Proper discernment should lead toward responsible service, appropriate correction, necessary protection, continued examination of fruit, and greater dependence upon the Holy Spirit rather than greater confidence in our own judgment.

PART III — THE HOLY SPIRIT

SECTION 23 — SPIRITUAL WARFARE

FOUNDATIONAL SCRIPTURE

Matthew 4:1–4 (NASB)

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after He had fasted for forty days and forty nights, He then became hungry. And the tempter came and said to Him, “If You are the Son of God, command that these stones become bread.” But He answered and said, “It is written: ‘Man shall not live on bread alone, but on every word that comes out of the mouth of God.’”

Matthew 4:10–11 (NASB)

Then Jesus said to him, “Go away, Satan! For it is written: ‘You shall worship the Lord your God and serve Him only.’” Then the devil left Him; and behold, angels came and began to serve Him.

Matthew 26:41 (NASB)

“Keep watching and praying, so that you do not come into temptation; the spirit is willing, but the flesh is weak.”

FOUNDATIONAL TEACHING

As we learn to follow Spiritual knowledge rather than intellectual knowledge, we must recognize that Spiritual warfare exists. Satan seeks to tempt, deceive, distract, test, and separate us from Yahweh, but Jesus demonstrates how to respond. During His wilderness testing, Jesus did not surrender to fleshly desires, use His power to satisfy Himself, accept worldly power or glory, or allow temptation to redirect Him from Yahweh’s desires. He remained obedient even while physically weakened by fasting.

A minister must recognize Spiritual warfare without labeling every difficulty, emotion, disagreement, failure, or unfortunate circumstance as an attack from Satan. Sometimes our own choices, pride, fear, poor communication, or mistakes create the problem, and Spiritual warfare must never become an excuse for avoiding responsibility or correction. Discernment requires examining ourselves, our actions, Scripture, and the resulting fruit while remaining willing to acknowledge when the problem originated with us.

Prayer becomes essential because Spiritual warfare often attempts to weaken our communication with Yahweh and redirect our attention toward fear, temptation, anger, worldly distractions, or self-reliance. During these circumstances, the minister should pray, fast when greater Spiritual focus is needed, watch, compare what follows with Jesus’ teachings, examine the fruit, and correct course when necessary. Spiritual warfare develops endurance by teaching us to remain faithful and continue serving through temptation, rejection, suffering, uncertainty, and changing circumstances rather than allowing the struggle itself to become the center of our Spiritual life. We Armor Up so that we can remain obedient, continue serving, and follow Jesus.

PART III — THE HOLY SPIRIT

SECTION 24 — FOLLOWING THE HOLY SPIRIT INSTEAD OF HUMAN INTELLECT

FOUNDATIONAL SCRIPTURE

John 14:26 (NASB)

“But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you.”

John 16:13 (NASB)

“But when He, the Spirit of truth, comes, He will guide you into all the truth.”

FOUNDATIONAL TEACHING

Spiritual knowledge seeks Yahweh’s desires through the guidance of the Holy Spirit, while human intellect naturally seeks certainty, attempts to understand the entire plan, calculates which choice appears safest, and tries to predict the outcome before moving forward. Following the Holy Spirit requires surrendering some of that control because the minister does not guide the Holy Spirit; the Holy Spirit guides the minister. Through Prayer, Fasting & Watching, we seek our Father’s direction, follow when that direction becomes clear, and sometimes understand more only afterward as we look back and examine what occurred.

Human intellect remains useful for ordinary responsibilities, planning, safety, communication, learning, and practical matters. The problem begins when intellect becomes our controlling Spiritual authority and we require Yahweh’s direction to agree with the path we have already selected. A minister may misunderstand, become afraid, react emotionally, rely upon intellect when Spiritual guidance was needed, or discover that a decision believed to be Spirit-led was incorrect. These experiences become valuable Spiritual instruction when they are truthfully examined rather than hidden or defended.

A minister should therefore never manufacture an image of Spiritual perfection. We should demonstrate repentance, correction, growth, and continued following by back-checking what occurred and examining the fruit. Prayer, Fasting & Watching provide a continuing process for seeking Yahweh’s desires rather than allowing human intellect to control our Spiritual direction. The foundational question remains: Whose knowledge am I following?

PART IV — PRAYER, FASTING & WATCHING

SECTION 25 — PRAYER

FOUNDATIONAL SCRIPTURE

Matthew 6:6 (NASB)

“But as for you, when you pray, go into your inner room, close your door, and pray to your Father who is in secret; and your Father who sees what is done in secret will reward you.”

FOUNDATIONAL TEACHING

Prayer begins the process of communicating with Yahweh and seeking His desires rather than simply presenting our personal wants. The greater question is not merely, “What do I want Yahweh to do?” but, “What does Yahweh want me to do?” A minister should bring significant Spiritual questions before Yahweh rather than making an intellectual decision first and then asking Him to approve it. When possible, clearly identifying what is being

sought makes later Watching and back-checking more meaningful because the original prayer and question can be remembered accurately.

Prayer should come sincerely from the heart rather than becoming a performance intended to impress others. Jesus teaches private prayer, so public ministry should never become the only place where a minister communicates with Yahweh. The length, vocabulary, volume, or emotional intensity of a prayer does not automatically determine its Spiritual value; a simple sincere prayer may communicate far more than an elaborate public performance.

Prayer also requires willingness to receive an answer different from the one we personally desire. The minister should examine whether they are genuinely seeking Yahweh's direction or merely seeking confirmation of their own plans and remain willing to reconsider when what develops differs from what was expected. Prayer is therefore not merely something performed before a sermon or ministry activity, but a continuing part of Spiritual life through which we seek Yahweh's desires, surrender our preferred outcome, and remain prepared to follow His direction.

PART IV — PRAYER, FASTING & WATCHING

SECTION 26 — FASTING

FOUNDATIONAL SCRIPTURE

Matthew 6:16–18 (NASB)

"Now whenever you fast, do not make a gloomy face as the hypocrites do, for they distort their faces so that they will be noticed by people when they are fasting. Truly I say to you, they have their reward in full. But as for you, when you fast, anoint your head and wash your face, so that your fasting will not be noticed by people but by your Father who is in secret; and your Father who sees what is done in secret will reward you."

FOUNDATIONAL TEACHING

Fasting may follow prayer when greater Spiritual focus is needed. The minister temporarily steps away from a fleshly desire so that greater attention can be placed upon Yahweh. Its purpose is not to make Yahweh answer faster, earn an answer, demonstrate Spiritual superiority, or force Yahweh to provide the answer we desire. Fasting reduces worldly and fleshly distractions while we seek Spiritual direction.

Jesus warns against fasting for recognition, so fasting should not become a competition, public performance, or demonstration that one person is more Spiritual than another. It should remain connected to sincere Spiritual seeking and be practiced responsibly rather than intentionally endangering oneself to create a more dramatic Spiritual experience. Through denying the flesh, the minister learns firsthand how strongly physical desires can demand attention and how temporarily stepping away from them can increase Spiritual focus upon Yahweh.

A minister who teaches fasting should therefore understand it through practice rather than intellectual knowledge alone. Fasting does not control Yahweh, purchase an answer, or create a guaranteed Spiritual formula. The minister remains the servant seeking Yahweh's desires. When greater Spiritual focus is needed, Fast, then continue Praying and Watching.

PART IV — PRAYER, FASTING & WATCHING

SECTION 27 — WATCHING FOR THE ANSWER

FOUNDATIONAL SCRIPTURE

Matthew 26:41 (NASB)

“Keep watching and praying, so that you do not come into temptation; the spirit is willing, but the flesh is weak.”

FOUNDATIONAL TEACHING

After praying and fasting, the minister Watches by remaining attentive to what develops afterward. This means remembering what was actually prayed and observing encounters, circumstances, conversations, opportunities, opened or closed doors, testimony, and other events that may become relevant. Our ministry practices Prayer, Fasting & Watching as a way of seeking Spiritual direction rather than simply choosing between options our intellect has already determined to be Good or Bad.

Watching is not the same as assuming that everything occurring after prayer is an answer from Yahweh. Timing alone does not prove Spiritual meaning, and uncertainty should never cause us to force a sign or assign significance to a number, song, stranger, coincidence, conversation, or unexpected event simply because it supports the answer we already wanted. Instead, preserve what actually happened, compare it with the original prayer, continue Watching for additional confirmation, and examine the fruit without changing or selectively remembering events to strengthen a preferred conclusion.

Prayer, Fasting & Watching is not a mathematical formula for receiving the answer we want because that would turn Spiritual dependence into another form of intellectual control. Sometimes direction may appear quickly, sometimes we must continue praying and Watching, and sometimes what initially appears meaningful may later require correction. The minister does not control the Holy Spirit; the Holy Spirit guides the minister. Watching therefore requires patience, humility, honest back-checking, and willingness to follow where the fruit leads rather than where our preferred answer would take us.

PART IV — PRAYER, FASTING & WATCHING

SECTION 28 — PRAYER IN GROUPS OF TWO OR THREE

FOUNDATIONAL SCRIPTURE

Matthew 18:20 (NASB)

“For where two or three have gathered together in My name, I am there in their midst.”

Exodus 17:11–12 (NASB)

So it came about when Moses held his hand up, that Israel prevailed, but when he let his hand down, Amalek prevailed. But Moses’ hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. So his hands were steady until the sun set.

FOUNDATIONAL TEACHING

Prayer may be personal between an individual and Yahweh, but believers may also come together in prayer. Jesus teaches that where two or three gather in His name, He is there in their midst. Our ministry connects this teaching with the account of Moses, Aaron, and Hur, where Moses became physically unable to continue holding up his hands alone, so Aaron and Hur stood beside him and supported him until the battle was completed.

This provides a powerful Spiritual picture of believers supporting one another. When one person becomes weak, others can help hold them up; when someone struggles through prayer, uncertainty, grief, fear, Spiritual warfare, illness, or a major decision, brothers and sisters can gather around them and seek Yahweh together. Our ministry has practiced this by praying in groups of two or three while physically supporting one person’s raised hands in

remembrance of Moses, Aaron, and Hur, followed by fasting and Watching for Yahweh's direction. The physical position does not magically produce an answer; it represents dependence upon Yahweh and believers supporting one another while seeking Him.

A minister should therefore be comfortable praying privately without requiring an audience and praying alongside others without dominating the prayer. Yahweh's presence is not dependent upon the size of a congregation or a church building. Believers may gather in a home, under a tent, in the wilderness, on a beach, in a park, or beside someone who simply needs prayer. When another person's hands become heavy, help hold them up, and when your own become heavy, remain humble enough to allow others to help hold yours.

PART IV — PRAYER, FASTING & WATCHING

SECTION 29 — PRAYER, FASTING & WATCHING AS A MINISTERIAL PRACTICE

FOUNDATIONAL SCRIPTURE

Matthew 6:6 (NASB)

"But as for you, when you pray, go into your inner room, close your door, and pray to your Father who is in secret; and your Father who sees what is done in secret will reward you."

Matthew 6:16–18 (NASB)

"Now whenever you fast, do not make a gloomy face as the hypocrites do, for they distort their faces so that they will be noticed by people when they are fasting. Truly I say to you, they have their reward in full. But as for you, when you fast, anoint your head and wash your face, so that your fasting will not be noticed by people but by your Father who is in secret; and your Father who sees what is done in secret will reward you."

Matthew 26:41 (NASB)

"Keep watching and praying, so that you do not come into temptation; the spirit is willing, but the flesh is weak."

FOUNDATIONAL TEACHING

Prayer, Fasting & Watching are not simply teachings a minister should understand intellectually; they should become part of the minister's Spiritual practice. A minister who teaches others to Pray, Fast & Watch should be willing to experience the process personally by bringing questions before Yahweh, surrendering the preferred outcome, reducing fleshly distractions when greater Spiritual focus is needed, remaining attentive to what follows, and examining the resulting fruit.

Our ministry reached a point where the teachings we had presented to others had to become something we personally lived. We had taught dependence upon the Holy Spirit rather than human intellectual knowledge, but eventually circumstances required us to determine whether we were actually willing to live that teaching ourselves. Prayer, Fasting & Watching therefore became more than doctrine; it became part of our witnessing testimony and demonstrated the difference between teaching faith and actually having to walk by faith.

This practice does not guarantee immediate answers or eliminate the possibility of misunderstanding. The minister remains responsible for back-checking what occurred, comparing it with Scripture, examining the fruit, accepting correction when necessary, and continuing to seek Yahweh when the direction remains unclear. Prayer begins the seeking, fasting can increase Spiritual focus, Watching keeps us attentive to what follows, and back-checking helps us determine whether our understanding continues to align with the fruit.

SECTION 30 — TESTING AND BACK-CHECKING WHAT WE BELIEVE IS SPIRIT-LED

FOUNDATIONAL SCRIPTURE

Matthew 7:15–20 (NASB)

“Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

Proverbs 3:5–6 (NASB)

“Trust in the Lord with all your heart And do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight.”

FOUNDATIONAL TEACHING

After we Pray, Fast & Watch, we eventually look backward and examine what happened. Our ministry calls this a Spiritual back-check. We remember what we originally prayed for, what happened afterward, what direction we believed we received, what actions we took, and what fruit resulted. This prevents human intellect from rewriting the journey afterward to make events appear more Spirit-led than they actually were.

Back-checking also requires examining our original desires because intellectual knowledge can disguise itself as Spiritual guidance. A person can pray while already knowing the answer they want, fast while hoping for that outcome, and Watch while paying greater attention to anything supporting it. The minister must therefore ask whether Yahweh’s desires were genuinely being sought, whether another answer would have been accepted, and whether they were willing to wait, accept a closed door, change direction, or make a Spiritual U-turn when necessary.

Our ministry places great importance upon examining fruit after an action has occurred. Human intellect wants guarantees and complete knowledge before taking the first step, while Spiritual dependence may require following one step at a time and understanding more afterward. We Pray, Fast, Watch, follow what we believe the Holy Spirit is revealing, and then back-check the fruit without changing the facts or sequence of what actually occurred. This allows testimony to remain truthful, exposes misunderstanding when necessary, and helps the minister continue learning the difference between following Yahweh’s direction and following their own desires.

PART IV — PRAYER, FASTING & WATCHING

SECTION 31 — FAITH WHEN THE NEXT STEP IS UNKNOWN

FOUNDATIONAL SCRIPTURE

Matthew 6:31–34 (NASB)

“Do not worry then, saying, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear for clothing?’ For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be provided to you. So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.”

FOUNDATIONAL TEACHING

Faith becomes especially important when the next step is unknown. Human intellect naturally wants certainty about where we are going, how everything will be provided, where we will live, what will happen after the next decision, and whether the outcome will match our plans. Our ministry teaches that Yahweh may reveal only the next step rather than the entire journey. We repeatedly return to Abraham as an example of being told to “Go” without receiving the entire route beforehand, requiring faith and dependence upon Yahweh rather than complete knowledge of the destination.

This became more than a teaching within our ministry when circumstances required us to move forward without knowing every detail of what would happen next. The unknown exposed the difference between preaching faith and living it, including whether we trusted Yahweh or our own ability to calculate outcomes, finances, security, and future provision. A minister must become comfortable with periods when direction remains unclear, answers appear delayed, circumstances cannot yet be understood, or continued prayer and waiting are required.

Waiting does not mean doing nothing. While the next step remains unknown, we continue to Pray, serve, fulfill responsibilities, practice the Great Commandment and Great Commission, live the Sermon on the Mount, and Watch without forcing events into the answer we want. A minister should never become so focused upon discovering tomorrow’s destination that they stop doing what Jesus has already commanded today. Faith is not knowing every step in advance; faith is knowing whom we are following while the next step remains unknown.

PART V — LIVING WHAT WE PREACH & TEACH

SECTION 32 — A MINISTER MUST BE WILLING TO LIVE THE TEACHING

FOUNDATIONAL SCRIPTURE

Matthew 7:24 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock.”

Matthew 23:3 (NASB)

“Therefore, whatever they tell you, do and comply with it all, but do not do as they do; for they say things and do not do them.”

Matthew 5:16 (NASB)

“Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

FOUNDATIONAL TEACHING

A minister must be willing to live the teaching given to others because knowing, explaining, or preaching a Spiritual principle without attempting to practice it leaves the teaching incomplete. A minister who teaches trust should trust Yahweh, one who teaches prayer should pray, one who teaches fasting should fast, one who teaches forgiveness should forgive, one who teaches love should demonstrate love, and one who teaches service and sacrifice should be willing to serve and sacrifice. The same principle applies to the Sermon on the Mount, Prayer, Fasting & Watching, dependence upon the Holy Spirit, and Jesus’ Commands.

This became central within our own ministry when circumstances required teachings about faith, dependence upon Yahweh, prayer, fasting, Watching, and following the Holy Spirit to become personally lived experiences. The question became, “How are we to tell others how to live if we are not willing to live that way ourselves?” This

does not require every minister to experience every circumstance faced by those they shepherd, but it does require Spiritual principles to move beyond intellectual knowledge into genuine practice.

Living the teaching does not mean pretending to be perfect. Ministers will make mistakes, experience fear, misunderstand circumstances, react incorrectly, rely upon intellect, or require correction. The important distinction is what happens afterward. A mistake that is hidden can teach pride, while one honestly examined can teach humility and become Spiritual instruction. The minister's life becomes part of the message, so the goal is not an image of perfection but visible practice, repentance, correction, growth, and continued following.

PART V — LIVING WHAT WE PREACH & TEACH

SECTION 33 — TRIALS AND TRIBULATIONS AS MINISTERIAL TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 7:24–25 (NASB)

"Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock."

Matthew 26:41 (NASB)

"Keep watching and praying, so that you do not come into temptation; the spirit is willing, but the flesh is weak."

FOUNDATIONAL TEACHING

Trials and tribulations can become part of a minister's Spiritual training because pressure exposes whether teachings understood intellectually are becoming part of the minister's actual life. Jesus' illustration of the house built upon rock does not promise that storms will never come; the storm reveals the foundation. Trials may expose fear, pride, anger, impatience, dependence upon money or human intellect, weaknesses in prayer, problems within relationships, and resistance to correction that comfortable circumstances can allow us to hide.

Our own Prayer, Fasting & Watching testimony demonstrated this when uncertainty and deeply personal trials placed pressure upon members of the ministry and weaknesses became visible in how we responded to one another. That experience became part of the teaching because knowing Spiritual principles does not mean we have perfected them. It is easy to tell someone to have faith when our own future is secure, teach forgiveness before being hurt, preach love when everyone is agreeable, or teach humility before being corrected. The legitimate trial creates an opportunity to discover whether the teaching exists only within the mind or is becoming part of the heart.

Trials should never be intentionally manufactured by creating financial hardship, neglecting responsibilities, producing unnecessary conflict, or placing ourselves or others in danger. Neither does enduring a trial mean remaining in abuse or unreasonable danger or refusing legitimate help. When legitimate difficulties arise naturally, however, discomfort alone should not automatically be interpreted as evidence that we are on the wrong path. The minister should examine what the trial is revealing, where intellect is attempting to regain control, where fear or pride is influencing behavior, and how Jesus' teachings should change the response.

Character often becomes most visible under pressure. Humility appears when pride is challenged, forgiveness after an offense, patience while waiting, faith within uncertainty, love when another person becomes difficult to love, servant leadership when serving becomes inconvenient, responsibility when circumstances become difficult, and repentance after failure. These moments can reveal ministerial readiness more clearly than an examination

on paper and may prepare the minister to shepherd others from lived experience rather than merely repeating what Scripture says.

The purpose of the trial is not to glorify suffering but to learn from what it exposes. A minister who fails during a trial must still accept responsibility rather than blaming Spiritual warfare, another person, or the circumstances themselves. When failure is recognized, corrected, and brought back under Jesus' teachings, the trial can become Spiritual instruction and eventually testimony that helps the minister walk beside others facing similar struggles.

PART V — LIVING WHAT WE PREACH & TEACH

SECTION 34 — FAITH THROUGH THE WILDERNESS

FOUNDATIONAL SCRIPTURE

Matthew 4:1–4 (NASB)

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after He had fasted for forty days and forty nights, He then became hungry. And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is written: 'Man shall not live on bread alone, but on every word that comes out of the mouth of God.'"

Matthew 6:31–34 (NASB)

"Do not worry then, saying, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear for clothing?' For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be provided to you. So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own."

FOUNDATIONAL TEACHING

The wilderness is important within our ministry's teaching because it reveals what we truly depend upon. Jesus was led by the Spirit into the wilderness where He experienced hunger and temptation, yet He did not allow His immediate fleshly desire to replace obedience to Yahweh. In the same way, a Spiritual wilderness may remove the security of knowing exactly what comes next and expose whether our confidence rests primarily in Yahweh or in our own money, plans, employment, possessions, knowledge, and ability to control the outcome.

Our Prayer, Fasting & Watching testimony brought this teaching into lived experience when the ministry faced uncertain destinations and circumstances in which either path appeared to require dependence upon Yahweh for daily provision. Intellectual knowledge naturally wanted to compare which destination appeared safer, less expensive, more predictable, or easier to control. Those practical considerations could provide useful information, but they could not replace the Holy Spirit as our Spiritual guide or determine by themselves which direction reflected Yahweh's desires.

The wilderness therefore becomes a place where faith is tested rather than merely discussed. It does not mean abandoning ordinary responsibilities or deliberately choosing the most difficult path simply because it requires greater sacrifice. Difficulty alone does not prove Yahweh's direction, just as comfort alone does not prove His blessing. The minister must continue to Pray, Fast & Watch, handle responsibilities, examine the fruit, and remain willing to follow without demanding that the entire journey become intellectually understandable first.

Faith through the wilderness means continuing to seek Yahweh when familiar sources of certainty are removed. The wilderness may expose fear, impatience, dependence upon worldly security, or the desire to regain control, but those discoveries can become Spiritual training when honestly examined. The purpose is not to glorify

uncertainty or suffering; it is to learn whether we can continue following Jesus, seeking the Kingdom first, and trusting Yahweh while the path ahead remains unknown.

PART V — LIVING WHAT WE PREACH & TEACH

SECTION 35 — DEPENDING UPON YAHWEH FOR DAILY PROVISIONS

FOUNDATIONAL SCRIPTURE

Matthew 6:25–34 (NASB)

“For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is life not more than food, and the body more than clothing?

Look at the birds of the sky, that they do not sow, nor reap, nor gather crops into barns, and yet your heavenly Father feeds them. Are you not much more important than they?

And which of you by worrying can add a single day to his life’s span?

And why are you worried about clothing? Notice how the lilies of the field grow; they do not labor nor do they spin thread for cloth, yet I say to you that not even Solomon in all his glory clothed himself like one of these.

But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith!

Do not worry then, saying, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear for clothing?’

For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

But seek first His kingdom and His righteousness, and all these things will be provided to you.

So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.”

Matthew 4:4 (NASB)

“But He answered and said, ‘It is written: “Man shall not live on bread alone, but on every word that comes out of the mouth of God.”’”

FOUNDATIONAL TEACHING

Depending upon Yahweh for daily provisions is a foundational part of living by faith. Jesus teaches that our Heavenly Father knows what we need and tells us to seek His Kingdom and righteousness first rather than allowing worry about food, clothing, shelter, money, or tomorrow to control our lives. Human intellect naturally wants every future need secured in advance so that uncertainty disappears, but Spiritual dependence recognizes Yahweh as the ultimate provider while receiving what has been provided today.

This does not mean refusing to work, save money, prepare for the future, pay bills, seek housing, care for our families, or fulfill ordinary responsibilities. Employment, a business, housing, food, transportation, assistance from another person, or an unexpected opportunity may themselves become forms of provision. The danger comes when these things replace Yahweh as the foundation of our security or when we become so attached to how we believe provision must arrive that we fail to recognize what has already been placed before us.

Our Prayer, Fasting & Watching testimony brought this teaching into lived experience when circumstances surrounding relocation required us to confront whether we truly believed what we had preached about daily provision. Rather than demanding that tomorrow already be completely secured, we learned to examine what Yahweh had provided today while continuing to responsibly prepare for what could be prepared. We may plan for tomorrow without worshiping the plan, save money without placing our faith in money, seek employment without treating employment as our ultimate provider, and obtain housing without believing the house itself creates Spiritual security.

Daily provision is therefore not a promise of worldly abundance or freedom from responsibility. It is a way of understanding where our dependence rests. Earthly provisions can change or disappear, but Yahweh remains. The minister should receive legitimate provision with gratitude, use it responsibly, continue serving and working where opportunities are provided, and refuse to allow fear concerning tomorrow to prevent obedience to what Jesus has placed before us today.

PART V — LIVING WHAT WE PREACH & TEACH

SECTION 36 — TESTIMONY AS A MINISTERIAL TEACHING TOOL

FOUNDATIONAL SCRIPTURE

Matthew 5:16 (NASB)

“Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

FOUNDATIONAL TEACHING

Personal testimony is an important teaching and witnessing tool because it demonstrates what happened when someone attempted to put Spiritual teaching into practice. Scripture provides the foundational truth, Jesus provides the example we follow, and the Holy Spirit provides Spiritual guidance, while testimony provides a truthful account of what occurred when those teachings entered real life. There is a significant difference between simply telling another person to have faith, pray, fast, forgive, serve, or depend upon Yahweh and being able to explain what was experienced while attempting to actually do those things.

A useful testimony should include more than successful outcomes. It may include uncertainty, fear, mistakes, incorrect assumptions, unanswered questions, correction, repentance, unexpected provision, closed doors, changes in direction, and lessons understood only after looking backward. Removing these portions can create a false appearance that following the Holy Spirit always produces an immediate and perfectly understood path. Truthful testimony allows others to see both the struggle and the fruit that followed.

Testimony must remain subordinate to Scripture. A personal experience does not create a new Command, establish doctrine by itself, or prove that Yahweh will lead another person through exactly the same circumstances. The minister uses testimony to demonstrate a Spiritual principle rather than requiring another person to reproduce the experience. Our Prayer, Fasting & Watching testimony therefore serves as an example of attempting to live what we preach and teach, not as a formula that guarantees identical answers or outcomes for everyone.

A minister should preserve testimony truthfully without exaggerating events, removing inconvenient facts, changing their sequence, or assigning Spiritual meaning that cannot honestly be supported. When mistakes occurred, they should be acknowledged; when the meaning of an event remains uncertain, uncertainty should remain; and when later fruit changes the original understanding, the testimony should reflect that growth.

Testimony becomes most useful when it points beyond the minister and toward Yahweh by showing what was learned through attempting to follow Jesus.

PART V — LIVING WHAT WE PREACH & TEACH

SECTION 37 — WITNESSING THROUGH LIVED EXPERIENCE

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

“You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

FOUNDATIONAL TEACHING

Witnessing is not limited to preaching or telling someone what Scripture says. Our actions become part of our witness because people may observe how we love, forgive, serve, respond to trials, accept correction, and depend upon Yahweh before they ever listen to a sermon. A person may forget what we preached but remember how we treated them. They may forget a Scripture reference but remember someone loving them when nobody else did. This is lived witnessing.

The minister’s actions should therefore support the message being taught. If we preach forgiveness while refusing to forgive, teach love while continually judging others, or teach dependence upon Yahweh while allowing fear and worldly security to control us, our lives may contradict our words. Living Jesus’ teachings does not require Spiritual perfection, but it should demonstrate an honest pattern of practice, repentance, correction, growth, service, and continuing dependence upon Yahweh.

Lived experience can also prepare the testimony we use to help others. A trial may later help us shepherd someone facing a similar struggle. A wrong turn may become a warning, a period of fear may help someone who is afraid, an answered prayer may strengthen another person’s faith, and a failure followed by correction may help someone avoid the same mistake. The experience becomes useful when it is truthfully examined through Jesus’ teachings and the fruit that followed.

Our witness should never become self-promotion. Jesus teaches that our light should cause people to see our good works and glorify our Father in Heaven. Spiritual gifts, testimony, service, and visible fruit should therefore point beyond the minister toward Yahweh rather than creating an image of Spiritual superiority. We faithfully witness, serve, testify, and live what we teach while allowing the Holy Spirit to work within the lives of others.

PART V — LIVING WHAT WE PREACH & TEACH

SECTION 38 — TEACHING FROM THE HEART RATHER THAN MERELY PREACHING AT PEOPLE

FOUNDATIONAL SCRIPTURE

Matthew 11:28–30 (NASB)

“Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is comfortable, and My burden is light.”

Matthew 9:12–13 (NASB)

“But when Jesus heard this, He said, ‘It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: “I desire compassion, rather than sacrifice,” for I did not come to call the righteous, but sinners.’”

Matthew 12:34–35 (NASB)

“For the mouth speaks from that which fills the heart. The good person brings out of his good treasure good things; and the evil person brings out of his evil treasure evil things.”

FOUNDATIONAL TEACHING

A minister should learn to teach from the heart rather than merely preach at people. There is a difference between delivering Spiritual information and shepherding the person standing before us. A prepared sermon may contain accurate Scripture and extensive knowledge, but if we never listen, we may completely miss what that person actually needs. The purpose is not to demonstrate how much Scripture we know or how well we can preach. The question is: How can I help this person move closer to Jesus?

Compassion changes how truth is delivered without changing the truth itself. Jesus’ Commands, the Sermon on the Mount, and Scripture do not change according to the person receiving them. What can change is how the teaching reaches that person. One person may understand through Scripture, another through testimony or an illustration, while another may need fellowship and several conversations before becoming willing to listen. Teaching from the heart meets people where they are without changing the truth to make them comfortable.

This requires listening before assuming what should be taught. Someone asking about prayer should be taught prayer; someone struggling with forgiveness may need teaching about forgiveness; someone questioning whether something is Spirit-led may need Prayer, Fasting & Watching and the Spiritual back-check. When we do not know the answer, we should admit that rather than inventing one because we feel pressured to respond. We can Pray, study, seek Spiritual understanding, and return to the question when appropriate.

Personal testimony can also bring a teaching from intellectual knowledge into lived experience. Instead of merely telling someone to trust Yahweh, we may explain where we struggled to trust Him. Instead of simply teaching correction, we may share where we discovered we were wrong. Scripture remains the foundation, but truthful testimony allows the minister to walk beside the person rather than appearing to stand above them.

Teaching from the heart may happen before a congregation or during a conversation with one person. It does not require a stage, microphone, pews, or scheduled service. The person speaks, the minister listens, questions develop, Scripture and testimony may become relevant, and the conversation itself can become an individualized sermon. Whatever the setting, the teaching should remain understandable and useful. Jesus taught through ordinary things people understood, and ministers should likewise use clear language that helps people understand something about Jesus they can actually carry into their lives.

PART V — LIVING WHAT WE PREACH & TEACH

SECTION 39 — EXAMINING THE FRUIT PRODUCED BY OUR ACTIONS

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

Matthew 7:24 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock.”

FOUNDATIONAL TEACHING

Jesus teaches us to examine fruit. This allows us to look back upon our actions and ask what actually grew from them. Did they produce love, service, forgiveness, humility, faith, fellowship, or help move someone closer to Jesus? Or did they produce pride, division, fear, anger, selfishness, harm, worldly gain, or dependence upon the minister rather than Jesus? Fruit gives us something that actually exists to examine rather than something we are merely predicting.

Our ministry makes an important distinction between examining fruit after an action and allowing intellectual Knowledge of Good and Bad to control every decision beforehand. We Pray, Fast & Watch, seek Yahweh, and follow what we believe the Holy Spirit is leading us to do. Afterward, we look back and examine what happened. Some fruit appears immediately while other fruit may take months or longer to understand, requiring patience and continued Watching before reaching a conclusion.

The Great Commandment, Great Commission, and Sermon on the Mount provide standards for this examination. Spiritual fruit should not continually end with greater comfort, recognition, wealth, or advantage for the minister. We should ask whether others were helped, loved, encouraged, shepherded toward Jesus, or given an opportunity to become disciples. Likewise, attendance, money, popularity, activity, and organizational growth do not by themselves prove healthy Spiritual fruit. The greater question is what those things actually produced.

Fruit can also reveal motives we did not recognize when making the original decision. Something we believed was service may later expose a desire for recognition; protection may reveal fear; correction may reveal anger or pride. When harmful fruit appears, we should not defend an action merely because we previously believed it was Spirit-led or because our intentions were good. We remain capable of misunderstanding and sin. Honest examination may require repentance, an apology, correction, another period of Prayer, Fasting & Watching, or a Spiritual U-turn. Following Yahweh is more important than defending our previous decision.

Good fruit should also be recognized without confusing it with worldly success or taking personal glory for it. A large ministry is not automatically Spiritually fruitful, just as a small ministry is not automatically unsuccessful. One person being helped, returning to Jesus, receiving prayer, learning forgiveness, or being shepherded can matter greatly. The question is not simply how large something became, but what fruit it produced.

This examination should begin with ourselves. Before becoming concerned with inspecting everyone else’s fruit, the minister should examine their own life, actions, motives, corrections, and results. Jesus’ teaching concerning removing the log from our own eye remains central. The first tree under examination should be ours: What am I producing?

PART VI — THE SPIRITUAL TIMECARD & WORKS OF FAITH

SECTION 40 — JESUS’ COMMANDS AS THE SPIRITUAL BILLING CODE

FOUNDATIONAL SCRIPTURE

Matthew 4:19 (NASB)

“And He said to them, ‘Follow Me, and I will make you fishers of people.’”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Jesus gave us Commands that are meant to become actions, not merely information we memorize, underline in Scripture, or use as subjects for sermons. Within this ministry, we use those Commands as our Spiritual Billing Code. Just as a billing code identifies work that was actually performed, the Spiritual Billing Code helps us identify whether Jesus’ teachings are becoming visible within our daily lives. The question is simple: What did Jesus command, and what did I actually do?

Following requires movement. Jesus told His disciples to follow Him, become fishers of people, go and make disciples, and teach others to follow what He commanded. Knowing those instructions intellectually is different from acting upon them. The Spiritual Billing Code therefore focuses upon what was actually lived rather than merely what was understood.

This is not a system for earning salvation by accumulating Spiritual hours. The Timecard does not replace faith, Jesus, the Holy Spirit, or Yahweh’s judgment. Its purpose is self-examination. Someone may sincerely believe that Yahweh is first in their life, but examining how their time is actually spent may reveal something different. The Spiritual Billing Code helps make that visible by asking where the evidence of following Jesus appears within our daily actions.

The Billing Codes must therefore originate from Jesus’ Commands and teachings rather than works we personally decide are good. This keeps the standard from becoming our own Knowledge of Good and Bad. We begin with Jesus, identify what He taught His followers to do, and then examine whether those teachings are becoming works within our lives.

The Spiritual Billing Code creates the foundation for the Spiritual Timecard. It does not tell Yahweh what our Spiritual condition is. It gives us a practical way to look honestly at ourselves and compare what we say we follow with how we actually spend our lives.

PART VI — THE SPIRITUAL TIMECARD & WORKS OF FAITH

SECTION 41 — THE SPIRITUAL TIMECARD

FOUNDATIONAL SCRIPTURE

Matthew 7:21 (NASB)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter.”

Matthew 7:24 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock.”

Matthew 25:40 (NASB)

“The King will answer and say to them, ‘Truly I say to you, to the extent that you did it for one of the least of these brothers or sisters of Mine, you did it for Me.’”

FOUNDATIONAL TEACHING

The Spiritual Timecard is a tool of honest self-examination. Everyone receives the same twenty-four hours each day, and those hours are being used for something. The Timecard allows us to look backward and see how much of our life is consumed by flesh and worldly responsibilities compared with time spent performing works of faith that Jesus would do. It does not deny the necessity of work, family, sleep, food, transportation, or other earthly responsibilities. It simply makes the balance visible.

The Timecard records what we actually did, not what we intended to do. We may intend to evangelize, pray with someone, visit the sick, help someone weak, or serve someone in need, but intentions do not create hours on the Timecard. Actions do. By honestly recording our daily life, we can compare what we believe about ourselves with what our actions actually demonstrate.

Works of faith are distinguished from ordinary responsibilities so that every necessary activity does not automatically become ministry. The Spiritual side of the Timecard focuses particularly upon serving the weak, sick, orphans, widows, travelers, and the Spiritually lost. It asks who actually received our time, love, prayer, help, testimony, teaching, shepherding, or encouragement. Jesus' Commands identify the work, and the Timecard records the time devoted to it.

The Timecard is not a salvation calculator. There is no number of Spiritual hours that purchases Heaven, and the Timecard does not determine our eternal judgment. Jesus does. It is a mirror used to examine whether the life we claim to live is becoming visible through our actions. If nearly every hour is consumed by worldly concerns while almost no time remains for Yahweh's desires, the Timecard can reveal that imbalance and give us an opportunity for correction.

This tool must also remain subordinate to the Holy Spirit. We do not schedule works merely because we want to accumulate Spiritual hours. We Pray, Watch, follow the opportunities placed before us, serve through faith and love, and record what happened afterward. Likewise, hours alone cannot measure the heart. An action may consume many hours while being motivated by recognition, while a much shorter act may come from genuine love. The Timecard records the work, but our motives and the fruit produced must also be examined.

The Timecard should therefore create humility rather than competition. Different people have different responsibilities, available time, and Spiritual gifts. Over time, repeated patterns of service may even help reveal how the Holy Spirit is using a person, but the Timecard does not create the gift. It simply provides another way to observe what is already occurring. The question is not whether we logged more Spiritual hours than someone else. The question is: What am I doing with the life Yahweh has given me?

PART VI — THE SPIRITUAL TIMECARD & WORKS OF FAITH

SECTION 42 — FLESH & WORLDLY RESPONSIBILITIES VS. WORKS OF FAITH

FOUNDATIONAL SCRIPTURE

Matthew 6:24 (NASB)

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth."

Matthew 6:33–34 (NASB)

"But seek first His kingdom and His righteousness, and all these things will be provided to you. So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own."

Matthew 25:40 (NASB)

“The King will answer and say to them, ‘Truly I say to you, to the extent that you did it for one of the least of these brothers or sisters of Mine, you did it for Me.’”

FOUNDATIONAL TEACHING

The Spiritual Timecard separates our daily life into two categories: Flesh & Worldly Responsibilities and Works of Faith That Jesus Would Do. Understanding the difference is essential. We live in the world and have legitimate earthly responsibilities such as eating, sleeping, working, paying bills, caring for our families, maintaining housing, and handling transportation. These things are not automatically sinful, but they are different from works intentionally performed for Yahweh’s Spiritual mission.

Works of faith carry Jesus’ Commands outward into the lives of others. Within the Timecard, particular attention is given to actions serving the weak, sick, orphans, widows, travelers, and the Spiritually lost. Someone receives the fruit through help, prayer, compassion, fellowship, shepherding, or being introduced to Jesus. This is where knowledge becomes action and our faith moves beyond ourselves.

The same activity can fall into either category depending upon its purpose. Preparing food for ourselves may be ordinary responsibility, while preparing food for someone hungry and in need may become a work of faith. Driving ourselves to work maintains our earthly life, while transporting someone in genuine need may become service. An ordinary visit may simply be fellowship, while intentionally visiting someone because they are sick, lonely, weak, or in need may become a work of faith. We therefore examine who the action was for, why it was performed, what Command was being lived, and what fruit it produced.

This distinction also applies to family responsibilities. Caring for our household is important, but the Timecard should not automatically turn every act of parenting or family care into Spiritual credit. Jesus calls us outward toward our neighbor, those in need, and the Spiritually lost. The purpose is not to diminish family but to prevent our own family tree from becoming the boundary of our Spiritual service.

Worldly life can easily consume every available hour. There will always be more work, bills, repairs, appointments, entertainment, planning, and concerns about tomorrow. If we wait until every earthly responsibility is complete before serving Yahweh, there may never be time left. Seeking His Kingdom first means refusing to allow maintaining earthly life to become the entire purpose of our life.

A practical question is: Who received the fruit? If an action primarily maintained our own comfort, income, possessions, household, entertainment, or personal needs, it generally belongs within worldly responsibility. If it intentionally served someone weak, sick, vulnerable, traveling, Spiritually lost, or otherwise in need, it may be a work of faith. This is not a perfect mathematical rule because the heart and the Holy Spirit still matter. Motive must also be examined. The Billing Code identifies the action, the heart helps reveal why we performed it, and the fruit helps reveal what happened afterward.

PART VI — THE SPIRITUAL TIMECARD & WORKS OF FAITH

SECTION 43 — SERVING THE SICK, WEAK, ORPHANS, WIDOWS, TRAVELERS, AND SPIRITUALLY LOST

FOUNDATIONAL SCRIPTURE

Matthew 9:12–13 (NASB)

“But when Jesus heard this, He said, ‘It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: “I desire compassion, rather than sacrifice,” for I did not come to call the righteous, but sinners.’”

Matthew 25:35–36 (NASB)

“For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.”

Matthew 25:40 (NASB)

“The King will answer and say to them, ‘Truly I say to you, to the extent that you did it for one of the least of these brothers or sisters of Mine, you did it for Me.’”

Matthew 18:12–14 (NASB)

“What do you think? If any man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the mountains and go and search for the one that is lost? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that have not gone astray. So it is not the will of your Father who is in heaven for one of these little ones to perish.”

FOUNDATIONAL TEACHING

Jesus repeatedly directs our attention toward people in need: the sick, weak, hungry, stranger, imprisoned, and lost. Our ministry extends this focus to the sick, weak, orphans, widows, travelers, and Spiritually lost. These are the people toward whom our Spiritual Billing Codes and works of faith should primarily be exercised. The principle is simple: Jesus went toward those who needed Him, so following Him should move us toward those who need help.

Jesus’ teaching that the healthy do not need a physician should cause ministers to examine where their Spiritual time is being spent. If nearly all ministry occurs among people who already believe, attend church, and are comfortable within our fellowship, we may be overlooking the person who actually needs a physician. Ministry should not become a closed circle where we continually teach and serve only those already inside it.

The same principle appears in Jesus’ teaching about the lost sheep. The shepherd does not remain comfortably with the ninety-nine while ignoring the one who wandered away. Spiritual service requires us to notice people who may be outside our normal circles and intentionally move toward them. This includes people who may never enter a traditional church, those who are physically or Spiritually struggling, and those whose circumstances have left them without the support others may take for granted.

Serving them does not always require something dramatic. A person may need food, prayer, transportation, fellowship, encouragement, someone willing to listen, or someone willing to introduce them to Jesus. The important question is whether we noticed the need and acted. Works of faith become real when compassion moves beyond what we believe and becomes something another person actually receives.

Matthew 25 makes this especially personal. Feeding the hungry, welcoming the stranger, clothing someone in need, visiting the sick, and going to the imprisoned are not presented merely as religious ideas. Jesus connects what is done for those in need with what is done for Him. This gives the Spiritual Timecard a purpose beyond counting hours: it helps us examine whether our faith is actually reaching people who need love, service, compassion, and Jesus.

The minister should therefore look beyond the walls of the church, beyond their own household, and beyond people who are easiest to serve. The sick, weak, orphan, widow, traveler, and Spiritually lost represent people whose needs can become opportunities to live what Jesus taught. We do not serve them to fill a Timecard. We

serve because we love Yahweh and our neighbor. The Timecard simply allows us to look backward and ask whether that love became action.

PART VI — THE SPIRITUAL TIMECARD & WORKS OF FAITH

SECTION 44 — TURNING JESUS' COMMANDS INTO DAILY ACTION

FOUNDATIONAL SCRIPTURE

Matthew 7:24 (NASB)

"Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock."

Matthew 5:16 (NASB)

"Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

FOUNDATIONAL TEACHING

Jesus' Commands are meant to become daily action. Knowing, understanding, and teaching them are important, but the Spiritual life cannot stop with reading, studying, preaching, or attending church. Jesus teaches that the person who hears His words and acts upon them builds upon the rock. The Commands must therefore leave the page and enter our lives. The question becomes: What did Jesus tell us to do, and did we actually do it?

Intellectual knowledge can accumulate Scripture without producing action. We can memorize, discuss, analyze, write about, and listen to teachings about Scripture while remaining inactive. Spiritual knowledge must become something lived. Love becomes loving our neighbor. Forgiveness becomes forgiving. Prayer becomes praying. Evangelism requires going. Service requires serving. The Spiritual Timecard helps us look backward and determine whether what we learned actually became something we did.

Each Command therefore contains an opportunity for action. If the teaching is to love our neighbor, we examine what love toward our neighbor looks like today. If the teaching is forgiveness, we examine whether there is someone we refuse to forgive. If the Command is to make disciples, we look beyond our normal circle for someone with whom we can fellowship or witness. If someone is sick, we may visit, pray, or help. If a stranger enters our path, we consider whether there is a need we can meet. The Command becomes the Spiritual Billing Code, the action becomes the work of faith, and the Timecard records what actually occurred.

We should not wait for a large or perfect ministry opportunity before acting. Ministry may happen through an outreach or organized event, but it can also appear during ordinary life. Someone may need prayer, food, transportation, forgiveness, encouragement, or simply someone willing to listen. Spiritual life requires becoming aware of these opportunities rather than assuming ministry only happens through something scheduled or dramatic.

This connects directly with Pray, Fast & Watch. We do not intellectually manufacture good deeds simply to fill the Spiritual Timecard. We ask Yahweh where He wants us to serve, where the Great Commandment can be lived,

and where the Great Commission can be fulfilled. Then we Watch. A conversation, question, struggle, sickness, or unexpected need may place the opportunity directly before us. At that moment, the question is whether we continue walking or stop and act.

The Great Commandment and Great Commission become practical through these daily choices. Love should become visible through listening, helping, serving, forgiving, praying, encouraging, sharing testimony, teaching, and giving someone our time. The command to “Go” likewise requires movement beyond ourselves and beyond the church building toward people who are Spiritually lost or may never be reached through traditional ministry. Our daily actions provide the evidence that Jesus’ Commands are becoming something we actually live.

PART VI — THE SPIRITUAL TIMECARD & WORKS OF FAITH

SECTION 45 — EVALUATING A MINISTER’S WORKS AND FRUIT

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

Matthew 5:16 (NASB)

“Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 7:24 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock.”

FOUNDATIONAL TEACHING

A minister should be evaluated by more than what they know. Reading, studying, memorizing Scripture, understanding doctrine, preparing sermons, and completing written examinations may demonstrate knowledge, but ministry requires action. Jesus teaches that people are known by their fruit. Ministerial training must therefore examine whether what a candidate has learned is becoming visible within the life being lived.

The Spiritual Timecard helps provide evidence of those actions. It can show where a candidate repeatedly serves, evangelizes, shepherds, prays with people, helps those in need, or exercises other works of faith. However, hours alone are not enough. The work must also be examined for motive and fruit. A large amount of activity does not automatically demonstrate Spiritual maturity, just as a smaller work performed through genuine love and faith should not be dismissed merely because it required less time.

Evaluation should therefore consider the complete pattern: What did the candidate actually do? Why did they do it? Who received the fruit? Did the work reflect Jesus’ Commands? Did it move beyond the candidate’s own interests and household? Did it serve someone who was sick, weak, vulnerable, traveling, or Spiritually lost? Did the candidate demonstrate humility, receive correction, and learn from mistakes? The purpose is not to create a mathematical score but to examine whether the candidate’s faith is becoming lived Spiritual experience.

Fruit may also help reveal Spiritual gifts. Repeated patterns of evangelizing, teaching, shepherding, compassion, prayer, or practical service can show how Yahweh may already be using a person. The ministry does not create these gifts through ordination. Training gives the candidate opportunities to exercise them, while leadership observes the actions and fruit that follow.

Evaluation must also leave room for failure and correction. A candidate is not expected to demonstrate Spiritual perfection. An action may produce poor fruit, reveal an improper motive, or show that something believed to be Spirit-led was misunderstood. What matters is whether the candidate can honestly examine what happened, receive correction, make a Spiritual U-turn when necessary, and continue growing. A mistake that is truthfully examined can become part of the candidate's testimony and future ability to shepherd someone else.

The purpose of evaluating works and fruit is therefore not to determine a person's eternal judgment or manufacture a minister through human approval. It is to determine whether the training is becoming something lived. The candidate learns the teaching, acts upon it, examines the result, receives correction where needed, and continues growing. What began as knowledge should eventually become visible through works of faith and the fruit those works produce.

PART VII — SHEPHERDING & EVANGELISM

SECTION 46 — WHAT IT MEANS TO SHEPHERD JESUS' FLOCK

FOUNDATIONAL SCRIPTURE

John 10:11–14 (NASB)

"I am the good shepherd; the good shepherd lays down His life for the sheep. He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and does not care about the sheep. I am the good shepherd, and I know My own, and My own know Me."

John 21:15–17 (NASB)

So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs."

He said to him again, a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep."

He said to him the third time, "Simon, son of John, do you love Me?" Peter was hurt because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep."

Matthew 18:12–14 (NASB)

"What do you think? If any man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the mountains and go and search for the one that is lost? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that have not gone astray. So it is not the will of your Father who is in heaven for one of these little ones to perish."

FOUNDATIONAL TEACHING

To shepherd Jesus' flock is to serve people entrusted to our care according to His example and teachings. The flock does not belong to the minister. The sheep belong to Jesus, the ministry belongs to Yahweh, and the shepherd is a servant entrusted with responsibility.

Jesus describes the good shepherd as someone who genuinely cares for the sheep rather than serving only for personal benefit. Shepherding therefore requires more than holding a title, preaching sermons, or overseeing a ministry. It requires knowing people, listening to them, caring about what happens to them, teaching them, protecting them when appropriate, helping them through difficulty, and remaining willing to serve when ministry becomes inconvenient.

Jesus' instruction to Peter connects love for Him with caring for His sheep: "Tend My lambs," "Shepherd My sheep," and "Tend My sheep." A shepherd's love for Jesus should therefore become visible through the way people are treated. Ministerial authority is not permission to control the flock for personal benefit. It is responsibility to care for people who belong to Jesus.

Shepherding also requires noticing the one who wanders. Jesus' teaching about leaving the ninety-nine to search for the lost sheep demonstrates that ministry cannot become entirely focused upon maintaining people who are already safely gathered. A shepherd should be willing to go toward the person who is lost, struggling, absent, confused, or moving away rather than simply waiting for that person to return.

This makes shepherding personal. A congregation may contain many people, but the shepherd must still be capable of seeing an individual. One person may need prayer, another correction, another encouragement, another teaching, and another simply someone willing to listen. The shepherd should not assume every sheep needs the same response.

A shepherd must also remember whose flock is being served. People should not be made dependent upon the minister as though the minister is their source of Spiritual life. The purpose of shepherding is to continually point the sheep toward Jesus. The shepherd serves, teaches, protects, listens, corrects, and cares, but Jesus remains the Shepherd they ultimately follow.

Shepherding Jesus' flock therefore means accepting responsibility without claiming ownership. The minister cares for the sheep, searches for the one who wanders, serves rather than controls, and continually directs the flock toward Jesus. The title of shepherd matters only when the life behind that title demonstrates genuine care for His sheep.

PART VII — SHEPHERDING & EVANGELISM

SECTION 47 — SERVANT LEADERSHIP

FOUNDATIONAL SCRIPTURE

John 13:12–15 (NASB)

Then, when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done for you? You call Me 'Teacher' and 'Lord'; and you are correct, for so I am. So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example, so that you also would do just as I did for you."

Matthew 20:25–28 (NASB)

But Jesus called them to Himself and said, "You know that the rulers of the Gentiles domineer over them, and those in high position exercise authority over them. It is not this way among you, but whoever wants to become

prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Matthew 23:11–12 (NASB)

"But the greatest of you shall be your servant. Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted."

FOUNDATIONAL TEACHING

Leadership within ministry is service. Jesus demonstrated this by washing His disciples' feet and then telling them to follow His example. This turns the worldly understanding of leadership upside down. Greater responsibility should not produce greater entitlement, control, privilege, or Spiritual superiority. It should produce a greater responsibility to serve.

A minister remains a servant regardless of title or position. Ordination does not make someone more valuable to Yahweh than another person, and pastoral authority does not create entitlement to admiration or unquestioned loyalty. A servant leader should remain willing to perform ordinary work, help another worker, listen to one person, pray quietly with someone, serve food, or complete tasks for which nobody gives recognition. If receiving a title makes service appear beneath us, the title has become a Spiritual danger.

Servant leadership does not mean having no authority. Ministry still requires organization, decisions, correction, boundaries, and protection of the flock. The difference is how and why authority is exercised. Authority should be used as responsibility for Yahweh's mission and the protection of others rather than as privilege for the leader. It must never become domination over another person's family, money, property, relationships, employment, or private decisions. The minister shepherds; the minister does not own the sheep.

Leadership should also begin with example. A minister who teaches prayer should pray, one who teaches evangelism should evangelize, and one who teaches service should serve. The same principle applies to forgiveness, humility, dependence upon Yahweh, and the Spiritual Timecard. Leadership should demonstrate the teaching rather than continually requiring others to practice something the leader refuses to live.

A servant leader should help others discover and exercise their Spiritual gifts rather than becoming threatened when another person is gifted in an area of ministry. The goal is to develop other servants who can pray, teach, evangelize, shepherd, and serve without becoming dependent upon one leader for every Spiritual decision. Successful discipleship points people increasingly toward Jesus rather than building a personal following around the minister.

Humility becomes especially important as authority increases. Leaders remain capable of misunderstanding, pride, fear, sin, and returning to intellectual knowledge. They must remain willing to listen, receive correction, admit when they do not know something, distinguish personal opinion from Spiritual authority, and change direction when necessary. Disagreement should not automatically be treated as rebellion.

Servant leadership also carries a serious responsibility toward vulnerable people. Addiction, homelessness, poverty, grief, illness, fear, and Spiritual uncertainty must never become opportunities for a minister to obtain money, property, sexual access, labor, personal loyalty, silence, or control. The more vulnerable someone is, the more carefully the minister should protect their dignity.

Worldly measurements should not determine whether leadership is fruitful. A large congregation, impressive facility, popularity, or public recognition does not by itself demonstrate discipleship. One person genuinely shepherded toward Jesus may represent tremendous Spiritual fruit. The greater question is whether people are

learning to follow Jesus, pray, serve, forgive, evangelize, use their Spiritual gifts, and eventually help others do the same.

Servant leadership is ultimately tested when service becomes difficult or inconvenient. A leader may have to sacrifice time, comfort, recognition, resources, or personal preference while still maintaining appropriate boundaries and responsible rest. Through every level of responsibility, the minister remains beneath Jesus and should continue asking whether their leadership serves Yahweh's mission, protects others, produces good fruit, and directs people toward Jesus rather than toward themselves.

The title describes the responsibility. The service demonstrates whether we understand it.

PART VII — SHEPHERDING & EVANGELISM

SECTION 48 — MEETING PEOPLE WHERE THEY ARE

FOUNDATIONAL SCRIPTURE

Matthew 9:10–13 (NASB)

Then it happened that as Jesus was reclining at the table in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples. And when the Pharisees saw this, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?" But when Jesus heard this, He said, "It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: 'I desire compassion, rather than sacrifice,' for I did not come to call the righteous, but sinners."

Matthew 18:12–14 (NASB)

"What do you think? If any man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the mountains and go and search for the one that is lost? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that have not gone astray. So it is not the will of your Father who is in heaven for one of these little ones to perish."

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

FOUNDATIONAL TEACHING

Meeting people where they are means going toward people rather than waiting for them to become like us before we are willing to minister to them. Evangelism and shepherding must reach beyond those already comfortable within traditional church settings. The Spiritually lost, someone struggling with addiction, someone hurt by religion, or someone unfamiliar with Jesus may never enter a church building. The Great Commission tells us to go.

Going may lead ministry into ordinary and unconventional settings: a street, park, campground, community gathering, workplace, travel, or simply a one-on-one conversation. The location does not create the ministry. The encounter does. Sometimes one person standing beside us becomes the congregation.

Meeting someone where they are does not mean changing Jesus to fit them. Jesus' Commands, the Sermon on the Mount, the Great Commandment, the Great Commission, and Scriptural truth remain the foundation. What changes is the starting point. One person may be ready for Scripture immediately, while another may first need

fellowship, testimony, a practical act of service, or someone willing to listen. The destination remains Jesus even when the starting points differ.

Love should not be withheld until someone agrees with us. A person does not first have to attend church, understand Scripture, use religious vocabulary, dress or speak like us, stop every sin, or become part of our ministry before we demonstrate love. Someone may initially approach the ministry for an entirely different reason and only later become willing to discuss Jesus. Fellowship can create that bridge by allowing us to learn the person's story and understand where ministry should begin.

This requires humility. We should listen to individuals and communities before assuming what they need. Appearance, housing, employment, addiction history, criminal history, education, social status, political opinions, or culture should not determine a person's Spiritual worth. Compassion does not eliminate reasonable safety or appropriate boundaries, but we should see the person before reducing them to a label.

Evangelism may also happen one step at a time. Not every encounter must immediately contain every Spiritual teaching. A small conversation, prayer, testimony, question, or act of service may plant the seed. The minister witnesses and serves while allowing the Holy Spirit to work rather than attempting to force a response or manufacture an immediate conversion. Some fruit may take time and require continued fellowship and Watching.

Our ministry may therefore use art, music, outdoor gatherings, community fellowship, shared interests, cultural connections, and other unconventional settings to reach people who may have little interest in traditional church. These things are bridges, not the destination. If they create an opportunity for someone to begin thinking about Jesus, they can serve evangelism, but the bridge must continue pointing toward Him.

Meeting people where they are also means communicating in language they can understand and responding to actual needs. Someone who is hungry may first need food, someone sick may need a visit, someone lonely may need fellowship, and someone struggling may need a person willing to listen. Service itself may become the first sermon because the person sees the Great Commandment being lived before hearing it explained.

The lost sheep must become more than a sermon illustration. We should ask who is outside the comfortable circle, who would never come inside, and who believes church or Jesus has nothing to do with their life. Meeting people where they are does not mean leaving Jesus behind. It means carrying His love with us when we go, then walking beside the person from where they are toward the One we are all called to follow.

PART VII — SHEPHERDING & EVANGELISM

SECTION 49 — LISTENING AND FELLOWSHIPPING BEFORE TEACHING

FOUNDATIONAL SCRIPTURE

Matthew 16:13–15 (NASB)

"Now when Jesus came into the region of Caesarea Philippi, He was asking His disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist; and others, Elijah; and still others, Jeremiah, or one of the other prophets.' He said to them, 'But who do you yourselves say that I am?'"

Matthew 9:10–13 (NASB)

Then it happened that as Jesus was reclining at the table in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples. And when the Pharisees saw this, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?" But when Jesus heard this, He said, "It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: 'I desire compassion, rather than sacrifice,' for I did not come to call the righteous, but sinners."

A minister should learn to listen and fellowship before assuming what another person needs to be taught. Ministering to someone is different from simply delivering information. We may possess tremendous Scriptural knowledge and still know very little about the person standing before us. Listening allows us to discover what they believe, what they have experienced, what questions they actually have, what has hurt them, and what Spiritual teaching may genuinely help. Before teaching the person, fellowship with the person.

Fellowship may begin as an ordinary conversation rather than a sermon. As the person speaks, something in their story may connect naturally with Scripture, testimony, or one of Jesus' Commands. The conversation itself can reveal where teaching should begin instead of the minister forcing a predetermined subject upon everyone they meet.

Listening also requires humility because fellowship is not always one-directional. The person receiving ministry may possess a testimony, experience, Spiritual gift, or question that teaches the minister something as well. There have been times within our own lived testimony when we intended to minister but instead found ourselves becoming the listeners. Ministry does not always mean the minister speaks while everyone else remains silent.

A minister should therefore become comfortable with silence and resist listening only for an opportunity to speak. The first subject mentioned may not be the real struggle. Someone talking about money may actually be afraid, someone discussing addiction may be carrying shame, and someone criticizing churches may have been deeply hurt. Giving the person room to finish allows the heart of the matter to become clearer.

This becomes especially important when difficult questions arise. Listen to the entire question and make sure it is understood before answering. If Scripture supports an answer, teach it. If lived testimony is relevant, share it. If we do not know, say so rather than manufacturing an answer because we are the minister. "I do not know" may be the most truthful response available until we Pray, study, seek Yahweh, and gain greater understanding.

Fellowship also builds trust. People should not feel as though they are being processed through an evangelism assignment. Ordinary conversation, appropriate testimony, laughter, questions, and genuine interest can communicate something important: You are not merely a project; you are my neighbor. Listening does not require agreeing with every belief expressed. We can listen respectfully, remain grounded in Jesus' teachings, and disagree without treating the person disrespectfully.

Once we understand the person's testimony, our own testimony can become more useful. Instead of telling everyone the same story, we may share the part of our lived experience that actually relates to what they are facing. Fellowship can therefore develop into an individualized teaching where questions, Scripture, testimony, and conversation naturally form what amounts to a custom sermon. The congregation may be one person, the subject may come from their need, and Jesus remains the foundation.

Compassion must remain more important than displaying knowledge. Grief, addiction, fear, illness, homelessness, family problems, and other painful experiences are not opportunities for a minister to demonstrate how much Scripture they know. Sometimes the appropriate response is to listen, pray, sit beside someone, help practically, or simply remain present. Correction or teaching may eventually become necessary, but it should grow from understanding and love rather than immediate judgment.

Fellowship itself is not the final destination. As trust develops and a genuine opportunity appears, the minister should remain willing to testify about Jesus and His teachings. We should neither force the conversation nor allow fear to prevent us from ever speaking about Him. Listen, fellowship, recognize the opening, then testify.

A meaningful conversation should often leave the minister knowing more than when it began. We should understand more about the person, what they are carrying, what questions remain, what should be prayed about,

whether follow-up is needed, and what fruit should be Watched afterward. We remain students even while shepherding. The minister should not enter every encounter asking only, “What am I going to say?” Sometimes the better question is, “What do I need to hear?”

PART VII — SHEPHERDING & EVANGELISM

SECTION 50 — ONE-ON-ONE MINISTRY

FOUNDATIONAL SCRIPTURE

Matthew 18:12–14 (NASB)

“What do you think? If any man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the mountains and go and search for the one that is lost? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that have not gone astray. So it is not the will of your Father who is in heaven for one of these little ones to perish.”

Matthew 9:12–13 (NASB)

“But when Jesus heard this, He said, ‘It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: “I desire compassion, rather than sacrifice,” for I did not come to call the righteous, but sinners.’”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

One-on-one ministry is a cornerstone of our ministry because a congregation does not have to contain hundreds of people. Sometimes the congregation is one person, and that one person matters. Jesus’ teaching about leaving the ninety-nine to search for the one demonstrates the value of the individual. One conversation can become ministry, one question can become a sermon, one testimony can plant a seed, and one person can eventually carry what they learned to someone else.

The strength of one-on-one ministry is the ability to focus upon the actual person rather than delivering a general teaching intended for everyone. The foundational truth, Scripture, and Jesus’ Commands do not change, but the teaching can address the individual’s need. Someone may need to understand prayer, forgiveness, the Sermon on the Mount, Spiritual versus intellectual knowledge, the Narrow Gate, Pray, Fast & Watch, or simply hear testimony. Listening allows the real Spiritual question to emerge.

One-on-one ministry should come from the heart rather than operate like a religious assembly line. Scripture, lived experience, compassion, and appropriate testimony can make the teaching personal. The minister should not tell every person every testimony simply because they enjoy telling the story. Testimony should serve the person. Fear may connect with testimony about faith, uncertainty with a wilderness experience, addiction with relevant addiction ministry testimony, and questions about Spiritual guidance with Prayer, Fasting, Watching, and back-checking the fruit.

This ministry may develop slowly. The first conversation may be brief, later conversations may become more Spiritual, and deeper questions may develop over time. Someone may initially approach for a reason completely unrelated to Jesus and later begin reading Scripture or discussing His teachings. We should not judge a person’s

final Spiritual destination from their first encounter or abandon the seed because it did not immediately become a tree.

One-on-one ministry can also reach people who may never enter a traditional church. Ministry may happen outside, on a street, under a tent, in a park, during travel, at work, at a community gathering, or through an unexpected conversation. Jesus is not restricted to a sanctuary, and neither should our willingness to minister be restricted to one.

Individual ministry requires Spiritual flexibility. A conversation may change direction, an unexpected question may arise, the person may become emotional, prayer may become appropriate, or the minister may need to stop speaking and listen. We should not become so committed to finishing a prepared lesson that we lose sight of the person. The goal is not simply to finish the teaching. The goal is to shepherd the person.

At the same time, one-on-one ministry should never create dependence upon the minister. The person should be taught to pray, seek Yahweh, understand Jesus' Commands, examine fruit, recognize Spiritual gifts, serve others, and develop their own Spiritual relationship with Yahweh. Likewise, the minister must be cautious about presenting personal opinions as direct Commands from Yahweh concerning another person's marriage, employment, money, relocation, or other personal decisions. The minister shepherds, but the individual remains responsible for their own decisions.

Because individual ministry can become personal quickly, appropriate boundaries must remain in place. Privacy, physical and sexual boundaries, finances, communication, transportation, housing, time, and other safeguards should protect the dignity of the person receiving ministry. Vulnerability must never become an opportunity for exploitation. Likewise, Christian ministry does not automatically make an ordained minister a licensed medical, psychological, or substance-use treatment professional. When outside professional assistance is appropriate, that boundary should be recognized while Christian ministry may continue.

One-on-one ministry also provides space for questions a person may never ask publicly. The person can speak honestly about sin, doubts, marriage, lust, anger with Yahweh, salvation, baptism, or other difficult Spiritual subjects without being publicly humiliated. Through listening, Scripture, testimony, prayer, and teaching, an ordinary conversation may become a sermon without ever being announced as one. The congregation consisted of one, but the Great Commission was still being lived.

The fruit should eventually be examined. Is the person becoming more interested in Jesus, praying, reading Scripture, serving others, asking deeper questions, or becoming less dependent upon the minister and more dependent upon Yahweh? We do not force that fruit, but we Watch for it. Throughout the process, Scripture, prayer, fellowship, and shepherding are given freely rather than sold according to someone's ability to pay.

One-on-one ministry asks us to forget the crowd for a moment and see the person. Listen, learn their story, understand the question beneath the question, teach what Jesus actually says, share what we have actually lived, pray, fellowship, serve, and allow the Holy Spirit to work within one heart at a time. The ninety-nine matter, but Jesus also tells us to go after the one.

PART VII — SHEPHERDING & EVANGELISM

SECTION 51 — INDIVIDUALIZED SERMONS AND SPIRITUAL TEACHING

FOUNDATIONAL SCRIPTURE

Matthew 13:10–13 (NASB)

And the disciples came up and said to Him, “Why do You speak to them in parables?” And Jesus answered them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand.”

Matthew 16:13–15 (NASB)

“Now when Jesus came into the region of Caesarea Philippi, He was asking His disciples, ‘Who do people say that the Son of Man is?’ And they said, ‘Some say John the Baptist; and others, Elijah; and still others, Jeremiah, or one of the other prophets.’ He said to them, ‘But who do you yourselves say that I am?’”

Matthew 7:24 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock.”

FOUNDATIONAL TEACHING

Spiritual teaching can be individualized according to the person receiving ministry without changing the truth being taught. Jesus’ Commands, the Sermon on the Mount, and foundational Scripture remain the same. What may change is how that truth is explained to the person standing before us. People enter ministry with different experiences, levels of Scriptural understanding, questions, and needs. The minister should learn to recognize those differences.

An individualized sermon begins with fellowship. Listen to the person, understand the question, and determine which teaching actually applies. Someone may need teaching about prayer, forgiveness, faith, Spiritual versus intellectual knowledge, the Knowledge of Good & Evil, the Narrow Gate, Spiritual gifts, trials, daily provisions, addiction, repentance, or service. This does not create different doctrine for different people. It applies the same foundational truth where it is actually needed.

One person can become the congregation. A platform, microphone, church building, scheduled service, or crowd is not required. A question may lead to Scripture, another question may follow, testimony may become useful, and prayer may eventually become appropriate. The conversation itself can develop into a sermon designed for the individual.

The minister should answer the question being asked rather than replacing it with an unrelated sermon. If someone asks how to know whether Yahweh is guiding them, teach Prayer, Fasting, Watching, back-checking, and fruit. If the question concerns forgiveness, teach forgiveness. If someone asks why they should follow Jesus, teach Jesus. The person’s question identifies the starting point.

Teaching should also be understandable. Jesus used ordinary illustrations such as seeds, fruit, trees, sheep, bread, water, fish, money, families, and daily life. If someone does not understand an explanation, explain it differently, use an example or testimony, and determine whether the teaching is actually being received. One teaching understood and lived is more valuable than overwhelming someone with Scriptural references they do not understand.

Individualized teaching should continually return to Jesus rather than becoming personal advice. What did He command? What does the Sermon on the Mount teach? How do the Great Commandment and Great Commission apply? What fruit should follow? Scripture remains the authority, while truthful lived testimony may help demonstrate what happened when the minister attempted to live the teaching. Testimony must never be exaggerated, altered, or given greater certainty than the actual experience supports.

The sermon should remain interactive. Allow questions, disagreement, and changes in direction when they reveal a genuine Spiritual need. Questions can also help the minister discover what the person actually believes. Their answers may reveal the next part of the teaching. This is shepherding rather than performing.

Individualized teaching should not become a rigid human formula. Two people facing a similar problem may require different approaches. One may need correction, another compassion before correction, and another may already understand the teaching but need encouragement to act upon it. The doctrine remains consistent while the method of communication remains flexible.

The teaching should eventually become action. A sermon about forgiveness should help the person understand how forgiveness will be attempted. Teaching about prayer should lead toward prayer. Teaching about service should help identify where service can begin. Jesus says the wise person hears His words and acts upon them. Individualized teaching therefore asks: What does this teaching look like within your life?

Some teachings may continue over several encounters, especially with people outside traditional church settings. A single sincere question on a street, in a park, under a tent, during travel, or at a community gathering may become an opportunity for ministry. The teaching goes to the person rather than requiring the person to enter a traditional environment first.

Because individualized ministry can become deeply personal, it must never become a method of controlling another person's decisions. The minister may teach Scriptural principles, pray, share testimony, and help examine fruit, but the person remains responsible for their own choices. Likewise, not every need requires a sermon. Sometimes the person needs prayer, food, shelter, practical assistance, medical attention, professional help, or simply someone willing to listen. Shepherd the person rather than forcing every need into a teaching.

Afterward, Watch the fruit. Did the person understand? Did they begin praying, reading Jesus' teachings, serving, or asking deeper questions? Did the teaching create confusion? Does something need to be explained differently or corrected? Individualized ministry trains the minister as well as the person receiving the teaching.

The truth remains the same. The sermon meets the person where they are.

PART VII — SHEPHERDING & EVANGELISM

SECTION 52 — GROUP SERMONS AND TEACHINGS

FOUNDATIONAL SCRIPTURE

Matthew 5:1–2 (NASB)

"Now when Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. And He opened His mouth and began to teach them, saying,"

Matthew 5:14–16 (NASB)

"You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

FOUNDATIONAL TEACHING

Group sermons and teachings allow a minister to address several people together while keeping Jesus' teachings as the foundation. Jesus taught both individuals and groups, with the Sermon on the Mount providing the central example for group teaching within our ministry. The important question is not how many people are present, but what they are being taught and whether that teaching helps them follow Jesus.

The purpose of group teaching is discipleship rather than simply delivering information. Teaching about love should move toward loving our neighbors, forgiveness toward forgiving, prayer toward praying, faith toward living faithfully, and the Great Commission toward going. The sermon prepares people for the work. A successful teaching should therefore create more servants, not simply more listeners.

Group ministry should work alongside one-on-one ministry because a sermon cannot address every individual's question or circumstance. Afterward, people may need prayer, clarification, fellowship, or private Spiritual teaching. Questions and reasonable interaction can also become part of the group teaching when appropriate. The purpose is not to protect the minister from questions, but to help people understand Jesus.

Because many people may hear the same message, the minister must guard against using the sermon for personal agendas, grudges, political preferences, business interests, money, admiration, control, or disguised attacks against an individual. Scripture should remain Scripture, testimony should remain testimony, and personal interpretation should not quietly become doctrine.

Group teaching becomes more meaningful when connected with lived experience. A minister teaching prayer, faith, forgiveness, service, or the Spiritual Timecard should attempt to live those teachings personally. Truthful testimony can then demonstrate what happened, what was learned, and where correction became necessary. Other people may also have testimony worth sharing. The minister should not become the only person believed capable of demonstrating Spiritual experience.

The gathering should build the body rather than the minister's platform. People should be encouraged to recognize and exercise their Spiritual gifts, pray with others, evangelize, serve those in need, share testimony, and carry the teaching outward. The group is not intended to remain permanently gathered around one preacher. The gathering prepares the body, then the body moves.

Teaching should remain understandable to the people present. A group may contain longtime believers, new believers, children, adults, nonbelievers, or people simply curious about Jesus. The method and depth may therefore change without changing the doctrine. Jesus used understandable images from ordinary life, and the minister should likewise seek clarity rather than intellectual appearance. A complicated sermon is not automatically a deep sermon.

Creative and experiential teaching may include music, art, scenery, props, discussion, demonstrations, testimony, hands-on experiences, questions, prayer, or outdoor activities. These methods can make a teaching understandable and memorable, especially for children, families, or people who learn through experience. The experience, however, must remain a bridge. Jesus remains the destination.

Preparation and Spiritual flexibility should work together. The minister should know the teaching, check the Scripture, understand the doctrine, and prepare responsibly. At the same time, a question, testimony, need for prayer, or unexpected circumstance may require the teaching to change direction. Being Spirit-led does not excuse being unprepared, and being prepared should not make the minister unwilling to respond to what occurs.

Group teaching must also protect people's dignity. Private confessions, addiction, family problems, failures, or testimony should not be publicly exposed or used without appropriate permission. Scripture, prayer, Biblical

teaching, Spiritual fellowship, and shepherding should likewise remain freely available regardless of a person's financial condition.

After the gathering, examine the fruit rather than judging success by attendance, applause, views, followers, or donations. Did people understand Jesus? Did someone begin living the teaching, serving, praying, evangelizing, asking deeper questions, or recognizing a Spiritual gift? Did something create confusion requiring correction? Worldly popularity and Spiritual fruit are not automatically the same thing.

Group ministry should never become merely gather, listen, and leave. Gather, learn Jesus' teachings, fellowship, ask questions, pray, discover how the teaching becomes action, then go. Our responsibility is not to create a better sermon than Jesus' Sermon on the Mount. It is to help people understand His sermon, live His Commands, and carry His light back into the world.

PART VII — SHEPHERDING & EVANGELISM

SECTION 53 — STREET MINISTRY

FOUNDATIONAL SCRIPTURE

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

Matthew 5:14–16 (NASB)

"You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 9:12–13 (NASB)

"But when Jesus heard this, He said, 'It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: "I desire compassion, rather than sacrifice," for I did not come to call the righteous, but sinners.'"

FOUNDATIONAL TEACHING

Street ministry is one way we live Jesus' command to go. It takes ministry outside the traditional church environment and places us among people in streets, parks, public spaces, community gatherings, business districts, outdoor events, travel areas, and other places where everyday life occurs. Some people may never walk into a traditional church or search for a pastor, so the minister becomes willing to meet them where they already are.

Street ministry is not simply taking a sermon outdoors and speaking loudly. It may include group teaching, but it may also begin with one person asking a question. Prayer, listening, fellowship, testimony, practical help, encouragement, or answering a Spiritual question can all become ministry. The street is simply another place where shepherding, the Great Commandment, and the Great Commission can be lived.

Public ministry must not become a stage for the minister. Being watched, holding a microphone, displaying a sign, or gathering an audience can create temptation toward performance. The minister should examine the heart: Am I

here to appear bold or Spiritual, or am I trying to reach someone who may never enter a church? Public ministry should make Jesus visible rather than the minister's ego.

The message should remain centered upon Jesus, His Commands, the Sermon on the Mount, the Great Commandment, the Great Commission, faith, forgiveness, prayer, love, service, repentance, and following Him. Street ministry should not become endless religious argument. Our purpose is not to win every debate or public confrontation. We witness, and our conduct while doing so becomes part of that witness.

People should also be approached as people rather than labels. Someone may be homeless, addicted, formerly incarcerated, intoxicated, angry, afraid, lonely, Spiritually lost, or distrustful of religion. None of those descriptions removes their humanity or their need for fellowship. The minister should ask what love looks like toward the person standing before them while still maintaining appropriate safety and boundaries.

Often, fellowship may reach someone more effectively than shouting. Ask about the person, listen to their testimony, allow sincere questions, and remain willing for the conversation to move somewhere different from the sermon originally planned. If we do not know an answer, we should say so rather than pretend. Street ministry requires enough Spiritual flexibility to recognize when one person's story or question has become the ministry opportunity.

People must also remain free to walk away. We may offer conversation, prayer, testimony, or teaching, but should not obstruct, intimidate, harass, or improperly pressure someone to participate. The Great Commission tells us to go and make disciples; it does not require forcing another person to listen.

Street ministry should include practical works of faith when needs appear. Someone may need food, water, clothing, directions, prayer, fellowship, or help connecting with another resource. Practical help should not be conditional upon listening to a sermon. Likewise, if someone is severely impaired, medically distressed, overdosing, in immediate danger, or threatening serious harm, compassion may require practical emergency assistance rather than continuing to preach. Spiritual ministry does not replace necessary emergency response.

Going into public spaces does not mean abandoning responsible boundaries. Ministers should remain aware of surroundings, children and vulnerable people, traffic, weather, possible violence, impairment, private property, equipment, and other safety concerns. Responsible safety does not contradict Spiritual courage. Fellowship should likewise remain open to people with difficult histories while recognizing that welcoming someone does not automatically mean immediately placing them into a position of trust.

The street is unpredictable, so the minister should be prepared without becoming rigid. One person may become a group, a group may become one-on-one ministry, someone may ask for prayer, or an unexpected question may completely redirect the teaching. The minister should know the foundational teachings well enough to explain Jesus plainly without always requiring a prepared manuscript. A person may stop for only a few minutes, making a clear and simple explanation more useful than a thirty-minute sermon.

The encounter should point toward continuing discipleship when the person desires it. Someone may want another conversation, prayer, one-on-one ministry, help understanding Jesus' teachings, or another opportunity for fellowship. People should never become trophies or statistics used to demonstrate the minister's success. The greater question is what fruit followed.

Prayer, Scripture, teaching, fellowship, and shepherding should remain freely given. The person with nothing to give should receive the same Spiritual dignity as someone with great wealth. Likewise, the size of an audience should never become more important than an individual who suddenly needs prayer, care, or attention. The lost sheep still matters when a crowd is present.

Afterward, examine the outreach. Who did we serve, fellowship with, teach, pray with, or testify to? What fruit appeared? Where did our conduct fail to match our teaching? What should be corrected? Street ministry becomes practical ministerial training because the outreach itself becomes a classroom.

Street ministry is not simply taking a sermon outside. It is taking the life of the ministry outside. Go, find people, listen, fellowship, serve, pray, testify, and teach Jesus. Then allow your conduct to demonstrate the very sermon you are preaching.

PART VII — SHEPHERDING & EVANGELISM

SECTION 54 — OUTDOOR AND TENT MINISTRY

FOUNDATIONAL SCRIPTURE

Matthew 5:1–2 (NASB)

“Now when Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. And He opened His mouth and began to teach them, saying,”

Matthew 18:20 (NASB)

“For where two or three have gathered together in My name, I am there in their midst.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Our ministry does not believe that a church is defined by a building. Jesus taught people wherever they gathered, including outdoors, on mountains, with crowds, and individually. A sanctuary or building may be useful, but neither creates the church. The church is the people gathering around Jesus, and the location serves the ministry rather than the ministry existing to serve the location.

Outdoor and tent ministry can remove the expectation that someone must first enter a traditional church building. A person walking nearby may stop, hear a conversation, become curious, or feel more comfortable speaking in an informal environment. This can help the ministry reach people who might otherwise never walk through church doors.

The tent is therefore a tool, not the church. It may provide shelter, a gathering place, an area for prayer, teaching, fellowship, individualized ministry, or interactive experiences. Separate areas may also support group teaching, quieter conversations, prayer, children’s religious education, or other ministry purposes when appropriate safeguards are present. If the tent or property disappears, however, the ministry should remain capable of continuing.

The outdoors can also become part of the classroom. Trees, fruit, paths, light, seeds, weather, food, and other ordinary surroundings can help illustrate Spiritual principles just as ordinary things were used within Jesus’ teachings. These illustrations do not replace Scripture. They help make Scriptural teaching understandable and memorable.

Outdoor ministry should encourage fellowship rather than requiring every gathering to operate like a formal service. Prayer, teaching, testimony, questions, discussion, music, works of faith, interactive lessons, group teaching, and one-on-one ministry may occur together. A sermon may even begin when one person asks a question, grow into a group conversation, and later return to individual ministry. The environment should remain flexible enough to serve the people who actually arrive.

Experiential teaching can be especially useful for children, families, and people who do not respond well to traditional lecture-style sermons. Art, props, music, demonstrations, interactive activities, and other creative presentations may help attract attention and explain a teaching. Creativity, however, remains subordinate to Scripture. These things are bridges. If people remember the attraction but never encounter Jesus or understand His teachings, the ministry should examine the fruit.

Outdoor ministry also requires practical responsibility. Weather, drinking water, sanitation, accessibility, safe walking areas, lighting, traffic, emergency access, children's safety, equipment, food and fire safety when applicable, property requirements, public-space requirements, and other applicable laws or safety rules should be considered. Changing, postponing, or moving a gathering because conditions become unsafe does not demonstrate weak faith. Reasonable preparation is part of caring for the people who gather.

Accessibility and compassion should likewise remain part of the planning. Older people, people with disabilities or mobility devices, parents with young children, the physically weak, and those recovering from illness should not face unnecessary barriers when reasonable accommodations can be made. Public ministry may also encounter people experiencing homelessness, addiction, impairment, hunger, loneliness, medical difficulty, or other crises. They should be treated with dignity while appropriate safety boundaries remain in place. Compassion and safety do not have to oppose each other.

The ministry should also respect the community where it gathers. Religious purpose does not excuse unnecessary problems involving noise, parking, trash, traffic, property boundaries, public access, or neighbors. Before assuming what a community needs, listen to the community. Outdoor ministry should connect with people rather than isolate itself from them, allowing neighbors, businesses, travelers, believers, and nonbelievers to encounter the ministry through its fruit.

Children's outdoor ministry requires particular responsibility. Interactive teaching may be imaginative, but appropriate supervision, screening where required, boundaries, age-appropriate activities, parent or guardian procedures, and protection from unsafe people or environments remain necessary. An open ministry environment does not remove the responsibility to protect children and vulnerable people.

Because outdoor ministry is visible, people may observe the ministry without ever speaking to anyone. They may notice how disagreements are handled, whether people in need are welcomed, whether children are protected, whether neighbors are respected, and whether the area itself is cared for. Our actions therefore become part of the public testimony. Someone may hear very little of the sermon but still see the fruit.

Scripture, prayer, sermons, fellowship, and one-on-one Spiritual teaching should remain freely available. Outdoor ministry also demonstrates that expensive infrastructure is not required before ministry can begin. Two or three people, a lawful and safe place to gather, Scripture, prayer, testimony, and willingness to serve can become ministry. Additional resources may expand what is possible, but lack of elaborate facilities should not become the reason ministry never begins.

The tent should finally remind us that ministry can move. A permanent location may provide stability, but the mission remains greater than the property. The ministry should remain capable of going, replanting, serving another community, ministering during travel, and following where Yahweh leads.

A church does not begin when a building opens its doors. It can gather beneath the sky, under a tent, on a mountain, in a park, along a street, around a table, with a crowd, with two or three, or through a minister shepherding one person. The structure and location may change. Jesus remains the foundation. Gather, teach what He commanded, fellowship, serve, and remain willing to pack up the tent and go wherever Yahweh leads next.

PART VII — SHEPHERDING & EVANGELISM

SECTION 55 — EVANGELIZING BELIEVERS AND NONBELIEVERS

FOUNDATIONAL SCRIPTURE

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

Matthew 7:21–23 (NASB)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; leave Me, you who practice lawlessness.’”

Matthew 7:24–27 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand. And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell—and its collapse was great.”

FOUNDATIONAL TEACHING

Evangelism is not limited to people who say they do not believe in Jesus. Believers may also need evangelizing. A person may call Jesus Lord, attend church, read Scripture, pray, understand Christian doctrine, and participate in ministry while still needing to examine whether they are actually living what Jesus commanded. The Great Commission does not merely tell us to create people who identify as believers. Jesus tells us to make disciples and teach them to follow all that He commanded. Evangelism therefore continues beyond the declaration, “I believe.” The next question is: Are we following Him?

Belief should lead toward discipleship. Intellectual knowledge of Scripture does not automatically produce Spiritual obedience. Someone may memorize verses, understand theology, and attend Bible studies for decades, but Jesus’ teaching concerning the wise and foolish builders makes the distinction clear: both hear His words, but only one acts upon them. Spiritual maturity should therefore be examined not only by what someone knows, but by what they are living and the fruit being produced.

Evangelizing believers is not about walking through a congregation declaring who is or is not saved. The purpose is examination. Jesus gives serious warnings concerning entering the Kingdom of Heaven, and believers should continually return to His teachings and ask whether His words are becoming action within their lives. The purpose is not condemnation. It is to direct the believer back toward Jesus.

The nonbeliever may require a different starting point. Instead of assuming what they believe, ask. What do they know about Jesus? What has their experience with Christianity been? Why do they not believe? One person may never have seriously considered Jesus, another may have been hurt by Christians, another may believe in Yahweh but not understand Jesus, and another may simply be uncertain. Listen before attempting to convince. Evangelism should not become an intellectual competition where winning an argument becomes more important than testifying to Jesus.

Believers may likewise need to hear Jesus again. Someone may have spent years hearing teachings about Christianity while spending comparatively little time examining Jesus' own Commands. The Sermon on the Mount should remain a Spiritual measuring point rather than becoming familiar words that no longer challenge us. Return to what He said, examine His Commands, and ask: Am I doing this?

A nonbeliever may first encounter Jesus through our actions. Someone may reject a sermon but notice compassion, distrust religious language but recognize service, question Scripture but experience forgiveness, or distrust churches while remembering that someone genuinely listened. Our actions therefore become part of evangelism. A person may see the Great Commandment being lived before understanding why we are living it.

Truthful testimony can help both believers and nonbelievers. We can explain what happened, what we prayed, what we believed, what we attempted, where we were wrong, where correction occurred, and what fruit followed. Testimony should never be exaggerated or altered to strengthen the story. For the believer, lived testimony may also challenge intellectual familiarity with Scripture by asking whether they are willing to live the verse they already know.

Evangelism must not become manipulation. Fear, public pressure, embarrassment, financial incentives, promises of material reward, or emotional manipulation should not be used to manufacture a Spiritual response. The minister witnesses, teaches, testifies, and serves. The person responds. Likewise, someone who rejects Jesus or disagrees with our doctrine remains our neighbor and should continue to be treated with dignity and love.

Believers may sometimes require correction, but correction should return to Jesus rather than the minister's personal preferences. Ask what Jesus taught, what fruit is being produced, and how the action compares with His Commands. The minister must remain willing to receive the same correction and should examine their own life before becoming consumed with correcting everyone else. The teachings apply first to us.

Both believers and nonbelievers should be allowed to ask difficult questions without humiliation. The believer may question something they have believed for years, while the nonbeliever may ask why they should believe any of it. Listen, examine Scripture, answer what can truthfully be answered, and admit what is not known. A difficult question may become the beginning of deeper Spiritual understanding.

Evangelism should lead toward Jesus rather than dependence upon the ministry. Teaching, fellowship, prayer, testimony, service opportunities, and shepherding may help someone grow, but disciples should increasingly learn to seek Yahweh, pray, read Jesus' teachings, examine fruit, serve, and evangelize others themselves. The goal is multiplication: a disciple eventually becomes capable of helping make another disciple.

Love should not become a hidden bargain where we serve someone only if they eventually convert. We love because Jesus commanded us to love. The person may eventually follow Jesus or may not. Our responsibility to love our neighbor remains. At the same time, believers should learn to carry the Great Commission themselves by sharing testimony, explaining Jesus' Commands, praying with people, serving, fellowshipping with nonbelievers, and inviting others toward Jesus.

We should also never assume that the nonbeliever standing before us has little Spiritual potential. The person questioning Jesus today may later follow Him. The person receiving testimony may eventually have testimony of

their own. Someone needing shepherding today may one day shepherd another person. We do not know what Yahweh may eventually do through one individual.

Finally, Watch the fruit. Evangelism is not complete when someone verbally says yes. Does the person begin asking deeper questions, reading Jesus' teachings, praying, serving, forgiving, evangelizing, performing works of faith, or increasingly living what they claim to believe? A declaration of belief should begin discipleship, not end evangelism.

The nonbeliever needs Jesus. The believer needs Jesus. The new disciple needs Jesus. The experienced minister needs Jesus. Evangelism therefore brings all of us back to the same place: hear His words, act upon them, live what He commanded, and then go help someone else do the same.

PART VII — SHEPHERDING & EVANGELISM

SECTION 56 — ANSWERING DIFFICULT SPIRITUAL QUESTIONS

FOUNDATIONAL SCRIPTURE

Matthew 7:7–8 (NASB)

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened."

Matthew 13:10–13 (NASB)

"And the disciples came up and said to Him, 'Why do You speak to them in parables?' And Jesus answered them, 'To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand.'"

Matthew 16:13–15 (NASB)

"Now when Jesus came into the region of Caesarea Philippi, He was asking His disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist; and others, Elijah; and still others, Jeremiah, or one of the other prophets.' He said to them, 'But who do you yourselves say that I am?'"

FOUNDATIONAL TEACHING

Difficult Spiritual questions should not be feared. A sincere question may reveal confusion, doubt, fear, something the person believes is a contradiction, a negative church experience, or a genuine desire to understand Yahweh more deeply. The disciples themselves asked questions when they did not understand. A minister should therefore create an environment where sincere questions can be spoken without humiliation or automatically being treated as rebellion.

Listen to the entire question before answering. The first words may not reveal what the person is actually asking. A theological question about suffering may come from grief. A question about trusting churches may come from being hurt by a minister. A question about Spiritual guidance may involve a major life decision. The question and the person asking it cannot always be separated. Listen first, then answer the question actually being asked rather than using it as an opportunity to deliver a favorite sermon.

Scripture remains the foundational truth. The minister should not add teachings merely because they sound reasonable, remove difficult teachings because they make someone uncomfortable, or force Scripture into a

subject it does not support. Our ministry returns particularly to Jesus' Commands, the Sermon on the Mount, the Great Commandment, the Great Commission, and the principles already established within our foundational doctrine. The question should be brought back to those foundations.

Spiritual humility also requires becoming comfortable saying, "I do not know." Ordination does not require an immediate answer to every question. If Scripture does not clearly support what we are about to say, if the subject has not been sufficiently studied, or if what we believe has not been back-checked, leave the answer uncertain. Pray, study, Fast when appropriate, Watch, and return to the question later. An unanswered question is better than invented doctrine.

Likewise, "The Holy Spirit told me" should never be used to end legitimate examination. Something believed to be Spirit-led can still be prayed over, Watched, back-checked against foundational Scripture, and examined by its fruit. Difficult questions may themselves require Prayer, Fasting & Watching so that the minister does not automatically depend upon whatever appears most intellectually logical.

Before turning an interpretation into teaching, back-check it. Does it align with Jesus' Commands, the Sermon on the Mount, the Great Commandment, and the Great Commission? Does the supporting Scripture actually say what we claim it says? Are we adding something that is not there or removing something because it challenges us? What fruit does the understanding produce? Our doctrine should be built upon Scripture rather than Scripture being reshaped to protect our doctrine. If correction becomes necessary, receive it.

Truthful testimony may help explain a difficult Spiritual question by showing how a teaching was actually lived. A wilderness experience may help explain trusting Yahweh without knowing what comes next, while lived experience with Prayer, Fasting & Watching may demonstrate how Spiritual direction was sought and back-checked. Testimony remains subordinate to Scripture and must stay factual. Do not exaggerate events, remove uncertainty, change their sequence, or add details simply to make an answer stronger. Nor should every question become another story about the minister. Use testimony when it actually helps answer the question.

Difficult questions can also expose dependence upon intellectual knowledge or reveal Spiritual claims that need examination. Questions about certainty, safety, or logical outcomes may reveal the struggle between intellectual and Spiritual knowledge, while claims such as "Yahweh told me" or "I received a sign" should not automatically be confirmed. Ask how it was prayed about, what was Watched for, whether it aligns with Jesus' teachings, what fruit is developing, and whether it has been back-checked.

The person asking should not be condemned simply because the question makes us uncomfortable. Do not immediately classify someone as faithless, rebellious, unspiritual, or dangerous. A question may begin a longer Spiritual process in which the person studies, prays, Watches, returns, and develops additional questions. Believers should be allowed to reexamine what they have been taught, and nonbelievers should be allowed to challenge the ministry without receiving hostility in return.

A minister should ultimately teach people how to seek answers rather than creating dependence upon the minister. Teach them to pray, read foundational Scripture, examine Jesus' Commands and the Sermon on the Mount, Fast when appropriate, Watch, back-check, examine fruit, and recognize the difference between intellectual reasoning and Spiritual understanding. The goal is not, "Ask me everything." The goal is, "Learn how to seek Yahweh."

When appropriate, the answer should eventually become action. Someone asking how to forgive must eventually attempt forgiveness. Someone asking about faith must eventually live faith. Someone asking how to serve must begin serving. Spiritual understanding grows through living what Jesus teaches, then examining the fruit afterward.

A difficult question is not an enemy of ministry. It may become the doorway into ministry. Listen, seek, Pray, study, Fast when appropriate, Watch, back-check, and answer only what can truthfully be supported. When the answer is not yet known, have enough Spiritual humility to leave it unknown while continuing to seek.

PART VII — SHEPHERDING & EVANGELISM

SECTION 57 — TESTIMONY BEFORE TRADITIONAL PREACHING

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

“You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

FOUNDATIONAL TEACHING

Our ministry places tremendous value upon testimony, but Scripture remains the foundational truth. Testimony does not replace Scripture. It demonstrates what happened when someone attempted to live what Scripture teaches. There is a difference between telling another person to have faith and being able to explain what happened when faith actually had to be lived. The minister should therefore be willing to become part of the teaching.

A minister should attempt to live the sermon before continually expecting others to live it. If we teach prayer, faith, fasting, forgiveness, service, evangelism, dependence upon Yahweh, the Spiritual Timecard, or the Narrow Gate, those teachings should also challenge our own lives. The minister should not merely explain the road while remaining unwilling to walk it.

Trials may become part of that training. This does not mean intentionally manufacturing hardship. It means that when genuine uncertainty, waiting, financial difficulty, closed doors, relocation, ministry replanting, mistakes, or other trials occur, the minister has an opportunity to practice what has already been taught. The wilderness can become ministerial training, allowing later teaching to come from lived experience rather than theory alone.

Real testimony does not require perfection. It may contain fear, confusion, wrong assumptions, doubt, impatience, repentance, correction, or the admission that something was misunderstood. Those details should not be removed merely to make the minister appear more Spiritual. What matters is what actually happened and how correction was received.

Scripture interprets testimony rather than testimony rewriting Scripture. An experience may appear meaningful, but it should still be examined against Jesus' Commands, the Sermon on the Mount, the Great Commandment, and the Great Commission. The fruit should also be Watched. Did the experience produce greater faith, service, love, obedience, humility, repentance, evangelism, or dependence upon Yahweh? The meaning of an experience should not be manufactured merely because something unusual occurred.

Prayer, Fasting & Watching can itself create lived testimony. The minister prays without intellectually knowing the answer, Fasts when appropriate, Watches what develops, records what actually happened, back-checks the understanding, and examines the fruit. The result is no longer merely a theoretical teaching about seeking Yahweh. It becomes an experience that can be truthfully explained to someone else.

Testimony can be especially useful with someone who resists traditional preaching. Rather than beginning with an argument or immediately telling the person what they must do, the minister may simply explain what happened. A truthful story can create an opening for questions and allow Scripture to become connected with lived experience. Testimony becomes the bridge. Jesus remains the destination.

Failure may also become valuable testimony. If something believed to be Spirit-led later produces fruit showing that the understanding was wrong, that part should not automatically be erased. Examine what caused the misunderstanding, whether personal desire or intellectual knowledge became involved, what corrected it, and what was learned. A testimony of correction may sometimes teach more than a testimony in which everything appeared to work immediately.

Testimony must point toward Yahweh rather than making the minister the hero. It should not become a competition over who sacrificed more, experienced the most dramatic event, or appears the most Spiritual. An ordinary testimony of faithful service may produce as much Spiritual fruit as a dramatic wilderness experience. Truth matters more than drama.

Likewise, testimony should not become a formula imposed upon another person. Yahweh leading one person through a particular experience does not mean everyone must duplicate it. The listener should be directed toward Prayer, seeking Yahweh, Fasting when appropriate, Watching, back-checking, examining Scripture and fruit, and following Jesus. Their own experience may look completely different.

Testimony can become both evangelism and discipleship. A nonbeliever may hear what actually happened and begin asking questions about Jesus. A believer may recognize that they intellectually know a Scripture they have never attempted to live. In either case, testimony becomes an invitation to move from hearing toward action rather than simply admiring someone else's experience.

Important testimony should be documented accurately while events are still fresh. Dates, prayers, decisions, what was known beforehand, what remained unknown, what happened afterward, apparent confirmations or contradictions, fruit, and later correction can all help preserve the actual sequence. Documentation allows the minister to back-check memory rather than gradually changing the testimony over time.

The wilderness should also remain part of the testimony. If we tell only the successful ending while removing the uncertainty, fear, unanswered questions, waiting, and dependence upon Yahweh that came before it, we may remove the very part that demonstrates what faith required. Preserve the wilderness because much of the teaching may live there.

Ultimately, testimony should continue through the present life. A minister should not merely possess stories about what happened years ago. People should be able to observe continued service, forgiveness, evangelism, prayer, obedience, correction, and perseverance through trials. Scripture is the foundation. Living it produces testimony. Testimony becomes witness, and that witness should always point back to Jesus.

PART VIII — RELATIONSHIPS, CONDUCT & CHRISTIAN LIFE

SECTION 58 — LOVE AND THE GREAT COMMANDMENT IN PRACTICE

FOUNDATIONAL SCRIPTURE

Matthew 22:37–40 (NASB)

“And He said to him, ‘“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the great and foremost commandment. The second is like it, “You shall love your neighbor as yourself.” Upon these two commandments hang the whole Law and the Prophets.’”

Matthew 5:43–48 (NASB)

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies and pray for those who persecute you, so that you may prove yourselves to be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Even the tax collectors, do they not do the same? And if you greet only your brothers and sisters, what more are you doing than others? Even the Gentiles, do they not do the same? Therefore you shall be perfect, as your heavenly Father is perfect.”

Matthew 7:12 (NASB)

“In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

FOUNDATIONAL TEACHING

The Great Commandment provides the foundation for Christian conduct: love Yahweh and love your neighbor. Love cannot remain merely something taught or felt. It must become visible through action. Preaching, teaching, evangelism, correction, discernment, and service all become incomplete when separated from the love Jesus places at the center.

Loving Yahweh first requires examining what actually occupies first place within our lives. Money, security, possessions, recognition, ministry success, personal comfort, or intellectual knowledge can quietly become greater priorities. Loving Yahweh requires willingness to follow, obey, trust, seek, and surrender our own desires when they conflict with what Jesus teaches.

Jesus does not restrict the definition of neighbor to people who are easy to love. Our neighbor may be a believer or nonbeliever, wealthy or poor, a stranger, someone struggling with addiction, someone from another culture, someone who disagrees with us, or someone who has made serious mistakes. Love cannot become a reward given only to people who agree with our doctrine, join our ministry, accept our sermon, or live as we do.

Jesus takes this even further by commanding us to love our enemies and pray for those who persecute us. This directly challenges the human tendency to divide people into friend and enemy, Good and Bad, deserving and undeserving. Christian love is tested most clearly when someone is difficult to love. Conflict, criticism, disagreement, betrayal, or hurt reveals whether love is something we merely teach or something we are willing to live.

Love does not require approving wrongdoing or pretending sin does not exist. A minister may disagree, correct, establish boundaries, remove someone from responsibility when appropriate, or refuse to participate in conduct contrary to the ministry’s teachings. Yet truth should not become an excuse for cruelty. Correction should seek restoration rather than humiliation, and the person should continue to be treated with dignity.

Love also requires listening, fellowship, and service. Someone may need to be heard before they need a sermon. Another person may need prayer, food, encouragement, practical help, forgiveness, or fellowship. Genuine fellowship recognizes the person as our neighbor before they ever agree with us. The Great Commandment becomes visible when another person actually receives the fruit of our love.

Money must never determine a person's Spiritual value. Someone with nothing to give should still receive prayer, Scripture, teaching, fellowship, shepherding, and evangelism. Service should not become a transaction in which helping someone creates an obligation to repay, donate, or support the ministry. Love serves because serving our neighbor is part of following Jesus.

Forgiveness and humility are also necessary expressions of love. People within ministry will eventually hurt and disappoint one another. Forgiveness does not erase appropriate consequences or automatically restore trust, but resentment and hatred should not be allowed to become permanent. Likewise, servant leadership requires ministers to lower themselves, perform ordinary work, admit mistakes, and receive correction rather than allowing title or pride to place them above others.

Love does not eliminate boundaries. Dangerous conduct, manipulation, repeated violations of appropriate boundaries, or threats toward children and vulnerable people may require a firm response. A boundary established for legitimate protection and responsible shepherding can itself be an act of love. This becomes especially important when serving children, older people, people experiencing homelessness, addiction, disability, financial hardship, crisis, or Spiritual confusion. Vulnerability must never become an opportunity for exploitation.

Our teaching concerning the Knowledge of Good & Evil should also affect how we treat others. Human judgment quickly decides who is Good, Bad, deserving, or undeserving. Jesus gives us a different standard: love your enemy, pray for those who persecute you, and treat others as you want to be treated. Before deciding what another person deserves, return to what Jesus commanded us to do.

This love should be visible everywhere: to nonbelievers, within ministry, and at home. A nonbeliever who does not yet understand our doctrine can still recognize compassion, patience, honesty, forgiveness, and respect. Ministers should demonstrate the same conduct toward fellow servants and their own families that they teach publicly. Public ministry cannot compensate for refusing to practice Jesus' teachings privately.

The Golden Rule provides a simple daily test: If I were in this person's position, how would I want to be treated? That question can be applied when someone is struggling with addiction, homeless, has made a mistake, disagrees with us, needs correction, has nothing to donate, or enters the ministry as a nonbeliever. It can expose behavior that our intellectual reasoning might otherwise justify.

Love should ultimately become visible through works of faith and the fruit they produce. The Spiritual Timecard asks not merely whether we felt love, but who we served, forgave, listened to, prayed for, encouraged, fellowshipped with, evangelized, protected, or helped. The fruit should move toward compassion, humility, forgiveness, service, restoration, and greater obedience to Jesus rather than control, pride, manipulation, favoritism, hatred, or retaliation.

The Great Commandment leaves the page when love costs something: time, patience, forgiveness, sacrifice, listening when tired, serving someone who cannot repay us, or praying for someone who hurt us. Love Yahweh. Love your neighbor. Love your enemy. Pray for those who persecute you. Treat people as you want to be treated. Then allow those Commands to become actions another person can actually receive.

PART VIII — RELATIONSHIPS, CONDUCT & CHRISTIAN LIFE

SECTION 59 — FORGIVENESS

FOUNDATIONAL SCRIPTURE

Matthew 6:14–15 (NASB)

“For if you forgive other people for their offenses, your heavenly Father will also forgive you. But if you do not forgive other people, then your Father will not forgive your offenses.”

Matthew 18:21–22 (NASB)

“Then Peter came up and said to Him, ‘Lord, how many times shall my brother sin against me and I still forgive him? Up to seven times?’ Jesus said to him, ‘I do not say to you, up to seven times, but up to seventy-seven times.’”

Matthew 5:23–24 (NASB)

“Therefore, if you are presenting your offering at the altar, and there you remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.”

FOUNDATIONAL TEACHING

Forgiveness is not optional within following Jesus. He directly connects our willingness to forgive others with forgiveness from our Father. A minister cannot responsibly preach love, mercy, reconciliation, the Great Commandment, and the Sermon on the Mount while intentionally holding onto hatred and unforgiveness. Forgiveness does not make wrongdoing acceptable or remove truth and consequences. It means another person’s wrongdoing does not give us permission to abandon what Jesus commands.

Forgiveness becomes real when someone actually hurts us. Betrayal, lies, broken trust, insults, repeated offenses, or someone we helped turning against us moves the teaching from intellectual knowledge into Spiritual action. The question is no longer whether we believe forgiveness is important, but whether we are willing to forgive this person. Jesus’ answer to Peter also removes the idea that forgiveness should be carefully rationed according to how many chances we believe someone deserves.

Forgiveness does not mean calling wrongdoing good. A lie remains a lie, theft remains wrong, abuse remains abuse, and harmful conduct should not be erased. Forgiveness concerns how we respond to the person and what we allow to remain within our own heart. We can forgive while still truthfully acknowledging what happened.

Forgiveness is also different from trust. Someone may be forgiven while trust still needs to be rebuilt through accountability, repentance, changed conduct, and good fruit. In some situations, restoring someone to a former position of trust may never again be appropriate. Forgiveness does not require ignoring responsible protection of others.

Appropriate consequences can likewise remain. Forgiveness does not require preventing accountability for damaged property, violated ministry responsibilities, unlawful conduct, or other wrongdoing. The distinction is between revenge and accountability. Revenge seeks to hurt someone because we were hurt. Accountability seeks truth, protection, correction, and responsible restoration where possible.

For this reason, forgiveness must never be used to force a victim back into danger. Someone may forgive while maintaining distance, establishing boundaries, seeking protection, or allowing appropriate authorities to address wrongdoing. Reconciliation may require participation from both people and cannot always be accomplished by the person who was harmed. Forgiveness and restored relationship are not always identical.

Ministers must also be willing to seek forgiveness when they caused the offense. Jesus' teaching about reconciliation requires us to ask who may have something against us because of our own words or conduct. If wrongdoing is recognized, the apology should acknowledge it rather than becoming another defense of why we were actually right. A title does not exempt the minister from humility, responsibility, or reconciliation.

Forgiveness should never become a way to silence legitimate concerns. Telling someone to "forgive and stop talking about it" can be used to avoid accountability. A concern may still require investigation, clarification, correction, restoration, or protection. Forgiveness and correction can exist together, but correction should seek repentance, restoration, protection, Spiritual growth, and better fruit rather than retaliation.

Our foundational teaching concerning the Knowledge of Good & Evil should also make us cautious about turning a harmful action into a final judgment over the entire person. We may recognize harmful fruit without declaring that someone is permanently Bad or beyond mercy. Jesus commands forgiveness, and people remain capable of repentance, correction, and changed fruit.

Forgiveness may require continued Spiritual work. Choosing to forgive does not mean pain, anger, fear, or difficult memories immediately disappear. Continued Prayer, surrender, and refusal to seek revenge may still be necessary. Emotional healing and the decision to forgive may not occur at the same speed. The minister should shepherd that process patiently rather than assuming continued pain proves that forgiveness never occurred.

Prayer for those who hurt us can reveal what remains within our heart. We can pray for repentance, restoration, and Spiritual growth without approving what happened. The struggle itself may reveal where more Spiritual work is needed. A minister who has actually walked through forgiveness can later teach it truthfully, including the pain, boundaries, lack of reconciliation when applicable, correction, and fruit that followed.

That testimony should still protect privacy. Forgiveness does not give a minister permission to publicly expose every detail of another person's failure. The Spiritual principle can often be taught truthfully without unnecessarily humiliating someone or revealing private information involving children or vulnerable people.

Forgiveness should begin with self-examination. Before becoming skilled at identifying unforgiveness in everyone else, the minister should ask whether they themselves are holding resentment, repeatedly bringing up another person's failure, secretly seeking punishment, or refusing to seek forgiveness for their own conduct. The same teaching must also be lived within ministry leadership and family relationships. Public ministry cannot compensate for bitterness or refusal to reconcile within ordinary relationships.

Forgiveness should not become permission for repeated irresponsibility. A person cannot reasonably use "you have to forgive me" as justification for continuing harmful conduct without repentance. Stronger boundaries, changed responsibilities, restricted access, or demonstrated fruit before restoration may be necessary. The person can still be loved and forgiven without allowing preventable harm to continue.

Finally, examine the fruit. Unforgiveness may produce bitterness, anger, retaliation, division, obsession, and desire to punish. Forgiveness can begin producing freedom from revenge, humility, peace, restoration where possible, compassion, and greater obedience to Jesus. Not every relationship will be restored and not every person will repent, but our own response should increasingly reflect His Commands.

Forgiveness becomes a work of faith when it leaves the page: forgiving, apologizing, praying for someone who hurt us, seeking reconciliation, refusing retaliation, establishing necessary boundaries without hatred, helping others reconcile, and admitting our own wrongdoing. Eventually someone will hurt us. Then the sermon begins. Jesus says to forgive. We must decide whether we merely know those words or are willing to live them.

PART VIII — RELATIONSHIPS, CONDUCT & CHRISTIAN LIFE

SECTION 60 — JUDGMENT OF OTHERS

FOUNDATIONAL SCRIPTURE

Matthew 7:1–5 (NASB)

“Do not judge, so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and look, the log is in your eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye!”

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

Matthew 7:12 (NASB)

“In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

FOUNDATIONAL TEACHING

Our ministry makes an important distinction between judging another person through human knowledge of Good & Bad and examining the fruit produced by actions. Jesus tells us not to judge, while also teaching that a tree is known by its fruit. We should therefore Watch what actions, teachings, ministries, and decisions produce without appointing ourselves as the final judge of another person’s heart, worth, salvation, or eternal destination.

This connects directly with our foundational teaching concerning the Knowledge of Good & Evil. Human intellect continually classifies people as Good or Bad, worthy or unworthy, deserving or undeserving. The minister should be cautious about assuming these intellectual conclusions give us authority to determine another person’s Spiritual condition. A minister may recognize harmful conduct, establish boundaries, correct, and examine fruit. Final judgment belongs to Yahweh.

Jesus first directs our attention toward ourselves. Before concentrating upon another person’s speck, examine the log in our own eye. Before correction, ask whether we are guilty of similar conduct, whether pride or anger is influencing us, whether we possess the facts, whether the issue actually requires correction, and whether personal preference is being confused with Scriptural truth. Self-examination does not eliminate correction. It helps prevent correction from becoming self-righteous judgment.

Examining harmful fruit is not the same as condemning the entire person. If someone repeatedly lies, we may recognize damaged trust and change their responsibilities. But “this action is producing harmful fruit” is different from “this person is permanently Bad.” People can repent, receive correction, change, and later produce different fruit. For this reason, fruit should often be Watched over time rather than turning one mistake or failure into a permanent classification.

The same standard must apply to ministers. If we expect others to apologize, forgive, serve, tell the truth, receive correction, and live Jesus’ Commands, we must be willing to do the same. Jesus warns that the standard we use toward others will be measured to us. Leadership and ministerial title do not exempt our own fruit from examination.

Judgment can also destroy evangelism before ministry begins. Appearance, clothing, addiction, language, poverty, wealth, criminal history, religious background, education, or lack of traditional credentials do not tell us everything Yahweh may eventually do through a person. Someone who needs shepherding today may later serve, develop testimony, and eventually shepherd someone else. Meet the person, listen, fellowship, and Watch the fruit rather than allowing immediate human judgment to close the door.

Religious language does not automatically transform judgment into discernment. A minister may claim to be "discerning" while actually condemning, retaliating, or allowing personal bias to influence the conclusion. What we believe we are discerning should therefore be back-checked. Does it align with Scripture and Jesus' Commands? What facts and fruit support it? Could fear, anger, bias, or intellectual knowledge be influencing us? Spiritual discernment should produce clarity rather than becoming a religious justification for condemnation.

We should also avoid assigning motives we do not actually know. Observing someone's action does not automatically tell us why they did it. Ask and listen rather than turning assumptions into facts. Likewise, a public sermon should not become indirect confrontation based upon assumptions about one person. If an individual concern requires attention, gather the facts, Pray, speak appropriately with the person, and determine whether correction or teaching is necessary.

Recognizing harmful fruit never removes the Great Commandment. Someone may need correction and love, boundaries and love, or removal from responsibility and love. Even someone who disagrees with us or rejects Jesus remains our neighbor. Boundaries can be necessary without declaring the person worthless. A ministry may protect children, vulnerable people, finances, or others from harmful conduct while still refusing to assume Yahweh's place as final Judge.

When correction becomes necessary, its purpose should be truth, repentance, protection, restoration, and better fruit rather than humiliation, revenge, or proving authority. Loss of a particular responsibility does not automatically mean loss of Spiritual worth. Restoration may remain possible even when returning to a previous position is not.

Judgment toward other churches also requires caution. Our ministry may disagree with another church's structure, finances, interpretation, use of buildings, or ministry priorities. We can explain what we believe and why we practice ministry differently without building our ministry by condemning everyone else. Our first responsibility remains examining whether our own fruit aligns with the foundation we teach.

The same principle applies to nonbelievers. Our evangelistic mission is not to make someone experience condemnation before they experience Jesus' love. Meet them where they are. Listen, fellowship, serve, testify, and teach as the opportunity develops. Let the Great Commandment become the opening sermon.

The Golden Rule gives correction a practical standard. Before approaching another person, ask how we would want someone to approach us: with facts, respect, privacy when possible, an opportunity to explain, and a genuine desire for restoration rather than humiliation. Correction does not cancel the Golden Rule.

Strong conclusions about another person should therefore be back-checked. What facts do we actually possess? What are we assuming? What Scripture applies? Have we listened and prayed? Are we examining fruit or classifying the person through the Knowledge of Good & Evil? Could we be wrong? These questions can prevent serious ministerial mistakes.

We are servants, shepherds, and witnesses. We are not Yahweh. Do not ignore fruit. Watch it, examine it, protect others when necessary, correct when appropriate, and restore when possible. But do not turn the fruit of an action into final judgment over the person. First remove the log from your own eye. Then you may see clearly enough to help your brother with the speck in his.

PART VIII — RELATIONSHIPS, CONDUCT & CHRISTIAN LIFE

SECTION 61 — LUST AND ADULTERY OF THE HEART

FOUNDATIONAL SCRIPTURE

Matthew 5:27–28 (NASB)

“You have heard that it was said, ‘You shall not commit adultery’; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.”

Matthew 5:29–30 (NASB)

“Now if your right eye is causing you to sin, tear it out and throw it away from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. And if your right hand is causing you to sin, cut it off and throw it away from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.”

Matthew 15:18–20 (NASB)

“But the things that come out of the mouth come from the heart, and those things defile the person. For out of the heart come evil thoughts, murders, acts of adultery, other immoral sexual acts, thefts, false testimonies, and slanderous statements. These are the things that defile the person; but to eat with unwashed hands does not defile the person.”

FOUNDATIONAL TEACHING

Jesus takes adultery beyond the physical act and brings the teaching into the heart. A person may never physically touch another person yet intentionally create and participate in sexual desire within the mind. Our ministry therefore distinguishes between seeing someone, recognizing that they are attractive, briefly admiring one of Yahweh’s creations, and intentionally turning that person into an object of sexual pleasure within the imagination.

The initial sight is not automatically lust. Human beings see one another, and noticing physical attractiveness does not itself require sexual fantasy. The Spiritual question is what happens next. Do we recognize what we saw and continue, or intentionally keep looking for sexual pleasure, begin imagining, mentally undress the person, create a sexual encounter within our thoughts, or repeatedly return to the image for pleasure? Seeing may happen without intention. Lust involves what we choose to do with what we have seen.

When a person intentionally envisions another person sexually, as though that person exists for their sexual pleasure, they have moved beyond simple admiration. The physical act may never occur, but something has occurred within the heart. The mind can become the place where the person intentionally participates in the sexual act for pleasure. Jesus therefore sets the standard deeper than simply saying, “I never physically cheated.”

This makes private conduct important. Someone may appear faithful outwardly while privately cultivating lust. We should examine what we intentionally allow within our thoughts, what we repeatedly return to for pleasure, and what we hide because others cannot see it. Spiritual life reaches beyond public conduct into the heart.

Admiration should not become possession. A person may recognize that someone is attractive, beautiful, handsome, or one of Yahweh’s creations and then move on. The danger begins when the mind turns that person into something to be used for sexual gratification. The person should remain a person rather than becoming an object within our imagination.

The ministry should also be careful not to create sin where Jesus did not. Every involuntary observation or unexpected sexual thought should not automatically be treated as intentionally committed adultery of the heart.

The distinction is intention. Temptation creates a moment of decision: do we reject the thought and redirect ourselves, or deliberately develop it into fantasy? The concern is what we choose to cultivate.

Jesus' serious language concerning removing what causes us to stumble teaches us not to continually feed temptation. If certain media, online behavior, conversations, environments, habits, patterns of looking, or fantasies repeatedly become doorways into intentional lust, we should identify and remove what unnecessarily feeds the pattern. Private media use does not escape this teaching simply because nobody else sees it.

Ministers must apply this teaching to themselves before using it to condemn others. Ministerial title does not eliminate temptation. When a struggle exists, recognize it honestly, Pray, remove what feeds it, establish appropriate boundaries, seek accountability when needed, and examine the heart. Before preaching about another person's sexual conduct, first examine what is being cultivated privately within our own life.

Lust should also be distinguished from love. Lust asks what pleasure we can receive from another person. Love asks how we should treat them. The person being viewed is our neighbor, not merely a body. They have a life, family, story, heart, struggles, and Spiritual worth. The Great Commandment and Golden Rule therefore reach even into how we intentionally think about another person.

Marriage does not make lust toward others acceptable. A spouse may remain physically faithful while mentally cultivating sexual relationships with other people. At the same time, this teaching should not be used to create shame around sexual desire between spouses. The concern here is intentionally directing sexual desire toward someone outside the marriage relationship.

Responsibility for lust remains with the person doing the looking. Another person's appearance or clothing does not give us permission to intentionally cultivate sexual fantasy, nor should the minister attempt to control everyone else as the primary solution to personal temptation. Spiritual discipline begins with examining our own eyes, thoughts, habits, environments, and boundaries.

People struggling with lust should be shepherded without humiliation. Listen, teach what Jesus says, protect appropriate privacy, help identify what feeds the behavior, establish boundaries, Pray, and continue shepherding. Confidentiality should be respected, but it must never become an excuse for concealing abuse, exploitation, danger to children, or other circumstances requiring protective action.

Prayer should be connected with action. If lust becomes a repeated struggle, bring it honestly before Yahweh, examine what feeds the temptation, remove unnecessary sources, Watch the pattern, and back-check the fruit. Continually praying for help while intentionally returning to the same source of lust should cause us to examine what has not changed.

Finally, examine the fruit. Intentional lust may produce secrecy, distance within marriage, objectification, guilt, escalating fantasy, dishonesty, comparison with a spouse, and loss of Spiritual focus. Interrupting the pattern may produce greater faithfulness, respect, honesty, Spiritual discipline, and marital closeness. The Spiritual life includes what nobody else sees.

Jesus does not stop at the physical act. He goes to the heart. The deeper question therefore becomes: What did I intentionally choose to live within my heart? See another person. Recognize Yahweh's creation. Then allow them to remain a person. Do not turn them into an object for sexual pleasure within the imagination. Guard the eyes. Guard the thoughts. Guard the heart. Live privately by the same teaching preached publicly.

PART VIII — RELATIONSHIPS, CONDUCT & CHRISTIAN LIFE

SECTION 62 — ONE FLESH

FOUNDATIONAL SCRIPTURE

Matthew 19:4–6 (NASB)
"And He answered and said, 'Have you not read that He who created them from the beginning made them male and female, and said, "For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh"? So they are no longer two, but one flesh. Therefore, what God has joined together, no person is to separate.'"

Genesis 2:23–24 (NASB)
"Then the man said, 'At last this is bone of my bones, and flesh of my flesh; she shall be called "woman," because she was taken out of man.' For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh."

Matthew 5:27–28 (NASB)
"You have heard that it was said, 'You shall not commit adultery'; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart."

FOUNDATIONAL TEACHING

Jesus takes marriage back to Yahweh's original creation: a man and a woman joined together, the two becoming a One Flesh Union. A One Flesh Union is being joined together as a spiritual commitment to be faithful to one another. The blessing of this unity is the blessing we all should strive for, no matter the barrier. It is for the blessing of a child. The child is a physical result of the One Flesh Union, being the end result of half of the Dad and half of the Mom.

Our ministry therefore understands marriage as more than a legal agreement or social arrangement. Scripture clearly outlines how husband and wife remain individual people, but their lives are joined within a relationship Jesus treats with tremendous seriousness as a One Flesh Union. A One Flesh Union should be lived with faithfulness, love, service, forgiveness, sacrifice, truthfulness, and Spiritual responsibility.

A One Flesh Union extends beyond, or may not include, physical intimacy. A One Flesh Union joins a home, responsibilities, resources, decisions, trials, provision, family, parenting when children are present, Spiritual experiences, testimony, and the future. Decisions affecting one spouse frequently affect the other because a One Flesh Union is a Spiritual and worldly shared life.

The Great Commandment does not stop at the front door. A spouse is also our neighbor. We should not demonstrate patience, forgiveness, listening, and service toward strangers while refusing those same things to the person we Spiritually agree to be bonded to by Jesus' Commands and Sermon. Our One Flesh Union may be one of the most immediate places where Jesus' teachings become action.

Service to your wife can be ordinary: listening, helping, providing, encouraging, caring for children, sharing responsibilities, supporting a spouse through sickness and trials, sacrificing, and praying together. A One Flesh Union likewise requires forgiveness because two imperfect people sharing a life will eventually offend one another. Forgive, apologize, seek reconciliation, correct when necessary, and do not preserve every forgiven mistake as ammunition for the next disagreement. A One Flesh Union should not be built upon hidden lives. Dishonesty concerning money, relationships, sexual conduct, ministry, addiction, major decisions, or commitments damages trust.

Likewise, sexual faithfulness reaches beyond physical adultery into the heart. As established in the previous section, seeing another attractive person is not automatically lust. The problem develops when someone intentionally uses another person for sexual pleasure within the imagination.

A One Flesh Union gives additional importance to guarding the heart and protecting the relationship. A One Flesh Union does not mean one spouse becomes the property of the other.

Sexual intimacy should remain within love, respect, dignity, and mutual care. Scripture should never become a weapon for sexual pressure, humiliation, threats, or control. The Great Commandment and Golden Rule still apply within a One Flesh Union. A One Flesh Union does not create authority to control a spouse. Claims such as "Jesus" or "The Holy Spirit told me" should not be used to end every disagreement. It requires fellowship, listening, prayer, discussion, and back-checking to Jesus' teachings.

SCRIPTURALLY, ONE FLESH UNION IS A JOINED MARRIAGE

Our ministry also distinguishes what Scripture expressly states from what later worldly cultures or traditions may assume Scripture states. Scripture also records men with multiple wives and contains laws addressing circumstances involving more than one wife. Therefore, our doctrine does not create an absolute Scriptural Command saying, "A man shall never have two wives," because those words are not documented by Yahweh, Jesus' Commands, or His only documented Sermon. Please note there is a major difference between a One Flesh Union and a legally bound marriage. Our Doctrine is only addressing Scripture to define a One Flesh Union.

Exodus 21:10 addresses a man taking another woman and requires that the existing wife's food, clothing, and marital rights not be reduced. Deuteronomy 21:15–17 directly addresses a man with two wives and protects the firstborn from injustice caused by favoritism. These passages demonstrate an important principle within our doctrine: another wife does not erase the first wife. Additional One Flesh Unions increase responsibility rather than eliminating existing responsibility.

Scripture also records plural marriage, including Lamech's two wives. David provides an especially important example within this doctrine. When Yahweh confronted David concerning Bathsheba, He reminded David of what had already been provided to him, including wives, and stated that more could have been added. Our doctrine therefore understands David's sin concerning Bathsheba as his taking another man's wife through adultery and the actions surrounding Uriah, rather than simply the fact that David already had multiple wives. It is important to note, Scripture does not present or authorize a One Flesh Union in which one woman is simultaneously joined to multiple men.

At the same time, Scriptural recognition of plural marriage must never become an excuse for lust. Deuteronomy warns kings against multiplying many wives because their hearts may turn away. More relationships create more responsibility and more opportunities for jealousy, favoritism, conflict, division, lust, and at worst a distraction from Yahweh. Scripture does not support whether a man can collect women. A One Flesh Union should always be measured to the fruit it produces to determine whether the desire came from Yahweh or from what the flesh.

Jesus' teaching concerning divorce also protects the existing joining of a One Flesh Union. A man cannot simply dispose of his wife because he desires another woman. The first One Flesh Union, the wife, and the responsibilities remain important. Our ministry therefore does not teach, "Get rid of your first wife so you can be joined to another." Nor do we turn Jesus' teaching concerning divorce into an unstated Command that He never gave. We remain where Scripture supports the teaching.

The Scriptural phrase "one flesh" likewise should not automatically be expanded into an unstated universal prohibition when Scripture itself recognizes circumstances involving more than one wife. Our ministry understands a child as an extraordinary physical manifestation of a One Flesh Union, with father and mother contributing to one new human life, while recognizing that Scripture does not require childbirth for husband and wife to enter a One Flesh Union.

If more than one wife exists, responsibility to both remains. Food, clothing, marital rights, children, inheritance, family responsibilities, truthfulness, and protection from favoritism remain important. More wives mean more

responsibility, not greater freedom to satisfy personal desire. The Great Commandment continues governing every relationship.

A One Flesh Union itself is temporary compared with eternity. Jesus teaches that in the resurrection people neither marry nor are given in marriage. One Flesh Unions therefore belong to this earthly Spiritual journey and can become part of our preparation through love, forgiveness, sacrifice, service, faithfulness, and responsibility. Any marital structure, One Flesh Union or not, that turns the heart away from Yahweh should therefore cause serious Spiritual examination.

Our doctrine also recognizes that much New Testament marriage language uses singular husband-and-wife examples. We preserve that language without automatically converting singular grammar into a prohibition Scripture does not expressly state. Likewise, later teachings should not be rewritten into direct Commands spoken by Jesus. Jesus remains the foundation of this ministry's doctrine.

Scriptural One Flesh Unions and modern civil marriage are also separate questions. Modern American civil law generally recognizes only one legal spouse at a time. A Scriptural interpretation does not change what civil law recognizes. Therefore, this teaching must never be used to justify lying, falsifying government documents, concealing legal marital status, committing legal bigamy, or improperly obtaining benefits. Modern law does not rewrite Scripture, and Scripture does not erase modern legal consequences.

The strongest Spiritual question is therefore not simply, "Can I have two wives within One Flesh Unions?" Our doctrine concludes that Scripture demonstrates circumstances involving two One Flesh Unions and does not contain an explicit universal Command prohibiting them. The deeper question is: "Is this what Yahweh desires for us, and can we live it according to Jesus' Commands without allowing our hearts to turn away from Him?"

Whether examining Scripture-based One Flesh Unions or agreed-upon worldly marriage, faithfulness, service, and forgiveness return to the same foundation: love Yahweh, love those joined within the family, remain truthful, protect existing responsibilities, examine motives, and Watch the fruit. What Yahweh has joined together should be treated with seriousness rather than according to whatever the flesh desires.

PART VIII — RELATIONSHIPS, CONDUCT & CHRISTIAN LIFE

SECTION 63 — DIVORCE AND REMARRIAGE

FOUNDATIONAL SCRIPTURE

Matthew 19:3–6 (NASB)
"Some Pharisees came to Jesus, testing Him and asking, 'Is it lawful for a man to divorce his wife for any reason at all?' And He answered and said, 'Have you not read that He who created them from the beginning made them male and female, and said, "For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh"? So they are no longer two, but one flesh. Therefore, what God has joined together, no person is to separate.'"

Matthew 19:7–9 (NASB)
"They said to Him, 'Why, then, did Moses command to give her a certificate of divorce and send her away?' He said to them, 'Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another woman commits adultery.'"

Matthew 5:31–32 (NASB)
"Now it was said, 'Whoever sends his wife away is to give her a certificate of divorce'; but I say to you that

everyone who divorces his wife, except for the reason of sexual immorality, makes her commit adultery; and whoever marries a divorced woman commits adultery."

FOUNDATIONAL TEACHING

We acknowledge that divorce and remarriage must begin with what Jesus actually taught. When questioned about divorce, Jesus returned to Yahweh's original creation: male and female joined together, the two becoming one flesh. He then said, "What God has joined together, no person is to separate." Divorce should not be treated casually, and remarriage should not be considered without first referring to Jesus' teachings, prayer, fasting, and watching for the Holy Spirit's guidance.

Jesus explains that Moses permitted man to divorce because of hardness of heart, while also saying, "from the beginning it has not been this way." This distinguishes what may be permitted because of human circumstances from Yahweh's original intention. The minister should therefore not begin by searching for the easiest reason to dissolve a marriage. Where reasonably and safely possible, reconciliation, forgiveness, repentance, restored truthfulness, and rebuilding trust should first be considered.

Jesus also gives a stated exception: "except for sexual immorality." Our ministry preserves that language without removing it or expanding it through human intellect. The exception does not become a command requiring divorce whenever sexual immorality occurs. Forgiveness and reconciliation may still be possible, depending upon the circumstances and fruit that follows, as per Jesus' teachings.

Remarriage is part of Jesus' warning. He directly connects improper divorce and remarriage with adultery. Therefore, civil divorce paperwork does not automatically erase every Spiritual question concerning the previous One Flesh Union. The circumstances should be carefully examined: Why did the divorce occur? Does Jesus' stated scripture exception apply? Is reconciliation possible? Has either person already remarried? These questions require prayer, shepherding, and watching for the Holy Spirit's direction rather than automatic answers.

Compassion does not require changing Jesus' teaching, and preserving His teaching does not require treating hurting people without compassion. Every divorce does not have the same testimony. One spouse may have abandoned the One Flesh Union while the other attempted to preserve it. One may have committed sexual immorality while the other was betrayed. Another situation may involve immediate physical danger. Scripture remains the foundation, but the minister must listen to the actual circumstances, pray, and wait for the Holy Spirit to decide before reaching any spiritual conclusions prior to shepherding. Divorce and sexual immorality can involve extremely private matters. Shepherding should therefore protect privacy and gather only what is reasonably necessary to understand the Spiritual question.

The minister should not turn private sexual details into gossip, sermon material, or public humiliation. Likewise, hearing one spouse's account does not automatically establish every fact. Where appropriate and safe, listen carefully, never take sides, or help make decisions outside of what the Holy Spirit reveals through prayer, fasting, and watching. As you track the results with all parties involved, if possible.

Where there is safety, willingness, repentance, truthfulness, forgiveness, and a change of measured fruit, reconciliation should be taken seriously. Restoration may require time. Forgiveness does not automatically restore trust, remove boundaries, or return a damaged relationship immediately to what it was before.

Trust may need to be rebuilt through repentance, accountability, and demonstrated change. A One Flesh Union must never be used to trap someone in immediate danger. Physical violence, sexual violence, threats of serious harm, dangerous coercion, or other immediate safety threats may require separation and lawful protection. Our ministry distinguishes this safety decision from the separate theological questions of divorce and remarriage.

Civil divorce and Spiritual understanding are likewise not automatically identical. Civil law determines legal marital status and must be respected, but government paperwork does not rewrite Jesus' teaching. On a Spiritual level, ministers should therefore distinguish civil status from the Spiritual examination of a One Flesh Union, marriage, divorce, and remarriage. Civil matters should always be directed to an attorney licensed to address such circumstances. A minister's involvement should only be to address spiritual concerns with the Holy Spirit's guidance.

Also a complicated marital history should not become permanent condemnation. Someone may have divorced or remarried years before understanding Jesus' teaching and later demonstrate repentance, faith, service, forgiveness, Spiritual gifts, good fruit, and a sincere desire to follow Him. The past should remain truthful, but it should not automatically become the only thing the ministry sees.

Remember, Jesus wipes away our sins for his desires to manifest. Questions concerning remarriage require especially careful prayer, fasting, and watching. Before giving a simple answer like "Can I marry this person?" the minister should not try to understand the previous One Flesh Union or reasons for divorce. Only the Holy Spirit, guidance and knowledge should be relied upon.

Jesus' teaching concerning sexual immorality, whether reconciliation remains possible, whether either former spouse has remarried, and the person's present circumstances are only up to Jesus. The Holy Spirit should determine Jesus' desires. The minister should clearly distinguish Jesus' direct words from personal interpretation or pastoral recommendation. This distinction protects Scripture from being expanded through ministerial authority.

PROTECTING THE CHILDREN

Matthew 18:6 (NASB)
"but whoever causes one of these little ones who believe in Me to sin, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depths of the sea."

Children must also be protected during the breakdown of a One Flesh Union. They should not become messengers, weapons, sources of information about the other parent, negotiating tools, or participants in adult accusations. Whatever happens between husband and wife, children remain people both parents are responsible to love and protect.

Divorced people should not automatically become second-class members of the ministry. They should still be able to Pray, learn, fellowship, receive shepherding, perform works of faith, and grow Spiritually. Questions concerning ministerial leadership or ordination may require individualized examination of truthful testimony, present conduct, circumstances, and fruit rather than treating divorce paperwork alone as the complete Spiritual story.

The Great Commandment and Golden Rule remain during separation and divorce. Conflict does not create permission for retaliation, false accusations, unnecessary public humiliation, destroying another person's livelihood, or using children against them. Love does not require pretending wrongdoing is acceptable. It means refusing to allow the failure of a One Flesh Union to erase Jesus' Commands concerning how another person should be treated.

Throughout separation, divorce, possible reconciliation, or remarriage questions should always be examined by the fruit. Look for repentance, truthfulness, forgiveness, changed conduct, restored trust, no more continued deception, sexual immorality, violence, manipulation, retaliation, and Spiritual growth. Do not manufacture an ending merely because we want the situation resolved quickly. Allow the Holy Spirit to work out Jesus' desires.

Remember Jesus brings His teachings back to the beginning: two becoming one flesh, establishing a One Flesh Union, and what Yahweh joins together should not be treated casually. The minister should preserve Jesus' words while also protecting people from immediate danger, seeking reconciliation where appropriate, listening to the

complete testimonies, distinguishing Scripture from interpretation, and shepherding people through truth, love, forgiveness, and the Holy Spirit's Spiritual Guidance.

PART VIII — RELATIONSHIPS, CONDUCT & CHRISTIAN LIFE

SECTION 64 — CONDUCT AND CHARACTER OF A MINISTER

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

"You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 7:12 (NASB)

"In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets."

Matthew 7:16–20 (NASB)

"You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits."

Matthew 20:25–28 (NASB)

"But Jesus called them to Himself and said, 'You know that the rulers of the Gentiles domineer over them, and those in high position exercise authority over them. It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.'"

FOUNDATIONAL TEACHING

A minister's character cannot be separated from the ministry because teaching occurs through more than words. Conduct, relationships, decisions, service, private behavior, financial behavior, treatment of family and strangers, response to disagreement, and what happens when nobody is watching all become part of the testimony. A person may know Scripture and preach effectively while producing fruit inconsistent with Jesus' teachings, so ministerial readiness cannot be determined merely by knowledge, speaking ability, a title, or completion of training. The life, service, testimony, and fruit must also be examined.

A ministry title does not create a higher Spiritual class. Minister, Pastor, Shepherd, Evangelist, Director, Founder, or Ordained Minister describes responsibility rather than entitlement to honor, control, or special treatment. Jesus contrasts His model of leadership with rulers who dominate others, so ministerial authority should be exercised through shepherding, teaching, protection, correction when necessary, service, and lived example rather than fear, intimidation, manipulation, humiliation, threats, or forced loyalty. The greater the responsibility becomes, the greater the responsibility to serve.

Authority can reveal character that was previously hidden because someone may appear humble until people begin listening to them. A minister should therefore examine what happens as influence grows. Becoming controlling, demanding special treatment, refusing questions, surrounding oneself only with people who agree,

using Scripture to silence criticism, or believing a Spiritual calling makes someone incapable of error produces very different fruit from remaining a servant. Spiritual maturity should make a minister increasingly teachable and capable of admitting, “I was wrong,” “I misunderstood,” “I need to study this,” “I need to Pray about this,” or “I do not know.” Ordination does not mean learning or correction has ended.

The minister should increasingly become a living demonstration of what is taught. Prayer should become Praying, forgiveness should become forgiving, service should become serving, evangelism should become evangelizing, faith should become living by faith, and the Great Commandment and Golden Rule should become visible within ordinary relationships. The private person and the public minister should not become two different identities because the same teachings apply when the congregation is absent. How a minister treats a spouse and children, handles money, responds to anger, speaks about others privately, keeps promises, tells testimony, admits mistakes, and conducts themselves when nobody is watching reveals character just as surely as public preaching.

Truthfulness is especially important because testimony is part of this ministry’s teaching. A minister should not exaggerate events, manipulate facts, invent Spiritual experiences, alter dates or circumstances to strengthen a story, present assumptions as facts, hide information when its omission creates a false impression, or claim Yahweh or the Holy Spirit said something merely to increase personal authority. What is uncertain should remain uncertain, interpretation should be identified as interpretation, and what Scripture directly supports should be presented as Scripture. Spiritual language carries tremendous weight and should never become a method of gaining money, power, control, loyalty, or freedom from accountability.

Money can likewise reveal character. Scripture, Prayer, sermons, one-on-one shepherding, evangelism, Spiritual fellowship, and access to Jesus should not become products sold according to a person’s ability to pay. Someone capable of making a large contribution should not receive greater Spiritual attention or worth than someone with nothing. Financial ability does not determine Spiritual value, and ministerial relationships should never be exploited for financial benefit.

Leadership creates particular responsibility toward vulnerable people, including children, older adults, people struggling with addiction or homelessness, people in financial or emotional crisis, and those seeking Spiritual direction who may place great trust in a minister. That trust must never be exploited financially, sexually, emotionally, Spiritually, or personally. One-on-one ministry may involve deeply private information about marriage, sexuality, addiction, trauma, finances, family conflict, or Spiritual confusion, so appropriate boundaries and privacy should protect the person rather than create emotional dependence or personal control.

Successful shepherding should increasingly direct people toward Jesus rather than making them dependent upon the minister. People should learn to Pray, read Scripture, seek Yahweh, recognize Spiritual gifts, serve, back-check their understanding, examine fruit, and evangelize without believing that every Spiritual decision requires the minister’s approval. Questions such as “Where does Scripture say that?” or “Could we be misunderstanding this?” should not threaten leadership. Disagreement with a minister is not automatically rebellion against Yahweh, because the minister may be wrong, the other person may be wrong, or both may need greater understanding.

Correction should seek truth, protection, restoration, and better fruit rather than humiliation or retaliation. Whenever appropriate, listen before reaching conclusions, address concerns privately, explain the Scriptural issue, allow the person to respond, and Watch the fruit afterward. The minister must also accept correction by the same standard expected of others. If someone says they were hurt, identifies an apparent contradiction between teaching and conduct, or raises a legitimate concern, the minister should examine it rather than using a title to avoid accountability.

Family life is an important measure of ministerial character because family members frequently see the minister without the platform. Public compassion combined with private cruelty, public patience with private rage, public

service with family neglect, or public forgiveness with private bitterness should be examined. Anger deserves particular caution because it can cause a minister to make impulsive decisions, humiliate someone, misuse Scripture, threaten removal, retaliate, or assign motives without evidence. When circumstances permit, major disciplinary decisions should not be made from uncontrolled anger but through Prayer, examination of the facts, and examination of motive.

Ministry also exposes leaders to private information, which should not become gossip or entertainment. Confessions, marital problems, addiction, financial hardship, sexual struggles, family disputes, and private testimony should only be shared when a legitimate ministerial, protective, or lawful reason exists. Confidentiality, however, must not become an excuse for concealing immediate danger, abuse, exploitation, or another circumstance requiring protective or lawful action. Protecting privacy and protecting vulnerable people must both remain part of responsible shepherding.

Spiritual calling does not place a minister outside applicable law or automatically provide professional expertise in every area. Ministry should respect applicable legal, safety, financial, and organizational responsibilities, while recognizing when qualified assistance is needed. A minister may continue providing Spiritual shepherding without pretending to be a physician, attorney, mental health professional, financial adviser, or emergency responder when they do not possess that expertise. Humility includes recognizing the boundaries of one's own responsibility.

A shepherd should remain accessible without creating a ministry in which every person depends upon one leader for every need. Responsibilities can be shared, other ministers can serve, and people should be developed to exercise their own Spiritual gifts. The same principle applies to public attention. Websites, social media, videos, testimony, events, street ministry, and ministry branding may support evangelism, but the purpose should remain Jesus rather than personal celebrity. A useful test is whether the person would continue serving, Praying, loving, forgiving, evangelizing, helping, listening, and following Jesus if the title, platform, microphone, congregation, ministry name, and public recognition disappeared.

Trials may reveal this character more clearly than success. Financial uncertainty, failed plans, criticism, people leaving, unclear direction, or Prayer that appears unanswered can expose whether the minister actually lives the teachings being preached. These experiences should be documented truthfully when they become testimony, preserving what was known and unknown, what was prayed, what happened afterward, what was originally believed, and what later required correction rather than rewriting the wilderness after reaching the destination.

The minister should continually examine the fruit of ministry, marriage, finances, leadership, teaching, private conduct, correction, and evangelism. The Spiritual Timecard applies to the minister first by examining where life is actually being invested through Prayer, service, study of Jesus' Commands, evangelism, shepherding, forgiveness, fellowship, care for family, Spiritual gifts, and works of faith compared with the pursuit of money, recognition, comfort, status, and personal attention. If harmful fruit repeatedly appears, the response should not simply be defending the tree, but Praying, back-checking, examining, and correcting what needs correction.

Ministerial character should be visible before ordination and continue afterward. A certificate cannot manufacture humility, truthfulness, service, Spiritual gifts, responsible conduct, or good fruit, and a credential does not permanently prove present readiness. Ordination recognizes a calling and readiness already becoming visible while increasing the responsibility to continue learning, serving, forgiving, receiving correction, examining fruit, and living Jesus' Commands. A minister is therefore not proven merely because they can preach or possess a title. Watch the life, the service, the private conduct, the treatment of family and vulnerable people, the response to correction, the conduct during the wilderness, and what happens when nobody is applauding, then examine the fruit.

PART VIII — RELATIONSHIPS, CONDUCT & CHRISTIAN LIFE

SECTION 65 — REMAINING A SERVANT AND GIVING GLORY TO YAHWEH

FOUNDATIONAL SCRIPTURE

Matthew 20:25–28 (NASB)

“But Jesus called them to Himself and said, ‘You know that the rulers of the Gentiles domineer over them, and those in high position exercise authority over them. It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.’”

Matthew 23:8–12 (NASB)

“But as for you, do not be called Rabbi; for only One is your Teacher, and you are all brothers and sisters. And do not call anyone on earth your father; for only One is your Father, He who is in heaven. And do not be called leaders; for only One is your Leader, that is, Jesus. But the greatest of you shall be your servant. Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.”

Matthew 5:16 (NASB)

“Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

FOUNDATIONAL TEACHING

The minister remains a servant before ordination, after ordination, before receiving a title, after receiving a title, before leading others, and after becoming responsible for an entire ministry. Ministerial recognition does not change Jesus’ teaching that the greatest shall be the servant, so ministry should never become a path toward personal importance. If Yahweh allows the ministry to grow, people begin listening, resources increase, businesses support the mission, or Spiritual gifts become more visible, the responsibility to serve increases with them. Servanthood is not an entry-level position from which a minister eventually graduates.

A minister may carry different responsibilities as ministry grows and may need to delegate work, but ordinary service should never become beneath the minister. Setting up a tent, cleaning, carrying equipment, preparing a teaching area, helping distribute food, picking up trash, sitting with one struggling person, or Praying with someone after everyone else leaves can demonstrate the very servanthood ordination is supposed to recognize. Titles such as Pastor, Shepherd, Evangelist, Minister, Director, or Teacher may describe responsibilities, but they should not become a source of Spiritual superiority or personal identity. The work remains worthwhile even when nobody knows who performed it.

Service should not depend upon praise. Thoughts such as nobody thanked me, nobody noticed, nobody gave me credit, or someone else received the recognition can reveal that service has become connected with personal attention. Jesus teaches that people should see good works and glorify the Father in Heaven, so good works may be visible while the destination of the glory remains Yahweh. Gratitude can be received without turning it into self-importance because Yahweh provided the opportunity, Jesus gave the Commands being lived, the Holy Spirit provided Spiritual gifts according to our understanding, and the servant performed the work.

Testimony should follow the same principle. It should demonstrate what Yahweh provided, how Jesus’ teachings were lived, what happened when faith became necessary, where the minister struggled, where correction occurred, and what fruit developed rather than becoming a story about how extraordinary the minister was. Mistakes, fear, misunderstandings, and correction should not be removed merely to create a more Spiritual image. Truthful testimony allows people to see that the servant remained human throughout the journey and prevents the storyteller from taking glory that belongs to Yahweh.

A minister may teach, Pray with, fellowship with, encourage, or serve someone without claiming ownership of that person's Spiritual growth. The Great Commission creates disciples of Jesus rather than followers of a minister. Healthy shepherding should increasingly teach people to Pray, seek Yahweh, read Scripture, follow Jesus' Commands, Fast when appropriate, Watch, back-check, examine fruit, use Spiritual gifts, and serve others. When another person grows into a gifted teacher, evangelist, shepherd, servant, or demonstrates a Spiritual gift the original minister does not possess, good fruit should be celebrated rather than treated as competition. Multiplication is part of the mission.

The value of ministry should not be measured by public visibility. One person quietly serving another may be producing as much Spiritual fruit as someone speaking before a crowd, and one person asking a sincere question may matter as much as an entire gathering. Someone struggling with addiction, a nonbeliever willing to discuss Jesus, a believer questioning something they have always been taught, a lonely person needing fellowship, or someone simply asking for Prayer can become the congregation. A minister should therefore remain capable of serving without a pulpit, stage, building, professional presentation, or large audience.

This principle supports our outdoor, tent, street, group, and individualized ministry model. Rather than waiting for everyone to enter a traditional building, we go to people, listen, fellowship, teach, and serve. A sermon may begin with one person's question or circumstances and be designed around what that person actually needs to understand while Scripture remains unchanged as the foundation. The presentation may change according to the person, but the truth does not.

Spiritual teaching should never become a financial product. Scripture, Prayer, sermons, individualized teaching, one-on-one shepherding, fellowship, and learning Jesus' Commands should not be sold according to a person's ability to pay. The congregation exists to be loved, shepherded, taught, served, equipped, and sent to serve others rather than treated as a financial resource to be continually harvested. A wealthy person should not receive greater Spiritual access because they can support the ministry, and someone with nothing should not receive less because they cannot.

Our ministry believes business activity and relationships can provide resources that support the mission, but the direction must remain clear: business supports ministry rather than ministry becoming a religious device for supporting business. Financial growth should never be allowed to gradually consume the time previously spent Praying, shepherding, serving, evangelizing, and teaching. Likewise, a financial supporter should not be able to purchase doctrinal control, leadership, preferential treatment, special access to a minister, control over preaching or ordination, or influence over who receives ministry. A giver may support the mission but does not purchase the mission.

The minister must also be willing to walk away from money when accepting it requires abandoning principle. A company, donor, or business relationship may provide significant resources while attempting to influence teaching or produce fruit inconsistent with Jesus' Commands. The amount of money involved does not determine truth. Spiritual success should therefore be measured by fruit rather than revenue or attendance: whether people are learning Jesus' Commands, Praying, forgiving, serving, evangelizing, developing Spiritual gifts, hearing about Jesus, receiving shepherding, and beginning to live what they teach. A crowd does not automatically prove good fruit, just as a gathering of one does not prove failure.

Giving glory to Yahweh does not mean refusing to acknowledge the work of other people. If a spouse carried part of the burden, volunteers made an outreach possible, another minister contributed valuable teaching, or a business supported the mission, their contribution should be truthfully acknowledged. Humility does not require pretending other people did nothing. It requires recognizing that everyone remains a servant within something greater than themselves.

The ministry should also resist building a false image in which everything depends upon one human leader. Branding and public communication may identify who leads the ministry, but the message should never become

that one person alone hears Yahweh, possesses the teaching, can shepherd others, or holds the mission together. A ministry centered upon Jesus should train others, recognize Spiritual gifts, develop shepherds, evangelists, teachers, and servants, and become capable of continuing beyond its founder. The founder may possess a unique testimony and calling, but the mission belongs to Yahweh.

The Spiritual Timecard can help reveal whether servanthood remains central by examining how much time is spent serving, shepherding, evangelizing, helping people who can give nothing in return, seeking recognition, protecting personal status, building a public image, or giving special attention to people who can financially benefit the ministry. Humility should produce visible fruit through receiving correction, admitting mistakes, celebrating another person's success, performing ordinary work, serving without recognition, teaching without demanding payment, giving others opportunities, listening, telling testimony truthfully, and directing glory toward Yahweh. Increasing defensiveness, control, self-promotion, financial motivation, or dependence upon recognition should cause the minister to examine the fruit and return to servanthood.

Ordination should increase service rather than status. The credential recognizes greater responsibility for conduct, teaching, truthfulness, protection of others, financial integrity, service, and Spiritual fruit without creating superiority. The minister begins as a servant, trains as a servant, evangelizes as a servant, shepherds as a servant, teaches as a servant, leads as a servant, and is ordained as a servant. If the ministry grows, serve. If money comes, serve. If businesses support the mission, serve. If crowds come, serve. If only one person comes, serve that person. If nobody knows the title, serve anyway. Let people see the good works while remembering where Jesus says the glory belongs: to your Father who is in Heaven.

PART IX — MONEY, MINISTRY & BUSINESS

SECTION 66 — SCRIPTURE IS NEVER SOLD

FOUNDATIONAL SCRIPTURE

Matthew 10:7–8 (NASB)

"And as you go, preach, saying, 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give."

Matthew 6:19–21 (NASB)

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also."

Matthew 6:24 (NASB)

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth."

Matthew 6:31–33 (NASB)

"Do not worry then, saying, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear for clothing?' For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be provided to you."

FOUNDATIONAL TEACHING

Scripture is never sold. This is a foundational financial principle of our ministry because Jesus tells His disciples, “Freely you received, freely give.” A person should never need money before receiving Scripture, Jesus’ Commands, the Sermon on the Mount, the Great Commandment, the Great Commission, Prayer, Spiritual teaching, fellowship, one-on-one shepherding, evangelism, the Gospel, or the teachings necessary to understand and follow Jesus. Money should never become the gate through which someone must pass before receiving Spiritual truth.

Human intellectual knowledge is commonly bought and sold through books, courses, degrees, professional training, and other economic transactions, but the Spiritual knowledge taught through ministry originates from Yahweh and Scripture. The minister did not create Jesus’ Commands, salvation, the Holy Spirit, or the Kingdom of Heaven and therefore cannot behave as though these belong to the minister and may be sold to another person. A minister may spend tremendous time studying, Praying, writing, preparing sermons, developing lessons, creating teaching environments, and organizing ministry materials, but organizing Scripture into a teaching does not make the underlying Spiritual truth the minister’s property. The minister remains a steward of something received rather than the owner of something invented.

Financial ability should never determine the quality of Spiritual ministry a person receives. If one person has substantial resources and another has nothing, both should be able to receive Scripture, Prayer, teaching, fellowship, evangelism, and shepherding. The poor person should not receive a lesser version of Jesus because they cannot pay, and the wealthy person should not receive a superior version because they can. For the same reason, our ministry rejects Spiritual paywalls in which basic teaching is free while deeper teaching requires payment, ordinary Prayer is free while personalized Prayer requires payment, or access to a minister depends upon purchasing a course, membership, package, or other financial arrangement. If Spiritual teaching is necessary for shepherding someone toward Jesus, financial ability should not determine access to it.

Preaching, Prayer, evangelism, and individualized Spiritual teaching therefore remain freely given regardless of where ministry occurs. A sermon may take place under a tent, on a street, in a park, online, within a group, or with one person, but Scripture itself does not become merchandise because the setting changes. Someone asking a difficult Spiritual question may require hours of study, Prayer, explanation, and follow-up, yet that person does not become a customer purchasing the minister’s time by the hour. One-on-one shepherding is part of the calling, and the amount of time required does not transform Spiritual knowledge into a commodity.

The same principle applies to ministerial training and ordination. Yahweh calls and the church recognizes; money does not create the calling. A person cannot purchase Spiritual gifts, testimony, good fruit, the ability to shepherd, a calling to evangelize, or readiness for ordination, and a certificate should never be sold to someone merely because they are willing to pay. Legitimate administrative expenses may exist, but the document itself does not create Spiritual authority. Recognition should remain based upon the calling, training, service, testimony, Spiritual gifts, works of faith, character, and fruit established within this program rather than financial ability.

Freely giving Spiritual ministry does not mean ministry has no expenses. Property, tents, equipment, transportation, insurance, utilities, outreach, printed materials, technology, websites, children’s ministry materials, food, community service, events, business operations, and legal or administrative requirements may all require financial resources. Our doctrine therefore separates two questions that should not be confused: how the ministry is financially supported and whether people are charged for Scripture. The ministry may require money to operate while the answer to the second question remains no.

Lawful business activities can provide financial support without selling Scripture. A business may sell legitimate goods, services, products, experiences, or other things of economic value, and the customer pays for that business activity rather than purchasing Jesus. A business relationship may also introduce the ministry to someone who would never voluntarily enter a traditional church, creating an opportunity for conversation, testimony, fellowship, or evangelism. When the Spiritual conversation begins, however, the Gospel is not added to

the receipt. Scripture, Prayer, fellowship, shepherding, and evangelism remain freely given, and the business transaction should remain distinguishable from the Spiritual ministry.

Calling a payment a membership, contribution, suggested gift, program fee, or Spiritual package does not automatically make the underlying transaction different. The practical question is whether the person would still receive the Spiritual teaching if they paid nothing. If access disappears when payment disappears, the financial model should be examined regardless of what the payment is called. Ministry and business may operate alongside one another, but intentionally disguising the sale of Spiritual access through different terminology does not change what is actually happening.

Voluntary gifts are different from selling Scripture because someone may freely receive ministry and later decide to support the mission. Such support may be lawfully received consistent with the ministry's principles, but the distinction must remain clear: the gift was freely chosen rather than required before Spiritual care was provided. A gift also does not purchase doctrine, authority, control, ordination, preferential treatment, special access to the minister, or Spiritual influence. The giver supports the mission without purchasing ownership of it, while the minister receives support without becoming Spiritually indebted to the giver.

Spiritual authority must never become a fundraising weapon. Fear, guilt, salvation, Spiritual vulnerability, promises of specific financial rewards from Yahweh, or claims that someone will receive greater favor because they financially support the ministry should not be used to pressure giving. This protection becomes especially important when someone is experiencing addiction, grief, fear, illness, family crisis, financial hardship, or Spiritual confusion because vulnerability should increase the minister's responsibility to serve rather than creating an opportunity for financial exploitation.

A useful test of this doctrine is whether we would willingly shepherd someone knowing they could never financially repay us, purchase anything from a ministry-supported business, provide influential connections, or increase the ministry's reputation. If the willingness to teach changes because the person has nothing of economic value to offer, the minister should examine the heart. Likewise, someone who originally encounters the ministry through a business relationship should not lose access to Prayer, teaching, fellowship, or shepherding if they later stop being a customer. The business may have opened the door, but continuing access to Jesus should never depend upon continuing the sale.

The Spiritual Timecard should also distinguish legitimate business activity from actual works of faith rather than automatically labeling every hour spent earning money for the ministry as Spiritual service. Business responsibilities may be necessary to support the mission, but the minister should still ask what portion of the time involved business and what portion involved Prayer, evangelism, shepherding, teaching, fellowship, or service. This distinction helps prevent financial success from automatically being mistaken for Spiritual fruit.

Money can expose changes within the heart as resources increase or decrease. The minister should Watch whether financial growth causes Prayer, service, evangelism, one-on-one shepherding, or concern for vulnerable people to decrease, whether wealthy relationships begin receiving greater attention than poor people, whether business becomes more important than the mission, or whether fear of losing financial support begins changing what the minister is willing to teach. Financial hardship creates its own test because the need for money does not justify placing Scripture behind a paywall. During financial wilderness, the ministry may Pray, Fast when appropriate, Watch, work, develop responsible business activities, and receive lawful voluntary support while refusing to turn Jesus into the product.

The fruit of the financial model should continually be examined. A healthy structure should allow people to receive Scripture freely, protect financially poor people from exclusion, support evangelism and shepherding, provide responsible resources for ministry, and reduce dependence upon financial pressure placed upon congregational members. Harmful fruit may appear through manipulation, preferential treatment, Spiritual paywalls, fear-based

giving, dependency upon wealthy supporters, exploitation of vulnerable people, or pressure to change doctrine for financial reasons.

When ministry and business intersect, clarity protects both. If something is being sold, identify what the customer is purchasing; if something is being freely given through ministry, identify it as freely given. Do not intentionally blur a commercial transaction into a Spiritual requirement. Business may cost money, products may cost money, services may cost money, and lawful economic activity may financially support the mission, but Scripture, Prayer, preaching, Spiritual teaching, shepherding, fellowship, and evangelism do not.

Jesus says, “Freely you received, freely give.” Therefore, a person should never need money to gain access to Jesus through our ministry. Businesses may support the mission, lawful voluntary gifts may support the mission, and other responsible financial relationships may support the mission, but Jesus is not the product, the Gospel is not the product, and Scripture is not the product. What we received freely, we freely give.

PART IX — MONEY, MINISTRY & BUSINESS

SECTION 67 — NO TITHING FOR PREACHING, TEACHING, OR SHEPHERDING

FOUNDATIONAL SCRIPTURE

Matthew 10:7–8 (NASB)

“And as you go, preach, saying, ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give.”

Matthew 20:26–28 (NASB)

“It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

Matthew 6:24 (NASB)

“No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.”

FOUNDATIONAL TEACHING

Our ministry does not charge people for preaching, teaching Scripture, Prayer, one-on-one ministry, Spiritual fellowship, shepherding, evangelism, individualized sermons, group sermons, street ministry, outdoor ministry, tent ministry, or ministerial Spiritual guidance because these are works of ministry rather than services sold by the hour. Someone may approach because they are searching for Jesus, struggling with addiction, Spiritually confused, questioning something they have previously been taught, experiencing a family problem or trial, seeking Prayer, or trying to understand Scripture, salvation, baptism, the Holy Spirit, or Jesus’ Commands. That person has entered ministry rather than a commercial transaction and should be treated as a neighbor who needs someone to listen, fellowship, teach, Pray, and shepherd without receiving a bill afterward.

Preaching remains a work of faith regardless of how much preparation it requires. A minister may spend hours Praying, studying Scripture, organizing material, writing, back-checking, traveling, preparing teaching materials, or setting up an outdoor or tent ministry environment before delivering a sermon, but the amount of preparation does not transform the sermon into a product. Teaching may likewise occur through a prepared group lesson, spontaneous conversation, children’s teaching, question-and-answer discussion, individualized sermon, Bible study, street conversation, tent ministry, or a discussion developing through a ministry-supported business

relationship. The setting and amount of preparation may change while the principle remains the same: Scriptural teaching is always to remain freely given with no tithing collected.

Individualized Spiritual teaching is especially important within our ministry because one person may need ten minutes while another requires repeated conversations over weeks or months. A question concerning salvation, sin, marriage, divorce, lust, forgiveness, Prayer, Fasting, Spiritual gifts, discernment, the Knowledge of Good & Evil, baptism, Being Born Again, the Narrow Gate, trials, or faith may require the minister to develop an entire teaching specifically for that person. The time required does not determine whether shepherding is provided, and individualized ministry should not become an hourly Spiritual counseling service in which a congregation may purchase or access the minister's attention through acts of tithing. The minister is serving Jesus wether individually direct or by group, sermons are all ministry.

The same principle applies to street, outdoor, and tent ministry. A person should be able to join a group teaching regardless of whether they have nothing, a few dollars, a comfortable income, or substantial wealth, while someone encountered on the street should never become a sales lead for Spiritual services merely because testimony, Scripture, or Prayer develops through the conversation. Outdoor environments, tents, equipment, property, insurance, and other physical resources may cost money to obtain and maintain, but the Spiritual teaching occurring within them remains freely given. The environment may have expenses; the sermon will never have a price. Tithing will never be collected for any reason no matter the expenses that occur within an environment.

Prayer and shepherding follow the same foundation. Someone asking a minister to Pray should not provide tithing in form of a membership, donations, purchase, or a tithing structure financial support system, and Prayer should never become a financial benefit reserved for supporters. Shepherding may include listening, encouragement, correction, teaching, Prayer, examining fruit, understanding Scripture, recognizing Spiritual gifts, moving through trials, developing a Spiritual Timecard, learning to Pray, Fast & Watch, or beginning to serve others are relationship examples relationships, but not limited to, situations were tithing may never be collected.

The Spiritual Timecard measures the minister's works of faith rather than creating a financial timecard in which hours spent shepherding ultimately become money owed by the congregation receiving care. Our treasures in Heaven is our works of faith, which our boss Jesus Himself will provide a paycheck for continued finicaial obligations.

Financial equality works in both directions. A person with no money should never feel unable to approach because they cannot afford the pastor's time, Prayer, teaching, fellowship, or participation, while a wealthy person should not be able to purchase stronger Prayer, deeper Scripture, preferential shepherding, special Spiritual access, a different doctrinal answer, or greater influence over the minister.

Our ministry therefore rejects all tithing. Spiritual depth should develop through faith, Prayer, study, obedience, Spiritual gifts, service, and lived testimony should always remain the wealth of the ministry. We must teach followers and disciples to become as one body to serve. The minister himself should not feel obligated to be a leader for financial or worldly matters and/or concerns. Scripture supports to give it all to Jesus to work out for His desires to remain our number one priority.

Spiritual participation should likewise not depend upon regular tithing. Someone who contributes nothing financially should still be able to listen, ask questions, receive Prayer and teaching, fellowship, receive shepherding, serve where appropriate, and grow Spiritually. Ministers should Watch to serve the ones in most need first who are considered poor people, people struggling with addiction, or those with nothing financially useful to offer at society will often push to the side.

A person may have no home, employment, money, business connection, social influence, or anything else that can financially benefit the ministry while sincerely wanting to know Jesus, and spending significant time with that

person may produce one of the most meaningful works of faith on the Spiritual Timecard. We do as Jesus did as scripture supports.

Spiritual relationships should not be converted into sales relationships. Someone who first encounters the ministry through Prayer or shepherding should not immediately become a ministers potential customer, or a separate lawful business relationship that later develops.

The reverse is equally important because someone who first encounters the ministry by purchasing a legitimate product or service that the ministry owns only that business product or service remains seperate from Prayer, blessing, forgiveness, salvation, Spiritual status, or preferential treatment. If Scripture, Prayer, fellowship, or teaching develops through the relationship, those things remain freely given and no tithing of any kind will be collected.

A minister being financially supported by a ministry owned or perpetrated business for worldly obligations is different than from tithing being collected by an individual who has been or is being shepherded.

Ministry requires resources, and ministers may require legitimate financial support to perform ministry responsibilities, but supporting the ministry does not require turning the person receiving Spiritual care into the customer responsible for financing that care through tithing. When accepting a random significant voluntary gift or a ministry retaliated profitable business relationship does not purchase or alter softer teaching, changed doctrine, silence concerning something Scripture teaches, protection from legitimate correction, or preferential interpretation.

Jesus' teaching should remain the same regardless of the listener's wealth. The minister should not preach one version of Jesus to someone who is poor and another to someone who has substantial resources, nor should fear of losing financial support determine whether a Scripturally supported teaching continues to be taught. When a supporter objects to doctrine and threatens to withdraw ministry approved financial business related support, the teaching should be Prayed over and back-checked to make certain it is Scripturally supported, but money itself should not determine the conclusion. Financial fear should not rewrite doctrine.

Because Spiritual ministry remains free, responsible financial support must come through other lawful means consistent with the ministry's principles, including ministry-supported business activities, business relationships, radom larger voluntary gifts, and other lawful arrangements. The person or group receiving Spiritual ministry is not responsible for financing the ministry merely because they received care. Likewise, a teaching should not technically be called free while the remainder of the interaction is used to pressure the person into giving. Free should mean that someone can receive the teaching, say thank you, leave, and owe nothing.

Voluntary support must remain genuinely voluntary. A person should not be made to believe that the minister will be disappointed if they do not give, that their Spiritual standing depends upon giving, that they will receive less ministry without financial tithing support, that they owe money because the minister spent time with them, or that Yahweh will be angry if they do not support this particular ministry. Serving without payment can itself become testimony. Someone may eventually ask why a minister spent so much time helping person when they had nothing to give, creating an opportunity to explain that Jesus teaches us to serve and to shine our light on those most in need. Scripture supports Jesus' ministry was never being performed to collect money. This financial structure can therefore teach before the sermon begins, but this model also requires faith because refusing to continually collect tithing for Spiritual services creates the practical question of how the ministry will be supported.

Our response is to Pray, Fast when appropriate, Watch, work, develop lawful business support, build responsible community relationships, receive voluntary support appropriately, and examine the fruit to decide your outcomes. Free Spiritual ministry does not mean financially irresponsible ministry. The ministry should still budget, keep appropriate records, pay legitimate expenses, follow applicable law, manage resources responsibly, plan, avoid unnecessary waste, and responsibly operate any business activities supporting the mission.

The Spiritual Timecard should simultaneously examine motive by asking whether we served because someone paid, whether we would have served if they had nothing, whether financial benefit influenced who received our attention, and whether profitable hours gradually became more important than works of faith.

The fruit should ultimately demonstrate whether this model is functioning according to its purpose. When people know they can approach without money, financially struggling people should be able to ask questions, nonbelievers should be able to approach without feeling they are entering a sales relationship, people struggling with addiction should be able to receive shepherding, and everyone should understand that Prayer, Scripture, and Jesus are not being sold. That Jesus never charged for scripture or spiritual advice.

A person comes asking about Jesus, teach them; a person needs Prayer, Pray; a person has a difficult Spiritual question, listen and shepherd them; a person needs an individualized sermon, prepare it; a person struggling with addiction needs someone to sit with them, sit with them; a nonbeliever wants to understand what we believe, testifying and witness with them. Whether the person has nothing or substantial wealth, serve without changing the teaching because the sermon has no price, Prayer has no price, shepherding has no price, and the Gospel has no price. Freely we received, freely we give.

PART IX — MONEY, MINISTRY & BUSINESS

SECTION 68 — CONGREGATIONAL TITHING AND REGULAR DONATIONS ARE NOT THE MINISTRY'S FINANCIAL MODEL

FOUNDATIONAL SCRIPTURE

Matthew 6:19–21 (NASB)

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also."

Matthew 6:24 (NASB)

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth."

Matthew 6:31–33 (NASB)

"Do not worry then, saying, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear for clothing?' For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be provided to you."

Matthew 10:7–8 (NASB)

"And as you go, preach, saying, 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give."

FOUNDATIONAL TEACHING

Our ministry does not build its primary financial model around congregational tithing or repeated requests for regular donations from the people being shepherded because Scripture, Prayer, preaching, teaching, and shepherding are freely given. A person should be able to come with nothing, listen, learn, Pray, fellowship, receive shepherding, serve, grow, and continue participating without developing the understanding that recurring financial contributions are the price of belonging. The congregation is the ministry rather than the financial product supporting it, so ministers should see neighbors who need love, Prayer, teaching, fellowship, shepherding, and opportunities to develop Spiritual gifts rather than revenue streams or potential financial contributors. This is why we deny all tithing related contribuations and/or donations.

Many churches use regular congregational giving as a significant part of their financial structure, but our ministry chooses a different model without using that difference as an opportunity to condemn other churches. Our responsibility is to establish how Blazing and Praising operates and examine the fruit produced by that structure. Regular congregational tithing is not the foundation of our financial model, and a person's access to ministry or perceived commitment to Jesus should not depend upon whether they regularly provide a percentage of their income.

Lawful ministry-supported business activities, business relationships, random occasional large gifts, and other lawful financial arrangements consistent with our principles may instead provide resources necessary for the mission.

Money does not purchase belonging. People will participate repeatedly without contributing a tithing. The ministry will never develop either an official or unofficial financial membership requirement, publicly identify people according to what they gift, or create categories that elevate major donors gifts above small donors. Financial records may be necessary for legitimate accounting and legal purposes, but those records remain financial records rather than a Spiritual ranking system.

A shepherd should know people primarily through their names, stories, questions, Spiritual needs, gifts, testimony, service, and fruit rather than the amount of money they contribute. If ministers immediately know the largest financial supporters while barely knowing people who cannot give, the fruit should be examined.

Random significant gifts should likewise not purchase priority appointments, private Spiritual access, specialized Prayer, preferential sermons, influence over teaching, or control over ministry decisions because the Spiritual needs of the person should determine shepherding rather than the financial value of the relationship.

Random financial or business contributions are only one possible form of support and should never become the ministry's primary measurement of someone's works of faith. A person with little or no money may spend significant time setting up ministry, serving food, Praying, cleaning, teaching children, evangelizing, helping with tents, fellowshipping with someone struggling, providing transportation, maintaining ministry property, or using a Spiritual gift.

Their financial contribution may be zero while their Spiritual Timecard demonstrates extraordinary service. The Spiritual Timecard therefore measures how a person is living Jesus' Commands through Prayer, Fasting, Watching, teaching, evangelism, service, shepherding, fellowship, forgiveness, and helping the sick, weak, widows, orphans, travelers, and Spiritually lost rather than becoming a disguised tithing record.

Money should never become a substitute for works of faith. Someone should not assume that writing a check completes their Spiritual responsibility to love, forgive, Pray, evangelize, serve, shepherd, and follow Jesus' Commands. A wealthy person may give substantial money with little sacrifice while someone with almost nothing spends hours serving others, so the size of a financial contribution does not automatically determine the size of the Spiritual work. Examine the fruit rather than reducing faithfulness to a donation history.

Particular care should be given to people experiencing financial hardship. Someone may need available money for housing, food, utilities, transportation, children, medical needs, or other basic family responsibilities, and the ministry should not manipulate that person into believing financial support of the ministry must come before legitimate responsibilities to those depending upon them.

When someone arrives unable to pay rent, buy food, find employment, or meet family needs, their hardship should produce compassion rather than fundraising pressure. Listen, Pray, determine whether assistance is possible, help identify community resources when appropriate, and shepherd the person rather than turning vulnerability situations into benefits for the ministry.

Not relying upon regular congregational donations does not mean the ministry must reject every voluntary gift. Someone may freely decide to support the mission, and large random lawful voluntary gifts may be received consistent with the ministry's principles and applicable law.

The distinction is that voluntary means the person remains genuinely free not to give without being shamed, receiving less Spiritual access, losing fellowship, having their salvation questioned because they did not support this ministry, being publicly identified, or experiencing continual pressure. Financial needs can be communicated truthfully, but ministers should not manufacture Spiritual urgency, false deadlines, exaggerated emergencies, revelations concerning money, or claims that giving determines whether Yahweh will bless or punish someone merely to increase financial support especially within a sermon to an individual or group.

Financial records should support accountability rather than Spiritual classification. Accurate records concerning income, expenses, gifts, business activity, assets, obligations, and applicable reporting may be necessary for responsible administration, but those records do not measure the soul. Likewise, a minister should not alter a Scripturally supported sermon because a large financial supporter is present or avoid appropriate correction because the person provides substantial resources. Money should neither purchase immunity nor cause someone to be treated differently simply because of their finances. The same Spiritual principles apply to everyone.

Large financial support should never create ownership of the ministry. Someone may provide substantial resources and deserve truthful gratitude, but the gift does not purchase control over doctrine, sermons, ministers, Spiritual teaching, ordination, or decisions concerning who receives ministry. Where reasonably possible, the ministry should also avoid becoming financially dependent upon one person or business whose support could create enormous practical influence over the mission. Ministry-supported business activity, multiple lawful relationships, occasional large random gifts, and responsible resource management may provide greater independence while protecting the ministry from being controlled by money.

One purpose of ministry-supported business activity is to provide lawful resources, never to ask the congregation for financial support.

The ministry must operate a business and earn revenue for ministry funds through legitimate economic activity while Spiritual ministry remains freely available, but business should not simply become tithing under another name diving will never be allowed to be collected in any way shape or form that benefits our ministries. At the same time congregational members should never be pressured to purchase products because the ministry refuses to call the payment a donation, and someone should remain fully involved spiritually without purchasing anything from a ministry-supported business. A legitimate business transaction provides an actual product or service and remains voluntary rather than using Spiritual authority to create a disguised financial obligation.

The congregation is therefore not required to become customers, just as business customers are not required to become congregational members. Someone may participate fully in ministry without purchasing from a ministry-supported business, while another person may purchase a lawful product or service without joining the ministry, converting, or accepting its beliefs. Business relationships may naturally create opportunities for evangelism because they place the ministry in contact with people who might never enter a traditional church, and

those relationships may eventually produce questions about Jesus, testimony, doctrine, or why the ministry operates as it does, but the person remains free.

Rejecting financial pressure does not require pretending the ministry has no expenses. Leadership may truthfully explain what the ministry is doing, what something costs, what business activities support, or what a large random voluntary gift could help accomplish while allowing the person to remain free. This is never to be done at the ministry. Business may only be conducted at the ministries business locations. Business matters, obligations, concerns, or commitments of any kind may not enter or be discussed at the ministry's locations, especially during sermons.

Appropriate financial records should be maintained, ministry resources should be handled according to their intended purposes and applicable law, and personal and ministry finances should not be casually mixed in ways that destroy accountability. Financial transparency and responsible stewardship protect both the ministry and those who voluntarily support it.

Faith should likewise not become an excuse for reckless spending. The ministry should Pray, plan, budget, prioritize, distinguish needs from wants, and live within available resources rather than intentionally creating unnecessary expenses and then pressuring supporters to rescue the ministry. Limited resources may require beginning smaller, using a tent, simple equipment before expensive equipment, or focusing upon one-on-one ministry that requires very little infrastructure. A large budget does not prove Spiritual success, and a small budget does not prove Spiritual failure because financial resources are tools rather than the mission. Financial wilderness may test whether these principles are actually believed. Business income may fall, a large random supporter may leave, expenses may increase, plans may fail, or resources may become uncertain, but those circumstances should not automatically cause the ministry to abandon its financial foundation and begin pressuring the congregation.

Pray, Fast when appropriate, Watch, back-check, reduce unnecessary expenses, work, seek lawful opportunities, and trust Yahweh while acting responsibly. Financial trials can become part of lived ministerial training when the ministry continues following its principles even when doing so becomes difficult. Ultimately it's Jesus' worry to pay for the ministry's needs.

Yahweh should never become a fundraising tool. Ministers should not claim Yahweh said something merely because money is needed, manufacture Spiritual signs to encourage donations, or present personal financial desires as Yahweh's command to the congregation. When something is genuinely believed to be Spirit-led, Pray, back-check, Watch, and examine the fruit, while exercising particular caution whenever the claimed Spiritual direction financially benefits the ministry.

The Spiritual Timecard can help reveal whether money has begun changing ministry by examining how much time is spent generating money rather than serving them, how much attention is given to argue random donors compared with people who have nothing, whether financial concerns alter sermons, whether business relationships influence doctrine, whether fear about money changes how someone is treated, and whether the ministry continues serving people who can never repay it. The financial model should produce freely accessible Scripture, equal participation for poor people, reduced financial pressure upon congregational members, responsible support for ministry activity, evangelistic opportunities through lawful business relationships, doctrinal independence, and increased service rather than financial status. If instead it produces hidden financial pressure, dependency upon wealthy individuals, constant fundraising, preferential treatment, Spiritual manipulation, or commercialization of ministry, correct the model.

The congregation will never be the ministry's financial product. The poor person is not a financial failure, the wealthy person is not a greater soul, the person who gives nothing may spend their life serving, and the person who gives much does not purchase Spiritual authority. Our responsibility is to preach, teach, Pray, shepherd, evangelize, serve, and freely give what we freely received while developing lawful and responsible means of

supporting the mission. The people we are called to shepherd should never become the product continually harvested for money. They are the flock. Serve them.

PART IX — MONEY, MINISTRY & BUSINESS

SECTION 69 — MINISTRY-SUPPORTED BUSINESS ACTIVITIES

FOUNDATIONAL SCRIPTURE

Matthew 6:24 (NASB)

“No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.”

Matthew 7:12 (NASB)

“In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

Matthew 10:7–8 (NASB)

“And as you go, preach, saying, ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give.”

FOUNDATIONAL TEACHING

Ministry-supported business activities can provide lawful financial resources, relationships, employment, opportunities for service, and natural environments through which the ministry can meet people who may never voluntarily enter a traditional church. Business therefore may support the mission without becoming the mission, while Scripture, Prayer, preaching, teaching, fellowship, evangelism, and shepherding remain freely available without requiring a purchase. The distinction must remain clear because a ministry that claims not to charge for Spiritual care while requiring someone to purchase something before receiving it has simply created a different form of paywall.

The congregation should never be required to support a ministry-connected business as a substitute for regular tithing, and someone should be able to participate fully in Spiritual ministry without purchasing any product or service.

The reverse is equally important because a business customer should not be required to join the ministry, accept its beliefs, or participate in Spiritual teaching before purchasing a lawful product or service. A customer may believe in Jesus, follow another religion, have no religion, remain uncertain, or simply be Spiritually searching, while the commercial transaction remains separate from conversion.

Business relationships can nevertheless create meaningful evangelistic opportunities because people spend substantial portions of their lives working, shopping, traveling, socializing, participating in activities, and interacting with businesses. A person may encounter the ministry because they purchased something, needed a service, attended an activity, worked with a connected business, developed a professional relationship, or saw the ministry represented within a business environment, and that relationship may eventually produce questions concerning Jesus, the ministry, doctrine, or testimony. When that happens, the business did not sell the Gospel but created a relationship through which the Gospel could be freely shared.

<u>Meeting people where they are</u> applies to business relationships just as it applies to street, outdoor, tent, and individualized ministry. A customer is not automatically requesting a sermon, so a commercial transaction should

not be used to trap someone into unwanted Spiritual teaching. Serve well, listen, allow relationships to develop, respond when questions arise, fellowship when an appropriate Spiritual conversation develops, and respect the person's boundary when they do not want Spiritual discussion. Evangelism should develop through testimony, relationship, invitation, and freely shared truth rather than coercion.

When a business publicly represents or financially supports the ministry, its conduct can become part of the ministry's testimony. Truthfulness, fair dealing, responsible treatment of customers and workers, accurate representation of products and services, financial accountability, lawful conduct, and appropriate safety should therefore remain part of the business model. The ministry cannot preach honesty while operating dishonestly, and the Golden Rule should apply to commercial activity just as it applies elsewhere. We would not want to be misled about a product, charged deceptive fees, persuaded through false claims, denied what was promised, or treated unfairly when a legitimate problem occurs, so we should not do those things to others.

Religion must never become a marketing technique for false business claims. A product does not become superior merely because a ministry sells or supports it, and a minister should not claim Yahweh guarantees a product will work, a business will succeed, a customer will receive a particular result, or a purchase will produce Spiritual favor, healing, or financial blessing unless the claim can truthfully and responsibly be supported. Likewise, a commercial purchase should not be presented as a requirement for following Jesus merely to generate revenue. A product may be useful, enjoyable, helpful, or connected with ministry culture, but buying it does not purchase discipleship.

Financial transactions should be represented truthfully. A sale is a sale and a large random voluntary gift is a gift, so transactions should not intentionally be mislabeled merely because one category appears financially or legally preferable. Religious identity also does not automatically make every business activity tax-exempt or remove applicable requirements concerning licensing, permits, taxes, employment, health and safety, advertising, property use, consumer protection, age restrictions, or other lawful responsibilities. Spiritual confidence does not replace legal accuracy, and where legal obligations are uncertain, qualified guidance should be obtained rather than simply declaring that religious status exempts the activity.

The ministry-supported business exists to support the mission rather than using ministry as a religious shield for an unrelated commercial enterprise. Business can become exciting as revenue, opportunities, relationships, and responsibilities increase, so leadership should continually examine whether shepherding, evangelism, Prayer, teaching, service, works of faith, and the Great Commission remain primary. The Spiritual Timecard becomes especially useful because a financially successful business can still produce poor Spiritual fruit if operating it gradually consumes the minister's entire life and the ministry itself becomes incidental.

Business should never control doctrine or Spiritual leadership. A profitable product, commercial partner, or powerful company may dislike a particular ministry teaching, but financial pressure should not determine doctrine when the teaching is genuinely supported by the ministry's Scriptural foundation. Likewise, commercial support does not automatically create authority to select or remove ministers, ordain ministers, control sermons, determine who receives shepherding, or otherwise govern Spiritual matters. Business supports ministry; it does not purchase the ministry.

Significant business relationships should therefore be examined for more than financial value. Leadership should consider what the company does, what the ministry is expected to do, whether the arrangement requires misrepresentation or compromise, whether it creates unlawful conduct or control over teaching, whether it damages honest shepherding, and what fruit is likely to result. A relationship may begin appropriately and later change, and the ministry should remain willing to end it when a company attempts to control doctrine, legal circumstances change, harmful fruit develops, or the relationship no longer supports the mission, even when walking away costs substantial revenue.

Business risk should not automatically become a congregational obligation. If a ministry-supported business loses money or fails, the congregation should not immediately become responsible for rescuing every commercial decision. Financial hardship may instead require Prayer, reevaluation, reduced expenses, changes to the business model, ending an activity, or developing another lawful source of support. Business success should likewise not automatically create excessive personal benefit for leaders because ministry-connected resources and relationships should remain subject to responsible structures, applicable law, appropriate compensation practices, and servant leadership.

Responsible business activity requires responsible documentation. Revenue, expenses, inventory, purchases, sales, contracts, payments, compensation, taxes, business relationships, gifts, transfers of resources, and property should be documented as appropriate so that business activity, large random voluntary gifts, and Spiritual ministry can be reasonably distinguished. Financial transparency does not require every private financial detail to become public, but the ministry should avoid intentionally operating through confusion and should be capable of reasonably explaining what the business does, how it supports the mission, and how significant ministry-connected resources are used.

A ministry-supported business should provide genuine value rather than expecting people to purchase merely because the business supports a religious mission. Customers should receive what was represented, and quality, reliability, service, honesty, and fair dealing matter because good business conduct may itself open the door to testimony. Someone may first notice that they were treated fairly, helped when a problem occurred, or given what was promised before discovering the people involved are connected with a ministry. The opposite is equally true because deceptive advertising, broken promises, mistreatment of workers, dishonest sales practices, or refusal of reasonable accountability can damage evangelism before a sermon is ever heard.

Employees and workers should be treated according to the Great Commandment and Golden Rule through fair treatment, clear expectations, lawful employment practices, safety, respect, truthfulness, and appropriate accountability. Spiritual authority should not be used to pressure people into performing unpaid commercial labor merely because the organization has a religious mission. Voluntary ministry service may be a legitimate work of faith, but leadership should distinguish ministry volunteering from labor that applicable law requires to be compensated, and volunteers should understand when they are freely serving ministry rather than being pressured into unpaid business activity.

Business should create opportunities to serve as well as opportunities to earn revenue. A ministry-supported activity may provide employment to someone needing a new beginning, create relationships, support outreach, provide useful services, introduce people to the ministry, or generate resources for other works of faith. The question should therefore extend beyond how much money an activity can make to what fruit it can produce. Profit may support the mission, but the mission should remain visible in how the business treats people and how its resources are ultimately used.

Growth should be Prayed over, back-checked, and examined rather than pursued simply because expansion is possible. Beginning with a smaller lawful activity may allow the ministry to test the model, learn, develop relationships, reduce unnecessary financial risk, and Watch the fruit before committing greater resources. If the business supports ministry, operates lawfully, treats people responsibly, creates evangelistic opportunities, and generates resources for works of faith, responsible growth may be appropriate, but increasing revenue should not justify continued expansion when the Spiritual or practical fruit becomes harmful.

The Spiritual Timecard should continually examine whether business is supporting ministry or quietly replacing it. Financial resources may support outreach, transportation, equipment, ministry environments, teaching materials, food, property, tents, events, and other works consistent with the mission, but money remains the tool while ministry remains the purpose. A financially modest relationship may produce meaningful opportunities for service and evangelism while a highly profitable relationship produces harmful Spiritual fruit, so business relationships should ultimately be evaluated by more than revenue.

Ministry-supported business can create resources, relationships, employment, opportunities for service, and doors to evangelism while never seeking money from the congregation. It should never require a purchase before Spiritual care, force congregational members to become customers, require customers to become believers, use religion to make false commercial claims, compromise doctrine for revenue, exploit workers, ignore lawful responsibilities, or allow financial success to replace the Great Commission. Business is the servant of the mission. Pray, fast, watch, back-check, operate lawfully, Watch the fruit, and keep the mission primary.

PART IX — MONEY, MINISTRY & BUSINESS

SECTION 70 — BUSINESS AS A TOOL FOR EVANGELISM AND SUPPORT

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

“You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 7:12 (NASB)

“In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

Matthew 10:7–8 (NASB)

“And as you go, preach, saying, ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give.”

FOUNDATIONAL TEACHING

Business can become a practical tool for supporting ministry while creating relationships with people who might never voluntarily enter a traditional church. Someone may encounter the ministry because they purchased something, needed a service, attended an activity, worked with a connected business, developed a professional relationship, or simply encountered the ministry within a business environment.

The commercial relationship can create an opportunity for people to observe how we conduct ourselves before they ever hear a sermon, while lawful revenue can provide resources for outreach, transportation, equipment, ministry environments, teaching materials, food, property, tents, events, and other works of faith.

The business transaction and Spiritual ministry must remain distinguishable because the customer purchases the legitimate product or service being offered rather than Jesus, Scripture, Prayer, fellowship, salvation, or Spiritual access. A person should never be required to make a purchase before receiving Spiritual ministry, and congregational members should never be required to support a ministry-connected business in order to receive Prayer, teaching, fellowship, shepherding, or participation. Likewise, a customer should not be required to join the ministry, convert, accept its beliefs, or participate in Spiritual teaching merely because they purchased something from a business supporting the mission.

Business relationships can create natural evangelistic opportunities precisely because they place the ministry among people where they already live and interact. Our evangelism model does not depend solely upon waiting for people to enter a church building, so business relationships can operate alongside street ministry, outdoor ministry, tent ministry, individualized ministry, and other ways of meeting people where they are.

Someone who would never intentionally attend a sermon may first encounter honest service, fair treatment, responsible conduct, or a relationship with someone connected to the ministry and later begin asking questions about Jesus, testimony, doctrine, or why the ministry operates differently.

The minister should listen before preaching because a customer is not automatically requesting a sermon. Commercial interaction should not become a method of trapping someone into unwanted Spiritual teaching, and every business conversation does not need to be forced into an evangelistic presentation. Serve genuinely, treat the person according to the Great Commandment and Golden Rule, allow relationships to develop, answer questions when they arise, and fellowship when an appropriate Spiritual conversation develops. If the person does not want Spiritual discussion, respect that boundary while continuing to treat them with love and fairness. Evangelism should not become coercion.

The conduct of a ministry-supported business can itself become part of the testimony. Customers may first notice that they were treated fairly, received what was promised, were not taken advantage of, or were treated responsibly when something went wrong, and discovering afterward that the people involved are connected with a ministry may open the door to questions about why they operate that way. In this sense, good business conduct can begin communicating the teaching before Scripture is ever quoted. Dishonest conduct can produce the opposite result because deceptive advertising, broken promises, mistreatment of customers or employees, unlawful practices, false claims, or refusal of reasonable accountability can cause people to question why they should listen to a ministry whose commercial behavior contradicts what it teaches.

The Golden Rule therefore applies directly to business. We would not want important information intentionally hidden from us, deceptive fees added to a transaction, promises made without intention of keeping them, products or services misrepresented, our money taken without receiving what was promised, or legitimate problems handled dishonestly, so we should not do those things to others. Truthfulness, fair dealing, accurate representation, responsible customer service, appropriate safety, lawful operation, and accountability should become part of the business fruit.

Religion should never be used to create false commercial claims. A product does not become superior merely because it is connected with a ministry, and Yahweh should not be presented as guaranteeing that a product will work, a business will succeed, a customer will receive a particular result, or a purchase will produce Spiritual favor, healing, or financial blessing unless such a claim can truthfully and responsibly be supported. Likewise, buying something should not be presented as a Spiritual requirement for following Jesus merely because doing so generates revenue. A product or service may be useful, enjoyable, or connected with ministry culture without becoming part of salvation or discipleship.

Business revenue and large random voluntary gifts should also remain accurately distinguished because a sale is a sale and a gift is a gift. Financial transactions should be truthfully characterized and appropriately recorded rather than intentionally relabeled because one category appears more favorable. The same principle applies to religious status because ministry identity does not automatically make every commercial activity exempt from licensing, taxation, employment, health and safety, consumer protection, advertising, age restrictions, property requirements, or other applicable law. Where legal requirements are uncertain, responsible professional guidance should be obtained rather than assuming Spiritual purpose removes lawful obligations.

Business can support ministry without controlling it. A profitable product, company relationship, or commercial opportunity should not purchase authority over doctrine, sermons, ordination, Spiritual leadership, shepherding, or who receives ministry. When a business relationship begins pressuring leadership to change Scripturally supported doctrine merely to preserve revenue, the relationship should be Prayed over, back-checked, and examined by its fruit. The ministry must remain willing to walk away from money when keeping it requires abandoning the principles the business was originally intended to support.

The same examination applies when business becomes increasingly successful. Revenue, opportunities, relationships, and responsibilities can grow until the minister gradually spends nearly all available time operating the business while Prayer, shepherding, evangelism, teaching, fellowship, service, and works of faith disappear. The Spiritual Timecard should expose this change by distinguishing the hours necessary for legitimate business responsibilities from the hours actually devoted to Spiritual ministry. Business may require substantial work, but when it consumes the entire Spiritual Timecard, leadership should ask whether the business still supports the mission or has become the mission.

Business can also create opportunities to serve beyond direct financial support. A ministry-supported activity may provide employment to someone needing a new beginning, develop community relationships, support outreach, provide useful services, introduce people to ministry, create volunteer opportunities where appropriate, or generate resources for other works of faith. Employees and workers remain neighbors and should receive fair treatment, clear expectations, lawful employment practices, appropriate safety, respect, truthfulness, and accountability. Spiritual authority should never be used to pressure someone into unpaid commercial labor simply because the business is connected with a religious mission, and voluntary ministry service should remain distinguishable from work that applicable law requires to be compensated.

Growth should follow fruit rather than excitement about money. A smaller lawful activity may allow the ministry to test the model, learn what works, build relationships, reduce unnecessary financial risk, and determine whether the activity actually supports evangelism and works of faith before committing greater resources. If the business operates responsibly, provides genuine value, treats people fairly, creates useful relationships, supports ministry, and produces resources for works of faith, growth may be appropriate. If the activity produces harmful fruit, consumes the mission, creates unlawful conduct, compromises doctrine, or damages testimony, increasing revenue alone does not justify expansion.

Commercial activity carries risk, and if an activity fails, the ministry may need to Pray, reevaluate the model, reduce expenses, end the activity, or develop another lawful means of support rather than immediately requiring the ministry to rescue every business decision. Success should likewise not become an excuse for excessive personal benefit to ministry leaders. Legitimate compensation and expenses may exist, but ministry-connected resources should remain responsibly managed according to applicable law, proper ministry financial structures, accountability, and servant leadership.

Appropriate records help preserve this distinction and protect the testimony. Revenue, expenses, inventory, purchases, sales, contracts, compensation, taxes, gifts, property, and significant transfers of resources should be documented as appropriate so that leadership can reasonably distinguish commercial activity from voluntary support and Spiritual ministry. Financial transparency does not require every private detail to become public, but intentional financial confusion can destroy trust and make it difficult to demonstrate whether the business is actually supporting the mission.

The purpose of generating money through business should continually return to what those resources allow the ministry to accomplish. Money can help provide the physical tools necessary to serve, but money itself is not the work of faith. A business may generate substantial revenue while producing little Spiritual fruit, while another relationship may produce modest revenue but create extraordinary opportunities for fellowship, service, testimony, and evangelism. The amount of money produced should therefore never become the only measurement of success.

Business is a tool. It can provide resources without continually financially pressuring the congregation, place the ministry among people who might never enter a traditional church, create relationships through which testimony can naturally develop, provide employment and opportunities to serve, and finance works of faith. The tool must remain subordinate to the mission. Customers are not required to become believers, believers are not required to become customers, Scripture remains freely given, doctrine is not for sale, lawful responsibilities remain applicable, and the Great Commandment and Golden Rule continue governing how people are treated. When

business supports these purposes, it can become a valuable servant of the mission while Jesus and the Great Commission remain the reason the mission exists.

PART IX — MONEY, MINISTRY & BUSINESS

SECTION 71 — BUSINESS AND COMPANY RELATIONSHIPS

FOUNDATIONAL SCRIPTURE

Matthew 6:24 (NASB)

“No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.”

Matthew 7:12 (NASB)

“In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

Matthew 5:16 (NASB)

“Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

FOUNDATIONAL TEACHING

Business and company relationships can provide resources, services, equipment, transportation, property access, printing, food, financial support, community connections, and opportunities to meet people the ministry might never otherwise encounter, but every significant relationship should remain a servant of the mission rather than gaining control over it. Before developing a close public or financial relationship, leadership should understand what the company does, what each party is expected to provide, whether the proposed activity is lawful, how the company generally treats people, what the public association may communicate, and whether participation would require the ministry to misrepresent truth, violate its principles, abandon Jesus’ teachings, or surrender Spiritual independence. The closer and more financially important the relationship becomes, the more carefully its purpose and fruit should be examined.

The ministry does not require every company, owner, employee, or business partner to share all of its Spiritual beliefs before an appropriate relationship can exist because businesses are operated by imperfect people just as ministries are, and working with someone does not mean adopting everything that person believes or does. Relationships with people who do not yet follow Jesus may actually create opportunities for fellowship and evangelism that would not otherwise exist, so the purpose should not be to enter the business world merely to judge everyone involved. Meet people where they are, listen, fellowship, serve, remain grounded in the ministry’s principles, and allow truthful conduct and testimony to open Spiritual doors when appropriate.

A supporting company should not be viewed merely as something from which the ministry receives money or resources. Healthy relationships can include appropriate mutual benefit through community outreach, volunteer support, testimony, responsible public participation, shared projects, services, equipment, or other forms of cooperation without turning Spiritual ministry into something sold. Financial resources become useful when they help make works of faith possible, so if a company provides a tent, it can be used for teaching; if it provides food, people can be fed; if it provides printing, teaching can be distributed; if it provides transportation, the ministry can go where it needs to go; and if it provides financial support not connected to tithing in any way, those resources can be responsibly directed toward the mission for which they were accepted.

Company employees do not automatically become members of the ministry simply because their employer supports it, and employment status does not determine Spiritual status. Workers remain individuals with their own beliefs and choices and may voluntarily participate in fellowship, Prayer, teaching, or other ministry activities without being made to believe their employment depends upon pretending to accept Spiritual teachings. Employment creates a power relationship that requires particular caution because someone may feel pressure even when none is explicitly stated, so ministry participation should remain distinguishable from employment expectations.

Employment likewise does not create ministerial calling, and financial support does not purchase ordination. Someone may be an excellent employee or successful business owner while having no calling to ministry, while another person may demonstrate tremendous Spiritual gifts without any connection to a supporting business. If a company owner, executive, employee, or financial supporter seeks ordination, the same Spiritual examination concerning calling, training, service, testimony, Spiritual gifts, character, works of faith, and fruit should apply. Money cannot replace the qualifications established within the ministerial training program.

Financial dependence can quietly change Spiritual independence. When losing one company relationship would cause the ministry to become afraid to teach truthfully, follow its principles, or make an otherwise necessary decision, the relationship may already possess more influence than intended. Leadership should therefore Watch whether financial support begins affecting doctrine, sermons, governance, ordination, shepherding, public statements, or the treatment of particular people. A company may support the mission, but it does not purchase the mission, and the ministry must remain willing to lose significant financial support when keeping it requires dishonesty, doctrinal compromise, unlawful conduct, misleading representation, silence concerning Jesus, exploitation of people, or surrender of Spiritual independence.

Ending a business relationship does not automatically require public hostility. If an arrangement becomes incompatible with the mission and can be ended peacefully and responsibly, the pulpit, website, social media, or congregation should not be used to retaliate against the former partner merely because financial support ended. Where truthful public explanation becomes legitimately necessary, it should remain factual and responsible because the Golden Rule continues after the relationship ends. The ministry should likewise honor appropriate confidential business information, including private financial arrangements, proprietary information, negotiations, and other legitimately protected matters, while recognizing that confidentiality should never become an excuse to knowingly participate in unlawful conduct, conceal serious harm, or ignore responsibilities imposed by applicable law.

Significant relationships are required to always be documented appropriately so everyone understands what was actually agreed upon. Depending upon the arrangement, documentation may address financial terms, services, responsibilities, duration, termination rights, use of property, branding, restrictions, invoices, purchased or donated services, and other material expectations. Spiritual trust does not eliminate practical accountability, and clear records can prevent misunderstandings while protecting testimony by preserving what actually happened. Business support, contractual payments, purchases, sponsorships, and large random voluntary gifts should also remain accurately classified because a sale is a sale, a contractual payment is a contractual payment, and a large radom voluntary gift is a voluntary gift.

The ministry should not promise a company or supporter that every payment will receive a particular tax treatment unless that conclusion is actually supported. Religious identity does not eliminate the need for financial truthfulness, and where legal or tax treatment is uncertain, qualified guidance should be obtained rather than making unsupported promises. The same accuracy applies to the use of names, logos, testimony, and public branding because neither party should represent the relationship as something greater or different from what actually exists. Public representation should match reality.

Business and ministry organizations may cooperate while remaining legally and financially distinct. Shared leadership, purpose, relationships, or projects do not automatically erase separate assets, liabilities, contracts,

records, or responsibilities, so material transactions should be documented appropriately and whatever separate legal identities exist should be respected. Cooperation with businesses, churches, nonprofits, community organizations, or other groups can increase reach without requiring the ministry to surrender its religious identity or governance.

The people involved in a company relationship remain more important than the financial status attached to them. A minister should Watch whether wealth, influence, property, social recognition, or powerful connections begin changing personal conduct by causing greater attention, fear of disagreement, unusual respect, or preferential treatment toward business leaders while people with no financial resources are ignored. Worldly status does not create greater Spiritual worth, and someone in an entry-level position may possess tremendous Spiritual gifts while a wealthy executive may be Spiritually lost, struggling in marriage, afraid, addicted, confused, or searching for Jesus. See the person rather than merely the company.

When a commercial relationship becomes one-on-one ministry, Spiritual care remains freely given and the financial relationship should not interfere with truthful shepherding. A business owner who financially supports the ministry may still need correction, Prayer, fellowship, teaching, or help understanding Jesus, and financial importance should not change the Spiritual answer. The minister remains a servant when sitting across from someone powerful and should neither become intimidated into compromise nor attempt to dominate the other person. Speak truthfully, listen, apply the Golden Rule, and remember that the business leader is another neighbor who may need Jesus.

Business relationships can become part of lived testimony when something occurs that meaningfully supports the mission, such as a company unexpectedly providing a needed resource, opening an evangelistic opportunity, or a relationship ending because remaining faithful required walking away from substantial financial support. Preserve what actually happened, including what was needed, what was Prayed about, what the company knew, what was provided, what the provision allowed the ministry to accomplish, and what fruit followed without exaggerating the event to make it appear more miraculous. The company and people involved can be thanked and truthfully recognized for their contribution while Spiritual glory remains directed toward Yahweh.

The Spiritual Timecard should distinguish business-development activity from actual ministry rather than automatically classifying every meeting, negotiation, networking event, or commercial responsibility as a work of faith. A two-hour business meeting may contain a meaningful thirty-minute conversation about Jesus, but that does not automatically make the entire meeting evangelism. Honest distinction allows the ministry to see whether company relationships are actually multiplying service, shepherding, evangelism, and works of faith or consuming so much time that the Spiritual work they were intended to support gradually disappears.

Business development should never replace the Great Commission. A ministry can become extremely busy networking, meeting executives, seeking partnerships, negotiating financial arrangements, and planning projects while directly evangelizing almost nobody. The relationships are tools, and eventually the tool should help people receive service, hear about Jesus, receive shepherding, or experience works of faith. The most valuable relationship is therefore not automatically the one providing the largest amount of money because a smaller relationship may create extraordinary opportunities to serve a community, reach people outside traditional Christianity, provide food or a gathering place, or introduce the ministry to people it otherwise would never meet.

Each significant relationship should continually be back-checked and its fruit Watched because something beginning well may change as ownership, expectations, financial dependence, activities, or circumstances change. Ask whether the relationship strengthens the mission, creates opportunities to serve and evangelize, supports freely available Spiritual ministry, provides responsible resources, allows truthful representation of Jesus, respects doctrine and lawful governance, and helps works of faith continue, or whether it produces pressure, compromise, distraction, conflict, financial control, neglect of shepherding, or movement away from Jesus' Commands. A relationship that no longer supports the mission does not have to continue simply because it began with good intentions.

The final question is who receives the fruit. If business relationships mainly produce money, status, personal opportunities, luxury, and access to influential people for leaders while the people the ministry was created to serve receive little benefit, the purpose should be examined. When resources instead support free teaching, evangelism, outreach, shepherding, community service, care for the sick and weak, and other works of faith, business has remained in its proper place. Companies can provide resources and open doors the ministry could not create alone, but the company does not become the church, financial support does not create Spiritual authority, and money does not become the message. Business supports the mission, the mission serves the people, the people are given opportunities to encounter Jesus, and good fruit ultimately gives glory to Yahweh.

PART IX — MONEY, MINISTRY & BUSINESS

SECTION 72 — EVANGELISM THROUGH MINISTRY ACTIVITIES AND BUSINESS RELATIONSHIPS

FOUNDATIONAL SCRIPTURE

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

Matthew 5:14–16 (NASB)

“You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 9:12–13 (NASB)

“But when Jesus heard this, He said, ‘It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: “I desire compassion, rather than sacrifice,” for I did not come to call the righteous, but sinners.’”

Matthew 7:12 (NASB)

“In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

FOUNDATIONAL TEACHING

Evangelism should be present throughout what the ministry does rather than limited to a Sunday sermon, scheduled evangelism event, church building, traditional altar call, or minister standing behind a pulpit. The Great Commission says to go, so street ministry, outdoor and tent ministry, community outreach, Christian addiction ministry, one-on-one shepherding, group teaching, business activities, company relationships, travel, community service, and ordinary conversations can all become places where someone encounters Jesus. A person may initially come because of an event, business, cultural interest, product or service, practical need, relationship, curiosity, food, art, music, cannabis culture, an interactive experience, or community activity rather than because they are seeking Jesus, and that activity may simply become the bridge through which a relationship begins.

The person may come for one reason and discover Jesus through another. An ordinary activity can create a relationship, the relationship can develop into fellowship, fellowship can produce a question, and the question can open the door to testimony and Scripture. A commercial relationship may begin because someone needs a product or service, a company supports an event, equipment is provided, or an owner, employee, or customer becomes interested in the ministry, but when Spiritual conversation develops it remains freely given because the person did not purchase Jesus. The business or activity created an opportunity, while Jesus remains the destination.

Our ministry is openly Christian and should truthfully represent its religious purpose. Meeting people where they are does not mean deceiving them, hiding the ministry's identity until someone feels trapped, or disguising a religious activity as something entirely unrelated simply to force a sermon upon them. Businesses and individuals should reasonably understand that the ministry follows Jesus, teaches His Commands, uses the Sermon on the Mount as a foundation, seeks to fulfill the Great Commandment and Great Commission, provides Christian addiction ministry, uses testimony, evangelizes believers and nonbelievers, and seeks people outside traditional church settings. At the same time, an event, business service, educational activity, cultural gathering, artistic experience, or community outreach should genuinely provide what it claims to provide rather than functioning as bait for a sermon.

Kindness should never depend upon conversion. Service should not become a hidden exchange in which someone receives food, help, fellowship, compassion, or practical assistance only if they listen to a sermon or become Christian. The Great Commandment comes first through loving, serving, helping, listening, and applying the Golden Rule, while good works may cause someone to ask why the ministry operates differently. Compassion, honesty, forgiveness, patience, fair treatment, care for vulnerable people, freely given Spiritual ministry, willingness to help someone who cannot repay, and responsible business conduct may communicate something about Jesus before words are spoken, and when someone asks why, testimony can naturally explain the teaching behind the conduct.

Testimony may sometimes open a Spiritual conversation more naturally than immediately delivering a traditional sermon. Someone may ask why the ministry began, why it operates outdoors, why Scripture is freely given, why the ministry works with cannabis culture, why Prayer, Fasting & Watching is taught, or why ministers are expected to live what they preach. Listen for the actual opening and determine what the person is asking rather than automatically giving everyone the same prepared sermon. Someone mentioning addiction, a difficult trial, previous church experience, distrust of religion, Prayer, uncertainty about belief, or curiosity about Jesus may reveal the individualized teaching that would actually help, and the congregation at that moment may consist of one customer, employee, business owner, or person encountered through an activity. One person remains enough.

Not every conversation must become a sermon because the Great Commission requires us to go without ignoring the dignity and freedom of the person we meet. Someone may simply want to complete a business transaction, may be in a hurry, or may clearly indicate that they do not want religious conversation, and that boundary should be respected. Pray, Watch, listen, and allow appropriate openings to develop rather than forcing every interaction into evangelism. When a Spiritual conversation does begin during a commercial relationship, legitimate business obligations should still be fulfilled because the person should receive the product or service that was promised, and honoring that obligation becomes part of the testimony.

The commercial and Spiritual relationships may overlap without becoming the same thing. Someone may be both a congregational participant and customer, a business owner receiving shepherding, an employee asking for Prayer, or a supporter asking difficult Spiritual questions, but Prayer, teaching, fellowship, and shepherding remain freely given regardless of the financial relationship. If someone first becomes interested in Jesus through a business relationship and later stops buying, the Spiritual relationship can continue, demonstrating that the person mattered more than the sale. Likewise, someone who first comes for Prayer, addiction ministry, teaching, or fellowship should not become a captive sales opportunity simply because the ministry also has business activities.

Companies may help amplify evangelism by providing space, promotion, resources, equipment, connections, or financial support without becoming evangelists themselves or adopting every ministry doctrine. Their support may simply create an environment where ministry can occur, and the ministry should not falsely represent a supporting company as endorsing beliefs it has not actually endorsed. Gratitude for substantial support likewise does not require surrendering Spiritual independence, and a company logo, sponsor, financial relationship, or business brand should never become more important than Jesus within a Spiritual gathering.

Evangelism through ministry and business relationships should remain lawful and truthful. Applicable responsibilities concerning consumer protection, advertising, employment, property, licensing, age restrictions, health and safety, and other lawful requirements should be respected. Business relationships may also introduce people seeking help concerning legal, financial, medical, mental health, marriage, addiction, or other difficult circumstances, and a minister may provide Prayer, Scripture, Spiritual fellowship, testimony, and pastoral support without falsely representing that guidance as professional legal, medical, financial, or therapeutic advice when not separately qualified.

Vulnerability must never become an opportunity for sales, donations, business leads, or obtaining unpaid labor. Christian addiction ministry may place ministers around people experiencing addiction, homelessness, financial hardship, grief, fear, or family crisis, and those circumstances should increase the responsibility to serve and protect rather than create an opportunity for financial benefit. Someone struggling with addiction should not be reduced to an addict, failure, or Bad person, but listened to as a person whose testimony and circumstances matter. Teach Jesus, Pray, serve, share relevant testimony, recognize when additional resources are necessary, and remember that whatever activity introduced the person, the ministry should now see the person.

Community outreach should likewise produce real service rather than becoming advertising disguised as ministry. A company may appropriately participate and receive truthful acknowledgment, but food should actually feed someone, resources should help someone, teaching should teach someone, and evangelism should introduce someone to Jesus. Promotion may naturally occur, but when the sponsor or brand becomes more important than the people being served or Jesus becomes secondary, the fruit should be examined.

The success of evangelism should not be measured primarily by the number of business contacts, events, customers, or people exposed to ministry branding. Hundreds of relationships may look impressive while producing little Spiritual fruit, whereas one small business relationship may introduce one person who begins asking questions, receiving Prayer, reading Scripture, following Jesus' Commands, serving others, and eventually evangelizing someone else. Meeting a company is not automatically evangelism, networking is not automatically shepherding, and ordinary business activity should not be relabeled simply to increase ministry hours. When a conversation actually develops into testimony, Prayer, fellowship, teaching, or discussion about Jesus, record that Spiritual work truthfully.

Each person remains more important than the statistics. Administrative counts may be useful, but one person may require an hour, repeated fellowship, individualized sermons, Prayer, follow-up, or long-term shepherding. The Great Commission calls for disciples rather than exposure alone, so seeing a ministry logo, attending an event, or hearing Jesus' name once should be understood as a possible beginning rather than the completed work. When someone becomes interested, continue teaching Jesus' Commands, the Sermon on the Mount, Prayer, Fasting &

Watching, Spiritual knowledge, Spiritual gifts, and works of faith, eventually helping the person witness and serve others so discipleship begins multiplying.

The business relationship that introduced someone may eventually disappear while the Spiritual fruit remains. A customer may stop buying, a company relationship may end, an event may never happen again, or the original activity may disappear while the person continues following Jesus and serving others. This demonstrates the proper order because the activity was the bridge while Jesus was the destination. When someone does begin following Jesus, neither the company nor minister should claim credit for saving the person. The company may have introduced them, someone may have testified, another person may have Prayed or taught, and the Holy Spirit worked according to our understanding, but Jesus saves and the glory belongs to Yahweh.

The business world is another mission field because people needing Jesus can be found in streets, parks, tents, homes, businesses, jobs, community events, executive offices, stores, companies, and ordinary workplaces. A wealthy business owner and a person experiencing homelessness are both neighbors whose Spiritual value does not change according to financial resources. Ministers should examine their hearts when approaching both because wealth may create an inappropriate desire to please someone who could financially support the ministry, while poverty may tempt someone to overlook a person who appears unable to provide anything in return. Neither response follows the Great Commandment. Evangelism should never become disguised fundraising, and the Spiritually lost person who can offer nothing financially remains exactly the kind of person the Great Commission sends us toward.

The ministry's financial and business model may itself become part of the testimony when someone asks why sermons are free, why regular congregational tithing is not the primary financial model, or why businesses help support the mission. The answer can explain that Scripture is freely given, lawful business support can reduce financial pressure upon the congregation, and business relationships can create opportunities to meet people outside traditional Christianity. The model remains only a ministry method, however, and should never become more important than Jesus' Commands or a source of pride about operating differently from other churches.

Evangelism through ministry activities and business relationships ultimately follows a simple order: go where people are, meet them there, love and serve them there, remain truthful about who we are, provide genuine value through whatever activity brought the relationship together, Watch for the Spiritual opening without forcing it, and when the door opens, testify and teach Jesus there. The person may first see the activity, then meet the ministry, hear the testimony, ask a question, hear Scripture, and begin seeking Jesus. What began as an ordinary relationship may become discipleship, and discipleship may eventually produce another evangelist. The bridge can change, but the destination remains Jesus.

PART IX — MONEY, MINISTRY & BUSINESS

SECTION 73 — FINANCIAL SUPPORT CONSISTENT WITH THE MINISTRY'S PRINCIPLES AND APPLICABLE LAW

FOUNDATIONAL SCRIPTURE

Matthew 6:19–21 (NASB)

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also."

Matthew 6:24 (NASB)

“No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.”

Matthew 6:31–33 (NASB)

“Do not worry then, saying, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear for clothing?’ For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be provided to you.”

Matthew 10:8 (NASB)

“Freely you received, freely give.”

FOUNDATIONAL TEACHING

The ministry requires financial resources to preach, teach, Pray, shepherd, evangelize, provide one-on-one and group ministry, operate street, outdoor, and tent ministry, conduct Christian addiction ministry, train ministers, serve communities, and continue other works of faith, but the way those resources are obtained, received, managed, and used must remain consistent with the same Spiritual principles being taught. Money should support the mission without becoming its master, and financial ability should never become the price of Spiritual access. If we teach that what was freely received should be freely given, our financial practices should reflect that teaching; if we teach servant leadership, ministry resources should not primarily become personal enrichment for leaders; if we teach the Great Commandment, financially vulnerable people should be protected from exploitation; and if we teach truthfulness, financial representations and records should also be truthful.

Financial support may come through multiple lawful sources, including ministry-supported business activity, company relationships, Large random voluntary individual gifts, grants or other lawful organizational support where appropriate, donated goods or services, property use, equipment, and other lawful resources supporting the religious mission. No single source must become the entire financial structure, and using multiple lawful sources may help prevent excessive dependence upon one donor, company, or congregation. Whatever the source, the congregation should remain the flock to love, serve, teach, shepherd, Pray with, evangelize, and train rather than becoming the ministry’s primary financial product.

No financial model should change the foundational principle that Scripture and Spiritual ministry remain freely given. A business may generate money, a company may support outreach, and someone may voluntarily contribute resources, but none of those transactions purchases Scripture, Prayer, preaching, teaching, shepherding, evangelism, preferential Spiritual treatment, or access to Jesus. Financial support can make ministry possible without becoming its gatekeeper, and someone who has nothing should remain able to receive Spiritual care while someone providing substantial resources should not purchase greater Spiritual worth or control.

Financial resources should be examined according to the fruit they make possible. A company providing a tent can help create a place for teaching, donated food can feed people, printing can distribute teaching, transportation can help the ministry go where it needs to go, technology can extend outreach, and financial support can make other works of faith possible. The question is not merely how much money was received but who ultimately benefits from it. Resources should support evangelism, Christian addiction ministry, religious education, ministerial training, missionary work, community outreach, benevolence, religious events, publishing, media ministry, ministry development, training workers, care for people, and other activities consistent with the religious mission rather than primarily producing status, luxury, or personal opportunities for leadership.

Applicable law should be taken seriously because sincere religious belief does not automatically resolve every legal or financial question. Ministry activity may involve corporations, contracts, bank accounts, property, employment, taxes, sales, gifts, grants, restricted resources, insurance, licensing, permits, reporting,

recordkeeping, and other local, state, or federal responsibilities, and those requirements may change over time. Prayer does not eliminate legal responsibility, just as legal compliance does not replace Prayer. The ministry should Pray, Fast when appropriate, Watch, back-check, and examine fruit while also determining applicable requirements and seeking qualified guidance when a legal, tax, accounting, financial, or other professional matter exceeds the knowledge of ministry leadership.

Pastoral teaching should remain distinguishable from professional financial or legal advice. Ministers may teach Biblical principles concerning money, work, contentment, generosity, debt, stewardship, and faith without claiming professional qualifications they do not possess per, per our doctrine.

Individualized tax, investment, accounting, financial planning, corporate compliance, or legal advice should not be represented as pastoral authority unless the person providing it is separately qualified and acting within that role, and such matters will never take place at a ministry location. Recognizing the limits of ministerial expertise is part of responsible stewardship rather than a lack of faith.

Financial clarity protects the ministry's testimony. Appropriate records should identify income, expenses, gifts, business transactions, transfers, property, contracts, restricted resources, compensation, and other material financial activity so that what actually happened can be reasonably established. Money received for ministry should be handled according to the ministry's lawful organizational structure rather than automatically becoming personal money because a minister controls the organization, while personal money should not be casually mixed with ministry funds in ways that make ownership and accountability impossible to determine. Where the ministry operates as its own organization, its accounts, assets, liabilities, contracts, financial obligations, and records should remain appropriately identifiable.

Affiliated ministries, businesses, churches, or other organizations may share history, doctrine, leaders, programs, teaching materials, mission, or projects without their money automatically becoming the same money. Separate organizations should respect their separate financial and legal responsibilities unless a lawful and properly documented arrangement establishes otherwise. Loans, grants, reimbursements, shared expenses, property transfers, obligations, purchased services, or other material transactions between organizations should be appropriately authorized and recorded because a ministry built upon truthful testimony should also be able to tell the truth about its finances.

Resources accepted for a stated purpose should be used consistently with the lawful arrangement under which they were received. Funds accepted for outreach should not knowingly be redirected toward unrelated personal expenses, equipment donated for a particular program should be used consistently with the accepted arrangement, and restrictions that cannot responsibly be honored should be clarified before resources are accepted. Significant agreements, invoices, receipts, gift records, contracts, property arrangements, and other appropriate documentation help preserve accountability without suggesting that practical recordkeeping demonstrates a lack of Spiritual trust.

The ministry should refuse financial support when accepting it requires doctrinal compromise, dishonesty, misrepresentation, unlawful conduct, exploitation, or surrender of Spiritual independence. A supporter may offer substantial resources while requiring the ministry to hide Jesus, change Scriptural teaching, stop evangelizing, alter testimony, ordain or remove someone, or abandon foundational principles, while another opportunity may require misleading advertising, false statements, improper reporting, concealment, or dishonest characterization of transactions. The amount of money offered does not change the principle because financial hardship does not justify dishonesty, and faith may require remaining truthful when truth costs something.

Financial need should never create panic-based doctrine. An unexpected bill, loss of business income, reduced support, or other financial wilderness should not suddenly produce a new revelation that everyone must give a particular percentage, create a new Spiritual fee, or cause leadership to claim Yahweh directed wealthy people to rescue the ministry. Pray, Fast when appropriate, Watch, work, reduce unnecessary expenses when necessary,

seek lawful support, and preserve the doctrine rather than changing Spiritual teaching according to the ministry's bank balance.

Faith does not require pretending unlimited resources exist. Leadership should distinguish between what is needed now, what may be developed later, what is essential, and what can wait, allowing outdoor ministry, tents, interactive teaching, property, outreach, programs, and business activities to grow as resources permit rather than allowing the size of the vision to create irresponsible obligations. Ministry can begin small because one person can receive a sermon, two or three can gather, a simple tent may provide shelter, a lawful public location may become a place for teaching, and one conversation can become evangelism. A large budget is not required before the Great Commission begins.

Legitimate financial obligations should be entered carefully and honored responsibly. Before signing a significant agreement, leadership should read it, understand it, ask questions, and seek qualified help when necessary rather than assuming faith means refusing to understand what is being promised. Once lawful obligations involving rent, products, services, employment, contracts, applicable taxes, insurance, or other responsibilities are accepted, reasonable efforts should be made to fulfill them, and if circumstances later prevent performance, leadership should communicate and seek responsible resolution rather than hiding behind religious language.

Ministry resources should not become an unrestricted personal wallet for leadership. Lawful compensation and reimbursement may be appropriate, but personal benefit should be handled through proper structures and consistently with applicable law because leadership is entrusted with stewardship rather than personal ownership of ministry resources merely by holding a position. Compensation should not become the purpose of ministry, and decisions producing personal financial benefit deserve greater examination to determine whether they are lawful, reasonable, properly authorized, consistent with the mission, and free from misuse of Spiritual authority.

Conflicts of interest should be handled honestly when leaders have relationships with businesses, family members, affiliated organizations, property owners, or service providers that create legitimate transactions in which the leader may personally benefit. Such relationships are not automatically improper, but they should not be hidden simply because those involved trust one another. Appropriate organizational procedures, disclosure, authorization, and documentation help protect both the ministry and its testimony, while significant financial relationships may require written terms concerning responsibilities, payments, ownership, property use, services, restrictions, termination, and other important expectations.

Large Radom Voluntary gifts should be appropriately recorded, noncash resources, restricted gifts, property, equipment, or transfers between organizations. The ministry should not promise a particular tax deduction or other financial result that it cannot responsibly guarantee because tax treatment may depend upon the organization, transaction, donor, jurisdiction, and other circumstances. Likewise, the ministry should truthfully represent its legal or tax status and should not claim possession of a governmental determination, approval, license, exemption, or other document it does not actually possess, distinguishing sincerely held religious understanding from a specific government-issued determination when that distinction exists.

Every major financial decision should be examined by its fruit both before and after it is made. Ask whether the decision supported the mission, helped people, increased evangelism, enabled freely given Spiritual ministry, created financial pressure upon the congregation, produced unhealthy dependence upon a donor or company, compromised doctrine, created legal or ethical problems, or increased personal luxury more than service. Financial resources are useful when they help turn Jesus' Commands into action through going, gathering, teaching, feeding, serving, reaching people, training ministers, and helping those in need, while financial growth that continually accompanies declining service should cause leadership to examine what has changed.

Responsible reserves and planning for future expenses may be appropriate, but accumulating resources should not become the purpose of ministry or replace faith. Financial stability can be useful without becoming Spiritual security, and leadership should examine whether it has become unwilling to follow what it believes Yahweh is

directing because obedience might reduce income. This does not mean reckless spending or irresponsible financial decisions; it means prudent stewardship and financial security should remain tools rather than becoming the master.

Financial wilderness may reveal whether these principles are truly believed because refusing to financially never to pressure the congregation is easiest when resources are plentiful. When bills exist, business support slows, expected money does not arrive, or resources become uncertain, leadership must determine whether doctrine will remain intact or be abandoned for financial convenience. Trials can therefore become part of ministerial training by revealing whether the ministry continues to Pray, ast, Watch, work, manage responsibly, preserve truthfulness, and serve without turning Spiritual care into a product.

Financial testimony should be documented with the same accuracy expected from every other testimony. When the ministry believes extraordinary provision occurred, preserve what was needed, what resources already existed, what was Prayed, what remained unknown, what happened, what amount or resource was received, where it came from, how it was used, and what fruit followed. Do not turn an ordinary business payment into a miraculous donation, borrowed money into an unexpected gift, promised money into money already received, or conceal obligations attached to resources merely to make the testimony appear more dramatic. Testimony is witness rather than fundraising theater.

Financial transparency should provide enough accountability that legitimate questions can receive truthful answers concerning significant resources, business revenue, large random gifts, organizational ownership, major obligations, and how ministry resources are used without requiring every private financial detail to become public. Clarity protects the ministry, leadership, supporters, business partners, congregation, and future ministers while allowing the financial model to remain consistent with the doctrine being preached.

Money, business, property, equipment, company relationships, and large random voluntary gifts are tools rather than the mission. The mission remains following Jesus, loving Yahweh, loving our neighbor, going and making disciples, teaching people to follow what Jesus commanded, serving the sick and weak, reaching the Spiritually lost, and shepherding the one.

Therefore, receive resources responsibly, record them truthfully, spend carefully, honor lawful responsibilities, reject financial control over doctrine, protect the congregation from unnecessary financial pressure, keep Spiritual ministry freely given, and use whatever Yahweh provides to continue doing the work Jesus commanded.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 74 — YAHWEH CALLS AND ORDAINS

FOUNDATIONAL SCRIPTURE

Matthew 4:18–22 (NASB)

“Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and his brother Andrew, casting a net into the sea; for they were fishermen. And He said to them, ‘Follow Me, and I will make you fishers of people.’ Immediately they left their nets and followed Him. Going on from there He saw two other brothers, James the son of Zebedee, and his brother John, in the boat with Zebedee their father, mending their nets; and He called them. Immediately they left the boat and their father, and followed Him.”

Matthew 9:9 (NASB)

“As Jesus went on from there, He saw a man called Matthew sitting in the tax collector’s office; and He said to him, ‘Follow Me!’ And he got up and followed Him.”

Matthew 10:1 (NASB)

“Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.”

Matthew 28:18–20 (NASB)

“And Jesus came up and spoke to them, saying, ‘All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.’”

FOUNDATIONAL TEACHING

Our ministry believes true ministerial calling originates with Yahweh. A school, certificate, title, church, ordination ceremony, money, academic achievement, or human intellectual knowledge does not create that calling because Jesus called ordinary people before they possessed religious credentials and simply told them to follow Him. Peter and Andrew were fishing, James and John were working with their father, and Matthew was sitting in a tax collector’s office when they were called. Their calling began with following, and their lives afterward demonstrated what following required. Ministerial training and ordination therefore do not manufacture ministers; they develop, examine, and eventually recognize a calling Yahweh has already begun producing within a person.

The first question is not whether someone wants to become ordained but whether they are willing to follow Jesus. Following may require changing priorities, leaving something behind, serving people, forgiving, sacrificing time, learning Scripture, Praying, Fasting, Watching, receiving correction, going somewhere unexpected, enduring trials, serving without recognition, and depending upon Yahweh when the outcome is uncertain. Wanting to preach or carry the title Pastor, Minister, Evangelist, Shepherd, or Ordained Minister does not establish a calling because the calling should exist before the title. A person should examine whether they would still Pray, evangelize, help the weak, teach one person, shepherd, serve, and perform ordinary works of faith if nobody knew their name or gave them public recognition.

A calling should eventually produce action. Someone who believes Yahweh has called them should begin demonstrating that belief through Prayer, study, service, evangelism, shepherding, works of faith, Spiritual growth, Spiritual gifts, and lived testimony before expecting recognition. The person begins doing the work because they believe they are called, and ordination later recognizes something already developing rather than attempting to create something never demonstrated. The Spiritual Timecard can help reveal this because a calling should become visible not merely in what someone says they believe but in how they actually spend their life.

The claimed calling should be tested through fruit rather than automatically accepted or rejected because someone says, “Yahweh called me.” Watch what follows. The person should increasingly learn Jesus’ Commands, practice the Sermon on the Mount, love their neighbor, Pray, serve, evangelize, shepherd, use Spiritual gifts, receive correction, help the Spiritually lost, and attempt to live what they teach. If the claimed calling instead primarily produces demands for authority, money, recognition, control, personal status, or a title, the fruit should be examined carefully. Prayer, Fasting & Watching therefore applies to calling itself as the person serves, studies Scripture, allows time to pass, back-checks what they believe, and Watches whether opportunities, Spiritual gifts, shepherding ability, perseverance, and good fruit actually develop.

The church does not give Yahweh permission to call someone and should not claim that it creates Spiritual calling or transfers Yahweh’s authority into another human being through a ceremony. The calling comes first, while the ministry later examines testimony, training, Spiritual gifts, service, conduct, works of faith, and fruit to determine whether it can responsibly recognize what appears to have already begun. An ordination certificate records that

recognition and readiness for the responsibility being acknowledged. It should never communicate that a human organization manufactured the Spiritual calling itself.

For the same reason, the church must not ordain someone merely because they requested it, completed paperwork, paid money, donated resources, possess business influence, are related to leadership, are a friend, or desire a religious title. Money cannot produce calling, Spiritual gifts, character, service, testimony, works of faith, or fruit, so it cannot purchase ministerial readiness. Recognition carries responsibility and should follow the standards established within the Ministerial Training & Ordination Program rather than personal or financial influence.

Academic knowledge also cannot create a calling. Religious education, theology, Biblical languages, church history, doctrine, and other intellectual study may assist ministry, but someone can possess extensive knowledge while demonstrating little ability to love, serve, forgive, evangelize, shepherd, Pray, follow Jesus, receive correction, or live the Sermon on the Mount. The opposite is also possible because someone without a seminary degree or traditional theological education may demonstrate Scriptural understanding, Spiritual gifts, service, shepherding, evangelism, works of faith, and good fruit. Academic credentials therefore should neither manufacture nor automatically disqualify a calling. Spiritual knowledge must remain above worldly intellectual status, while education remains useful when it helps the servant fulfill the calling.

A genuine ministerial calling should move the person outward toward others. Someone called to shepherd should become concerned about people needing help, Prayer, fellowship, teaching, correction, encouragement, or Jesus; people struggling with addiction or difficult trials; people who are Spiritually lost; and people who may never enter a traditional church. Evangelism reaches people while shepherding continues caring for them, so the calling should produce willingness to go into street, outdoor, tent, one-on-one, group, business, community, travel, or other appropriate ministry settings and then remain with people through teaching, Prayer, fellowship, correction, encouragement, and discipleship. The calling is not merely the ability to speak. It is willingness to serve the flock.

Works of faith provide practical evidence because belief should become action. Someone claiming to believe in service should serve, someone claiming to believe in evangelism should evangelize, someone claiming to believe in Prayer should Pray, and someone teaching care for the weak should demonstrate care when the opportunity appears. Ministry does not require every candidate to perform identical works, but the calling should become visible through the person’s life rather than existing only as a statement about what they hope to do someday.

Trials may reveal the calling more clearly than periods of excitement. Ministry may become difficult when nobody listens, money becomes uncertain, plans fail, someone criticizes the candidate, someone being shepherded disappoints them, the next step becomes unclear, service becomes inconvenient, or recognition does not come. The question becomes whether the person continues following Jesus when the emotional excitement disappears. Genuine obedience may also require sacrifice involving time, comfort, career opportunities, money, location, personal plans, or recognition, although hardship should never be intentionally manufactured merely to prove faith. The wilderness can reveal whether a calling is rooted in continuing faith or temporary enthusiasm.

A powerful emotional experience may begin a person’s ministerial journey without proving the entire calling at that moment. Likewise, another person may recognize Spiritual gifts and tell someone they should become a pastor or minister, but another human declaration does not create the calling. Pray, Watch, serve, learn, allow time to reveal the fruit, and seek Yahweh rather than depending solely upon another person’s enthusiasm. Sometimes others may recognize a developing calling before the individual fully understands it because they observe natural shepherding, evangelism, service, Spiritual guidance, or another gift appearing repeatedly. Those observations may become part of the evidence without replacing the need for continued Spiritual examination.

Not every calling has the same form. One person may become a shepherd, another an evangelist or teacher, while others may demonstrate calling through street ministry, outdoor ministry, missionary work, one-on-one ministry, children’s ministry, addiction ministry, or several Spiritual gifts working together. The ministry should not

force every servant into one traditional pastoral model or compare Spiritual worth according to audience size, visibility, title, or public recognition. One minister may preach to many people while another quietly shepherds one person at a time, and the important question is what calling is being demonstrated and what fruit it produces.

Calling does not make a minister perfect or remove accountability. A called person remains capable of mistakes, misunderstanding, fear, sin, poor judgment, and the need for correction, forgiveness, and restoration. Claims such as “Yahweh called me, therefore nobody may question me” misunderstand the responsibility of calling because increased Spiritual trust should produce increased humility and accountability rather than immunity from examination. People may eventually trust a minister with addiction, family struggles, fear, private testimony, Spiritual uncertainty, and other vulnerable matters, so calling increases the responsibility to protect and serve them.

A claimed calling must never become justification for personal exploitation. A minister should not use Spiritual authority to obtain money, sexual access, property, unpaid labor, personal loyalty, control, business opportunities, housing, influence, or other personal benefits from vulnerable people. Calling exists to serve, and when the primary fruit becomes personal advantage for the person claiming Spiritual authority, the calling and conduct should be examined. Jesus remains above the minister, and the servant remains a follower before becoming someone who helps others follow.

The church ultimately recognizes what Yahweh has already begun. It observes, trains, examines, tests readiness, reviews testimony, Watches Spiritual gifts, considers service and works of faith, and examines fruit before determining whether formal recognition is appropriate. Ordination testifies that enough evidence has been observed to recognize the person as prepared to continue serving within the calling the ministry believes Yahweh has placed upon their life. It does not declare that the person has completed Spiritual growth.

Ordination therefore begins another stage rather than completing the calling. The ordained minister should continue following Jesus, Praying, Fasting when appropriate, Watching, learning, serving, evangelizing, shepherding, receiving correction, performing works of faith, examining fruit, and developing truthful testimony. The certificate does not create the minister, the ceremony does not create the calling, and the title does not create the servant. Yahweh calls, the person follows, life begins demonstrating the calling, the church Watches the fruit, and when sufficient readiness has been demonstrated, the church may formally recognize what Yahweh began.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 75 — THE CHURCH RECOGNIZES RATHER THAN CREATES THE CALLING

FOUNDATIONAL SCRIPTURE

Matthew 16:18 (NASB)

“And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it.”

Matthew 4:18–20 (NASB)

“Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and his brother Andrew, casting a net into the sea; for they were fishermen. And He said to them, ‘Follow Me, and I will make you fishers of people.’ Immediately they left their nets and followed Him.”

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad

tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits."

Matthew 28:18–20 (NASB)

"And Jesus came up and spoke to them, saying, 'All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.'"

FOUNDATIONAL TEACHING

The church does not create ministerial calling because Yahweh calls, Jesus calls people to follow Him, the Holy Spirit gives Spiritual gifts, and the person begins responding through service, testimony, works of faith, and fruit. The church enters afterward as a witness that trains, examines, observes, corrects, tests readiness, and eventually determines whether it can responsibly recognize what is already developing. This distinction is foundational to our Ministerial Training & Ordination Program because ordination should never be understood as human beings manufacturing Spiritual authority within another person. Recognition follows the calling rather than creating it.

Jesus called Peter and Andrew before an ordination committee, seminary application, or ministerial certificate existed. They followed Him, learned, failed, received correction, witnessed, served, and were eventually sent, allowing their lives to increasingly demonstrate the responsibility into which they had been called. The church should preserve this order by refusing to claim ownership of someone's calling. The ministry may truthfully say that it trained, examined, observed, and recognized a minister, but it should not claim that it created the Spiritual calling itself. Yahweh remains the source, while the church becomes a witness to what the person's life and fruit demonstrate.

Recognition should therefore be based upon what is already visible. The candidate should already be developing through Prayer, study, service, evangelism, shepherding, application of Jesus' Commands and the Sermon on the Mount, works of faith, Spiritual gifts, truthful testimony, humility, teachability, and good fruit. The ordination process can strengthen and examine these things, but a credential should not become a substitute for them. Completing educational material demonstrates study, yet intellectual completion alone does not require the church to ordain someone because ministerial recognition also concerns calling, character, service, Spiritual gifts, testimony, works of faith, fruit, and readiness to responsibly shepherd and evangelize.

Jesus' teaching that people are known by their fruits requires the church to examine more than what candidates say about themselves. Someone may sincerely believe Yahweh called them, and that claim should be taken seriously without automatically becoming proof of readiness. Watch whether the person serves, loves, forgives, Prays, evangelizes, cares about the Spiritually lost, shepherds, lives the teaching, receives correction, remains faithful through trials, and gives Yahweh the glory. The ministry is recognizing a servant rather than merely a successful student, persuasive speaker, or person who strongly desires a title.

The desire to preach publicly does not by itself establish readiness to shepherd. A candidate should also demonstrate willingness to listen, sit with one person, serve without a microphone, help with ordinary ministry work, evangelize when nobody is watching, Pray privately, protect vulnerable people, tell the truth when doing so is personally uncomfortable, and accept correction. Charisma can likewise be useful without becoming proof of Spiritual calling because someone may speak confidently, attract people, and draw a crowd while lacking humility or servant leadership. What happens when the person is corrected, ignored, criticized, asked to perform ordinary service, or given an opportunity to help someone who can provide nothing in return may reveal more than public speaking ability.

Money, family relationships, business positions, and worldly authority cannot purchase or establish Spiritual recognition. A donor, wealthy candidate, company supporter, founder's relative, family friend, business owner, executive, or successful manager should be examined according to the same Spiritual principles as anyone else. These relationships and abilities may provide useful skills or resources, but they do not create Spiritual gifts, calling, service, character, testimony, faith, or fruit. Family relationship should neither automatically qualify nor disqualify someone, and worldly leadership should not automatically become Spiritual authority.

Different callings should be recognized according to the gifts and fruit actually being demonstrated rather than forcing everyone into one traditional pastoral mold. One person may demonstrate evangelistic gifts while another naturally shepherds individuals, teaches, serves children, works effectively with people struggling with addiction, ministers outdoors, or functions through several Spiritual gifts. Recognition should ask what Yahweh appears to be doing through the person rather than whether the candidate resembles a traditional image of ministry. Ordination recognizes responsibility within the demonstrated calling; it does not create greater human worth or Spiritual superiority.

Because recognition increases the trust others may place in a minister, it should also increase accountability. People may share addiction, marriage problems, fear, financial struggles, family difficulties, private testimony, confessions, or difficult Spiritual questions with someone publicly recognized as a minister. Greater trust creates greater responsibility to protect people, maintain appropriate boundaries, remain truthful, receive correction, and continue producing good fruit. Ordination therefore does not end examination.

The ministry should be willing to say "Not yet" when a calling appears genuine but readiness has not been sufficiently demonstrated. More time may be needed for Scriptural understanding, service, one-on-one experience, Spiritual gifts, teachability, character, trials, or practical shepherding, and delaying recognition for legitimate preparation can protect both the candidate and those they may eventually serve. Leadership may also conclude that it does not yet see enough fruit to formally recognize the calling without claiming that Yahweh did not call the person. The church can simply acknowledge that it is not presently prepared to testify to sufficient readiness.

A candidate who genuinely believes Yahweh called them should continue serving while recognition is considered rather than treating the certificate as proof that the calling exists. If ordination takes longer than expected, the person should still be willing to Pray, evangelize, teach, fellowship, help people, perform works of faith, and use their Spiritual gifts. At the same time, leadership must not intentionally delay recognition merely to create personal dependence, demand loyalty, or control the candidate. Ordination should never become leverage through which human leaders require unquestioning obedience to themselves.

The candidate's primary loyalty remains with Jesus, Scriptural truth, the Great Commandment, the Great Commission, sincerely held doctrine, and responsible ministerial conduct rather than personal loyalty to a founder or leader. A healthy minister should remain capable of respectfully questioning human leadership, receiving correction, examining Scripture, Praying, back-checking, and admitting error when necessary. The ability to appropriately correct others should likewise develop through truth, love, humility, appropriate privacy, and a desire for restoration rather than excitement about exercising authority.

How candidates treat vulnerable people may reveal ministerial readiness more clearly than a formal interview. Observe how they interact with someone struggling with addiction, someone experiencing homelessness, a child, an older adult, someone confused, someone without money, someone who disagrees, or someone who cannot provide any personal advantage. Likewise, observe whether they continue serving when nobody applauds, attendance is small, the work involves carrying equipment or cleaning, Prayer occurs privately, or disappointment removes public recognition. Servant leadership becomes visible through ordinary moments.

Trials also provide meaningful evidence. Plans may fail, finances may become uncertain, people may leave, the candidate may be misunderstood, or Prayer may not appear immediately answered. Watch whether the person

becomes bitter and abandons the work or continues Praying, seeking, serving, accepting correction, and Watching the fruit. Ministerial testimony should preserve these experiences truthfully, including mistakes, correction, Spiritual experiences, works of faith, service, trials, and the development of the calling because the testimony does not need to appear perfect; it needs to be true.

The Spiritual Timecard provides another practical way to examine what the candidate actually spends time doing. Prayer, study, service, evangelism, shepherding, fellowship, helping the weak and Spiritually lost, and using Spiritual gifts should increasingly appear within daily life rather than almost all energy being spent pursuing a title, public attention, money, or personal business. The candidate should also demonstrate the ability to live what is taught because explaining forgiveness, faith, Prayer, the Great Commandment, or servant leadership means little if the person refuses to attempt those things themselves.

One-on-one ministry can reveal whether someone truly understands shepherding before they are trusted with many people. The candidate should be able to listen, ask questions, avoid immediately judging, use Scripture appropriately, admit when they do not know, Pray, respect boundaries, protect private information, avoid creating unhealthy dependency, and continually direct the person toward Jesus. Evangelism should likewise become visible through willingness to witness in the environments appropriate to the candidate's calling, whether street, outdoor, tent, group, business, individual, or ordinary encounters.

Spiritual gifts should be identified through actual service and fruit rather than merely through labels candidates assign themselves. Leadership should examine whether a claimed gift actually appears, whether others recognize it, whether it helps people, whether it directs people toward Jesus, and what fruit follows. Training may also reveal that the candidate's strongest calling differs from what they originally expected. Someone seeking public preaching may demonstrate greater fruit through one-on-one shepherding, while someone expecting to shepherd may show stronger evangelistic gifts. The ministry should follow the fruit rather than force someone into a role merely because that role carries greater traditional recognition.

Recognition does not require perfection. Every minister remains capable of sin, misunderstanding, mistakes, and the need for correction, and no candidate possesses every Spiritual gift. The question is whether enough maturity, understanding, character, service, testimony, Spiritual gifts, and fruit have been demonstrated for the church to responsibly recognize readiness for ministerial service. Ordination recognizes readiness to continue serving rather than completion of Spiritual growth.

The church's recognition must remain truthful. Credentials should accurately represent what the ministry has examined and recognized without exaggerating preparation, inventing educational qualifications, or implying that the minister possesses governmental licenses or professional credentials they do not possess. The certificate may identify the minister, ministry, recognition date, type of ecclesiastical credential, and other appropriate information, but the document remains evidence of recognition rather than the source of the calling. If the certificate disappeared, the Spiritual calling would not disappear with it.

After recognition, both the minister and church should continue Watching the fruit. Service, Prayer, evangelism, shepherding, conduct, truthfulness, treatment of vulnerable people, handling of money, ability to receive correction, and faithfulness to the teachings remain subject to accountability. The minister should remember that the church helped train, examine, and recognize what was demonstrated, but Yahweh remained the source of the calling. Yahweh calls, the person follows, the Holy Spirit gives gifts, service and trials develop testimony, works of faith and fruit become visible, the church recognizes readiness, and then everyone continues Watching as the minister goes forward serving Jesus.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 76 — SPIRITUAL GIFTS BEFORE ACADEMIC CREDENTIALS

FOUNDATIONAL SCRIPTURE

Matthew 4:18–20 (NASB)

“Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and his brother Andrew, casting a net into the sea; for they were fishermen. And He said to them, ‘Follow Me, and I will make you fishers of people.’ Immediately they left their nets and followed Him.”

Matthew 10:1 (NASB)

“Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.”

Matthew 11:25–26 (NASB)

“At that time Jesus said, ‘I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to infants. Yes, Father, for this way was well pleasing in Your sight.’”

Matthew 18:3–4 (NASB)

“And He said, ‘Truly I say to you, unless you change and become like children, you will not enter the kingdom of heaven. So whoever will humble himself like this child, he is the greatest in the kingdom of heaven.’”

FOUNDATIONAL TEACHING

Our ministry places Spiritual gifts before academic credentials when examining ministerial calling and readiness because education may develop knowledge, but education does not create the Spiritual gift. A person may attend Bible college, seminary, university, ministerial school, or theological training and gain tremendous intellectual knowledge that becomes useful in ministry, yet the degree itself does not prove Yahweh has given that person the ability to shepherd, teach, evangelize, discern, provide Spiritual guidance, Pray, recognize Spiritual fruit, or lead others toward Jesus. The ministry should therefore begin by examining what Spiritual gifts are actually becoming visible through the person’s life and service rather than beginning with the academic credentials they possess.

Jesus called Peter and Andrew from ordinary life as fishermen and told them, “Follow Me.” Their calling did not begin with academic status but with following, after which they learned, watched, asked questions, received correction, served, experienced trials, and were sent. Our ministerial preparation seeks to preserve this order by asking first how a candidate is following Jesus and what Yahweh appears to have given them. Does the person naturally shepherd, teach, evangelize, discern, serve, listen, Pray, encourage, reach people others may not reach, help someone understand Jesus, or recognize a Spiritual need? These gifts should become observable through actual ministry because a diploma describes what someone studied while fruit helps reveal what Yahweh may have placed within them.

Academic knowledge can support a Spiritual calling without replacing it. Scripture, history, language, teaching methods, administration, organizational responsibility, safety, law, and other useful subjects may help someone serve more responsibly, so rejecting intellectual pride does not mean rejecting education or celebrating ignorance. The proper relationship is that Yahweh calls, Spiritual gifts develop, the person studies and trains, and useful human knowledge becomes a servant of the calling. A highly educated person may be strongly called and become an extraordinary shepherd, while someone without college or seminary education may demonstrate extraordinary faith, service, evangelism, shepherding, testimony, Spiritual gifts, and fruit. Neither should be judged merely by educational status.

Spiritual gifts cannot be purchased. Someone may legitimately pay tuition, complete coursework, and receive a degree demonstrating academic achievement, but money cannot purchase discernment, a shepherd's heart, evangelistic calling, Spiritual wisdom, faith, lived testimony, or the Holy Spirit. If expensive academic credentials became the primary requirement for ministry, people without financial resources could be excluded even when strong Spiritual gifts were already visible. Yahweh's calling should not depend upon someone's ability to afford higher education, and worldly measurements such as income, employment, professional title, social status, and credentials should not cause the ministry to overlook a person whose Spiritual usefulness is demonstrated through good fruit.

Education can also create intellectual pride when someone begins believing that greater study automatically produces greater Spiritual authority. A minister may know enormous amounts of historical, doctrinal, chronological, linguistic, or religious information about Jesus without actually following Him. Jesus' teaching concerning becoming like children reminds the minister to remain humble enough to ask, trust, learn, depend, and follow while still studying responsibly. Years of education should never remove the ability to say, "I do not know," "Teach me," "I need to Pray about that," "I may be wrong," "I need to Watch," or "I need to back-check this." Learning should produce greater service rather than greater arrogance.

The Spiritual gift should become visible through what it produces. If someone claims teaching, people should actually be helped to understand Jesus' teachings; if someone claims shepherding, people should receive listening, care, Spiritual support, and direction toward Jesus; if someone claims evangelism, there should be evidence of reaching believers and nonbelievers; and if someone claims discernment, it should produce Scripturally supported understanding and good fruit rather than judgment and confusion. A Spiritual gift should become more than a label someone assigns themselves, and Jesus' teaching that people are known by their fruits provides the standard for examining whether the gift is actually serving the mission.

Possessing a Spiritual gift does not remove the need for training because a genuine gift may still require development before it can be exercised responsibly. A gifted teacher may need greater Scriptural accuracy and experience answering difficult questions, a shepherd may need to learn appropriate boundaries and protection of private information, an evangelist may need to learn how to witness without manipulation, and someone demonstrating discernment may need to understand the difference between Spiritual discernment and human judgment. Training does not manufacture the gift; it helps the person understand, develop, practice, and responsibly use what Yahweh appears to have already given.

The Ministerial Training & Ordination Program should therefore identify Spiritual gifts while teaching foundational doctrine, providing opportunities to practice, correcting mistakes, back-checking understanding, and Watching the fruit. Different candidates may complete the same foundational training while serving in very different ways because one may be particularly effective in one-on-one shepherding while another teaches groups, works with children, thrives in street ministry, or evangelizes effectively through business relationships. Someone gifted in quiet one-on-one ministry should not be forced into public preaching merely because public preaching receives greater traditional recognition, and a person whose strongest fruit appears through evangelism should not automatically be forced into shepherding. Follow the fruit rather than visibility.

Quiet service may demonstrate Spiritual gifts as powerfully as public ministry. Someone may spend hours listening to a person struggling with addiction, Praying privately, helping a family, serving the weak, teaching one child, supporting another minister, or performing work nobody sees, while another person may speak publicly before many people. Public attention does not make one gift more Spiritual than another. The purpose is service, and the ministry should recognize usefulness according to the calling and fruit rather than audience size.

Academic credentials likewise should not create an assumption of ministerial readiness without examination. A degree demonstrates completion of a particular educational standard but does not automatically demonstrate character, faith, humility, Spiritual gifts, lived testimony, the Great Commandment, the Great Commission, or the ability to shepherd people responsibly. At the same time, placing Spiritual gifts first does not allow someone to

claim that being Spirit-led eliminates the need to study. Ministers still need to understand ministry doctrine, study Scripture, recognize applicable policies and boundaries, protect children and vulnerable people, know when professional help is required, and learn responsibilities connected with their ministry role. Spiritual calling should produce willingness to learn what is responsibly necessary for service.

Human teachings should also be back-checked rather than automatically accepted because a professor, seminary, famous pastor, respected author, or book presents them. Return to Jesus, compare the teaching with foundational Scripture and doctrine, examine whether it aligns with His Commands and the Sermon on the Mount, and Watch the fruit it produces. Books, including the Ministerial Training & Ordination Program itself, remain tools intended to help ministers understand, practice, live, testify, and back-check rather than replacements for the Scriptural truth supporting them. Memorizing the material without living it misses the purpose.

Spiritual learning should eventually become visible through changes in life. Prayer, service, evangelism, forgiveness, listening, humility, dependence upon Yahweh, and works of faith should develop while human judgment decreases, and the Spiritual Timecard should begin reflecting those changes. Lived testimony may therefore reveal ministerial development that an academic transcript cannot show because testimony records what happened when the candidate had no intellectual answer, experienced financial uncertainty, needed to forgive, received correction, walked through a wilderness, or had to continue following without knowing the complete outcome.

The wilderness can become part of the classroom. A candidate may need to wait, trust, serve, move, lose something, begin again, depend upon daily provision, or follow without knowing the complete destination, and these experiences may develop aspects of faith and ministry that intellectual study cannot reproduce. Ministerial candidates should therefore be willing to move beyond reading assignments into lived training through Prayer, Fasting when appropriate, Watching, service, evangelism, shepherding, the Great Commandment, works of faith, trials, examination of fruit, and truthful testimony. The program should move candidates from learning about ministry toward actually ministering.

Before ordination, leadership should be able to reasonably identify what Spiritual gifts have become visible, how they were demonstrated, what fruit followed, where the candidate serves most effectively, whether the candidate understands the responsibilities and limitations connected with those gifts, and whether they remain teachable. Ordination should not occur while the ministry has no meaningful understanding of how the person is Spiritually equipped to serve. Recognition does not freeze the gift afterward because teachers continue learning, shepherds continue developing, evangelists continue growing, discernment continues being tested, new gifts may become visible, and previous assumptions may require correction.

A credential records ecclesiastical recognition, but it should never become more important than the Spiritual gift it recognizes. If a certificate hangs on the wall while Prayer, service, evangelism, shepherding, humility, and good fruit disappear, the paper cannot replace Spiritual life. A degree may tell us what someone studied and a certificate may tell us what an institution recognized, but neither alone tells us what Yahweh placed within the person. Watch the life, service, Spiritual gifts, wilderness, testimony, and fruit, allow responsible education to support what Yahweh is already doing, and keep the order clear: Spiritual gifts first, academic credentials second, and Jesus above both.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 77 — SCRIPTURE AND SPIRITUAL KNOWLEDGE BEFORE HUMAN INTELLECTUAL KNOWLEDGE

FOUNDATIONAL SCRIPTURE

Matthew 11:25–26 (NASB)

“At that time Jesus said, ‘I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to infants. Yes, Father, for this way was well pleasing in Your sight.’”

Matthew 18:3–4 (NASB)

“And He said, ‘Truly I say to you, unless you change and become like children, you will not enter the kingdom of heaven. So whoever will humble himself like this child, he is the greatest in the kingdom of heaven.’”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

Matthew 6:33–34 (NASB)

“But seek first His kingdom and His righteousness, and all these things will be provided to you. So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.”

FOUNDATIONAL TEACHING

Our ministry places Scripture and Spiritual knowledge before human intellectual knowledge. This does not mean human intellect has no usefulness or that ministers should stop thinking, studying, planning, researching, or learning. It means human intellect must not become the final authority over Spiritual truth. Scripture remains foundational when establishing doctrine, while reasoning, education, professional knowledge, experience, and planning remain tools that can help us responsibly understand and apply what is being taught. The minister should learn to distinguish what Scripture directly teaches, what is understood Spiritually according to the ministry’s beliefs, what human reasoning concludes, what personal experience suggests, and what is interpretation rather than presenting all of these as though they carry identical authority.

Human intellect naturally seeks certainty by wanting to know what will happen, how it will happen, when it will happen, what risks exist, and whether an outcome can be guaranteed before action begins. Faith may not always provide every answer beforehand. A person may Pray while still not knowing the entire path and may understand enough to take the next faithful step without knowing the complete destination. Human intellectual certainty and Spiritual understanding are therefore not always the same thing, and the minister should not require every unknown variable to disappear before following something clearly established within Jesus’ teachings.

Scripture comes before personal logic when the two appear uncomfortable together. Jesus teaches forgiveness, love for enemies, freedom from worry about tomorrow, service, freely giving what was freely received, and entering through the Narrow Gate, and human reasoning may immediately begin explaining why these teachings appear difficult or impractical. The minister should first ask what Jesus actually taught, how the teaching should be lived, and what fruit develops through attempting to obey rather than using intellectual reasoning to explain away the teaching. If Scripture challenges existing doctrine, culture, personal expectations, or something previously believed, back-check the belief rather than automatically changing Scripture to preserve the preferred conclusion.

Placing Scripture first also means refusing to force Scripture to support something it does not actually teach. A verse should not be added merely because it contains similar words, removed because it complicates an argument, or interpreted beyond what it reasonably supports simply to strengthen a doctrine. When someone asks, “Where does Jesus say that?” and Jesus does not directly say it, the minister should be willing to acknowledge the distinction between direct Scriptural teaching, ministerial interpretation, Spiritual understanding,

personal testimony, and human opinion. Saying, “That is our understanding, but I cannot claim Jesus directly said those exact words,” protects the integrity of doctrine more than creating Scriptural certainty that the text itself does not provide.

Human intellect becomes dangerous when it moves from being a useful tool to becoming the authority that determines whether Yahweh may be followed. A person may begin believing that nothing can be followed unless it can first be logically proven, no action can be taken unless the outcome is predictable, or no faithful step can involve uncertainty or risk. Childlike Spiritual humility provides a different posture because a child must ask, learn, trust, depend, and follow without possessing complete intellectual knowledge. This does not require carelessness or ignorance. The minister should study carefully and remain capable of saying, “I do not understand everything,” “I do not know what comes next,” “I need to Pray,” “I need to Watch,” “I may be wrong,” or “I may need correction.”

The intellect should therefore be used without being worshiped. Ministers should study Scripture, understand policies and responsibilities, learn applicable law and safety requirements, learn from experience, ask questions, plan responsibly, and seek qualified help when necessary. Accurate factual information concerning law, finances, health, safety, or logistics should not be rejected merely because it came through human study, and Spiritual faith does not require remaining factually mistaken. New information may expose an incorrect assumption or require changing the practical method while leaving the foundational doctrine intact. “Go and make disciples” may remain the doctrine even when a location, schedule, transportation plan, business model, or other method must change because circumstances or accurate information changed.

Spiritual knowledge must also be examined rather than assuming that anything strongly felt must have come from the Holy Spirit. Personal desire, emotion, and Spiritual guidance may sometimes feel similar, particularly when someone strongly wants a relationship, job, move, ministry position, business opportunity, money, or another outcome. Joy, fear, excitement, peace, or anxiety may accompany a Spiritual experience without independently proving what it means. The ministry therefore teaches Prayer, Fasting when appropriate, Watching, back-checking, comparing the understanding with foundational Scripture and Jesus’ Commands, and examining the fruit rather than simply placing the words “The Holy Spirit told me” upon personal desire.

Waiting may become part of Spiritual understanding because human intellect often wants an immediate answer while Spiritual understanding may develop over time. A person may Pray and see nothing immediately happen, continue Watching, Fast when appropriate, receive additional information, observe later events, and gradually understand something that could not have been known at the beginning. The minister should not manufacture certainty merely because waiting is uncomfortable. Waiting can develop patience, humility, dependence upon Yahweh, and recognition of personal assumptions, making the wilderness between Prayer and understanding part of ministerial training rather than wasted time.

Faith can exist alongside responsible planning. A minister may believe Yahweh is leading somewhere while still budgeting, researching applicable law, arranging transportation, protecting children, preparing for weather, understanding risks, seeking housing, maintaining records, or handling other responsibilities. Planning supports obedience when it helps a faithful step occur responsibly, but it begins replacing faith when the person refuses to move unless every possible variable is guaranteed beforehand. The opposite error should also be avoided because intentionally creating danger, ignoring obvious safety risks, disregarding lawful responsibilities, placing children unnecessarily at risk, refusing necessary professional assistance merely to prove faith, or entering obviously impossible obligations and demanding Yahweh rescue the situation is not the ministry’s understanding of Spiritual faith.

Claims of Spiritual knowledge should remain accountable. A leader should not respond to appropriate questions by saying that nobody may question an understanding because it is Spiritual. Others may reasonably ask what Scripture supports it, how it was discerned, what facts are known, what remains interpretation, and what fruit followed. Good fruit can help examine an understanding without automatically proving every detail of the original

interpretation. A business succeeding, a move working out, a relationship developing, or a Prayer appearing answered may be meaningful while still requiring humility about what the event proves.

This distinction becomes particularly important within testimony. Fact and interpretation should remain distinguishable so testimony can truthfully state, “We Prayed on this date,” “This event happened afterward,” and “We believed this may have been part of Yahweh’s answer,” without presenting those three statements as identical facts. Experience can become powerful evidence within a testimony, but experience should not become the authority used to rewrite Scripture. Return to Jesus and ask whether the interpretation aligns with His Commands, His teaching, and the fruit of the Sermon on the Mount. Our life testifies to Scripture rather than Scripture becoming subject to our life.

Human Spiritual counsel can also be valuable without replacing personal responsibility. A pastor, mentor, teacher, or another minister may offer meaningful counsel, but the candidate should continue seeking Yahweh through personal Prayer, Fasting when appropriate, Watching, Scripture, and back-checking rather than surrendering Spiritual responsibility to another human being. The same principle applies to this Ministerial Training & Ordination Program. The program provides doctrine, structure, teaching, expectations, and practical preparation, but the goal is not to create someone capable merely of repeating the book. The candidate should live the teaching, Pray about it, use foundational Scripture, ask questions, test understanding, and put it into action so the program develops a minister capable of following Jesus.

When doctrine becomes complicated or intellectual arguments become overwhelming, return continually to Jesus. Ask what He commanded, what the Sermon on the Mount teaches, what the Great Commandment requires, what the Great Commission requires, and what fruit is developing. The Sermon on the Mount becomes a Spiritual anchor because it addresses conduct, Prayer, judgment, forgiveness, faith, worry, love, enemies, treasure, the Narrow Gate, fruit, and the difference between merely hearing and actually doing. Jesus’ instruction to seek first the Kingdom establishes the order: not money first, security first, intellectual certainty first, public approval first, or professional status first, but Yahweh’s Kingdom and righteousness first while other legitimate responsibilities remain in their proper place.

The Spiritual Timecard can reveal whether this order exists in actual life. Someone may claim to value Spiritual knowledge while nearly every hour is devoted to money, career, status, entertainment, or worldly security and very little time appears in Prayer, studying Jesus, service, evangelism, shepherding, Watching, or works of faith. Wilderness experiences may expose this dependence upon intellectual certainty because faith becomes harder when the answers disappear and the person no longer knows what happens next, how provision will develop, or what door will open. Genuine trials can become valuable ministerial preparation, but they should never be artificially manufactured by intentionally destroying stability, abandoning responsibilities, or placing others at unnecessary risk simply to create a dramatic testimony.

Spiritual knowledge should ultimately produce greater humility rather than greater pride. A person who begins believing they possess secret knowledge others do not have, are more Spiritually advanced, or uniquely hear Yahweh while everyone else does not should examine that fruit. The more a minister understands dependence upon Yahweh, the less reason there is for personal arrogance. Ordination, experience, leadership, or years of teaching should never remove the childlike posture before Yahweh of asking, learning, trusting, listening, receiving correction, and depending.

Human intellect asks whether everything can be proven before movement begins, while faith sometimes asks what Jesus has commanded us to do with what we know right now. Human intellect wants the complete map while Spiritual knowledge may reveal only the next step. Therefore, study, think, plan, learn, use wisdom, understand responsibilities, and receive accurate factual information, but do not make human intellectual certainty the authority that must approve every act of obedience. Return to Scripture, Pray, Fast when appropriate, Watch, back-check, examine the fruit, remain humble before Yahweh, and follow Jesus.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 78 — DEMONSTRATING THE CALLING THROUGH FRUIT

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

Matthew 5:16 (NASB)

“Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 7:21 (NASB)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

FOUNDATIONAL TEACHING

Our ministry believes a ministerial calling should eventually become visible through fruit. Someone may sincerely say, “Yahweh called me,” identify themselves as Spirit-led, or believe they possess a particular Spiritual gift, but the claim itself is not the complete evidence. Jesus teaches that people are known by their fruits, so the ministry should Watch what develops from the claimed calling over time. Love, service, Prayer, faith, evangelism, shepherding, forgiveness, compassion, humility, truthfulness, works of faith, Spiritual growth, and people being directed toward Jesus provide practical evidence that the calling is becoming lived rather than merely spoken.

Fruit helps reveal whether a claimed Spiritual gift is actually functioning. Someone claiming shepherding should increasingly demonstrate an ability to listen, care for people, Pray, teach, follow up, and guide people toward Jesus. Someone claiming evangelism should show willingness to go and reach people, including those who may never enter a traditional church. Someone claiming teaching should help people understand Jesus and apply His teachings, while claimed discernment should produce Scripturally supported understanding rather than human condemnation. The ministry should examine what happens when the claimed gift is actually used instead of accepting the label alone.

Good fruit should not be confused with popularity, audience size, social media views, financial success, a large congregation, public recognition, or an impressive title. Those things may accompany ministry without proving its Spiritual fruit because popularity can result from personality, entertainment, controversy, marketing, money, or cultural influence. One person may represent tremendous fruit when individualized shepherding helps that person begin seeking Jesus, Praying, forgiving, serving, understanding Scripture, recognizing Spiritual gifts, and eventually helping someone else. Our ministry emphasizes individualized ministry because one person matters, and visible scale should never become the primary measurement of Spiritual calling.

Healthy fruit should increasingly direct people toward Jesus rather than creating dependence upon the minister. Someone being shepherded should gradually learn Jesus' Commands, Pray personally, develop Spiritual understanding, recognize their own gifts, perform works of faith, and become capable of serving others rather than believing the minister must always think, Pray, interpret, or act for them. A minister's title, platform, ordination, popularity, or position is not itself the fruit. The fruit is what develops through the life and ministry, with Jesus remaining the destination rather than the minister becoming the center.

Ministerial preparation should first examine the candidate's own fruit because training should change the minister before the minister attempts to change everyone else. Increasing Scriptural knowledge without corresponding growth in love, forgiveness, patience, service, truthfulness, humility, teachability, dependence upon Yahweh, and willingness to live Jesus' Commands should cause the candidate to examine what the training is producing. Public ministry can hide private conduct, so fruit should also become visible in how the person treats family, friends, people who disagree, people who frustrate them, and people who cannot provide personal advantage. Perfection is not required, but the teaching should exist beyond public performance.

The treatment of vulnerable people provides particularly important evidence. A candidate should demonstrate compassion toward someone struggling with addiction, homelessness, poverty, sickness, age, confusion, Spiritual uncertainty, or another circumstance in which the person may provide nothing in return. The same principle applies in the opposite direction because wealth can expose motives just as clearly as poverty. A wealthy donor or business owner should not receive greater Spiritual dignity, better shepherding, softer doctrine, or protection from appropriate correction merely because their money benefits the ministry. The minister should Watch whether financial influence begins changing how people are treated.

Authority and correction also reveal fruit. Someone may appear humble before receiving authority and become controlling after receiving it, demanding obedience, emphasizing titles, expecting special treatment, or silencing disagreement. Servant leadership should instead become more visible as responsibility increases. When corrected, the candidate should be capable of listening, Praying, back-checking, examining Scripture, admitting mistakes, and changing when necessary rather than using Spiritual language to avoid accountability. When correcting someone else, the same candidate should act with truth, love, humility, appropriate boundaries, and the goal of restoration rather than humiliation, anger, personal judgment, or superiority.

Forgiveness and love must become part of the fruit because they are central to the teaching being presented. A minister who continually teaches forgiveness while refusing to examine personal bitterness should back-check the doctrine against their own Spiritual Timecard, while a minister possessing tremendous knowledge, speaking ability, organizational skill, business skill, or leadership ability should still examine whether ministry is producing love toward believers, nonbelievers, people who agree, people who disagree, people from different backgrounds, and people who remain Spiritually confused. Loving someone does not require agreement with every belief or behavior, but disagreement does not eliminate the command to love the person.

Service should provide actual examples rather than hypothetical intentions. The candidate should be able to demonstrate that they have helped, listened, Prayed, served, evangelized, shepherded, or performed other works of faith, including service that brought no financial benefit or public recognition. Evangelism should show some willingness to go, while shepherding should show willingness to remain with people after the initial encounter through Prayer, teaching, listening, encouragement, follow-up, and helping them become increasingly dependent upon Jesus rather than the minister. Neither requires impressive statistics because consistency and faithfulness matter more than producing numbers for recognition.

Prayer, appropriate Fasting, Watching, and back-checking should also become lived practices rather than subjects the candidate merely explains. Prayer should exist privately and publicly, with individuals and groups, during trials and before significant decisions. Fasting should be understood and practiced appropriately when used, without becoming performance or dangerous behavior. Watching should continue after Prayer so the candidate notices what develops, what doors open or close, what unexpected circumstances occur, and what fruit

follows. Back-checking should remain possible when events develop differently than expected because willingness to reconsider whether something was misunderstood demonstrates humility rather than Spiritual weakness.

Trials can expose fruit that comfort hides. Money may become limited, plans may fail, ministry opportunities may disappear, someone may reject the teaching, leadership may correct the candidate, or the next step may remain unknown. The question is whether the person continues seeking Yahweh, serving, loving, remaining truthful, and following Jesus through the wilderness. The Spiritual Timecard can help reveal whether these practices are becoming part of daily life by showing actual time devoted to Prayer, service, evangelism, shepherding, study, fellowship, helping people, and works of faith rather than allowing a claimed calling to exist only in words.

Fruit should develop naturally through a pattern of Spiritual life rather than being manufactured merely to complete ordination requirements. Individual assignments may help establish practices, but a candidate should not feed someone, take a photograph, record the activity, and immediately move to the next requirement merely to complete a checklist. Jesus warns against practicing righteousness merely to be noticed, so the candidate should ask whether the work would still be performed if nobody knew about it. Public testimony may sometimes appropriately document a work of faith, but recognition should not become the reason the work exists.

Truthfulness remains essential when documenting fruit. If one person was helped, say one; if ten attended, say ten; if someone listened without accepting the teaching, preserve that fact; and if the outcome remains unknown, say so. Attendance, conversions, donations, healings, miracles, or outreach results should never be inflated to make ministry appear more successful. Testimony should preserve what happened, when it happened, what was Prayed, what action followed, what happened afterward, what the candidate believed it meant, and what fruit eventually developed while continuing to distinguish fact from interpretation.

Fruit may require time. Someone being shepherded may struggle repeatedly before meaningful change appears, an outreach may initially reach few people, or an evangelistic conversation may appear to produce no immediate result. The absence of immediate success does not automatically prove the calling false because the minister cannot control another person’s response. The candidate can teach, love, serve, Pray, testify, listen, and invite while the person being served remains responsible for their own choices. Faithfulness itself therefore becomes part of the examination: Did the minister serve responsibly, teach truthfully, demonstrate Jesus, respect the person, and continue loving even when the teaching was rejected?

Good fruit should produce gratitude rather than pride. If many people are reached, the ministry grows, or people testify that a candidate helped them, the minister should remember that the work is intended to cause people to glorify Yahweh rather than elevate the servant. Gratitude may appropriately be received, but the person should continue being directed toward Jesus. At the same time, bad fruit should not be ignored merely because someone is gifted, popular, financially successful, or already ordained. Manipulation, dishonesty, exploitation, sexual misconduct, cruelty, control, false testimony, abuse of authority, or continuing harmful conduct require examination.

A single failure does not necessarily define the entire calling because ministers remain human and may sin, misunderstand, speak poorly, make mistakes, or require correction. The ministry should distinguish a correctable failure from an ongoing pattern of harmful fruit, and the response to failure becomes part of the evidence. Admission, repentance, apology, reasonable correction, learning, and restoration reveal something very different from lying, hiding, blaming others, attacking those who ask questions, or refusing accountability.

The calling should become clearer over time. What begins as a desire to serve, a developing Spiritual gift, or several meaningful conversations should gradually become more consistent through Prayer, service, testimony, works of faith, shepherding, evangelism, trials, character, and maturing Spiritual gifts. Ministerial preparation should therefore allow enough time for the tree to grow rather than rushing recognition merely because someone wants a credential.

By the time ordination is considered, leadership should be able to identify actual fruit without requiring perfection, celebrity, or impressive statistics. The ministry should reasonably be able to say that it has observed the candidate serving, using Spiritual gifts, responding to trials, developing truthful testimony, shepherding or evangelizing, receiving correction, demonstrating character, and producing enough fruit to responsibly recognize the calling. The examination then continues after ordination because the certificate does not replace Jesus' measurement. Continue Praying, serving, evangelizing, shepherding, learning, forgiving, living the Great Commandment, following the Great Commission, performing works of faith, examining the Spiritual Timecard, receiving correction, Watching the fruit, and giving Yahweh the glory.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 79 — DEMONSTRATING THE CALLING THROUGH SERVICE

FOUNDATIONAL SCRIPTURE

Matthew 20:26–28 (NASB)

"It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Matthew 25:35–40 (NASB)

"For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me. Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? And when did we see You as a stranger, and invite You in, or naked, and clothe You? And when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Truly I say to you, to the extent that you did it for one of the least of these brothers or sisters of Mine, you did it for Me.'"

Matthew 5:16 (NASB)

"Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

FOUNDATIONAL TEACHING

A ministerial calling should become visible through service. Someone who believes Yahweh has called them should not wait for ordination, a title, a ministry position, or public recognition before beginning to help people because service begins first and recognition comes later. Before someone is called Minister, Shepherd, Evangelist, Pastor, or Ordained Minister, they should already be learning to listen, Pray, teach, fellowship, evangelize, help people in need, and perform ordinary works of faith. Service reveals whether someone who says they want to lead is willing to help, whether someone who wants to preach is willing to listen, whether someone seeking authority will perform work nobody notices, and whether someone wanting to shepherd will sit with one struggling person when there is nothing personally to gain.

A particularly important test is whether the candidate will serve people who cannot repay them. Someone may have no money, business connection, social influence, ministry position, or ability to advance the candidate's goals and still deserve the same dignity, Prayer, listening, teaching, fellowship, and care. Practical service may include food, water, clothing, transportation, visiting, listening, helping someone locate appropriate resources, or simply remaining with a person during difficulty, while Spiritual service may include Prayer, teaching, evangelism,

one-on-one shepherding, group ministry, helping someone understand Scripture or recognize Spiritual gifts, teaching Prayer, Fasting & Watching, examining fruit, and walking with someone through a trial. Sometimes what is done for a person becomes the first sermon they understand before they are ready to hear the words.

Service should become part of ordinary life rather than existing only during scheduled outreach, Sunday gatherings, tent ministry, street ministry, or another organized event. Someone may unexpectedly ask for Prayer, a neighbor may struggle, a family may need assistance, a traveler may need help, or a nonbeliever may ask a sincere question at an inconvenient time. No minister can respond to every need, but a servant should remain reasonably interruptible and learn when an interruption has become ministry. This willingness must remain balanced with legitimate family responsibilities, appropriate rest, boundaries, delegation, and teamwork because public ministry should not become an excuse for neglecting a spouse, children, caregiving responsibilities, or creating unsustainable patterns that eventually make the minister unable to serve anyone.

Candidates should learn to serve alongside other ministers, volunteers, community members, businesses, churches where appropriate, and people possessing different Spiritual gifts without turning service into competition. One minister may feed fifty people while another spends two hours shepherding one person, and visible scale does not automatically reveal which produced greater Spiritual fruit. Someone else may perform a particular task better, and the servant should be able to celebrate that because the mission matters more than personal ownership or recognition. The same principle applies to publicity. Documentation and testimony may sometimes be appropriate, but service should not exist merely to create photographs, videos, advertising, or ministry content. The candidate should be willing to perform the work even when nobody will see it.

The dignity of the person receiving help should remain more important than the publicity value of their circumstances. Someone experiencing homelessness, addiction, poverty, sickness, crisis, incarceration, or another vulnerable condition does not automatically become ministry advertising. Privacy, consent, dignity, safety, and the necessity of publicly sharing identifiable details should be considered before testimony or images are used. Service should likewise never create hidden Spiritual or financial debt in which someone is told that because the ministry helped them they must join, listen to a sermon, provide labor, make a donation, purchase something, or repay the ministry in another way. Benevolence remains benevolence, Prayer remains free, one-on-one ministry remains free, and kindness should not contain a hidden invoice.

Service should remain truthful and consistent with the Great Commandment and Golden Rule. If one family was helped, say one family; if food was provided, describe what was actually provided; if someone was referred elsewhere, do not claim the ministry itself provided the outside service; and if the result remains unknown, say so. Ask what love requires in the actual situation rather than forcing every person into the same response because one person may need Prayer, another food, another listening, another a boundary, another emergency help, another professional assistance, and another a sermon. Treat people as we would want to be treated by considering whether we would want to be embarrassed because we needed help, photographed during a crisis, pressured into religious participation, or have our private story shared for someone else’s benefit.

The ministry should serve people without determining Spiritual worth by circumstance. The sick may need visits, Prayer, fellowship, practical help, and encouragement while pastoral care remains distinct from medical treatment when the minister is not professionally qualified. A stranger or traveler may need hospitality, directions, food, resources, Prayer, or fellowship without ever becoming a permanent participant in the ministry. Someone with a criminal or incarceration history still needs Jesus, while appropriate safety requirements remain necessary. Someone struggling with addiction may relapse, lie, disappear, return, or be impaired, requiring compassion together with boundaries, safety awareness, Prayer, teaching, listening, and referral when appropriate. Someone experiencing homelessness should not automatically be judged as Bad, lazy, dangerous, or untrustworthy merely because of housing status.

Serving the poor does not require judging the wealthy. A person with money may be lonely, addicted, Spiritually lost, afraid, struggling in marriage, or searching for purpose and should also receive Prayer, listening, teaching,

and shepherding. The difference is that financial ability must not purchase better Spiritual treatment. A business owner providing substantial resources and a person experiencing homelessness who provides nothing should both be treated with dignity because money does not determine who is worth the minister's time.

Children and other vulnerable people require additional care. Candidates serving children should understand age-appropriate teaching, supervision, observable settings, boundaries, safety, and applicable responsibilities, while anyone placing significant trust in a minister must be protected from exploitation involving money, sex, control, business advantage, personal loyalty, unpaid labor, or private benefit. The greater the vulnerability, the greater the responsibility to behave carefully. Serving also does not mean saying yes to everything because some requests cannot responsibly be fulfilled, and a boundary does not automatically represent lack of compassion. The minister should learn to distinguish helping from enabling and back-check methods that repeatedly produce harmful fruit.

Professional limits should be recognized as part of responsible service. A minister may encounter someone needing emergency medical assistance, mental-health crisis intervention, legal advice, licensed therapy, professional addiction treatment, or financial counseling, and ministerial calling does not create qualifications in every profession. Prayer and pastoral support may continue while appropriate referral itself becomes an act of service. When someone is overdosing, severely injured, in immediate danger, or threatening serious harm, compassion may require emergency action rather than continuing a Spiritual conversation. Faith should never be demonstrated by refusing obviously necessary assistance.

Listening is itself a significant form of service. A minister should sometimes sit down and allow the person to tell their story without interrupting every sentence with Scripture or assuming the need is already understood. Listening may reveal that the sermon originally intended is not the sermon the person actually needs. Service can then lead toward Jesus naturally through testimony, teaching, Prayer, and invitation without manipulation. The person may still refuse, and that choice should not remove their dignity. Someone may later remember the Christian who listened without judging, helped when there was nothing to gain, or served without asking for money and eventually ask why. The work may prepare the heart for the words.

Service should eventually multiply. Someone who first receives help may recover, grow, learn, discover Spiritual gifts, and eventually become capable of helping another person. The person who received food may someday feed someone, the person who received Prayer may Pray with another, and the person who was shepherded may someday shepherd. Discipleship therefore should move people from continually receiving toward serving when they are ready, allowing the Great Commission to multiply through people who begin putting what they have learned into action.

The Spiritual Timecard should truthfully record service so the ministry can examine whether a claimed calling is actually occupying the candidate's life. Record what service occurred, the time reasonably devoted to it, whether it was practical, Spiritual, or both, and what fruit followed without turning ordinary paid employment, family responsibilities, business activity, or unrelated time into ministry merely to increase the total. If ten minutes of a business interaction involved Spiritual ministry, the entire business day should not automatically be recorded as evangelism. The Timecard exists for accountability rather than boasting and loses its purpose when activity is inflated.

Service should also be back-checked by its fruit because good intentions do not guarantee that every method helps. Ask whether the service actually helped, unintentionally created dependency, protected dignity, opened an opportunity toward Jesus, helped the person begin serving, or revealed that boundaries or methods needed adjustment. When an approach proves ineffective or harmful, correct the method while preserving the command to love. This process turns service into lived testimony because the candidate can eventually explain what Jesus teaches, what was attempted, who was encountered, what happened, what was learned, what required correction, and what fruit followed.

Before formal recognition, leadership should be able to identify genuine examples of service that demonstrate a developing pattern rather than a collection of shallow activities completed merely to satisfy requirements. These examples may include one-on-one shepherding, street or outdoor ministry, Christian addiction ministry, community service, teaching, Prayer ministry, helping the sick or travelers, children's ministry, business-related evangelistic service, or other works consistent with Jesus' Commands. Quality, motivation, truthfulness, compassion, consistency, and fruit matter more than producing a large number.

Ordination should never become the point at which ordinary service stops. The ordained minister should continue helping, listening, Praying, teaching, evangelizing, setting up, carrying, cleaning, serving the one and the crowd, people with money and people with nothing. A person says, "Yahweh called me," then the life should increasingly demonstrate that calling through service. Someone is hungry, serve; someone is Spiritually lost, serve; someone needs Prayer, Pray; someone needs Scripture, teach freely; someone needs to be heard, listen; someone can provide nothing in return, serve anyway. The title does not create the servant. The service helps demonstrate the calling.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 80 — DEMONSTRATING THE CALLING THROUGH TESTIMONY

FOUNDATIONAL SCRIPTURE

Mark 5:18–20 (NASB)

"And as He was getting into the boat, the man who had been demon-possessed was begging Him that he might accompany Him. And He did not let him, but He said to him, 'Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you.' And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed."

John 4:28–30 (NASB)

"So the woman left her waterpot and went into the city, and said to the people, 'Come, see a man who told me all the things that I have done; this is not the Christ, is He?' They left the city and were coming to Him."

John 4:39 (NASB)

"Now from that city many of the Samaritans believed in Him because of the word of the woman who testified, 'He told me all the things that I have done.'"

Revelation 12:11 (NASB)

"And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death."

FOUNDATIONAL TEACHING

Our ministry believes testimony is an important part of demonstrating ministerial calling because it takes Spiritual teaching out of theory and shows how faith entered an actual life. A minister should eventually be able to explain what happened, what was experienced, what was Prayed, what remained unknown, what action was taken, what happened afterward, what was believed Spiritually, what fruit followed, what was learned, what required correction, and how the experience changed the way the person follows Jesus. A candidate may teach trust, Prayer, Fasting, Watching, forgiveness, service, evangelism, faith, and dependence upon Yahweh, but testimony allows the person to say truthfully, "I attempted to live what I am teaching, and this is what happened."

Personal experience can become part of evangelism when it points beyond the minister toward Jesus. The man described in Mark was told to return home and report what had happened, while the Samaritan woman returned to her city and testified from what she had personally experienced, causing others to investigate Jesus for themselves. The purpose of testimony should follow the same direction. It should not communicate how extraordinary, Spiritual, faithful, or favored the minister believes themselves to be, but should create an opportunity for another person to ask whether they too can seek Jesus, Pray, trust, forgive, serve, follow, and experience Spiritual change. The minister's story becomes a doorway toward Jesus rather than a monument to the minister.

Truth is more important than drama. Testimony should not exaggerate events, alter dates because another date sounds more meaningful, combine separate events without identifying that they are separate, attribute words to someone that were never spoken, change the sequence to improve the story, claim a miracle when the known facts do not establish one, claim certainty about another person's thoughts, or add later information as though it was known earlier. If Prayer occurred first, followed by an event, an interpretation, another event, and later back-checking, preserve that order because changing the sequence can change the Spiritual meaning of the testimony. Later understanding must never be inserted into an earlier point in the story as though it was already known.

Fact and Spiritual interpretation should remain distinguishable. "We Prayed," "this happened afterward," and "this person said these words" describe events, while "we believed this may have been an answer to Prayer" or "we understood this as confirmation" describes Spiritual interpretation. Both belong in testimony when appropriate, but they should not be silently blended into one claim. Likewise, saying, "I believe Yahweh arranged this," carries a different level of certainty than saying the minister unquestionably knows exactly why Yahweh caused something to happen. Testimony should use only the degree of certainty genuinely held and supported rather than increasing certainty simply because stronger language sounds more powerful.

The unknown belongs in testimony. A candidate may truthfully explain that they did not know why something happened, believed they were being directed somewhere without knowing where it would lead, Prayed without immediately seeing an answer, or were still Watching when the testimony was recorded. Faith does not require pretending every question has already been answered. Waiting may itself become part of the testimony because hours, days, months, or years between Prayer and understanding can expose impatience, fear, dependence upon intellectual certainty, the desire to control an outcome, or the need for additional confirmation. The time between Prayer and answer is not necessarily empty space because the waiting may become part of the Spiritual training.

Mistakes and correction should remain in the testimony rather than being erased to make the minister appear perfect. A candidate may misunderstand something, move too quickly, fail to Watch long enough, allow human intellect to interfere, judge someone incorrectly, struggle to forgive, or later discover that part of a believed Spiritual interpretation was wrong. Preserve what was originally believed, what actually happened, how it was back-checked, what assumption was discovered, what correction occurred, and what fruit followed. Correction can become one of the strongest parts of a testimony because it demonstrates that the minister is willing to admit error and continue seeking truth rather than rewriting the past.

Prayer, Fasting & Watching should be preserved accurately whenever they were genuinely part of the experience. If Prayer occurred, explain what was being sought, what remained unknown, whether others were involved, and what was being Watched for afterward. If Fasting occurred, include it; if it did not, do not imply that it did, and if it began later, preserve that sequence. Watching should explain what developed afterward and what later fruit strengthened or weakened the original interpretation, while back-checking should consider whether later facts changed the understanding, another witness corrected a detail, memory proved inaccurate, Scripture challenged the conclusion, or later fruit caused the original interpretation to be reconsidered.

Documentation may help preserve testimony when factual details matter. Dates, notes, photographs, videos, messages, emails, documents, receipts, public records, and witness statements may help establish what

occurred, but documentation proving an event does not automatically prove its Spiritual meaning. A receipt may establish where someone was without proving Yahweh sent them there, a photograph may establish that an event occurred without proving why it occurred, and a message may establish what someone said without proving why they said it. Documentation supports factual history while Spiritual meaning remains identified as the ministry's understanding.

Witnesses should likewise be used honestly. A spouse, family member, minister, church member, stranger, business associate, or another person may remember details that strengthen or correct the testimony, but they should never be pressured to remember an event in a particular way or coached concerning what they need to say. When recollections differ, acknowledge the difference and back-check the testimony rather than changing the witness. This becomes especially important when children are involved. Preserve what a child actually said without feeding answers, using leading questions to obtain a desired Spiritual conclusion, or presenting an adult interpretation as though it came directly from the child. If adults understood a child's words or actions Spiritually, identify that understanding as the adults' interpretation.

Testimony should also protect the dignity and privacy of other people. A minister may encounter addiction, violence, sexual assault, homelessness, medical crisis, family breakdown, crime, or another person's trauma, but witnessing that experience does not automatically make another person's suffering the minister's public story. Private information received through Prayer, shepherding, Christian addiction ministry, marriage discussions, or Spiritual counseling may require omission, generalization, anonymity, consent, or complete privacy. Extraordinary details may attract attention, but testimony should never become entertainment at the expense of a vulnerable person. The more vulnerable someone is within the story, the greater the care required in deciding what should be shared.

Personal testimony remains beneath Scripture. A book, documentary, teaching, ministry history, or extraordinary life experience may become a powerful teaching tool, but experience does not become Scripture or create doctrine merely because something meaningful happened. The proper order remains: here is what Jesus teaches, and here is how we attempted to live it. Scripture provides the foundation while testimony demonstrates application, allowing personal experience to help explain the teaching without becoming authority over it.

Testimony can strengthen individualized ministry because someone experiencing fear, uncertainty, addiction, financial difficulty, rejection, or another trial may connect more readily with lived experience than with a broad theological lecture. The minister may explain that they too were afraid, did not know the answer, Prayed, Watched, acted, made mistakes, learned, and eventually saw particular fruit. Someone who would never enter a traditional church may still ask, "What happened to you?" and that question can become an evangelistic opening. Testimony may also begin fellowship when another person responds, "Something like that happened to me," allowing the minister to stop talking and listen to the other person's story. Their experience may reveal the individualized sermon they actually need.

Spiritual worth should never be measured according to how dramatic a testimony sounds. One person may have a story involving addiction, crime, a dramatic conversion, extraordinary circumstances, a cross-country journey, or another major life event, while another may simply explain that they began following Jesus, started Praying, learned to forgive, and gradually changed. Both may produce meaningful Spiritual fruit. Candidates with histories involving addiction, broken relationships, poor decisions, crime, or Spiritual confusion should not automatically be considered permanently disqualified when genuine change, repentance, restoration, service, and good fruit have developed, but the old life should not be glorified merely because dramatic details attract attention. The purpose is to explain what changed.

The candidate's testimony should demonstrate development over time. Leadership should be able to understand where the calling began, what was known then, what happened next, what trials followed, when service began, what Spiritual gifts appeared, what ministry opportunities developed, where mistakes or correction occurred, and what fruit became visible. Later understanding may legitimately reveal significance that was not recognized when

an event occurred, but the candidate should say so honestly: “At the time, I did not understand this as part of my calling. Looking back, I now believe it contributed to my preparation.” The past should never be rewritten to make the calling appear predetermined by turning every childhood event into evidence of future ministry or claiming the candidate always knew something they did not actually know.

The presentation of testimony may change according to the audience without changing the facts. A testimony told to children may appropriately omit adult details, street ministry may require a short version, individualized ministry may use only the portion relevant to the person being shepherded, while ministerial review or a book may contain much greater detail. A thirty-second, three-minute, thirty-minute, written, or book-length version can therefore differ in length while preserving factual accuracy, sequence, essential context, and the level of certainty genuinely supported.

A strong testimony should withstand reasonable back-checking. Questions such as when something happened, what occurred beforehand, how a fact is known, who else witnessed it, whether something was known at the time, or whether another explanation may exist should not be treated as attacks upon faith. If a detail cannot be independently verified, say so rather than manufacturing evidence or certainty. Truthful testimony is strengthened by the ability to acknowledge the limits of memory and documentation.

Testimony continues after ordination because the minister continues Praying, serving, evangelizing, shepherding, experiencing trials, learning, making mistakes, receiving correction, Watching, back-checking, and developing Spiritual gifts. Significant Prayers, answers, trials, works of faith, ministry experiences, corrections, and fruit may continue being preserved where appropriate, although not every record needs to become public. The final purpose remains Jesus. The minister can explain what happened, where they failed, what they did not know, where they Prayed, what they Watched, what they believed Yahweh was doing, what required correction, and what fruit eventually developed, then use that truthful lived testimony to help another person begin seeking Him.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 81 — DEMONSTRATING THE CALLING THROUGH TRIALS

FOUNDATIONAL SCRIPTURE

Matthew 4:1–4 (NASB)

“Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after He had fasted for forty days and forty nights, He then became hungry. And the tempter came and said to Him, ‘If You are the Son of God, command that these stones become bread.’ But He answered and said, ‘It is written: “Man shall not live on bread alone, but on every word that comes out of the mouth of God.”’”

Matthew 5:10–12 (NASB)

“Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for in this same way they persecuted the prophets who were before you.”

Matthew 6:31–34 (NASB)

“Do not worry then, saying, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear for clothing?’ For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be provided to you. So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

FOUNDATIONAL TEACHING

Our ministry believes trials can become an important part of developing and demonstrating ministerial calling because trials move doctrine from the page into life. A candidate may understand faith intellectually and teach others to trust Yahweh, Pray, Fast, Watch, follow Jesus, avoid worry, forgive, serve, and depend upon Yahweh, but the wilderness reveals what happens when money becomes uncertain, a plan fails, a door closes, people leave, criticism comes, Prayer does not appear immediately answered, loss occurs, or the next step remains unknown. The trial itself does not prove a calling because everyone experiences hardship, but the response and fruit may reveal whether what the candidate teaches has actually begun taking root.

The wilderness can become a classroom because ordinary supports may appear reduced and the person may no longer know what comes next, how long the difficulty will last, where provision will come from, or what the final outcome will be. The candidate must then determine whether complete human intellectual certainty is required before continuing to follow or whether they can responsibly take the next faithful step while some questions remain unanswered. This does not mean abandoning planning, safety, lawful responsibilities, family obligations, or reasonable preparation. Faith and responsible action can exist together, and uncertainty should never be intentionally manufactured merely to create a dramatic Spiritual experience.

Trials should not be created merely to prove faith. A candidate should not intentionally destroy financial stability, create family emergencies, abandon responsibilities, place children or vulnerable people in avoidable danger, refuse legitimate assistance, create unnecessary conflict, or make reckless decisions merely so the outcome can later become testimony. When a genuine wilderness comes, live through it faithfully rather than manufacturing one. The ministry should also avoid assuming every hardship is punishment, persecution, or Spiritual warfare because difficulties may result from personal decisions, another person’s choices, ordinary circumstances, natural events, consequences, Spiritual opposition according to the ministry’s understanding, or circumstances whose complete meaning remains unknown. Spiritual language should never become a way to avoid ordinary responsibility.

Trials reveal whether the candidate lives what they preach. Teaching “do not worry about tomorrow” becomes different when tomorrow is uncertain, but the standard is not that a minister never experiences fear or worry. The question is what happens afterward. Does the candidate return to Jesus’ teaching, Pray, seek first the Kingdom, continue responsible action, and Watch what develops, or does the doctrine disappear whenever personal security is threatened? Faith may exist while fear is present, and truthful testimony should not later erase the fear merely to make the candidate appear stronger.

Uncertainty can expose dependence upon human intellectual knowledge because the mind naturally asks how much money is available, where the family will live, what happens next, who will help, what the guarantee is, and whether success can be predicted. When those answers disappear, the candidate discovers how dependent they have become upon certainty. Faith does not require ignoring practical information, but it may require continuing to follow Jesus without possessing the complete map. The same trial can also expose the difference between faith and recklessness by revealing whether reasonable planning occurred, legitimate responsibilities were considered, vulnerable people were protected, lawful obligations were examined, and the decision was Prayed over, Watched, and back-checked.

Prayer should increasingly move toward the beginning of the response to a trial rather than becoming the final option after every human solution has failed. The candidate may Pray individually, gather two or three when

appropriate, Fast when appropriate, and then Watch rather than assuming Prayer gives permission to force the desired outcome. Waiting can expose impatience, fear, assumptions, and the desire for control, while uncertainty can tempt someone to turn every song, number, conversation, coincidence, stranger, open door, or closed door into a Spiritual sign. Do not force confirmation merely because uncertainty is uncomfortable. Record what actually happened, compare the believed meaning with Scripture, continue Watching, back-check later developments, and remain willing to say, “I do not know,” “I do not know yet,” or “I am still Praying and Watching.”

Pressure can reveal truthfulness and financial motives. When money is limited, attendance is low, a project struggles, or testimony is not developing as expected, the candidate may be tempted to exaggerate results, hide bad news, manipulate supporters, make unsupported Spiritual claims, change doctrine to attract financial support, center ministry upon donations, give wealthy supporters special treatment, or begin charging for Spiritual ministry intended to remain freely given. The candidate should remain truthful and continue serving people who can provide no financial benefit. If Prayer, teaching, shepherding, evangelism, and service disappear whenever money disappears, the calling should be examined because financial hardship can reveal whether money has quietly become the master.

Low attendance and rejection can reveal similar motives. A candidate may prepare extensively and discover only a few people arrive, or one person may be the entire congregation. The same care should still be given because one person may need the sermon. Someone may also reject the message, refuse Prayer, disagree, or walk away, and the minister should learn to witness without controlling the other person’s response. The Great Commission sends the minister to go and teach, but it does not guarantee that everyone will accept the teaching.

Criticism should be back-checked rather than automatically labeled persecution. Some criticism may be unfair, while some may accurately expose mistakes, harmful fruit, poor judgment, broken commitments, violated boundaries, or other conduct requiring correction. If criticism results from faithfully following Jesus, persecution may be a legitimate understanding, but consequences resulting from dishonesty or irresponsibility should not be disguised with persecution language. The candidate should ask whether the criticism is true, whether Scripture challenges their conduct, whether correction is necessary, and what fruit follows. If wrong, admit it and correct it; if the accusation is false, remain truthful without turning retaliation into ministry.

Trials can move forgiveness and love for enemies from theory into actual life. Someone may hurt, betray, abandon, criticize, or falsely accuse the candidate, and the command to forgive becomes much more personal when the person who caused the pain has a name. Forgiveness may require time and does not require pretending harmful behavior is acceptable, eliminating reasonable boundaries, or remaining in danger, but the candidate should resist hatred, revenge, dehumanization, and declaring another person Spiritually condemned merely because they caused pain. Harmful fruit may be recognized and boundaries established while the candidate remains careful not to turn Spiritual discernment into human judgment concerning another person’s eternal condition.

The response to personal failure can provide strong evidence of ministerial readiness. When leadership identifies a genuine mistake, the candidate should be capable of listening, Praying, back-checking, apologizing, correcting, and making reasonable restoration rather than attacking, hiding, blaming, quitting, or claiming Spiritual superiority. A mature candidate should be able to say, “I was wrong,” “I misunderstood,” or “I hurt you,” and then act when correction requires more than words. Public misinformation may require public correction, mishandled resources may require financial correction, damaged reputation may require correcting a false statement, and broken commitments may require reasonable efforts toward restoration.

Pressure must never become an excuse for exploiting vulnerable people. Financial hardship does not justify manipulation for money, loneliness does not justify inappropriate relationships, and ministerial stress does not justify mistreating spouses, children, volunteers, or people seeking help. Trials reveal private fruit as well as public ministry because someone who treats strangers with compassion while bringing anger, neglect, or irresponsibility

home should examine the inconsistency. Public ministry does not erase family responsibilities, and the wilderness should not become permission to abandon the people closest to the minister.

Trials may also teach a candidate to ask for help and recognize professional limits. Believing Yahweh has called someone does not mean the person must handle every problem alone or possesses professional qualifications in medicine, mental health, law, addiction treatment, emergency response, financial counseling, or every other field. Prayer and Spiritual support may continue while another minister, family member, church, community resource, doctor, attorney, qualified counselor, or emergency service provides assistance appropriate to its role. Asking for legitimate help can demonstrate humility and responsible service rather than lack of faith.

The Spiritual Timecard can reveal what happens to Spiritual life during hardship because practical responsibilities may increase while Prayer, Scripture, service, evangelism, and Watching begin disappearing. Trials may legitimately require additional work, planning, travel, finances, or logistics, but they should not automatically erase Spiritual life. Time spent Praying through uncertainty, serving despite personal hardship, shepherding while struggling, evangelizing during a wilderness, Fasting when appropriate, Watching, back-checking, and correcting mistakes may become meaningful ministerial training. The hardship itself is not the work of faith; the Spiritual response within it is what develops the candidate.

Suffering can also develop compassion, listening, and individualized ministry. Someone who has personally experienced poverty, addiction, fear, rejection, loss, uncertainty, or failure may later encounter another person experiencing something similar and understand why a quick answer such as “have more faith” may not be enough. The minister may instead sit down, listen, connect Scripture with truthful lived testimony, explain where they Prayed and what they learned, admit where they failed or required correction, and help the person seek Jesus through their own trial. The wilderness can therefore become part of the preparation for shepherding someone else through theirs.

A trial becomes testimony when it can later be explained truthfully: what happened, what was known and unknown, what was Prayed, what was believed, what action was taken, what happened next, what fruit developed, what was learned, and what required correction. Do not rewrite the wilderness after reaching the other side by removing fear, doubt, uncertainty, poor planning, incorrect assumptions, or mistakes. A successful outcome does not prove every decision along the way was Spiritually correct, just as a failed project, closed door, ended business relationship, unsuccessful outreach, or unavailable location does not automatically prove the entire calling was false.

A closed door may require changing the method without changing the foundational calling. The Great Commission remains to go and make disciples even when a particular location, partnership, business relationship, ministry model, or plan changes. The minister should therefore avoid worshiping the plan itself. Pray, create responsible plans, act, Watch, and back-check, but remember that the plan serves the calling rather than the calling serving the plan. When later fruit reveals that a method should change, adjust it while remaining anchored to Jesus.

Trials ultimately help reveal what remains when comfort, certainty, recognition, money, applause, and the expected plan are removed. The candidate may still feel fear, need help, make mistakes, change methods, wait for answers, or discover that part of an earlier interpretation was wrong, but the important question is whether they continue returning to Jesus, Prayer, truthfulness, service, forgiveness, the Great Commandment, the Great Commission, responsible action, and examination of fruit. The wilderness does not create the calling, but the way a person walks through it may help demonstrate whether the calling has entered their life.

PART X — MINISTERIAL CALLING & PREPARATION

SECTION 82 — DEMONSTRATING THE ABILITY TO SHEPHERD OTHERS

FOUNDATIONAL SCRIPTURE

Matthew 9:36 (NASB)

“Seeing the crowds, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd.”

Matthew 18:12–14 (NASB)

“What do you think? If any man has a hundred sheep, and one of them goes astray, will he not leave the ninety-nine on the mountains and go and search for the one that is straying? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that have not gone astray. So it is not the will of your Father who is in heaven for one of these little ones to perish.”

Matthew 20:26–28 (NASB)

“It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

John 10:11 (NASB)

“I am the good shepherd; the good shepherd lays down His life for the sheep.”

FOUNDATIONAL TEACHING

A ministerial candidate should demonstrate the ability to shepherd others before formal recognition because shepherding is more than preaching, teaching, possessing Scriptural knowledge, or speaking publicly. A shepherd cares about the person. Jesus saw people who were distressed and downcast and responded with compassion, and His teaching concerning the one sheep demonstrates why an individual should not become invisible simply because a minister is focused upon the larger congregation. Someone struggling with addiction, doubt, fear, confusion, loneliness, anger toward Yahweh, or another Spiritual need may require serious individual attention, and the candidate should demonstrate willingness to provide it whether the person is encountered inside a gathering, outdoors, under a tent, on the street, during travel, through a business relationship, or within one-on-one fellowship.

Shepherding begins by listening before deciding what someone needs. Ask what happened, what the person believes, what they are struggling with, what they have been Praying about, and what they do or do not understand, then allow them to speak. A person who stopped attending should not immediately be labeled rebellious or backsliding because they may be sick, working, caring for family, afraid, embarrassed, financially struggling, confused, or hurt by something that occurred within ministry. Someone struggling with addiction is more than addiction, someone experiencing homelessness is more than homelessness, someone with a criminal history is more than their past, and someone wealthy is more than their money. Shepherding seeks to know the person rather than reducing them to the problem.

Listening allows individualized Spiritual teaching to develop. One person may need teaching concerning forgiveness while another needs Prayer, faith, the Knowledge of Good & Evil, the Narrow Gate, marriage, addiction, or basic understanding of Jesus. Foundational Scripture remains intact, but the teaching can be arranged according to the actual Spiritual question rather than forcing everyone through the same prepared sermon. People may also ask difficult questions concerning Yahweh, death, Scripture, suffering, the Holy Spirit, or disagreements with doctrine, and the shepherd should be capable of listening without becoming defensive, using Scripture where it genuinely applies, Praying, back-checking, and admitting when the answer is not known. “I do not know” can protect the flock more than inventing doctrine or pretending ministerial authority provides knowledge the shepherd does not possess.

The purpose of human shepherding is to direct people toward Jesus rather than create dependence upon the minister. Help people learn to Pray, seek Yahweh, understand Jesus' Commands, read Scripture, Watch after Prayer, examine fruit, back-check Spiritual understanding, recognize their own Spiritual gifts, and begin performing works of faith. When someone asks whether they should move, marry, take a job, begin a business, or make another significant personal decision, the shepherd may help them Pray, examine Scripture and fruit, Fast when appropriate, Watch, and consider practical realities without taking ownership of another adult's responsibility before Yahweh. Jesus remains the Good Shepherd, while the human shepherd serves beneath Him.

Healthy shepherding develops people who eventually become increasingly capable of seeking Jesus and serving others. Someone who initially requires substantial help may later Pray with another person, serve, evangelize, use a Spiritual gift, or eventually shepherd someone themselves. A minister should celebrate this growth rather than intentionally keeping people weak so they continually believe they need the minister. As ministry grows, one person cannot shepherd everyone, so other gifts and ministers should develop and people may be connected with someone especially suited to their needs. The goal is a body of servants rather than a congregation dependent upon one human leader.

Shepherding includes appropriate follow-up because someone who shares an important trial should not automatically be forgotten when the conversation ends. Ask how they are doing, whether they Prayed, what happened afterward, whether circumstances changed, and whether additional fellowship or teaching is needed. Important details may be remembered or appropriately recorded when doing so helps care for the person, but private information should be protected. People may reveal things they would never say publicly, and those disclosures should not become gossip, sermon material, testimony, entertainment, or unnecessary records simply because the information is interesting.

Confidentiality is important but should not be falsely presented as absolute when legitimate safety or legal responsibilities may require action. Circumstances involving danger to children, abuse, threats of serious harm, serious crime, medical emergencies, or other applicable reporting or protective responsibilities may require disclosure or outside assistance. Children require particularly careful boundaries, supervision, observable ministry environments, appropriate parent or guardian involvement, and attention to applicable safety and reporting requirements. Vulnerable adults may likewise require additional protection when age, disability, addiction, mental distress, financial hardship, housing instability, trauma, or dependence upon the ministry creates an increased possibility of exploitation.

Spiritual trust must never become a pathway toward sexual, financial, emotional, or commercial exploitation. Someone receiving shepherding may become emotionally close to the minister because they have shared private struggles, addiction, marriage difficulties, trauma, or confession, and that power difference should be taken seriously. The relationship should not be used to obtain sexual or romantic access, donations, loans, purchases, business opportunities, personal financial support, unpaid commercial labor, or personal loyalty. Voluntary works of faith may be appropriate, but gratitude for ministry should never be manipulated into an obligation to work or provide something for the minister.

Christian addiction ministry requires compassion together with boundaries and recognition of professional limitations. Prayer, Scripture, listening, fellowship, and Spiritual encouragement may continue while addiction also involves medical risks, overdose, withdrawal, mental-health concerns, or dangerous circumstances requiring qualified assistance. The same principle applies to medical emergencies, immediate threats of suicide or violence, and severe physical danger because a sermon should not replace urgent protection of life. Ministerial calling does not make the shepherd professionally qualified in every field, and obtaining appropriate assistance can itself become an act of service.

A shepherd should recognize when impairment or harmful behavior requires boundaries. Someone may still receive compassion, Prayer, fellowship, or emergency assistance while being restricted from driving, supervising children, handling equipment, making significant financial decisions for the ministry, serving in leadership, or

participating in another activity where impairment creates danger. Forgiveness likewise does not automatically restore trust or return someone to every former position. Trust may require rebuilding, and certain responsibilities may remain inappropriate depending upon what occurred, while the person can still receive fellowship and Spiritual ministry.

Past conduct should be considered responsibly without becoming the entire identity of the person. Someone may have a history involving crime, incarceration, addiction, homelessness, sexual sin, or financial problems and later demonstrate genuine change and good fruit. Past conduct may appropriately affect particular positions of trust or responsibilities, but a difficult history should not automatically eliminate someone from fellowship, Prayer, teaching, or all opportunities to serve. Examine the current person, current circumstances, applicable safety considerations, and current fruit.

Shepherding requires discernment because different people require different responses. One may need encouragement, another correction, another a boundary, emergency help, a sermon, or simply someone willing to listen. Discernment should remain focused upon what is occurring and what response is appropriate without becoming a declaration that the minister knows another person is fundamentally Bad or Spiritually condemned. When correction is necessary, the goal should be restoration and better fruit rather than humiliation or enjoyment of authority. Before correcting another person, the shepherd should examine the log within themselves, determine whether personal anger or offense is influencing the response, establish the facts, and remain willing to apologize when the minister has misunderstood, spoken poorly, failed to listen, or given incorrect guidance.

The shepherd should also accept that someone may hear the teaching and disagree. Disagreement does not automatically establish rebellion, and fellowship may continue where appropriate while the shepherd asks why the person disagrees and allows them to seek truth without manipulation. Confession should not be forced to prove Spiritual authority, and private information should not be extracted simply because the minister believes someone must have something hidden. Trust may require time.

The same respect applies to testimony. Someone who has experienced something extraordinary does not automatically owe the ministry a public story. Ask permission, allow the person to remain anonymous, share only part, wait, or keep the experience private. When someone does choose to testify, help preserve the facts, sequence, what was known, what was believed, what later changed, and what fruit followed without making the story more dramatic. Truth is enough.

A candidate should understand that sometimes fellowship must come before preaching. Someone hurt by a church, frightened, ashamed, angry, addicted, or confused may first need another person to sit beside them, know their name, hear what happened, and demonstrate compassion before they are ready for teaching. The shepherd should therefore know when to stop talking. Silence, listening, and presence can sometimes accomplish more than another paragraph of explanation because shepherding is not measured by how many words the minister speaks but by whether the person is actually being served.

The ability to shepherd becomes visible through repeated relationships rather than a single successful conversation. Leadership should Watch whether the candidate listens, follows up, protects privacy, recognizes boundaries, uses Scripture responsibly, admits uncertainty, directs people toward Jesus, protects vulnerable people, receives correction, apologizes when necessary, and helps people grow into servants rather than dependents. The candidate does not need to solve every problem or produce a perfect outcome because the shepherd cannot control another person’s choices, but they should demonstrate compassion, responsibility, truthfulness, discernment, and willingness to remain with the one.

Formal recognition should therefore follow demonstrated shepherding rather than assume ordination will somehow create it afterward. A minister may eventually teach crowds, lead programs, administer ministry, evangelize publicly, or carry significant responsibility, but the ability to see and care for one person remains foundational. The crowd should never make the sheep invisible, the title should never replace compassion, and

human authority should never replace Jesus. The candidate listens, learns the person, teaches according to the actual need, protects the vulnerable, establishes boundaries where necessary, helps the person grow, and continually points toward the Good Shepherd.

PART XI — MINISTERIAL TRAINING

SECTION 83 — REQUIRED FOUNDATIONAL STUDY

FOUNDATIONAL SCRIPTURE

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

Matthew 11:28–30 (NASB)

“Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is comfortable, and My burden is light.”

Matthew 22:37–40 (NASB)

“And He said to him, ‘“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the great and foremost commandment. The second is like it, “You shall love your neighbor as yourself.” Upon these two commandments hang the whole Law and the Prophets.’”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Ministerial training should begin with foundational study because someone preparing to preach, teach, shepherd, evangelize, correct, lead, or eventually participate in ordination should first understand what the ministry actually believes. The purpose is not simply completing pages or memorizing accepted answers. A candidate should increasingly understand what Scripture directly teaches, what the ministry understands from that Scripture, what represents application, what comes from testimony, and what remains interpretation. Written training material organizes doctrine and application beneath Scripture rather than replacing Scripture, and the candidate should eventually be capable of explaining the foundation, identifying its Scriptural support, connecting it with Jesus’ Commands, applying it within actual ministry, and attempting to live what is being taught.

Foundational study begins with the ministry’s central question: The Knowledge of Good & Bad Removed Us from Eternity! How Can We Enter Heaven as We Continue to Still Use It Every Day? The candidate should understand how this question connects the Tree of Knowledge of Good & Evil, loss of eternity, human intellectual knowledge, Spiritual knowledge, Spiritual Suicide as the death of self intellect, baptism as death and rebirth, Being Born Again, becoming like a child, following Jesus, salvation, judgment, discernment, faith, and the Narrow Gate. Spiritual Suicide within this doctrine concerns surrendering intellectual self-rule and must never be interpreted as physical self-harm, while childlike Spiritual dependence should not be confused with ignorance or refusal to learn.

The foundational movement is away from intellectual self-rule and toward Spiritual dependence upon Yahweh through Jesus.

Jesus remains the way back toward eternity and the center of the entire training. Candidates should understand the ministry's teaching concerning salvation, sin, separation, faith, following, the Narrow Gate, Being Born Again, baptism, and the seriousness of Jesus' warnings without reducing salvation to a slogan. The Narrow Gate should first cause the candidate to examine their own life before becoming a doctrine used against other people, while the ministry's teaching concerning the Second Judgment should remain grounded in its supporting Scripture without giving ministers authority to personally declare the final eternal judgment of another individual. Yahweh judges, while the minister teaches the warning and continually returns to Jesus.

The Commands of Jesus, the Great Commandment, the Great Commission, and the Sermon on the Mount form the practical foundation of ministerial preparation. Candidates should systematically understand the Commands used throughout the program and learn to connect them with Prayer, preaching, the Spiritual Timecard, shepherding, evangelism, works of faith, money, correction, business relationships, and daily conduct. Loving Yahweh and loving one's neighbor should become practical measurements rather than memorized verses, while the Great Commission requires movement outward through going, making disciples, teaching, living, serving, evangelizing, and eventually helping others do the same. The Sermon on the Mount should receive substantial attention because its teachings concerning the Beatitudes, love, enemies, lust, marriage, Prayer, Fasting, treasure, worry, judgment, the Golden Rule, the Narrow Gate, fruit, and hearing and doing provide a foundation for how the minister actually lives.

Hearing without doing is incomplete ministerial preparation. Jesus compares the person who hears His words and acts upon them with someone building upon rock, so foundational study should eventually become visible through Prayer, service, forgiveness, evangelism, shepherding, works of faith, and good fruit. The candidate should study the Holy Spirit as Teacher, Guide, and source of Spiritual gifts while understanding the responsibility connected with claiming Spiritual direction. Statements such as "The Holy Spirit told me" should not be used casually to place personal interpretation beyond examination. Spiritual understanding should be back-checked, compared with Scripture, Watched over time, and examined according to its fruit.

Spiritual gifts should likewise be understood through service and fruit rather than titles or claims of superiority. Candidates should begin observing what gifts appear within their own lives, how those gifts serve other people, and whether the fruit supports what they believe about their calling. Discernment should help recognize fruit and test Spiritual understanding without becoming another word for human judgment, while Spiritual warfare should be understood without automatically labeling every disagreement, hardship, natural consequence, practical problem, or unknown circumstance as Spiritual attack. The candidate should learn to distinguish what is known from what is interpreted and remain willing to back-check.

Prayer, Fasting & Watching should become lived practices rather than subjects that exist only within study. Candidates should understand how Jesus teaches Prayer, why Prayer expresses dependence upon Yahweh, how it functions individually and with others, and how it becomes part of shepherding, then actually Pray. Fasting should be understood as a Spiritual practice that does not become public performance or physical harm, while Watching should train the candidate to observe what develops after Prayer without forcing signs, manipulating circumstances, or turning ordinary events into superstition. Back-checking should then examine whether something aligns with Scripture, happened as remembered, was interpreted correctly, what fruit followed, whether human assumptions were added, and whether later information changed the original understanding.

Faith through the unknown should be studied together with responsible action. A candidate may need to move forward without knowing every future detail, but faith should not become recklessness. Planning, safety, applicable law, family responsibilities, stewardship, and accurate factual information remain important. The candidate should understand Jesus' teaching concerning seeking the Kingdom first and not worrying about tomorrow without turning dependence upon Yahweh into irresponsible financial conduct. Trials may expose fear,

pride, dependence upon money, dependence upon certainty, or difficulty receiving correction, but trials should not be manufactured merely to prove faith. Their value within ministerial training comes through the Spiritual response and truthful testimony that develops from circumstances genuinely encountered.

Living what is preached should become one of the strongest requirements within preparation. A candidate teaching Prayer should Pray, one teaching service should serve, one teaching forgiveness should attempt to forgive, one teaching evangelism should evangelize, and one teaching faith should attempt to live faithfully through the unknown. Testimony then becomes the truthful record of what occurred when the teaching entered actual life. Candidates should understand how testimony preserves facts, sequence, unknowns, Spiritual interpretation, mistakes, correction, and fruit without becoming an exaggerated story or authority above Scripture.

The Spiritual Timecard and works of faith help connect doctrine with daily action. The Timecard examines where time is actually going and whether Prayer, service, evangelism, shepherding, fellowship, teaching, forgiveness, helping people in need, and the use of Spiritual gifts are becoming part of life. It is not a competition, financial ledger, or method of boasting. Works of faith should connect Jesus' Commands with actual conduct and provide the candidate with lived experience rather than merely theoretical knowledge.

Shepherding and evangelism should both receive foundational study because preaching ability alone does not establish the ability to care for people. Shepherding includes listening, compassion, one-on-one ministry, Prayer, teaching, follow-up, boundaries, protection, correction, and helping people increasingly follow Jesus themselves. Evangelism should prepare candidates to reach believers, nonbelievers, and people who may never enter a traditional church through street, outdoor, tent, community, business, and individualized encounters. Evangelism should remain truthful, free, noncoercive, and centered upon Jesus.

Individualized sermons and group teaching require different practical skills. Individualized teaching begins by listening to a person's actual Spiritual question, identifying the issue, finding appropriate Scripture, developing the teaching, and using testimony where it genuinely helps without forcing unrelated doctrine into the conversation. Group teaching requires preparation, clarity, Scriptural accuracy, awareness that people may possess different levels of understanding, responsible handling of questions and private information, and a purpose beyond merely delivering a speech. Both should ultimately help people live Jesus' teachings.

Because this ministry may operate through street, outdoor, tent, and other nontraditional environments, candidates should understand the practical responsibilities connected with ministering outside a traditional building. Public interaction, weather, safety, accessibility, community relationships, group teaching, one-on-one conversations, boundaries, and respect for people who do not wish to participate all become part of preparation. The location does not change the foundational doctrine, but it may change how responsibly the ministry must be conducted.

Christian conduct, money, servant leadership, and accountability must also be studied before greater responsibility is given. Love, forgiveness, judgment, lust, marriage, divorce, character, and servanthood affect ministerial credibility because doctrine cannot be separated from conduct. Scripture, Prayer, preaching, teaching, and shepherding are never sold, congregational tithing and regular donations are not the ministry's primary financial model, occasional voluntary gifts may be appropriately accepted, business activity may support ministry and create evangelistic opportunities, and applicable law should be respected. Leadership remains service rather than superiority, so the candidate should remain willing to clean, carry, listen, help, and serve one person even when a title or public platform becomes available.

Accountability continues throughout all foundational study. Candidates should learn to receive correction, protect vulnerable people, maintain appropriate boundaries, handle resources responsibly, respect confidentiality, follow applicable law, tell the truth, and continue growing. They should also be encouraged to ask sincere questions such as why the ministry believes something, what Scripture supports it, how it should be applied, what remains uncertain, or what appears inconsistent. A sincere question should not automatically be treated as rebellion

because honest examination can strengthen understanding. Candidates may enter training with previous beliefs that differ from the ministry and should be willing to study, Pray, compare Scripture, and change when persuaded that correction is necessary, while leadership should remain willing to examine legitimate concerns raised by the candidate.

Required foundational study therefore does not end when the candidate reaches the last page. The purpose is to establish a foundation that can be lived. The candidate begins with the Knowledge of Good & Evil and Spiritual knowledge, moves through death of self intellect, rebirth, Jesus, salvation, the Narrow Gate, the Commands, the Sermon on the Mount, the Holy Spirit, Spiritual gifts, Prayer, Fasting & Watching, faith, testimony, the Spiritual Timecard, works of faith, shepherding, evangelism, conduct, money, servant leadership, and accountability, then carries those teachings into actual ministry. Study provides the foundation, living tests the understanding, fruit helps reveal what has been learned, and continued back-checking keeps the minister returning to Jesus.

PART XI — MINISTERIAL TRAINING

SECTION 84 — STUDY OF JESUS' COMMANDS

FOUNDATIONAL SCRIPTURE

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

Matthew 7:24–25 (NASB)

"Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock."

Matthew 22:37–40 (NASB)

"And He said to him, '"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the great and foremost commandment. The second is like it, "You shall love your neighbor as yourself." Upon these two commandments hang the whole Law and the Prophets.'"

FOUNDATIONAL TEACHING

A ministerial candidate should systematically study the Commands of Jesus because the Great Commission specifically requires disciples to be taught to follow what Jesus commanded. The purpose is not merely to know information about Jesus, memorize a list of sayings, or collect verses for sermons, but to understand what He instructed His followers to do and allow those teachings to govern ministerial action. His Commands concerning love, enemies, forgiveness, Prayer, Fasting, judgment, money, worry, service, evangelism, discipleship, marriage, the Narrow Gate, and other areas of life should become practical instructions that first examine the minister and then provide the foundation for teaching others.

Scripture must be handled accurately when identifying a Command. Not every statement recorded in Scripture is necessarily a universal command directed toward every disciple, so the candidate should distinguish between Jesus commanding something, describing something, answering a question, giving a parable, addressing a particular person or group, or establishing a broader principle. The surrounding context should be examined rather than isolating a sentence because it supports something already believed. Jesus' words should not be changed to make them easier, conditions should not be added merely because a teaching is difficult,

uncomfortable portions should not be removed, and personal preferences should never be placed into His mouth and presented as Commands.

Jesus' Commands come before personal preference and cultural expectation. A candidate may prefer security, retaliation, status, recognition, wealth, comfort, or another course of action while Jesus teaches service, love for enemies, forgiveness, seeking the Kingdom, humility, and dependence upon Yahweh. Following therefore requires more than agreement because the candidate must continually ask whether they are actually following Jesus or merely studying Him. Loving Yahweh as the great and foremost Commandment requires examination of what receives first priority in life, while loving the neighbor should affect treatment of believers, nonbelievers, people struggling with addiction, people experiencing homelessness, people with or without money, people with criminal histories, people in crisis, and people who disagree.

Matthew 5:44 (NASB)

"But I say to you, love your enemies and pray for those who persecute you."

Love for enemies becomes practical when someone insults, rejects, lies about, criticizes, persecutes, or mistreats the candidate. Loving the person does not require approving harmful conduct or eliminating appropriate boundaries, but hatred and revenge should not become the minister's response. Prayer should likewise extend beyond friends because Praying for someone who caused harm can expose what remains within the minister's own heart. These teachings should therefore be practiced during actual conflict rather than admired only when no enemy is present.

Matthew 7:12 (NASB)

"In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets."

The Golden Rule provides a simple daily examination for ministry. Before correcting someone, sharing testimony, handling private information, making a business decision, responding to disagreement, or exercising authority, the candidate can ask whether they would want to be treated the same way. This connects directly with Jesus' teaching concerning judgment because ministers must learn the difference between self-examination, discernment, examination of fruit, appropriate correction, and personally assuming Yahweh's final judgment over another person.

Matthew 7:1–2 (NASB)

"Do not judge, so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you."

Matthew 7:5 (NASB)

"You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye!"

Correction therefore begins with the minister. Before addressing another person's conduct, examine whether the same problem exists within yourself, whether personal anger or offense is influencing the response, whether assumptions have replaced facts, and whether correction is actually necessary. Spiritual authority does not excuse hypocrisy, and the Commands should first expose the person teaching them.

Matthew 6:14–15 (NASB)

“For if you forgive other people for their offenses, your heavenly Father will also forgive you. But if you do not forgive other people, then your Father will not forgive your offenses.”

Forgiveness should be practiced within actual relationships rather than remaining a doctrine explained to other people. Reconciliation should likewise be taken seriously because ministry titles do not eliminate personal responsibility when the minister is the person who needs to approach another, acknowledge wrongdoing, apologize, or seek restoration. Forgiveness does not automatically eliminate reasonable boundaries or immediately restore every form of trust, but bitterness and refusal to examine personal conduct should not be protected merely because the person holds ministerial authority.

Jesus’ teaching concerning lust, marriage, divorce, and remarriage should also be studied carefully and applied personally before being taught publicly. The candidate should understand the distinction already established within this doctrine between seeing or briefly admiring another person and intentionally cultivating sexual desire or fantasy. Jesus directs attention toward the heart, while His teaching concerning marriage returns attention to one flesh, faithfulness, sexual conduct, lust, divorce, and remarriage. These matters should not be reduced to simplistic slogans when shepherding people through difficult circumstances.

Matthew 6:6 (NASB)

“But as for you, when you pray, go into your inner room, close your door, and pray to your Father who is in secret; and your Father who sees what is done in secret will reward you.”

Prayer should exist as a relationship with Yahweh rather than public performance. Group Prayer may appropriately occur, but private Prayer should also be present in the candidate’s life. Jesus’ model Prayer should be studied for its recognition of the Father, Yahweh’s Kingdom and will, daily provision, forgiveness, and temptation rather than merely repeated without understanding. Fasting should similarly be practiced with humility rather than performed to impress others, and it should remain responsible rather than becoming physical harm used to prove Spiritual seriousness.

Jesus’ teachings concerning treasure, wealth, worry, and seeking the Kingdom establish priorities that directly affect ministerial conduct. Money can influence doctrine, relationships, donor treatment, business decisions, preaching, and personal security, so the candidate should examine what their use of money reveals and whether financial benefit has begun controlling Spiritual decisions. The teaching that a person cannot serve God and wealth should therefore remain especially important within ministry.

Matthew 6:34 (NASB)

“So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.”

Matthew 6:33 (NASB)

“But seek first His kingdom and His righteousness, and all these things will be provided to you.”

Not worrying about tomorrow does not prohibit responsible planning, budgeting, protecting family, preparing, or following applicable law. The candidate should instead learn the difference between preparation and allowing fear of the future to control every decision. Seeking Yahweh’s Kingdom first establishes the priority, and the Spiritual Timecard can help expose whether that priority exists within actual daily life.

The Narrow Gate should likewise first challenge the minister rather than becoming a warning aimed only at everyone else. Following Jesus is not determined merely by what is easiest, most comfortable, or most popular. His teaching concerning fruit requires the candidate to Watch and examine what develops through ministers, teachings, Spiritual claims, business activity, and personal decisions without turning fruit examination into final

human judgment. His instruction to ask, seek, and knock encourages continued seeking through Prayer, study, Watching, back-checking, and difficult Spiritual questions rather than inventing certainty merely because an immediate answer is desired.

Hearing and doing brings these teachings together. The purpose of studying Jesus' Commands is not intellectual accumulation but action. The candidate should repeatedly ask what they are doing with what they have learned because Prayer should produce Prayer, forgiveness should produce attempts to forgive, service should produce service, and evangelistic teaching should eventually produce going.

Matthew 10:8 (NASB)

"Freely you received, freely give."

This teaching supports the ministry's position that Scripture, Prayer, preaching, teaching, shepherding, and evangelism should not become products sold to the person receiving Spiritual ministry. The Great Commission likewise begins with movement. The candidate should be willing to go toward people through street ministry, outdoor ministry, tent ministry, community interaction, travel, business relationships, or individualized encounters rather than simply waiting for people to enter a traditional church. Making disciples continues beyond introducing someone to Jesus by helping them understand His Commands, Pray, serve, recognize Spiritual gifts, perform works of faith, and eventually help others.

Servant leadership remains part of obeying Jesus. Authority does not graduate a minister beyond ordinary service, and the person should remain willing to help, carry, clean, listen, serve one individual, and work without applause. Humility requires the candidate to examine why ministry is desired in the first place because a calling to serve is different from a desire to feel important. Becoming like a child likewise connects directly with this ministry's teaching concerning Spiritual knowledge, death of self intellect, Being Born Again, and dependence upon Yahweh without requiring ignorance or refusal to learn.

Jesus' compassion also demonstrates how His Commands should be lived. Rules separated from compassion can become another form of human intellectual religion, while compassion separated from truth can lose the teaching being given. The candidate should therefore consider Jesus' teachings together through love, truth, service, shepherding, and responsibility rather than using one Command to cancel another. Love does not eliminate truth, forgiveness does not eliminate reasonable boundaries, faith does not eliminate responsible safety, not judging does not eliminate examining fruit, and going does not eliminate lawful responsibility.

Ministry policy, personal preference, civil law, and Jesus' Commands should remain distinguishable. A ministry may establish reasonable procedures concerning safety, administration, children, finances, or another operational matter, and applicable civil law may require particular conduct, but neither should automatically be described as a direct Command from Jesus. Likewise, something a minister personally prefers concerning dress, worship style, church format, or discipline should not be presented as something Jesus commanded when He did not. Doctrine should say what Scripture supports, organizational policy should be identified as policy, and legal requirements should be identified as such.

Before teaching a Command, the candidate should study the Scripture, examine its context, understand the ministry's doctrine concerning it, Pray, attempt to apply it personally, and then teach it accurately. This becomes especially important within individualized sermons because a person asking how to deal with an enemy can be directed toward Jesus' teaching on enemies, someone asking about Prayer toward His teaching on Prayer, someone worried about tomorrow toward Matthew 6, and someone struggling with judgment toward Matthew 7. Group teaching should likewise repeatedly return to Jesus rather than becoming so occupied with secondary subjects that His Commands are rarely heard.

The Spiritual Timecard and testimony should connect the Commands with lived experience. Love your neighbor asks what was actually done for another person, the Great Commission asks whether the candidate went toward anyone, Prayer asks whether Prayer occurred, forgiveness asks whether an attempt to forgive occurred, and service asks who was served. Testimony can then truthfully explain what Jesus taught, what the candidate attempted to do, what happened, and what fruit followed. Experience must remain beneath the Command because an unexpected result should cause the application or assumptions to be back-checked rather than rewriting Jesus' teaching.

Obedience may cost something. Forgiveness may cost pride, service may cost time, evangelism may bring rejection, faith may involve uncertainty, truthfulness may cost money, and refusing financial compromise may cost a business relationship. Immediate comfort therefore cannot become the measurement of whether a Command should be followed. The candidate should Watch the fruit while remaining anchored to the teaching and continue returning to Jesus' Commands throughout trials, correction, significant decisions, sermon preparation, ministry, and life after ordination.

As part of training, the candidate should maintain a working study of the major Commands, identifying the supporting Scripture, what Jesus commanded, the ministry's understanding, how the teaching was attempted in life, what testimony developed, what fruit appeared, and where correction became necessary. This should not become merely another intellectual list or examination requirement. The purpose is for the candidate to increasingly recognize situations in daily life and understand that Jesus has already provided the teaching that should guide the response.

A minister should finally be capable of communicating these Commands in plain language without changing their meaning. A child, nonbeliever, person encountered on the street, or someone unfamiliar with theological terminology should not need advanced religious education to understand what the minister is saying. When asked where Jesus teaches something, the candidate should also be capable of returning to the supporting Scripture. The goal is not simply knowing the Commands well enough to pass an examination, but understanding them well enough to live them, teach them accurately, and help another person follow them.

PART XI — MINISTERIAL TRAINING

SECTION 85 — STUDY OF THE SERMON ON THE MOUNT

FOUNDATIONAL SCRIPTURE

Matthew 5:1–2 (NASB)

“When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. And He opened His mouth and began to teach them.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

Matthew 7:26–27 (NASB)

“And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand. And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell—and its collapse was great.”

FOUNDATIONAL TEACHING

The Sermon on the Mount, recorded in Matthew Chapters 5 through 7, should receive concentrated study within ministerial training because it brings together Jesus' teachings concerning Spiritual character, relationships, anger, reconciliation, lust, marriage, truthfulness, enemies, Prayer, Fasting, possessions, worry, judgment, treatment of others, fruit, and the Narrow Gate. It should be studied as one connected teaching rather than a collection of unrelated verses because Jesus concludes the sermon by contrasting two people who both hear His words but respond differently: one acts upon them and builds upon rock, while the other hears without acting and builds upon sand. The candidate should therefore approach the sermon by continually asking what Jesus is teaching and whether that teaching is becoming visible within their own life.

The Beatitudes introduce Kingdom values through the poor in spirit, those who mourn, the gentle, those who hunger and thirst for righteousness, the merciful, pure in heart, peacemakers, and those persecuted for righteousness. These descriptions challenge worldly measurements of success because ministry cannot be measured solely by wealth, popularity, crowds, buildings, titles, influence, or recognition. The candidate should instead examine whether humility, mercy, purity of heart, peacemaking, hunger for righteousness, and faithfulness during difficulty are developing within their character.

Jesus then teaches His followers concerning salt and light, connecting Spiritual character with visible life. A minister who teaches love while treating people without love, teaches forgiveness while carrying hatred, or preaches service while demanding to be served weakens the testimony being presented. Good works should make the teaching visible while directing glory toward Yahweh rather than becoming religious performance designed to elevate the minister. This distinction becomes increasingly important as the sermon progresses because Jesus repeatedly turns attention away from outward appearance alone and toward what is happening within the heart.

His teachings concerning anger and reconciliation demonstrate this movement inward. Avoiding physical violence does not complete the examination if hatred, bitterness, unresolved anger, or refusal to acknowledge personal wrongdoing remains. Ministry conflict, family conflict, disagreements, and personal offenses can expose what is actually within the heart, requiring the candidate to seek reconciliation when appropriate, apologize when wrong, forgive, and address conflict without allowing bitterness to become part of ministerial character. Reconciliation does not mean every damaged relationship can be fully restored or that someone must remain within an unsafe situation, but the internal condition of the person remains part of Jesus' concern.

Matthew 5:27–28 (NASB)

"You have heard that it was said, 'You shall not commit adultery'; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart."

The ministry understands this teaching as addressing intentional sexual desire cultivated within the heart. Mentally envisioning another person for sexual pleasure and deliberately continuing that desire goes beyond merely seeing or briefly admiring another one of Yahweh's creations. The candidate should first use this teaching for personal examination rather than turning it into a tool for examining everyone else's sexuality. Jesus' teachings concerning marriage, divorce, and one flesh should likewise be studied together rather than constructing doctrine from an isolated sentence. Ministers should know what Jesus teaches while approaching actual people with careful listening and compassion because situations may involve complicated histories, children, betrayal, abuse, previous marriages, and decisions made before someone began following Jesus.

Truthfulness is another essential part of the sermon's movement from outward religion toward inward character. Jesus teaches that a follower's word should be dependable, and ministerial credibility therefore cannot be built upon exaggeration, manipulation, misleading testimony, inflated results, or unsupported Spiritual claims. If something is unknown, say it is unknown; if something is believed Spiritually rather than established as fact, preserve that distinction; and when something previously stated proves incorrect, correct it. The same truthfulness

should govern finances, promises, business relationships, ministry statistics, personal conduct, and claims concerning Spiritual guidance.

Jesus also challenges retaliation and personal revenge. A minister should not become controlled by the desire to make another person suffer merely because that person insulted, rejected, criticized, or harmed them. Rejecting revenge does not prohibit lawful protection, reasonable boundaries, protection of vulnerable people, or leaving dangerous circumstances. The Spiritual examination concerns whether hatred and retaliation have become the controlling response.

Matthew 5:44 (NASB)

“But I say to you, love your enemies and pray for those who persecute you.”

Love for enemies becomes meaningful when an actual enemy exists. The candidate should examine whether Jesus’ teaching remains active when another person becomes difficult rather than only when enemies are hypothetical examples within a sermon. Love does not require calling harmful behavior acceptable, but it resists hatred, revenge, dehumanization, and the desire to place another person beyond Yahweh’s reach. Prayer for those who persecute becomes part of this examination because it forces the candidate to confront the condition of their own heart.

Matthew Chapter 6 turns strongly toward the motivation behind Spiritual practices. Giving, Prayer, Fasting, charitable works, and public ministry can become performances when recognition becomes the underlying purpose. The candidate should be willing to serve when nobody applauds, Pray when nobody hears, give without having their name announced, and help one person when nobody else knows. Public ministry may naturally become visible, but visibility should not become the reason the work exists. This also affects how people receiving assistance are treated because another person’s poverty, addiction, homelessness, sickness, or hardship should not automatically become ministry advertising. Photographs, videos, testimony, and public reports should protect dignity rather than requiring vulnerable people to display suffering in exchange for compassion.

Prayer receives substantial attention within the sermon. Jesus warns against Prayer merely performed to be seen and against meaningless repetition, then gives a model containing recognition of the Father, Yahweh’s Kingdom and will, daily provision, forgiveness, and protection from temptation and evil. The candidate should understand these principles and develop actual private Prayer, appropriate group Prayer, and Prayer within one-on-one shepherding. A minister who knows extensive doctrine concerning Prayer but rarely Prays has converted Spiritual instruction into intellectual knowledge.

Forgiveness immediately follows Jesus’ model Prayer and therefore cannot be treated as a minor ministerial subject. Candidates should examine actual relationships and identify where unforgiveness, hatred, or revenge remain rather than disguising them as discernment. Forgiveness does not automatically restore trust, remove appropriate boundaries, or require pretending harm never occurred, but it should change what is carried within the heart.

Fasting should similarly remain directed toward Yahweh rather than becoming evidence displayed to prove Spiritual seriousness. Within this ministry’s Pray, Fast & Watch practice, Fasting remains connected with Prayer and Spiritual seeking without becoming a method of forcing Yahweh to produce a desired answer or a competition concerning who Fasts longest or most frequently.

Jesus’ teaching concerning treasure moves the examination toward what a person values. Where money and time are repeatedly placed can reveal what has become important within the heart, making treasure especially relevant to ministers who may face financial pressures, donations, business relationships, possessions, and questions of security. Business activity may legitimately support ministry and voluntary gifts may be received according to the ministry’s principles, but money must remain a tool rather than the master because financial

influence can gradually change whom a minister notices, what is preached, what doctrine is avoided, which relationships receive attention, and what decisions are made.

Matthew 6:33 (NASB)

“But seek first His kingdom and His righteousness, and all these things will be provided to you.”

Seeking the Kingdom first establishes priority without requiring neglect of ordinary responsibilities. Working, budgeting, caring for family, planning, maintaining safety, and fulfilling lawful obligations are not automatically contrary to faith, but fear concerning tomorrow should not become the authority controlling every decision. The Spiritual Timecard can help examine this because it compares what a person claims is first with how their life is actually being spent. The purpose is not to abandon responsibilities but to determine whether Yahweh’s Kingdom genuinely remains the Spiritual priority being claimed.

Jesus’ instruction not to worry about tomorrow connects directly with this ministry’s teaching concerning Prayer, Fasting & Watching and faith through the wilderness. A candidate may truthfully say, “I do not know what happens tomorrow,” while still continuing responsibly today. Faith does not require pretending uncertainty has disappeared. It requires continuing to seek Yahweh without allowing the absence of tomorrow’s answer to destroy today’s obedience.

Matthew Chapter 7 begins with judgment and the instruction to first remove the log from one’s own eye. This should be studied together with Jesus’ later teaching concerning fruit because the candidate must distinguish human condemnation from responsible Spiritual discernment. A minister may need to recognize harmful behavior, establish boundaries, correct misconduct, or determine that someone is not presently prepared for leadership without declaring that person’s eternal worth. Self-examination comes first, followed by whatever correction or discernment is genuinely necessary.

Jesus’ teaching to ask, seek, and knock encourages persistence when answers remain unclear. Instead of immediately manufacturing an explanation, the candidate can continue asking, seeking, Praying, Watching, studying, and back-checking while accepting that the desired outcome may not occur exactly as imagined. This develops dependence upon Yahweh rather than dependence upon immediate intellectual certainty.

Matthew 7:12 (NASB)

“In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

The Golden Rule brings many ministerial responsibilities into a simple practical examination. Before sharing someone’s testimony, handling money, correcting another person, discussing private information, conducting business, teaching children, working with volunteers, or shepherding someone vulnerable, ask whether you would want to receive the same treatment. Doctrine therefore becomes conduct rather than remaining abstract teaching.

The Narrow Gate appears near the conclusion of the sermon after Jesus has taught concerning Spiritual character, relationships, enemies, reconciliation, lust, truthfulness, Prayer, forgiveness, Fasting, treasure, worry, judgment, treatment of others, and dependence upon Yahweh. The candidate should therefore first apply the Narrow Gate personally rather than using it merely to frighten others. Religious identity, title, ministry position, or intellectual knowledge should not create false confidence while the teachings immediately preceding the Narrow Gate remain ignored. The question becomes whether the minister is actually attempting to live what Jesus has just taught.

Matthew 7:16 (NASB)

“You will know them by their fruits.”

Fruit provides a way to back-check what claims, titles, testimony, and appearances cannot establish by themselves. The candidate should examine whether teaching and ministry produce love, service, forgiveness, truthfulness, compassion, Spiritual growth, and movement toward Jesus or instead produce exploitation, pride, manipulation, dishonesty, fear, or unhealthy dependence. Fruit develops over time and should therefore be Watched rather than immediately assumed.

Matthew 7:21 (NASB)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter.”

Religious language and ministry activity cannot replace personal obedience. A person may preach, teach, evangelize, operate a ministry, attract followers, or perform works appearing Spiritual while still needing the same self-examination Jesus requires of everyone else. The candidate must remain a disciple while becoming a minister rather than allowing ministerial activity to become a substitute for personal Spiritual life.

Jesus closes the sermon with the wise and foolish builders, and both hear His words. The difference is what happens afterward. This provides the conclusion for the entire concentrated study because the candidate may receive extensive teaching, increase Scriptural knowledge, understand doctrine, and become capable of explaining Matthew Chapters 5 through 7, yet the final question remains what is being built from that knowledge. The foundation becomes rock when the words move into lived action.

The Sermon on the Mount should therefore remain a continuing ministerial self-examination. The candidate should return to Matthew Chapters 5 through 7 and examine Spiritual character, relationships, anger, lust, marriage, truthfulness, enemies, giving, Prayer, forgiveness, Fasting, money, worry, judgment, treatment of others, the Narrow Gate, fruit, and whether Jesus’ words are being practiced. It should also guide shepherding because many individualized Spiritual questions concerning enemies, worry, forgiveness, money, Prayer, and judgment can be brought directly back to teachings within the sermon.

MINISTERIAL TRAINING APPLICATION

The ministerial candidate should complete a concentrated study of Matthew Chapters 5 through 7 and demonstrate understanding of the Sermon on the Mount as a connected teaching. The candidate should be able to explain and practically apply the Beatitudes, salt and light, anger and reconciliation, lust and adultery of the heart, marriage and divorce, truthfulness, retaliation, love for enemies, Prayer for persecutors, giving, Prayer, forgiveness, Fasting, treasure, God and wealth, worry, seeking first the Kingdom, judgment, removing the log, asking, seeking and knocking, the Golden Rule, the Narrow Gate, examination of fruit, Jesus’ warning concerning merely saying “Lord, Lord,” and the wise and foolish builders.

These teachings should become visible within one-on-one ministry, individualized sermons, group teaching, evangelism, the Spiritual Timecard, testimony, Prayer, Fasting & Watching, discernment, financial decisions, relationships, trials, and personal self-examination. Perfection is not required before someone may teach Scripture, but the candidate should genuinely attempt to live what is taught, remain willing to admit failures and receive correction, and increasingly teach from lived experience rather than intellectual knowledge alone. Hear the words, understand the words, then act upon them. That is how the minister begins building upon the rock.

PART XI — MINISTERIAL TRAINING

SECTION 86 — PRAY, FAST & WATCH TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 6:6 (NASB)

“But as for you, when you pray, go into your inner room, close your door, and pray to your Father who is in secret; and your Father who sees what is done in secret will reward you.”

Matthew 6:16–18 (NASB)

“Now whenever you fast, do not make a gloomy face as the hypocrites do, for they distort their faces so that they will be noticed by people when they are fasting. Truly I say to you, they have their reward in full. But as for you, when you fast, anoint your head and wash your face, so that your fasting will not be noticed by people but by your Father who is in secret; and your Father who sees what is done in secret will reward you.”

Matthew 7:7–8 (NASB)

“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.”

Matthew 18:19–20 (NASB)

“Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, I am there in their midst.”

FOUNDATIONAL TEACHING

Prayer, Fasting & Watching is not merely doctrine to memorize but a Spiritual practice the ministerial candidate should learn through actual experience. The purpose is to seek Yahweh through Prayer, use Fasting appropriately when greater Spiritual focus is needed, remain attentive to what develops afterward, and back-check what is believed rather than immediately declaring every event an answer from Yahweh. The order matters because Prayer begins the seeking, Fasting may help focus the person Spiritually while denying ordinary fleshly desires, and Watching continues after the spoken Prayer has ended.

Significant Spiritual questions should be brought before Yahweh before human intellect has already completed the decision and Prayer is merely added afterward as approval. When possible, identify what is actually being sought before Praying, whether the question concerns ministry direction, teaching, relationships, a ministerial opportunity, an important decision, or uncertainty about what happens next. Knowing what was genuinely being sought makes later Watching and back-checking more meaningful because the candidate can compare what developed with the original Prayer rather than reconstructing the question after the outcome becomes known.

Prayer should remain sincere rather than performative. Jesus warns against religious practices performed to be noticed by people, so ministerial training should develop private Prayer together with appropriate group Prayer. Length, vocabulary, volume, emotion, and public appearance do not automatically determine Spiritual value because Prayer is directed toward Yahweh rather than an audience. The candidate should also Pray with enough humility to accept that the preferred outcome may not be the answer that develops. Wanting a particular result is not the same as seeking confirmation that only one result will be accepted.

Fasting should remain connected with Spiritual seeking rather than competition, public recognition, or proof that one candidate is more Spiritual than another. It does not purchase an answer or force Yahweh to act according to the person’s desire. Within this ministry, Fasting is practiced as part of seeking Yahweh while temporarily denying ordinary fleshly desires and should be done responsibly without intentionally creating physical danger merely to produce a dramatic Spiritual experience.

Watching means remaining attentive after Prayer. If someone asks Yahweh for direction and then immediately forgets what was Prayed, later developments may never be examined. Conversations, opportunities, closed or opened doors, unexpected encounters, changing circumstances, Scripture becoming relevant, repeated themes, or other developments may appear connected with what was sought, but observation alone does not establish Spiritual meaning. Something occurring after Prayer does not automatically prove Yahweh caused it as an answer, and timing by itself does not establish interpretation. The candidate should be capable of saying that something happened after Prayer and was believed to possibly be connected while continuing to Watch and back-check before claiming greater certainty.

A strong desire for an answer can make almost anything appear to be a sign, including a number, song, stranger, coincidence, conversation, open door, or unexpected event. The candidate should therefore preserve what actually happened, keep the sequence intact, compare events with the original Prayer, examine whether additional confirmation develops, and Watch the fruit. Possible patterns may reasonably be recognized when several events appear to point in the same direction, but events should never be altered, exaggerated, selectively remembered, or removed because they weaken the preferred interpretation. Back-checking requires examining evidence that challenges the desired conclusion as well as evidence that supports it.

Prayer with two or three people can provide fellowship, shared seeking, witnesses to what was actually Prayed, and multiple observations afterward. Each person should remain free to describe what they observed without being pressured into agreement because differing interpretations may require continued Prayer, Watching, and back-checking rather than forced consensus. Preserving the original Prayer through a simple note, journal entry, message, or other appropriate record may help prevent later knowledge from rewriting what was actually known before the outcome occurred.

Sequence should remain factual. What was known, what was Prayed, whether Fasting occurred, what happened afterward, what was initially believed, what additional developments occurred, what was back-checked, and what fruit followed should be preserved in the order they actually occurred. Changing the sequence can change the Spiritual meaning of testimony, so the candidate should become comfortable distinguishing observable facts from Spiritual interpretation. A truthful account may explain that Prayer occurred on a particular date, an event happened afterward, the event was initially believed to possibly be connected, and later events strengthened or weakened that belief.

Believed Spiritual guidance should be back-checked because human intellect can become involved even while someone sincerely seeks Yahweh. Compare the believed direction with Scripture, especially Jesus' Commands and the Sermon on the Mount, while also examining circumstances, later developments, testimony from others involved, and the fruit being produced. If the believed direction requires lying, manipulation, exploitation, violation of Jesus' Commands, abandonment of necessary responsibilities, or produces obvious harmful fruit, the candidate should not defend it merely by saying the Spirit provided the direction.

Back-checking may strengthen the original understanding when later events repeatedly align with what was Prayed and Watched for, good fruit develops, circumstances continue opening in the same direction, and independent observations support the interpretation. Greater confidence may then reasonably develop without claiming complete knowledge of everything Yahweh intends next. Back-checking may also correct the original understanding when later fruit reveals that human assumption was mixed into the interpretation. The correction should be preserved rather than hidden because learning where personal expectation entered Spiritual seeking can become valuable testimony and ministerial training.

Fruit provides an important examination. Ask whether the believed direction is producing greater love, service, truthfulness, compassion, evangelism, obedience to Jesus, dependence upon Yahweh, and Spiritual growth or whether it repeatedly produces pride, manipulation, dishonesty, unnecessary harm, obsession, hatred, exploitation, or separation from Jesus' teachings. A desired outcome is not automatically good fruit merely because it produced money, attendance, a relationship, business success, or another result the candidate

wanted, while hardship does not automatically represent bad fruit. A difficult path may still produce meaningful Spiritual growth, so comfort alone should never become the measurement.

Prayer, Fasting & Watching does not replace responsible action. Research, planning, budgeting, safety measures, legal compliance, professional guidance, work, and other practical responsibilities may remain necessary while seeking Yahweh. Faith and responsibility should not be treated as opposites. The practice should likewise never be used to control another person through statements such as, “Yahweh told me what you must do.” A shepherd may Pray with someone, help them Watch, examine Scripture, and consider fruit while teaching them how to seek Yahweh rather than making them dependent upon the minister’s interpretation of every event.

This practice does not transform the minister into someone who can predict everything. “We do not know yet” may be the truthful answer, and waiting does not mean Prayer failed. Some situations may appear to receive immediate confirmation while others require extended Watching, and artificial deadlines should not be created unless circumstances genuinely require a decision. When a decision must be made without complete certainty, acknowledge that limitation, make the most responsible decision available, and continue Watching the fruit afterward.

Prayer, Fasting & Watching can become part of ministerial decision-making when considering ministry direction, significant teaching questions, new ministry activities, relocation, business relationships supporting the mission, leadership responsibilities, or other decisions carrying meaningful Spiritual consequences. Not every small ordinary choice requires an extended Fast or elaborate Watching process. Training should develop judgment concerning when deeper seeking is appropriate rather than turning every minor decision into a formal Spiritual exercise.

The same practice should become useful within shepherding. When someone approaches with a difficult question and no responsible answer is immediately available, the minister does not need to manufacture one. Praying together and later discussing what developed can teach the person how to seek Yahweh themselves through Prayer, Watching, Scripture, back-checking, and examination of fruit rather than simply receiving another human opinion.

Over time, the candidate should accumulate truthful testimony from actual Prayer, Fasting & Watching. Some experiences may involve clear outcomes, while others may involve waiting, uncertainty, correction, or discovering that the original interpretation was wrong. The purpose is not collecting miraculous stories but learning how to seek Yahweh faithfully and truthfully. Ministerial training should therefore include actual practice rather than allowing the candidate to complete this section through reading alone.

A genuine Spiritual question may be selected and Prayed over individually or with two or three people, with enough documentation to preserve what was actually being sought. The candidate should then Watch without forcing an answer, preserve significant developments, compare observations when appropriate, examine Scripture, back-check the interpretation, and later evaluate the fruit whether the outcome appears clear, unclear, contrary to expectation, or still unresolved.

The candidate should be evaluated according to the process rather than whether the desired answer occurred. Spiritual maturity is demonstrated through sincere Prayer, responsible Fasting when appropriate, careful Watching, truthful preservation of facts, refusal to force signs, distinction between interpretation and observable events, honest back-checking, examination of fruit, and willingness to receive correction. A person should not fail ministerial preparation simply because Prayer did not produce the outcome they personally wanted.

Ordination does not remove the need to Pray, Fast & Watch. Greater responsibility should deepen dependence upon Yahweh rather than create confidence that a credential has made further seeking unnecessary. The ordained minister should continue bringing significant decisions before Yahweh, involving two or three people

where appropriate, preserving meaningful testimony, back-checking Spiritual interpretations, and correcting previous understanding when later fruit requires it.

MINISTERIAL TRAINING APPLICATION

The ministerial candidate should demonstrate practical understanding of Prayer, Fasting & Watching by learning to Pray before relying entirely upon intellectual conclusions, identify what is genuinely being sought, develop sincere private and appropriate group Prayer, Fast responsibly when appropriate, remain willing to receive an unexpected answer, Watch what develops afterward, avoid forcing signs, recognize possible patterns without manufacturing them, preserve the original Prayer and actual sequence, distinguish facts from Spiritual interpretation, and participate appropriately in Prayer with two or three people.

The candidate should back-check believed Spiritual guidance against Scripture, Jesus' Commands, the Sermon on the Mount, circumstances, testimony, and fruit while remaining willing both to recognize strengthening confirmation and to correct earlier interpretations when necessary. Desired outcomes should not automatically be treated as good fruit, difficulty should not automatically be treated as bad fruit, Spiritual seeking should not eliminate responsible action, and claimed Spiritual guidance should never become a method of controlling another person.

Before completing the training, the candidate should be capable of truthfully explaining an actual experience by identifying what was Prayed, what was known at the time, whether Fasting occurred, what happened afterward, what was initially believed, how that belief was back-checked, what fruit developed, what required correction, and what remains unknown. The purpose is not learning to see a sign in everything. It is learning to seek Yahweh without allowing personal intellectual desire to automatically become the answer. Pray sincerely, Fast when appropriate, Watch carefully, back-check what is believed, examine the fruit, remain willing to be corrected, and continue seeking Yahweh when the answer remains unknown.

PART XI — MINISTERIAL TRAINING

SECTION 87 — SPIRITUAL TIMECARD TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 6:19–21 (NASB)

“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.”

Matthew 6:33–34 (NASB)

“But seek first His kingdom and His righteousness, and all these things will be provided to you. So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.”

Matthew 25:35–36 (NASB)

“For I was hungry and you gave Me something to eat; I was thirsty and you gave Me something to drink; I was a stranger and you invited Me in; naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Spiritual Timecard Training teaches the candidate to examine how life is actually being spent in relation to Jesus’ Commands. Within this ministry, Jesus’ Commands function as the Spiritual Billing Code because they identify the type of Spiritual work being performed, while the Spiritual Timecard provides a practical way to examine whether those Commands are becoming visible in daily life. The Timecard does not teach that salvation is earned by accumulating religious hours, does not measure personal worth, and should never become competition or a reason to boast. Its purpose is to ask a simple question: If following Jesus and seeking Yahweh’s Kingdom first are genuinely the priorities being claimed, what does the way time is actually being spent demonstrate?

Works of faith should be connected with what Jesus taught rather than assuming everything performed by a minister automatically has Spiritual value. Feeding someone hungry, helping a stranger, visiting the sick, Praying, forgiving, evangelizing, teaching Jesus’ Commands, shepherding someone Spiritually lost, loving a neighbor, or performing another work connected with His teaching can be examined through the Timecard, while ordinary responsibilities such as employment, maintaining a home, purchasing groceries, sleeping, eating, commuting, paying bills, and caring for everyday needs should be recorded honestly without automatically being labeled ministry. Ordinary life can still create genuine Spiritual opportunities, such as a workplace conversation developing into evangelism, caring for a sick family member becoming service, or a business relationship creating an opportunity to introduce someone to Jesus, but only the actual Spiritual work should be identified rather than converting the entire surrounding activity into ministry.

Truthfulness matters more than impressive totals. If someone Prayed for fifteen minutes, the record should not be expanded to an hour, and if a ministry event lasted several hours but only part of that time involved actual preaching, shepherding, evangelism, or another direct Spiritual work, the candidate should distinguish the Spiritual activity from setup, waiting, travel, administration, or unrelated activity. Exact minute-by-minute accounting is unnecessary because the Timecard is a self-examination tool rather than financial bookkeeping, but deliberate inflation defeats its purpose. Private Prayer, appropriate Fasting, Watching, Scriptural preparation directly serving ministry, and other genuine Spiritual practices remain meaningful even when nobody else sees them because Jesus specifically teaches Prayer in secret.

One-on-one shepherding should receive appropriate recognition because listening to one person, Praying with them, answering a Spiritual question, following up during a trial, helping them understand Scripture, or helping them recognize a Spiritual gift may represent significant Spiritual work even when no crowd is present. Evangelism should likewise be recorded when it genuinely occurs through street ministry, outdoor or tent ministry, community activity, travel, business relationships, or individual conversations, but an ordinary commercial interaction with a nonbeliever should not automatically be called evangelism unless the interaction genuinely develops into testimony, fellowship, teaching, invitation, or discussion concerning Jesus.

Works of compassion belong naturally within this examination because Jesus specifically teaches concerning the hungry, thirsty, stranger, naked, sick, and imprisoned. The candidate should become attentive to opportunities to serve while remembering that the person remains more important than the record. Need should never be created or prolonged merely to produce Spiritual hours, and vulnerable people should not be pressured into photographs, testimony, public recognition, or other exposure simply to prove that service occurred. Forgiveness may likewise represent a work of faith even though it cannot always be measured neatly in minutes because it may involve Prayer, internal struggle, reconciliation, and continued Spiritual work over time.

Preparation may appropriately be included when it directly serves ministry. Preparing a sermon, studying Scripture for individualized teaching, developing a children’s lesson, preparing evangelistic material, or

researching a difficult Spiritual question for someone being shepherded can support works of faith, but endless intellectual study should not be treated as though studying alone fulfills every Command. Preparation should eventually produce application through preaching, teaching, evangelism, shepherding, service, forgiveness, and lived conduct.

Busyness itself should not be rewarded because ministers can spend enormous amounts of time in meetings, administration, social media, travel, equipment, maintenance, planning, organization, or other supporting activities while performing relatively little direct Spiritual work. Some of these responsibilities may be necessary, but the Timecard should help distinguish the machinery supporting ministry from the mission itself so leadership can recognize when administration begins consuming more time than the works it was created to support.

Ministry-supported business activity requires the same distinction. Business may provide resources and relationships supporting the mission, but handling inventory, accounting, maintenance, sales, transportation, and other commercial responsibilities should not automatically be counted as preaching, Prayer, shepherding, evangelism, or service. If Spiritual ministry genuinely occurs during the business activity, identify that portion for what it became while preserving the distinction between commercial work and direct Spiritual work.

Family responsibilities should never be dismissed as Spiritually unimportant simply because they are not always recorded as direct ministry. A minister who accumulates many Spiritual hours while neglecting a spouse, children, or vulnerable family members may be producing harmful fruit. The Timecard must remain subject to Jesus' Commands and the Great Commandment and should expose imbalance rather than create another form of it. Rest likewise is not failure. Sleep, recreation, food, family time, and recovery are legitimate human needs, and obsession with recording Spiritual work every waking minute could eventually reduce the minister's ability to serve responsibly.

The Timecard should never become a leaderboard. Different people may have different available time because one works long hours, another raises children, another cares for an older family member, another is recovering from a trial, and another has greater flexibility for ministry. Spiritual gifts also differ, so every candidate does not need identical hours in every category. The Timecard examines the individual before Yahweh and should never become the basis for declaring whether someone will enter Heaven because Scripture establishes no hourly requirement for salvation. Yahweh remains the Judge.

The Timecard can reveal gaps between preaching and living. Someone may spend many hours preparing sermons about service while rarely serving, teach evangelism while rarely speaking with anyone outside the ministry concerning Jesus, or perform substantial public ministry while neglecting private Prayer. Recognizing these patterns should lead toward correction rather than condemnation. Repeated patterns may also help reveal Spiritual gifts because one candidate may repeatedly shepherd individuals, another evangelize, another teach, another serve practical needs, while another organizes works allowing others to serve. Numbers alone do not establish gifts, but patterns can provide useful evidence when considered with testimony and fruit.

Hours should therefore always be back-checked against fruit. A person might record substantial Spiritual activity while producing manipulation, exhaustion, pride, conflict, or unhealthy dependence, while a brief conversation might profoundly help someone move toward Jesus. Greater time does not automatically equal greater Spiritual fruit, but a person also cannot continually claim that following Jesus is the central priority of life while devoting virtually no meaningful time to His works. Quality and quantity both provide information, but neither stands alone.

During ministerial training, appropriate leadership may periodically review the Timecard with the candidate to examine patterns rather than punish weak weeks or reward impressive totals. Ask what works are occurring, what appears absent, what gifts may be developing, where the candidate is struggling, whether worldly activity is consuming nearly everything, and whether family, work, health, and appropriate rest remain responsibly maintained. A week containing little Spiritual activity should be recorded honestly because it may reveal

employment pressure, family responsibilities, discouragement, poor planning, or a genuine problem with priorities. An honest weak record provides more useful training than a fictional strong one.

Prayer, Fasting & Watching can be used when interpreting patterns within the Timecard. If nearly all available time is being consumed by one activity, Pray about it; if a Spiritual gift repeatedly appears through particular works, Watch the fruit; and if an area continually fails to develop, back-check whether the candidate may be called toward another kind of service or whether neglect needs correction. The Timecard provides observable information while Prayer seeks Spiritual understanding concerning what that information means.

Testimony gives the record context. A Timecard may show repeated one-on-one shepherding while testimony explains who was encountered in appropriate nonidentifying terms, what questions arose, what was learned, and what fruit developed. The record demonstrates activity, testimony provides meaning, and fruit helps back-check whether the work was healthy. Confidential ministry should remain confidential, so documentation may simply say “one-on-one shepherding and Prayer” rather than exposing another person’s private life.

The Great Commission requires movement beyond private study. A candidate preparing for ordination should demonstrate that some portion of life is actually moving outward through witnessing, teaching, discipling, serving, or helping others follow Jesus. The exact pattern may change according to Spiritual gifts and seasons of life. A period of intensive evangelism may later become a season of greater shepherding, while employment, family circumstances, trials, ministry location, and other responsibilities may change what a particular week looks like. The Timecard should help examine those changing seasons rather than forcing every period into one rigid schedule.

The goal is not escaping worldly responsibilities to accumulate more Spiritual hours. Candidates must still work where necessary, care for family, pay bills, maintain health, rest, and fulfill legitimate responsibilities. The deeper purpose is moving from intellectual knowledge into Spiritual action within a responsible life. A candidate may know every Command of Jesus and still spend almost no time living them, so the Timecard continually asks what was actually done, not merely what was studied, believed, intended, planned, or preached.

PRACTICAL SPIRITUAL TIMECARD TRAINING

During training, the candidate should maintain a Spiritual Timecard long enough to reveal meaningful patterns. The record may identify the date, approximate time where useful, Spiritual work performed, Command or teaching of Jesus connected with the work, and significant testimony or fruit requiring later examination without unnecessarily documenting private personal details.

At appropriate intervals, review the record and ask where most time is going, what works of faith repeatedly appear, which Commands are actually being lived, which teachings are frequently preached but rarely practiced, what Spiritual gifts appear through repeated service, what fruit is developing, what requires correction, and whether responsible family, employment, health, and rest obligations are being maintained while seeking first Yahweh’s Kingdom. These questions are more important than producing a large number of hours.

MINISTERIAL TRAINING APPLICATION

The ministerial candidate should demonstrate practical understanding of the Spiritual Timecard by connecting Jesus’ Commands with actual works of faith and honestly examining how time is being spent. The candidate should distinguish direct Spiritual works from ordinary worldly responsibilities while recognizing when ordinary circumstances genuinely develop into Prayer, service, evangelism, shepherding, or another work of faith. Spiritual activity should be recorded truthfully, private Prayer and legitimate preparation should be recognized, shepherding and evangelism should be valued regardless of crowd size, ministry-supported business activity should remain distinguishable from direct Spiritual work, family responsibilities and appropriate rest should be protected, and the Timecard should never become pride, competition, or human judgment concerning salvation.

The candidate should use the Timecard to identify patterns of Spiritual gifts, neglected areas, differences between preaching and living, and changes that may be needed within daily priorities while back-checking the record against testimony and fruit rather than hours alone. By the end of training, the candidate should be capable of looking at their life and asking: If Jesus' Commands are the Spiritual Billing Code, what does my Spiritual Timecard show that I am actually doing with them? The purpose is not accumulating enough hours to impress Yahweh, ministry leadership, or anyone else. It is making visible whether what is being preached is becoming what is being lived.

PART XI — MINISTERIAL TRAINING

SECTION 88 — DISCERNMENT TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 7:1–5 (NASB)

"Do not judge, so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' and look, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye!"

Matthew 7:15–16 (NASB)

"Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits."

John 7:24 (NASB)

"Do not judge by the outward appearance, but judge with righteous judgment."

John 16:13 (NASB)

"But when He, the Spirit of truth, comes, He will guide you into all the truth."

FOUNDATIONAL TEACHING

Discernment Training teaches the candidate how to recognize, examine, and respond to Spiritual matters without turning discernment into human judgment of Good & Bad. A minister may need to determine whether teaching is Scripturally supported, claimed Spiritual direction should be trusted, fruit is healthy, someone appears prepared for ministry, correction is necessary, or a situation requires protection or additional examination. Discernment does not give the minister permission to classify people according to personal standards of Good & Bad or declare their eternal condition. It seeks Spiritual understanding by examining Scripture, observable facts, fruit, Prayer, and what develops over time so the minister can respond according to Jesus' teachings.

Discernment and human judgment are therefore not the same. Human judgment may look at someone and conclude that the person is Bad, while discernment asks what fruit is being produced, what Jesus teaches concerning the situation, and what response is appropriate. This allows harmful conduct to be recognized without declaring someone permanently evil or beyond redemption, while also preventing outwardly impressive appearances from automatically establishing Spiritual trustworthiness. Jesus teaches His followers to examine fruit, so His warning against judgment does not require becoming incapable of recognizing danger, false teaching, manipulation, or harmful conduct. Fruit may require time to become clear and should be Watched for patterns

involving truthfulness, service, compassion, humility, obedience to Jesus' Commands, the Great Commandment, and movement toward Yahweh.

Discernment should begin with self-examination. Before correcting someone or making a serious conclusion, the candidate should consider whether pride, anger, jealousy, fear, attraction, resentment, financial interest, personal offense, or another motive is influencing the interpretation. Jesus' instruction to remove the log first protects the minister from disguising personal emotions and preferences as Spiritual revelation. The stronger the personal reaction, the more carefully the minister should examine themselves before claiming to understand someone else.

Outward appearance should not determine Spiritual classification. Clothing, financial condition, criminal history, cannabis use, church background, education, vocabulary, tattoos, homelessness, profession, social status, personality, or other outward characteristics do not automatically establish Spiritual fruit. This is especially important for a ministry intentionally seeking people who may not prefer traditional churches because judging people according to traditional outward expectations may cause ministers to reject the very people they are attempting to reach. Someone may be quiet, loud, unusual, awkward, emotional, highly educated, poorly educated, confident, or socially uncomfortable without those characteristics establishing their Spiritual condition.

Listening is necessary because appearance rarely reveals the entire situation. Someone appearing angry may actually be frightened, someone appearing uninterested in Jesus may have been deeply hurt by a church, and someone appearing irresponsible may be carrying circumstances unknown to the minister. Listening does not require agreement, but it provides information before conclusions are formed. Discernment should therefore distinguish facts from impressions. "I saw this happen" is different from "I have a feeling about this person," just as "this teaching contradicts this passage" is different from "something feels wrong." Both observations and concerns may deserve attention, but they should never be presented as though they carry identical certainty.

Scripture remains foundational when examining Spiritual impressions. A feeling may cause someone to pay closer attention, but if claimed discernment requires hatred, dishonesty, exploitation, revenge, sexual misconduct, manipulation, or conduct contrary to Jesus' teachings, it should not be defended merely by saying it was Spiritually discerned. At the same time, discernment should not become another purely intellectual system. The candidate should seek the Holy Spirit through Prayer and remain willing to say that something is not yet understood rather than forcing immediate certainty.

Prayer, Fasting & Watching can therefore become part of discernment when a significant Spiritual question remains unclear. Pray, Fast when appropriate, Watch what develops, preserve the facts, compare what occurs with Scripture, and back-check the interpretation. A sincere candidate may believe something was discerned correctly and later discover that personal assumption became mixed with Spiritual interpretation. When later facts or fruit contradict the original understanding, correct it rather than protecting the earlier claim merely because it was described as Spiritual.

Strong instincts concerning people should not automatically be called the Spiritual gift of discernment. Personality, previous experiences, trauma, fear, prejudice, and relationships can influence how someone interprets another person or situation. Spiritual gifts should instead become recognizable through repeated service and fruit. Someone genuinely demonstrating discernment may help identify unhealthy teaching, recognize danger, expose inconsistency, guide Prayer, protect vulnerable people, or reveal where further examination is necessary. If the claimed gift continually produces suspicion, accusations, division, condemnation, fear, or distrust without reliable evidence, the fruit itself should be examined.

Discernment does not automatically require public confrontation. Depending upon the circumstances, the appropriate response may be Prayer, a private conversation, gathering additional facts, speaking with appropriate leadership, establishing a temporary boundary, or continuing to Watch. Public accusations can cause serious harm when made carelessly, and concerns should never become gossip. Information should be shared only with

people who appropriately need it for Prayer, shepherding, safety, accountability, or decision-making rather than circulated as entertainment.

Protection of vulnerable people may sometimes require immediate action rather than prolonged Watching. When observable facts indicate danger to a child, vulnerable adult, or another person, appropriate protective action may be necessary while Prayer continues. Spiritual dependence and practical protection can operate together. Discernment should likewise recognize when ministerial ability has reached its limits. A minister may correctly recognize that someone needs help without possessing the medical, legal, mental-health, financial, or other professional expertise required to provide it. Recognizing the need for qualified assistance can itself demonstrate responsible discernment.

Personal compatibility should never be confused with fruit. Someone the minister naturally likes may produce harmful fruit, while someone whose personality is difficult for the minister may produce good fruit. Disagreement likewise does not automatically establish rebellion, Spiritual attack, or Bad fruit. Listen to the disagreement, examine Scripture, and consider whether the other person may recognize something the minister has missed. A ministry that labels every disagreement as Spiritual opposition makes itself increasingly difficult to correct.

Criticism and persecution should also remain distinguishable. Some criticism may genuinely arise because a minister follows Jesus, while other criticism may accurately identify poor judgment, harmful conduct, dishonesty, inconsistency, or another problem requiring correction. Examine what is being criticized, whether the concern is supported by facts and Scripture, whether trustworthy people independently recognize the same problem, and what fruit develops when the criticism is either received or rejected. An uncomfortable message is not automatically persecution.

Difficulty should likewise not automatically be classified as Spiritual warfare. Problems may arise from ordinary circumstances, natural consequences, another person's choices, poor planning, or circumstances whose cause remains unknown. The candidate should Pray, examine the facts, Watch what develops, and respond responsibly without creating a Spiritual enemy every time something goes wrong. Where Spiritual warfare is believed to be involved, that interpretation should remain subject to Scripture, Prayer, back-checking, and examination of fruit.

Discernment should be applied to teaching, including teaching within this ministry. Candidates should ask what Scripture supports a doctrine, whether the passage is being used within its context, whether the interpretation aligns with Jesus' Commands, and what fruit develops when the teaching is lived. Respect for leadership should never require abandoning Scriptural examination. Spiritual claims should receive the same care. When someone says, "Yahweh told me," "The Holy Spirit showed me," or "I received a sign," neither automatic acceptance nor automatic rejection is necessary. Examine what is actually being claimed, what was known beforehand, what happened afterward, whether details were added later, how the claim aligns with Scripture, and what fruit developed.

Ministerial calling and Spiritual gifts also require discernment because sincere belief that Yahweh has called someone does not by itself complete the examination. The church recognizes rather than creates the calling, but recognition should consider service, Spiritual gifts, testimony, shepherding ability, willingness to live Jesus' Commands, humility, accountability, and fruit. Spiritual gifts should similarly be recognized through what repeatedly develops while the person serves rather than forcing someone into a gift simply because leadership needs a position filled.

Financial and business relationships require Spiritual discernment together with practical examination. Financial benefit alone should not determine whether a relationship is healthy because a profitable arrangement may still compromise teaching, pressure doctrine, exploit people, damage testimony, or produce fruit inconsistent with Jesus' Commands. A large voluntary gift may appear to be an obvious blessing, but the minister should still examine whether anything inappropriate is expected in return, whether the gift creates control, whether its

circumstances are consistent with ministry principles, and whether accepting it is lawful. Discernment should not disappear simply because money is offered.

Shepherding requires discernment because different people may need different responses. One person may need encouragement, another correction, another Prayer, another practical assistance, another qualified professional help, while someone else may simply need another person willing to listen. Discernment prevents the minister from giving everyone the same sermon and instead helps determine what response may actually serve the individual.

Humility should remain present throughout the process because different situations contain different levels of certainty. Sometimes the minister knows an observable fact, sometimes Scripture provides strong direction, sometimes the minister believes the Holy Spirit may be guiding them, and sometimes there is only a concern requiring further examination. These should not be presented as identical. Truthful discernment says what is known, what is believed, what remains interpretation, and what remains uncertain.

Discernment should ultimately lead toward appropriate action rather than endless classification. If someone needs Prayer, Pray; if a teaching requires examination, study it; if a vulnerable person requires protection, act responsibly; if personal error becomes apparent, correct it; and when good fruit develops, continue Watching and developing it. The purpose is not becoming skilled at identifying what appears wrong with everyone else. It is seeking Spiritual understanding that helps the minister respond responsibly according to Jesus.

PRACTICAL DISCERNMENT TRAINING

Training should include actual or realistic situations in which the candidate must distinguish facts, interpretation, Scripture, fruit, and appropriate response. Examples may include someone claiming Yahweh directed a major decision, a minister receiving a large conditional gift, two people providing conflicting accounts, someone appearing to possess a Spiritual gift, a convincing teaching lacking obvious Scriptural support, or a candidate believing criticism represents persecution. The candidate should identify what is established, what remains interpretation, what additional information is needed, what Scripture applies, whether Prayer, Fasting & Watching is appropriate, what fruit should be examined, and what responsible action should follow.

Candidates should also review situations where their discernment proved incorrect. Misreading someone, assuming motives, judging by outward appearance, mistaking correction for persecution, incorrectly interpreting an event, or believing something was Spirit-led that later required correction can reveal how human intellect becomes mixed with Spiritual interpretation. Confirmed discernment should likewise be reviewed by examining what was observed, what Scripture applied, what happened afterward, what fruit supported the understanding, and whether the situation was handled without unnecessarily condemning the person involved.

MINISTERIAL TRAINING APPLICATION

The ministerial candidate should demonstrate the ability to distinguish discernment from human judgment of Good & Bad, examine fruit without assuming Yahweh’s final judgment over another person, remove the log through self-examination, listen before forming conclusions, avoid judging by outward appearance, distinguish facts from impressions and personality from Spiritual fruit, use Scripture as the foundation, seek the Holy Spirit through Prayer, connect significant uncertainty with Prayer, Fasting & Watching, and back-check Spiritual interpretations as additional facts and fruit develop.

The candidate should recognize that disagreement is not automatically rebellion, criticism is not automatically persecution, trials are not automatically Spiritual warfare, intuition is not automatically a Spiritual gift, and Spiritual concern does not automatically justify public accusation or gossip. Discernment should protect vulnerable people, recognize professional limitations, help evaluate teaching, Spiritual claims, ministerial calling, Spiritual gifts, business relationships, financial decisions, and shepherding needs while preserving truthful levels of certainty.

Ordination does not make discernment infallible. A minister can still misunderstand, assume, become emotionally influenced, or interpret circumstances incorrectly. Discernment therefore remains a continuing process of Prayer, Scripture, self-examination, listening, Watching, back-checking, examining fruit, acting responsibly, and correcting previous understanding when necessary. The goal is not to become a human judge of Good & Bad, but to recognize what is occurring well enough to follow Jesus faithfully and serve people responsibly.

PART XI — MINISTERIAL TRAINING

SECTION 89 — SPIRITUAL GIFTS TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

John 14:26 (NASB)

“But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you.”

John 16:13 (NASB)

“But when He, the Spirit of truth, comes, He will guide you into all the truth.”

FOUNDATIONAL TEACHING

Spiritual Gifts Training teaches the candidate to recognize how the Holy Spirit may equip different people for different forms of service and how those gifts should be examined through fruit. Spiritual gifts are not trophies, titles, academic accomplishments, or evidence that one person is more important than another. A gift carries responsibility and should help the minister serve Yahweh, shepherd people, evangelize, teach, discern, encourage, or otherwise perform works of faith. Training may strengthen the responsible use of a gift, but it does not manufacture the Spiritual calling. The ministry’s responsibility is to Watch, examine fruit, provide opportunities for service, and recognize what appears to have already been given by Yahweh.

A person saying, “I have this gift,” does not establish the gift by itself. Recognition should develop through repeated observation of what occurs when the person serves and whether the claimed gift benefits others, leads people toward Jesus, and produces truthfulness, love, understanding, service, and Spiritual growth. The Spiritual Timecard, lived testimony, feedback from people being served, and continued examination of fruit may reveal patterns that the candidate did not initially recognize. Someone may repeatedly create meaningful Spiritual conversations, explain Scripture clearly, recognize concerns others overlook, comfort people during trials, or naturally shepherd people through difficult circumstances before identifying those repeated works as evidence of a possible Spiritual gift.

Gifts should serve rather than elevate the person. Greater ability creates greater opportunity to serve, not greater permission to dominate. Someone gifted in teaching should teach, someone gifted in shepherding should shepherd, someone gifted in evangelism should evangelize, and someone demonstrating discernment should use that discernment responsibly. The important question is not which gift produces the most impressive title, but how the gift Yahweh appears to have provided can be used for the people He places before the candidate.

Recognition of a gift does not mean the candidate has mastered it. A teacher may require training in Scriptural accuracy, preparation, communication, and answering questions, while someone demonstrating discernment may need greater patience and continued training in separating impressions from established facts. A shepherd may need to develop boundaries and learn when professional assistance is necessary, while an evangelist may need to learn to listen before speaking. Training does not replace the gift but helps the candidate use what is already developing more responsibly.

No claimed Spiritual gift permits violation of Jesus' teachings. Pride, manipulation, dishonesty, sexual misconduct, financial exploitation, hatred, or human judgment cannot be justified by claiming that a Spiritual gift requires the conduct. Jesus' Commands and the Sermon on the Mount remain foundational, so when exercising a claimed gift continually contradicts those teachings, the gift, its interpretation, or the manner in which it is being exercised should be examined.

The Holy Spirit should remain Teacher and Guide throughout this process. Spiritual Gifts Training should therefore not become an intellectual exercise in which candidates simply select the gift or title they desire. Pray, Watch, serve, and allow repeated fruit to reveal where Yahweh may be directing. Someone desiring a public preaching role may discover that their strongest fruit consistently occurs through one-on-one shepherding, while another person expecting to remain behind the scenes may repeatedly demonstrate an ability to teach. The candidate should follow the gift becoming visible through service rather than forcing service to conform to a desired title.

The gift of teaching should become recognizable through the ability to communicate Scripture accurately and understandably without changing its meaning. Teaching should help another person understand Jesus and His Commands rather than merely demonstrate how much information the teacher possesses. The presentation may change according to whether the person being taught is a child, new believer, nonbeliever, or experienced minister, but Scripture remains the foundation and the teaching should ultimately help the person move from hearing toward understanding and living.

Shepherding is demonstrated through care rather than possession of a pastoral title. Someone developing this gift may naturally listen, follow up, Pray with people, recognize Spiritual needs, provide appropriate teaching, and remain involved as another person grows. Healthy shepherding should help people become increasingly capable of seeking Yahweh, understanding Scripture, recognizing their own gifts, and performing works of faith rather than creating permanent dependence upon the shepherd. Compassion should operate with appropriate boundaries because care does not require control.

Evangelistic gifting may become visible when a candidate repeatedly develops meaningful Spiritual conversations with believers and nonbelievers, communicates testimony naturally, explains Jesus in understandable language, and helps people who may never enter a traditional church become willing to consider His teachings. The gift should be examined through fruit rather than merely the number of people addressed. Someone may speak publicly to many people while producing little meaningful engagement, while another may consistently reach individuals through ordinary conversations. The purpose of the gift is reaching people, not merely creating visibility.

Discernment should be recognized according to the principles already established within Discernment Training. Someone demonstrating this gift may recognize unhealthy teaching, inconsistency, danger, developing Spiritual gifts, or circumstances requiring further Prayer and examination, but the gift should not produce continual suspicion, accusation, gossip, or human classification of people as Good or Bad. Discernment remains subject to self-examination, Scripture, Prayer, Watching, back-checking, facts, and fruit.

Encouragement and practical service may also become recognizable through repeated works. Some people naturally strengthen others during trials, help them continue seeking Yahweh, or remind them of Jesus' teachings when they become discouraged. Others repeatedly recognize practical needs and respond without requiring attention. These forms of service should not be treated as lesser gifts merely because they may receive less

public recognition. A ministry requires people willing to perform visible and invisible works, and the value of a gift should be examined according to the service and fruit it produces rather than its prominence.

Different gifts may operate together within the same person, and gifts may develop differently over time. Someone may demonstrate both teaching and shepherding, evangelism and encouragement, or service and discernment, while one gift may become more visible during a particular season. The ministry should therefore avoid forcing every person into one permanent category when lived service demonstrates a broader or changing pattern. The purpose of recognizing gifts is to help people serve responsibly, not to create another rigid system of human classification.

Spiritual gifts should complement one another within ministry. A teacher may communicate a group message while a shepherd follows up individually, an evangelist may create the first Spiritual conversation while another person continues discipleship, and someone demonstrating discernment may recognize a concern requiring leadership attention while another person provides practical assistance. Candidates should learn to appreciate gifts they do not personally possess rather than treating ministry as competition. One person does not need to perform every role for Yahweh to accomplish the work through the group.

The ministry should not assign a Spiritual gift merely because an organizational position needs to be filled. Administrative need does not establish Spiritual calling, and placing someone into a role inconsistent with their demonstrated gifts may produce frustration or unhealthy fruit. Leadership should instead Watch what repeatedly develops through service, provide appropriate opportunities for continued growth, and recognize where the candidate appears most effective while remaining willing to reconsider earlier conclusions as additional fruit develops.

Spiritual gifts should be exercised with humility because the person remains capable of error. A gifted teacher may misunderstand Scripture, a shepherd may give poor advice, an evangelist may mishandle an encounter, and someone with discernment may incorrectly interpret a situation. Recognition of a gift does not make every action performed through that gift Spiritually infallible. The candidate should remain willing to receive correction, back-check understanding, admit mistakes, and continue developing.

Claims of supernatural Spiritual gifting should receive the same truthful examination as other Spiritual claims. The candidate should distinguish what actually occurred from what is believed to have occurred Spiritually, preserve the facts and sequence, compare the interpretation with Scripture, Watch what develops afterward, and examine the fruit. The ministry should neither automatically accept nor automatically reject a claim merely because it appears extraordinary. Truthfulness, Prayer, Scripture, back-checking, and fruit remain necessary.

Spiritual gifts should produce works rather than remain labels. Someone claiming teaching should eventually teach, someone claiming evangelism should evangelize, someone claiming shepherding should shepherd, and someone claiming service should serve. The Spiritual Timecard and lived testimony can help reveal whether the claimed gift is actually operating within life and what fruit develops when it is used. A title without corresponding service provides little evidence for recognition.

Recognition should also consider character because an apparent ability does not remove the requirements of truthfulness, accountability, humility, appropriate boundaries, financial responsibility, love, and obedience to Jesus' Commands. A candidate may demonstrate unusual ability while still requiring substantial correction before being trusted with greater ministerial responsibility. Gift and character should therefore be examined together rather than assuming one automatically proves the other.

Spiritual gifts should ultimately help fulfill the Great Commandment and Great Commission. Whatever gift Yahweh provides should help the candidate love Yahweh, love people, go toward others, make disciples, teach Jesus' Commands, shepherd, serve, Pray, encourage, or otherwise contribute to the mission. A gift continually centered

upon the candidate's recognition rather than the people being served should cause the motivation and fruit to be examined.

PRACTICAL SPIRITUAL GIFTS TRAINING

During ministerial preparation, the candidate should receive opportunities to serve in different appropriate ways so repeated patterns can become visible. These may include teaching, one-on-one shepherding, evangelism, Prayer, encouragement, discernment, practical service, group ministry, street ministry, outdoor or tent ministry, or other works already established within this doctrine. The purpose is not requiring every candidate to perform every work equally well but providing enough lived experience for gifts to become recognizable through actual service.

The candidate and appropriate ministry leadership should periodically examine the Spiritual Timecard, testimony, feedback, and fruit to identify where gifts appear to be developing. Questions should include what forms of service repeatedly occur, where people appear genuinely helped, what type of ministry seems to develop naturally, what requires additional training, whether the claimed gift remains consistent with Jesus' Commands, and whether the candidate demonstrates the humility and accountability necessary to use the gift responsibly.

MINISTERIAL TRAINING APPLICATION

The candidate should demonstrate understanding that Spiritual gifts come from Yahweh through the Holy Spirit rather than being created by academic credentials, titles, personal desire, or ministry necessity. Gifts should be recognized through repeated service and fruit, developed through responsible training, and exercised beneath Jesus' Commands and the Sermon on the Mount.

The candidate should be willing to serve before demanding recognition, allow actual fruit to challenge a preferred title, respect gifts operating through other people, receive correction when a gift is used poorly, and distinguish Spiritual gifting from personality, ambition, or self-declaration. Teaching, shepherding, evangelism, discernment, encouragement, service, and other gifts should ultimately produce works benefiting others and directing people toward Jesus.

Ministerial training does not give someone a Spiritual gift. It provides opportunities for what Yahweh has already given to become visible, tested, strengthened, and responsibly used. Pray, serve, Watch the fruit, recognize the pattern, develop the gift, and use it for the people Yahweh places before you.

PART XI — MINISTERIAL TRAINING

SECTION 90 — EVANGELISM AND WITNESSING TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

Matthew 5:14–16 (NASB)

"You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 9:36–38 (NASB)

“Seeing the crowds, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd. Then He said to His disciples, ‘The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.’”

FOUNDATIONAL TEACHING

Evangelism and Witnessing Training teaches the candidate how to take what has been learned and lived and bring it to other people. The Great Commission moves ministry beyond personal Spiritual development because Jesus commands His disciples to go, make disciples, and teach people to follow what He commanded. A minister should therefore become willing and increasingly able to communicate Jesus’ teachings to believers and nonbelievers within real life rather than depending entirely upon formal sermons or expecting people to first enter a traditional church. Evangelism may develop on the street, outdoors, under a tent, at community gatherings, while traveling, through ministry activities and business relationships, or during ordinary one-on-one conversations, and candidates should learn to recognize these encounters as opportunities for fellowship and witnessing without treating every person as a target.

Evangelism should begin with compassion because Jesus saw people who were distressed and downcast before addressing the harvest. The person in front of the minister should therefore be seen as a person rather than a statistic, theological project, sinner to condemn, potential conversion number, or opportunity to demonstrate religious knowledge. Someone may be struggling with addiction, grief, homelessness, loneliness, family problems, distrust of churches, anger toward religion, questions about Scripture, or simple curiosity, and effective witnessing begins by recognizing where that person actually is rather than where the minister wishes they were. Meeting people where they are does not require changing Jesus’ teachings. It removes unnecessary barriers between people and the opportunity to hear those teachings without requiring them to first adopt traditional church culture.

Listening should come before deciding what sermon a person needs. One person may believe in Jesus but have been hurt by organized religion, another may know almost nothing about Scripture, another may possess considerable Biblical knowledge but struggle to live it, while another may reject Christianity because of something previously taught or experienced. Giving every person the same prepared presentation can ignore the reason they are actually willing to talk. Ask appropriate questions, listen to their answers, understand what they believe and why, then determine what testimony, Scripture, teaching, or fellowship may genuinely help.

Personal testimony can provide a natural bridge into Spiritual conversation because the minister can begin with what actually happened within their own life, what was Prayed, what they believed Yahweh was doing, what Scripture taught, how they attempted to live it, and what fruit followed. Testimony must remain truthful by preserving the facts, sequence, what was known at the time, what remained interpretation, and what later developments supported or corrected the original understanding. A more dramatic story should never be created merely because it attracts more attention. Testimony begins the conversation, but Jesus remains the destination, so the minister should naturally move from what happened personally toward what Jesus taught and how that teaching may relate to the person listening.

Witnessing should increasingly come from lived experience. Someone teaching forgiveness should understand what attempting forgiveness within an actual relationship requires, someone teaching faith through uncertainty should be capable of speaking truthfully about uncertainty, and someone talking about serving people should actually serve. Perfection is not required, and a minister may truthfully explain that a teaching of Jesus remains something they are still learning to live. This honesty can strengthen the witness because the purpose is not presenting the minister as someone who has completed Spiritual growth but demonstrating what following Jesus looks like within real life.

Evangelism should never become an intellectual argument pursued merely for the satisfaction of winning. Difficult questions and disagreement will occur, and candidates should be able to explain what Scripture supports without turning another person into an opponent. Winning an argument while driving someone farther from Jesus should

cause the method to be examined. Answer honestly, explain what Scripture says, distinguish direct teaching from interpretation, acknowledge what remains uncertain, and remain respectful when the person disagrees. The minister should also know when to say, “I do not know,” because unexpected questions will arise and inventing an answer merely to appear knowledgeable damages the witness. When appropriate, study the question and return to it later.

Jesus teaches serious warnings concerning sin, judgment, the Narrow Gate, and entering the Kingdom of Heaven, and those teachings should not be removed simply because they can make people uncomfortable. At the same time, evangelism should not manipulate fear, vulnerability, grief, addiction, loneliness, or another emotional condition to pressure someone into producing a religious response. Teach what Jesus teaches truthfully, allow questions, and recognize the individual’s responsibility to respond. When someone clearly does not want to continue the conversation, respect that boundary. Continuing to pressure someone after they decline may damage the witness, while a respectful encounter may produce fruit much later that the minister never personally sees.

Witnessing to a nonbeliever requires recognizing that the person may not already accept Scripture as authority. Begin by listening to what they believe and why rather than immediately presenting an entire theological system. Truthful testimony may provide an understandable starting point because it allows the minister to explain lived experience before asking the listener to accept every doctrinal conclusion. Jesus’ teachings can then be introduced as questions and interest develop. The purpose is genuine conversation that creates an opportunity for someone to encounter Jesus rather than overwhelming them before a relationship or meaningful question exists.

Evangelism is also not limited to people identifying as nonbelievers. Someone may already call themselves Christian while knowing little about Jesus’ Commands or rarely applying those teachings to daily life. Witnessing may therefore return attention toward the Great Commandment, Great Commission, Sermon on the Mount, Narrow Gate, Prayer, forgiveness, service, works of faith, and lived discipleship without turning the encounter into a declaration that every other Christian or church is wrong. The purpose is encouraging people toward a deeper lived relationship with Jesus.

People who have been hurt through religious organizations require particular listening. Someone may describe hypocrisy, rejection, human judgment, financial exploitation, abuse of authority, or another harmful experience connected with a church. Do not immediately defend every church or dismiss what the person says happened. Listen to the testimony being given, acknowledge the experience as they describe it, and when appropriate distinguish Jesus’ teachings from the conduct of people who may have failed to follow them. That distinction can create an opportunity to introduce someone directly to Jesus without requiring them to first trust an institution that previously hurt them.

One-on-one evangelism should receive significant attention because many ministry encounters may never involve a formal sermon. Listen to the person’s questions, identify the Spiritual issue, select relevant Scripture, share appropriate testimony, and continue at a pace the person can understand. One sincere conversation may become a complete ministerial opportunity. Group evangelism requires a somewhat different approach because the teaching cannot be individually customized to every listener, so the message should remain understandable to people possessing different backgrounds and levels of Scriptural knowledge while allowing questions and individual conversation afterward whenever practical. The public teaching may open the door, while later one-on-one shepherding helps someone continue.

Street evangelism places candidates among people who may not have arrived seeking religious instruction, requiring the ability to begin conversations naturally, recognize genuine interest, avoid unnecessary confrontation, maintain reasonable safety, and respect public spaces and applicable law. The effectiveness of street ministry should not be measured by how loudly Scripture can be proclaimed. Examine whether people are actually being reached and what fruit the approach produces.

Outdoor and tent evangelism may create an environment that feels different from a traditional church building and allow people to approach casually, listen from a distance, ask questions, or fellowship before participating in formal teaching. Art, music, props, activities, fellowship areas, and other elements may help create the gathering, but they should ultimately support opportunities for testimony, Scripture, fellowship, and introduction to Jesus rather than becoming the destination themselves.

Ministry activities may similarly create relationships with people who would not otherwise seek Christian ministry. The activity should genuinely provide what it claims to provide rather than becoming a disguised religious sales pitch, while the ministry should remain truthful about its Christian identity. Some of the earliest ministry may simply involve creating a place where someone feels comfortable enough to talk. When a Spiritual conversation naturally develops, the candidate should be ready to listen and witness.

Business relationships supporting the mission may create contact with customers, vendors, supporters, growers, company representatives, and others outside traditional ministry environments. These people should receive fair treatment regardless of whether they have any interest in Christianity, and religious participation should never become a condition of doing business. When genuine relationships create Spiritual questions or conversations, witnessing may develop in the same voluntary manner as elsewhere. Scripture, Prayer, preaching, teaching, evangelism, and shepherding remain freely available, and financial contributions, purchases, or influence should never purchase greater Spiritual attention.

The Great Commandment should govern every evangelistic method. If an approach continually humiliates, deceives, manipulates, or unnecessarily antagonizes people before they meaningfully hear the teaching, examine the method without changing the Scriptural truth itself. Truth and love should operate together. Back-checking an evangelistic method does not mean rewriting doctrine according to popularity but asking whether the way truth is being presented actually serves the Great Commission.

The Great Commission extends beyond the first conversation because Jesus commands disciples to make disciples and teach people to follow what He commanded. Someone expressing interest in Jesus may need Scripture, Prayer, fellowship, one-on-one shepherding, works of faith, and help applying the teaching within actual life. The purpose is not merely obtaining a momentary response but helping someone begin following Jesus personally. Healthy discipleship should increasingly teach the person to Pray, read Scripture, seek Yahweh, examine fruit, understand Jesus' Commands, recognize Spiritual gifts, serve, and eventually help someone else rather than creating permanent dependence upon the evangelist.

Rejection should not automatically be interpreted as failure. Some people will reject what is taught regardless of how responsibly it is presented, and the candidate should resist manipulating, arguing endlessly, or becoming personally offended because someone does not respond as hoped. The minister's responsibility is to witness faithfully while the individual remains responsible for their response before Yahweh. Some encounters may produce fruit much later, and some fruit may never become visible to the original minister.

Numbers alone should therefore never become the primary measurement of evangelistic success. Crowds, attendance, online views, responses, and public attention can provide information, but one meaningful conversation may produce more lasting Spiritual fruit than speaking to hundreds of people who never engage. Examine whether people are moving toward Jesus, asking meaningful questions, beginning discipleship, changing conduct, Praying, serving, or developing works of faith rather than assuming visibility itself proves success.

The candidate should develop the ability to explain their witness in ordinary language, including who Jesus is within the ministry's doctrine, why His Commands matter, what the Great Commandment and Great Commission require, why the Sermon on the Mount is foundational, and how truthful personal testimony affected their own understanding. This witness should be understandable without requiring specialized theological terminology and should be adaptable to different amounts of available time. A brief testimony and a fuller testimony may contain

different amounts of detail while preserving exactly the same facts. Shortening testimony means selecting relevant information, not changing or dramatizing the story.

PRACTICAL EVANGELISM AND WITNESSING TRAINING

Evangelism training requires actual evangelism. Reading about witnessing cannot replace encountering people, listening, answering questions, handling disagreement, sharing testimony, presenting Scripture, receiving rejection, and following up when someone desires continued fellowship. Candidates should participate in genuine opportunities through one-on-one conversations, group outreach, street ministry, outdoor or tent ministry, community activities, ministry-supported environments, or other appropriate settings according to available opportunities and calling.

After meaningful encounters, review what happened. Examine whether the person was genuinely heard, what questions developed, what Scripture was used, whether the testimony remained truthful, whether anything was overstated, what could not be answered, how disagreement was handled, whether appropriate boundaries were respected, what follow-up may be useful, and what fruit appeared afterward. This review connects evangelism with discernment, Prayer, Fasting & Watching, testimony, Spiritual gifts, shepherding, and continued examination of fruit.

MINISTERIAL TRAINING APPLICATION

The ministerial candidate should demonstrate the ability to witness to believers and nonbelievers through compassion, listening, truthful testimony, Scripture, and lived experience. The candidate should meet people where they are without changing Jesus' teachings, distinguish witnessing from arguing, admit when an answer is unknown, respect another person's freedom to decline participation, avoid fear-based manipulation, and remain capable of continuing in love when the message is rejected.

Training should include genuine one-on-one and group evangelism together with appropriate experience in street, outdoor, tent, community, ministry activity, business-related, or similar environments as opportunities allow. The candidate should understand how ministry activities and legitimate business relationships may create evangelistic opportunities while keeping Spiritual participation voluntary and Scripture, Prayer, preaching, teaching, evangelism, and shepherding freely available.

The candidate should be capable of giving brief and detailed versions of truthful testimony without changing the facts, connect testimony back to Scripture and Jesus, respond responsibly to difficult questions, recognize that rejection does not automatically represent failure, and evaluate evangelistic methods through fruit rather than numerical success alone. By completion of training, evangelism should no longer remain merely something the candidate believes Christians ought to do. There should be actual testimony showing that the candidate went out, encountered people, listened, shared Jesus, answered when able, admitted when an answer was unknown, respected the individual's freedom, and continued serving regardless of whether the person immediately accepted the teaching.

The Great Commission begins with "Go." Ministerial preparation therefore cannot remain entirely inside a classroom, book, church building, or intellectual study. Go where people are, meet them as people, listen before assuming, allow truthful lived testimony to open the conversation, introduce them to Jesus, and help those who desire to continue become disciples who can eventually do the same for another person.

PART XI — MINISTERIAL TRAINING

SECTION 91 — INDIVIDUAL MINISTRY TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 18:12–14 (NASB)

“What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. So it is not the will of your Father who is in heaven for one of these little ones to perish.”

Matthew 9:12–13 (NASB)

“But when Jesus heard this, He said, ‘It is not those who are healthy who need a physician, but those who are sick. Now go and learn what this means: “I desire compassion, rather than sacrifice,” for I did not come to call the righteous, but sinners.’”

Matthew 11:28–30 (NASB)

“Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is comfortable, and My burden is light.”

FOUNDATIONAL TEACHING

Individual Ministry Training prepares the candidate to work directly with one person at a time because shepherding does not occur only through sermons delivered to groups. Much of ministry may develop through one conversation with someone carrying a Spiritual question, addiction, family difficulty, trial, misunderstanding about Jesus, fear, financial concern, conflict, or simply the need for another person willing to listen. Jesus’ teaching concerning the one sheep demonstrates that the individual should not become unimportant merely because the ministry grows, attendance increases, or larger opportunities develop. A minister may someday speak to hundreds or thousands of people and should still remain willing to sit down with one.

Listening comes before the individualized sermon. The candidate should not hear a few sentences, assume the entire situation is understood, and immediately begin delivering a predetermined teaching. Ask appropriate questions about what happened, what the person believes, what they are struggling with, what they are actually asking, what they have already tried, and what role Jesus presently has within their life. The answers may reveal that the person needs Scripture, Prayer, testimony, encouragement, correction, practical assistance, continued fellowship, or simply additional time to speak. Individual ministry remains conversation rather than becoming a smaller version of a one-directional public sermon.

A person may reveal conduct the minister understands as sinful, harmful, irresponsible, or contrary to Scripture without becoming reducible to that conduct. Earlier teaching concerning judgment and discernment should remain active, requiring the candidate to examine what is happening, return to Jesus, recognize fruit, and determine how to shepherd rather than immediately classifying the person as Good or Bad. Someone may use cannabis, struggle with addiction, distrust churches, have a criminal history, experience homelessness, possess substantial financial resources, identify as Christian, or reject Christianity entirely. None of those circumstances should require the person to first look, speak, dress, or behave like a traditional church participant before fellowship begins. Meet people where they actually are and begin the journey toward Jesus from that starting point.

The practical problem being described may reveal a deeper Spiritual question. Financial fear may connect with worry, conflict may expose unforgiveness, relationship problems may reveal lust, judgment, pride, or failure to love, while uncertainty may reveal difficulty trusting Yahweh. These connections should be recognized without forcing every circumstance into a predetermined doctrine. Listen first, identify what the person is actually experiencing, then determine whether Jesus directly addresses the underlying issue.

Once the Spiritual question becomes clearer, return to Jesus rather than relying entirely upon personal advice. Someone struggling with an enemy can examine loving enemies, someone carrying unforgiveness can examine forgiveness, someone consumed with tomorrow can return to Matthew 6, someone judging another person can examine Matthew 7, someone struggling with lust can examine Jesus' teaching concerning adultery of the heart, and someone questioning Prayer can return directly to what Jesus teaches about Prayer. The individualized sermon develops around the actual person by identifying the question, finding the relevant teaching, explaining it in language the person understands, and connecting truthful testimony when it genuinely helps. The candidate should avoid overwhelming someone with the entire doctrine when one or two teachings directly address the present need.

Scripture should remain distinguishable from personal experience and personal recommendations. When saying, "Jesus teaches," the candidate should be capable of supporting that statement with Scripture, while phrases such as, "In my experience," should honestly identify testimony or personal understanding. Relevant testimony may help someone see how a teaching entered actual life, particularly when the minister has experienced similar uncertainty, forgiveness, trials, or other circumstances, but testimony should serve the person rather than redirect every conversation toward the minister. Another person's story should not continually be answered with a longer story about ourselves.

Questions should continue throughout the teaching so the candidate can determine whether the person understands what is being explained, whether the Scripture makes sense, and what additional questions are developing. Shepherding requires knowing whether the person is actually following the conversation rather than assuming more words automatically create greater understanding. The candidate should likewise remain willing to say, "I do not know," when individual ministry reaches difficult theology, trauma, legal matters, medical concerns, mental-health issues, finances, or another area beyond the minister's knowledge. Studying a Spiritual question and returning later may be appropriate, while recognizing when qualified professional assistance is necessary represents responsible shepherding rather than failure.

Prayer should become part of individual ministry when welcomed and appropriate. Prayer may occur before teaching, afterward, or simply because the person needs Spiritual support, but it should remain directed toward Yahweh rather than becoming a way for the minister to repeat an uninterrupted sermon while the other person cannot respond. The minister should also help people learn to Pray for themselves so individual ministry does not create the belief that only the shepherd can approach Yahweh. Pray with the person, teach what Jesus says about Prayer, and encourage personal seeking so Spiritual growth gradually replaces dependence upon the minister.

Prayer, Fasting & Watching may become useful when a question does not have an immediate answer. The minister and individual may Pray together and Watch what develops, while Fasting may become appropriate according to the circumstances. Signs should not be forced, and the original Prayer, actual events, Spiritual interpretation, Scripture, and later fruit should remain distinguishable. The purpose is helping the person learn how to seek Yahweh rather than teaching them to depend upon the minister to interpret every circumstance.

Individual ministry frequently involves private information concerning family, addiction, sexual struggles, financial hardship, fear, previous conduct, or other deeply personal matters, making confidentiality an important part of shepherding. These disclosures should not casually become sermon illustrations, social media content, testimony, or conversation with others without appropriate permission. Safety or lawful reporting responsibilities may sometimes require information to be shared, but ordinary private ministry should be treated with care because trust is part of the relationship.

Healthy boundaries protect both the person and minister. Compassion does not require satisfying every demand or allowing inappropriate emotional, financial, sexual, Spiritual, or relational dependence to develop. Long-term shepherding should especially avoid turning the minister into the person's substitute for the Holy Spirit. Teach Scripture, Pray, share relevant testimony, ask questions, help them examine fruit, and encourage them to seek

Yahweh rather than making every decision for them. The purpose is movement toward Jesus and increasing responsiveness to the Holy Spirit rather than increasing dependence upon another human intellect.

Correction may sometimes become necessary, but it should remain connected with love, self-examination, humility, and restoration. When Scripture clearly addresses conduct, truth should not be avoided merely because it may be uncomfortable, but the minister should remember the log and the speck and examine whether anger, superiority, embarrassment, personal offense, or desire for control is influencing the correction. Individual ministry should address harmful conduct without humiliating or reducing the entire person to the problem being corrected.

Some encounters require practical service more than another sermon. Someone may be hungry, sick, stranded, grieving, or facing a need the ministry can reasonably help address, and teaching compassion while ignoring an immediate need may expose a gap between preaching and living. Practical service and Spiritual shepherding can occur together according to what the individual actually needs.

One person may require repeated encounters over days, weeks, months, or longer because Spiritual questions and life circumstances do not always resolve within a single conversation. Appropriate follow-up may ask how the person is doing, whether they attempted to apply the teaching, what happened afterward, what additional questions developed, and what fruit is appearing. This continuing relationship turns an encounter into shepherding, but follow-up should never become unnecessary control through constant demands for reports, attempts to manage private decisions, or guilt when communication does not occur as frequently as the minister desires. Healthy shepherding provides availability and appropriate accountability while respecting personal freedom and responsibility before Yahweh.

As someone grows, individual ministry should gradually move from responding only to immediate problems toward discipleship. Teach Jesus' Commands, the Great Commandment, Great Commission, Sermon on the Mount, Prayer, forgiveness, works of faith, Spiritual gifts, and examination of fruit so the person becomes increasingly capable of seeking Yahweh and serving others. Someone who initially required extensive shepherding may eventually begin Praying with another person, evangelizing, serving, teaching, encouraging, or shepherding. Continued one-on-one ministry may also reveal Spiritual gifts not immediately visible within a group, and those developing gifts should be encouraged through opportunities to serve and continued examination of fruit rather than premature titles.

Individual ministry should remain freely available regardless of financial condition. Someone with nothing should receive the same Spiritual seriousness as someone capable of making a large gift or supporting a ministry-related business. Financial influence should not determine whose soul receives attention, and one-on-one shepherding should never become a method of creating future donors, customers, or financial dependence.

The candidate should also learn to minister compassionately to people they do not naturally like. The Great Commandment does not apply only to compatible personalities, and someone may be argumentative, demanding, socially uncomfortable, difficult, or very different from the minister. Appropriate boundaries may still be necessary, but personal dislike should not determine whether someone deserves compassion, making individual ministry practical training in love, patience, judgment, discernment, and servant leadership.

The relationship itself should periodically be examined through fruit. Ask whether the person is moving toward Jesus, becoming more capable of Praying, understanding Scripture, forgiving, serving, recognizing Spiritual gifts, and making responsible Spiritual decisions, or whether the relationship is creating dependence, confusion, manipulation, or unhealthy boundaries. Fruit may reveal that the method is helping, needs correction, or should change.

PRACTICAL INDIVIDUAL MINISTRY TRAINING

Individual Ministry Training requires actual experience rather than merely explaining how one-on-one ministry should operate. The candidate should receive appropriate opportunities to listen, ask questions, Pray, use Scripture, share relevant testimony, provide individualized teaching, offer practical service when appropriate, and follow up when continued shepherding is useful. Training documentation should preserve enough information to demonstrate genuine service without exposing private details and may record the type of ministry, approximate time, relevant teaching of Jesus, general nature of the work, and observable fruit without unnecessarily identifying the individual.

Leadership should examine whether the candidate listens before teaching, avoids premature human judgment, communicates clearly, distinguishes Scripture from personal opinion, maintains confidentiality and appropriate boundaries, recognizes limitations, admits when something is unknown, uses Prayer responsibly, helps people seek Yahweh personally, corrects with humility, recognizes practical needs, and directs people toward Jesus rather than dependence upon the minister.

MINISTERIAL TRAINING APPLICATION

The candidate should demonstrate responsible individual ministry through listening, fellowship, Prayer, Scripture, truthful testimony, individualized teaching, practical service, and appropriate follow-up. The actual Spiritual question should be identified before delivering a predetermined sermon, and the person's needs should be connected with relevant Commands and teachings of Jesus without unnecessarily introducing every doctrine at once.

The candidate should protect confidentiality, maintain healthy boundaries, distinguish Scripture from personal experience, recognize when qualified professional assistance lies outside the ministerial role, and remain willing to admit when an answer is unknown. Prayer, Fasting & Watching may be used appropriately without forcing signs or claiming Spiritual authority over another person's personal decisions, while correction should remain humble, practical service should be recognized when needed, continuing shepherding should respect personal freedom, and developing Spiritual gifts should be encouraged through service and fruit.

Individual ministry should never depend upon payment or create inappropriate emotional, financial, relational, or Spiritual dependence. By completion of training, the candidate should have truthful lived testimony demonstrating the ability to sit with one person, hear their story, understand the question, meet them where they are, return them to Jesus' teachings, and help them begin taking their own Spiritual steps.

A minister may someday speak to hundreds or thousands of people but should never become too important to sit down and shepherd one. The one sheep still matters.

PART XI — MINISTERIAL TRAINING

SECTION 92 — GROUP, STREET, OUTDOOR, AND TENT MINISTRY TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

"You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 9:35–36 (NASB)

“Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every disease and every sickness. Seeing the crowds, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd.”

Matthew 18:20 (NASB)

“For where two or three have gathered together in My name, I am there in their midst.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Group, Street, Outdoor, and Tent Ministry Training prepares the candidate to take the same foundational teachings used within individual ministry and apply them where groups, public interaction, and nontraditional ministry environments are involved. Ministry does not occur only inside a traditional church building. Jesus went among people through cities and villages, taught crowds, spoke with individuals, and sent His followers to go, so the candidate should become capable of ministering wherever people can appropriately gather. Outdoor and tent ministry are especially important within this ministry because they can remove barriers for people who may not prefer traditional churches, while the foundation remains Jesus, His Commands, the Great Commandment, the Great Commission, and the Sermon on the Mount regardless of the location.

Group ministry requires a different teaching approach from individualized ministry because the minister cannot continually adjust every sentence around one person’s questions. The candidate should identify the primary teaching before beginning and communicate it clearly enough for people with different backgrounds and levels of Scriptural knowledge to understand. A group sermon should have a Spiritual purpose rather than becoming a collection of every doctrine the minister knows. Scripture establishes the teaching, testimony may help explain it, and practical application should help people understand what Jesus’ words mean within their own lives.

Public ministry can create temptations involving applause, attention, crowd size, social media response, recognition, and the desire to emotionally excite people. The candidate should therefore learn to communicate effectively without allowing performance to replace teaching. The purpose is not for people to leave primarily remembering how impressive the minister appeared but to remember Jesus and understand something they can begin living. Complexity is not automatically Spiritual depth, so ministry-specific language should be explained and teachings simplified when necessary without changing their meaning.

Group teaching should create opportunities for individual ministry because a public sermon may cause someone to recognize a question, struggle, or Spiritual concern they do not want to discuss before everyone else. Appropriate opportunities should therefore exist for one-on-one conversation, Prayer, and shepherding afterward when possible. Public teaching may open the door while individual ministry becomes where the deepest shepherding occurs. The crowd should never make the individual invisible.

Street ministry requires particular respect because the people encountered in public did not necessarily come looking for a sermon. Approach people respectfully, recognize whether someone wishes to engage, allow them to decline, and avoid unnecessary confrontation. Being in a public place does not obligate everyone nearby to listen. Speaking loudly may sometimes be necessary for communication, but volume itself is not evangelism. A quiet conversation with one interested person may produce more meaningful fruit than speaking toward hundreds of people who are actively trying to avoid the message.

Listening should remain part of public ministry. Street and group ministry can easily become one-directional when the minister speaks and everyone else is expected only to receive, so intentionally create opportunities for questions, objections, testimony, and conversation. The most meaningful ministry opportunity may begin after the prepared message ends. Difficult questions should be welcomed rather than treated as threats, and when the answer is unknown, the minister should say so rather than manufacture one. Respectful disagreement can become fellowship, while an argument pursued merely to prove superiority may produce very different fruit.

Outdoor ministry can create an atmosphere where people uncomfortable with traditional church environments are more willing to approach. A park, campsite, community gathering, outdoor event, tent, or other appropriate setting can allow fellowship to begin naturally through conversation, Prayer, testimony, teaching, and service. The location itself does not make the gathering Spiritual. What happens there determines whether the environment is actually serving the mission.

Tent ministry can provide a temporary gathering place without defining church as a permanent building. People may gather, sit, talk, Pray, hear testimony, study Jesus' teachings, ask difficult questions, and fellowship beneath a tent, but the tent remains a tool rather than the church itself. If it disappears tomorrow, shepherding, evangelism, Prayer, service, and discipleship should continue because the ministry exists through people and the works being performed rather than the structure surrounding them.

Creative environments, art, music, visual teaching elements, interactive experiences, fellowship areas, and cultural connections may help attract people who would otherwise never approach Christian ministry. These can become useful bridges when they create genuine opportunities for fellowship and Spiritual conversation, but attracting attention and producing Spiritual fruit are not the same thing. People may initially come because the environment interests them, while the minister's responsibility is to use the opportunity to listen, testify, teach, Pray, and introduce them to Jesus.

People should not be required to pretend to be someone else before entering the ministry environment. Someone should not first need to understand traditional church vocabulary, clothing expectations, worship customs, or expected behavior before being welcomed into fellowship. A person should be able to honestly explain who they are and what they believe, allowing ministry to begin from their actual starting point. Believers, nonbelievers, people questioning faith, people hurt by churches, and those unfamiliar with Scripture may all be present at the same gathering, so public teaching should provide enough context for each person to follow without changing the Scriptural foundation.

Cannabis culture may function as one of the cultural bridges through which this ministry reaches people who might not prefer traditional Christian environments, but the cultural bridge must never replace the Spiritual purpose. Gathering people around cannabis culture alone does not fulfill the mission. The purpose remains developing relationships, introducing people to Jesus, teaching His Commands, and producing works of faith. The bridge should lead somewhere.

Transparency remains important because people attending an outdoor event or interacting with a ministry activity should understand that they are encountering Christian ministry while remaining free to decide whether they want Prayer, teaching, conversation, or continued fellowship. The ministry should not hide its Christian identity merely to draw someone into a religious conversation they did not expect. Meeting people where they are and respecting their freedom can exist together.

Group Prayer should remain sincere and follow the principles already established through Prayer, Fasting & Watching Training. Public Prayer should not become a performance designed to display Spiritual ability, and whether two or three or a larger group Pray together, the purpose remains seeking Yahweh. The candidate should also learn to read the group because a prepared teaching may need adjustment when one question becomes especially meaningful, the group needs something simplified, a disturbance occurs, or another unexpected circumstance changes what is happening. Preparation matters, but flexibility remains part of shepherding.

Different Spiritual gifts should work together within public ministry rather than requiring one person to perform every role. One person may teach while another greets and fellowships, another handles individual Prayer afterward, another recognizes a safety concern, and another serves practical needs. Public ministry can demonstrate how Spiritual gifts complement one another when servants cooperate rather than compete for visibility or authority.

Servant leadership should remain visible before and after the sermon. A candidate who teaches publicly should still be willing to set up, clean, carry equipment, arrange chairs, take down tents, serve food, and perform ordinary necessary work. Public teaching does not make service beneath the minister. The person standing in front of the group remains a servant when the sermon ends.

Public ministry creates additional responsibilities concerning safety, privacy, and applicable law. Outdoor locations, weather, traffic, equipment, children, intoxicated individuals, animals, fire, electricity, tents, and other environmental conditions may create legitimate hazards, and faith does not require ignoring preventable danger. Street, outdoor, and tent ministry may also involve public or private property, amplified sound, parking, gatherings, temporary structures, or other activities subject to applicable local requirements. Responsible preparation and lawful operation protect people and prevent avoidable problems from interfering with ministry.

Children and vulnerable people require appropriate safeguards within public ministry. Ministry enthusiasm should never override supervision, boundaries, transportation safety, photography concerns, private communications, individual access, or other established protective procedures. The same care applies to public testimony because possessing a powerful story involving another person does not automatically provide permission to reveal their private information. The minister should distinguish telling their own testimony from exposing someone else's, using permission or careful anonymization when sensitive details belonging to another person are involved.

People being served should never become ministry advertising. Street and outdoor ministry may produce compelling photographs or videos, but someone receiving food, Prayer, addiction support, or help during hardship is not a prop demonstrating the ministry's compassion. Consent, dignity, privacy, and actual well-being remain more important than promotional value.

Public ministry should be back-checked through fruit rather than attendance alone. After a gathering, ask whether meaningful conversations occurred, people asked about Jesus, someone requested Prayer, individualized shepherding developed, the teaching made sense, people felt welcomed, unnecessary conflict was created, safety concerns were handled responsibly, and anything should be changed before the next gathering. A large turnout or enthusiastic response does not automatically prove every decision was correct, just as poor attendance, bad weather, equipment failure, an unsuitable location, or a teaching that failed to connect does not automatically prove Yahweh rejected the ministry. Success and failure should both be examined through Prayer, Watching, back-checking, and fruit.

The Spiritual Timecard should truthfully reflect actual public ministry. Preparation, teaching, evangelism, shepherding, Prayer, and service may all be recorded according to what genuinely occurred, but merely being present at a gathering should not automatically convert every minute into direct Spiritual work. Testimony should likewise develop from meaningful public ministry experiences involving conversations, difficult questions, unexpected encounters, mistakes, rejection, Spiritual fruit, or situations where Prayer, Fasting & Watching affected later decisions. Preserve the actual sequence and resist altering events merely to make the ministry appear more successful.

PRACTICAL GROUP, STREET, OUTDOOR, AND TENT MINISTRY TRAINING

The candidate should participate in appropriate real-world ministry rather than completing this section through study alone. Depending upon available opportunities, preparation should include group teaching and exposure to public, street, outdoor, tent, community, or similar ministry settings. The candidate should demonstrate

preparation, clear communication, listening, fellowship, response to questions, cooperation with other ministers, respect for personal boundaries, protection of privacy, reasonable safety, and the ability to recognize when public ministry should transition into individual shepherding.

The candidate should practice communicating Scriptural teaching to groups containing people with different backgrounds, learn to simplify without changing meaning, welcome questions, respectfully handle disagreement, recognize when someone does not wish to participate, and remain willing to end unproductive confrontation peacefully. Training should also demonstrate that creative ministry environments and cultural bridges remain tools rather than the Spiritual destination.

MINISTERIAL TRAINING APPLICATION

The candidate should demonstrate that ministry is not confined to a traditional church building and that the Great Commission requires willingness to go where people are. Training should include Scriptural teaching to groups, respectful public evangelism, participation in outdoor or tent ministry, and recognition of when a public encounter should become individualized shepherding.

The candidate should welcome believers and nonbelievers, listen to difficult questions, handle disagreement without unnecessary confrontation, admit when an answer is unknown, protect private information, maintain appropriate safety and lawful responsibility, work alongside people possessing different Spiritual gifts, and remain a servant before, during, and after public teaching.

Public ministry should be examined through testimony, the Spiritual Timecard, Prayer, Fasting & Watching, and the fruit produced rather than merely attendance, applause, or attention. A church building does not determine whether ministry is occurring. A street may become a place of evangelism, an outdoor gathering a place of fellowship, a tent a place of Prayer and teaching, and a conversation after a group sermon may become individual shepherding.

Wherever people can appropriately gather, the minister should be prepared to serve them. The location may change. The mission does not.

PART XI — MINISTERIAL TRAINING

SECTION 93 — LIVED TESTIMONY REQUIREMENT

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

“You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

John 8:31–32 (NASB)

“So Jesus was saying to those Jews who had believed Him, ‘If you continue in My word, then you are truly My disciples; and you will know the truth, and the truth will set you free.’”

The Lived Testimony Requirement establishes that ministerial preparation within Blazing and Praising cannot be completed through intellectual study alone. A candidate may study Scripture, understand Jesus' Commands and the Sermon on the Mount, explain Prayer, Fasting & Watching, identify Spiritual gifts, and learn evangelism and shepherding, but preparation remains incomplete if those teachings never leave the intellect and enter actual life. The candidate should therefore develop genuine testimony demonstrating what happened when they attempted to Pray, serve, forgive, evangelize, shepherd, face uncertainty, endure trials, examine fruit, follow Jesus' Commands, and receive correction when their understanding proved incomplete or wrong.

Lived testimony differs from theological knowledge because someone can explain forgiveness without having faced the difficulty of forgiving someone who genuinely hurt them, explain faith without practicing it when the outcome is uncertain, teach service while avoiding inconvenient service, or discuss evangelism without approaching anyone outside familiar religious circles. The purpose is not to merely explain what Jesus said but to truthfully explain what happened when the candidate attempted to act upon what He taught. Perfection is not required. Failure, fear, misunderstanding, delayed forgiveness, poor judgment, or correction may become part of the testimony when the candidate honestly explains what happened afterward, how the teaching was reconsidered, what changed, and what fruit followed.

Truthfulness remains essential because testimony loses its value when it is improved for dramatic effect. Dates, events, conversations, circumstances, amounts, locations, and sequence should remain accurate to the best of the candidate's knowledge, while uncertainty should be identified as uncertainty and Spiritual interpretation should remain distinguishable from independently established fact. If later evidence changes a detail, correct it rather than protecting the earlier version merely because it sounds more Spiritual. The purpose is truthful witness rather than manufacturing evidence that makes the candidate appear specially favored.

What was known at the time should remain preserved because later knowledge can unintentionally rewrite memory. If the candidate Prayed without knowing the outcome, that unknown should remain part of the testimony. If several possibilities existed, preserve them. If an event was initially misunderstood, preserve the original understanding before explaining what later caused reconsideration. Sequence also matters because Prayer occurring before an event carries a different meaning from Prayer occurring afterward, while a decision made before receiving information differs from one made after the information became available. Organization may improve readability without changing factual chronology when chronology affects the meaning.

Fact and Spiritual interpretation should remain clearly distinguishable. The candidate should be capable of saying that an event occurred and that they believed it represented confirmation rather than automatically claiming complete knowledge that Yahweh caused every detail for a particular purpose. Observable events may be stated as facts, Spiritual conclusions may be stated as sincerely held understanding, and later fruit may then strengthen or weaken that interpretation. Important testimony should also be back-checked when messages, photographs, witnesses, records, dates, or other documentation are reasonably available. Back-checking protects the testimony and should not be treated as unbelief.

Testimony should direct attention toward Yahweh rather than making the minister the hero. A candidate may possess unusual experiences, sacrifice, hardship, ministry accomplishments, or events believed to demonstrate Spiritual guidance, but the testimony should ultimately cause people to think more deeply about faith, Jesus, and living His teachings rather than merely becoming impressed with the person telling the story. An extraordinary testimony and servant leadership can exist together when the story remains truthful and Jesus remains the destination.

Lived testimony should include actual works of faith as opportunities naturally develop. These may involve feeding someone, helping a traveler or stranger, visiting someone sick, serving someone weak or vulnerable, Praying with someone, forgiving, evangelizing, teaching, shepherding, or performing other works consistent with Jesus'

Commands. The purpose is not completing an impressive checklist but demonstrating that faith is becoming active within ordinary life. Prayer should likewise become lived rather than merely studied, whether the testimony involves an apparent answer, continued waiting, uncertainty, correction, or learning to seek Yahweh differently.

Where appropriate, the candidate should develop actual testimony concerning Prayer, Fasting & Watching by explaining what was being sought, what was known beforehand, whether Fasting occurred, what happened afterward, what was initially believed, how the understanding was back-checked, and what fruit developed. An unresolved experience can remain legitimate testimony because closure should never be invented simply because the complete answer remains unknown.

Evangelism should also become part of lived testimony for someone preparing to function as an Evangelist or Shepherd. The candidate should have actual interaction with people concerning Jesus, whether believers, nonbelievers, people hurt by churches, people struggling with addiction, people encountered through cannabis culture, people on the street, or others met through ordinary life. The testimony should explain how the conversation began, whether the person was genuinely heard, what Scripture or testimony was shared, how the person responded, and what the candidate learned without requiring every encounter to end in immediate conversion.

Shepherding testimony should demonstrate meaningful care for individuals through listening, Prayer, teaching, follow-up, practical service, or other appropriate Spiritual support while protecting confidential information. The candidate should be capable of explaining what was learned without unnecessarily identifying another person or exposing private details. Trials should likewise become part of lived testimony when they naturally occur because uncertainty, fear, frustration, and mistakes may reveal whether teachings remain theoretical or become lived faith. The candidate should explain how Prayer, Scripture, responsible action, and later fruit affected the response rather than presenting themselves as fearless.

Trials must never be deliberately created simply to satisfy ministerial requirements. No candidate should place themselves, family members, or other people in unnecessary danger to produce a dramatic testimony. Recklessness is not a ministerial credential. Genuine trials arise naturally, and the training requirement is to learn through them when they occur rather than manufacture them for recognition.

Correction belongs within testimony when it genuinely occurs. A candidate should be willing to explain what they previously believed, what later caused reconsideration, what Jesus' teaching, factual information, or fruit revealed, and how their understanding or conduct changed. This willingness demonstrates humility and helps distinguish ministerial testimony from a story rewritten to make every earlier interpretation appear correct.

Lived testimony should demonstrate the difference between preaching and living. Forgiveness becomes personal when there is something real to forgive, love for enemies becomes personal when an actual conflict develops, servant leadership becomes meaningful when the work receives no recognition, and faith becomes meaningful when the outcome is uncertain. The candidate should increasingly teach from a life sincerely attempting to practice the same teachings being presented to others.

The Spiritual Timecard can help reveal where testimony is developing because the Timecard identifies actual works while testimony explains what happened through those works. Repeated one-on-one ministry may produce shepherding testimony, repeated evangelism may reveal an evangelistic gift, service during trials may demonstrate character, and Prayer records may reveal increasing dependence upon Yahweh. Testimony and the Timecard should then be examined together with fruit rather than allowing activity alone to establish Spiritual maturity.

Repeated lived experiences may also help identify Spiritual gifts. People may consistently approach the candidate for shepherding, teaching may repeatedly help others understand Scripture, evangelistic conversations may develop naturally, or another pattern of service may become visible. These patterns should be Watched alongside

character and fruit before formal recognition of a gift because testimony provides lived evidence rather than merely a self-selected label.

Fruit helps determine what the testimony actually teaches. An extraordinary story does not automatically establish healthy Spiritual development, so examine whether the experience increased love, humility, service, faith, truthfulness, forgiveness, compassion, evangelism, dependence upon Yahweh, or movement toward Jesus. Testimony may also reveal something requiring correction, and that corrective fruit may become as meaningful as the original event.

Lived testimony can later become an individualized sermon when another person experiences a similar Spiritual question or circumstance. The candidate may explain what happened, what mistakes occurred, what Jesus taught, and what was learned without promising that another person will receive the same outcome. Testimony demonstrates one lived experience while Scripture remains the foundation. The same testimony may become group teaching when its lesson is relevant to others, provided it is organized without changing facts or exposing private information belonging to other people.

Protecting other people remains especially important because ministry testimony frequently involves spouses, children, family members, ministry participants, business relationships, or people encountered during addiction, homelessness, illness, grief, abuse, financial hardship, or another crisis. Possessing part of a story does not automatically provide permission to publicly reveal everyone involved. The Spiritual lesson can often be preserved through anonymity, omitted details, or appropriate permission without exploiting another person's suffering for ministry promotion.

The candidate should become capable of communicating testimony both in writing and verbally because each format develops a different useful skill. Written testimony encourages careful preservation of sequence and facts, while spoken testimony prepares the candidate for one-on-one ministry, evangelism, and group teaching. The length may change without changing the content. A short version should remove unnecessary details while retaining the central Spiritual point rather than combining separate events, changing chronology, or creating certainty that did not exist at the time.

Reasonable questions concerning testimony should be welcomed during ministerial review. Leadership may ask how the candidate knows a particular fact, what happened before or afterward, what Scripture was being followed, what the candidate believed at the time, what later information became available, or what fruit resulted. A testimony capable of careful examination becomes more useful for teaching others because faith does not require protecting the story from legitimate questions.

Lived testimony should continue after ordination because ministry does not become completed history when a credential is issued. The minister continues living, learning, serving, failing, correcting, Praying, Watching, shepherding, evangelizing, and growing, while new experiences continue producing testimony and older experiences may gain additional meaning as later fruit develops. New understanding should never erase what actually happened earlier.

MINISTERIAL TRAINING APPLICATION

The candidate should present lived testimony demonstrating that the teachings studied throughout ministerial preparation have entered actual life. Testimony should include appropriate examples of works of faith, Prayer, evangelism, shepherding, trials, Spiritual growth, and correction, while experience with Prayer, Fasting & Watching should be included where genuinely applicable. Believed Spiritual guidance should be back-checked, and factual accuracy, chronology, what was known at the time, and the distinction between observable events and Spiritual interpretation should remain protected.

The candidate should communicate testimony in written and spoken form, shorten it without changing its meaning, protect confidential information belonging to others, answer reasonable questions concerning the testimony, and use personal experience as a teaching tool without turning it into doctrine. When later evidence demonstrates that a factual detail or interpretation was mistaken, the candidate should correct it rather than protect the earlier version.

The Lived Testimony Requirement exists because this ministry does not seek ministers who merely know what Jesus said. It seeks ministers willing to attempt to live what Jesus said and then truthfully testify to what happened. Hear it, live it, examine the fruit, correct what requires correction, and preserve the testimony truthfully. A minister's testimony should increasingly be able to say more than, "I studied this." It should be able to say, "I attempted to live this, and this is what happened."

PART XI — MINISTERIAL TRAINING

SECTION 94 — MINISTERIAL SERVICE AND WORKS OF FAITH

FOUNDATIONAL SCRIPTURE

Matthew 5:16 (NASB)

"Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 7:21 (NASB)

"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter."

Matthew 20:26–28 (NASB)

"It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Matthew 25:35–40 (NASB)

"For I was hungry and you gave Me something to eat; I was thirsty and you gave Me something to drink; I was a stranger and you invited Me in; naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me."

FOUNDATIONAL TEACHING

Ministerial Service and Works of Faith Training requires the candidate to move beyond knowing, studying, and preaching Jesus' Commands into performing works that demonstrate those teachings through daily life. This requirement connects with the Spiritual Timecard, evangelism, shepherding, lived testimony, servant leadership, and the ministry's foundational distinction between intellectual knowledge and Spiritual knowledge. Works of faith are not performed to purchase salvation, earn ministerial status, impress leadership, or accumulate enough Spiritual hours to prove righteousness. They are visible fruit demonstrating that what is being taught is becoming lived action.

Service comes before status. Ministerial recognition does not elevate someone above ordinary work because Jesus teaches that greatness is found through serving. The candidate should therefore remain willing to perform works receiving little or no recognition, including setting up an outreach, cleaning afterward, helping someone,

feeding someone hungry, visiting the sick, listening to someone struggling, assisting a traveler, Praying privately, or helping another minister. A minister should never become too important to serve simply because greater teaching, leadership, or public responsibilities develop.

Works of faith should come directly from Jesus' teachings rather than labeling every charitable or helpful activity as ministry. Jesus provides practical direction through feeding the hungry, giving drink to the thirsty, welcoming the stranger, caring for people in need, visiting the sick and imprisoned, forgiving, loving enemies, Praying for persecutors, making disciples, teaching His Commands, and treating others as we would want to be treated. The candidate should learn to recognize where these opportunities already exist within ordinary life and respond when reasonably able.

The person being served matters more than the ministry record. Someone who is hungry should be fed because the person needs help, not because the candidate needs another entry on a Spiritual Timecard. Someone needing Prayer should receive Prayer because they need Spiritual support, while someone needing shepherding should receive attention because their Spiritual care matters. Documentation may preserve what occurred, but the record should never become the reason the work was performed.

Practical needs and Spiritual ministry can naturally work together. Providing food or drink may create fellowship, fellowship may create conversation, and conversation may develop into testimony, Prayer, teaching, evangelism, or shepherding, while sometimes the act of compassion itself remains the most important service occurring at that moment. Welcoming the stranger likewise requires willingness to serve people outside familiar social, religious, financial, or cultural circles. Someone should not require wealth, influence, traditional appearance, Biblical knowledge, or social familiarity before receiving attention from the ministry.

Serving the sick may involve Prayer, fellowship, encouragement, appropriate practical help, and simply being present with someone experiencing fear, isolation, discouragement, financial stress, or physical suffering. Spiritual service does not make the minister a physician, so Prayer can accompany appropriate medical care without claiming expertise the minister does not possess. The same principle applies when serving children, elderly people, people with disabilities, those experiencing homelessness, families in hardship, or others in vulnerable circumstances. Their inability to financially support the ministry should never reduce their value, while privacy, dignity, safety, and appropriate boundaries should remain protected.

Widows, orphans, families in need, travelers, strangers, and people away from home may require different forms of assistance according to the circumstances. Service may include food, transportation, fellowship, Prayer, encouragement, practical help, directions, connection with appropriate resources, or another responsible work within the ministry's ability. The candidate should remain attentive to these needs without abandoning reasonable safety or creating promises the ministry cannot fulfill.

Not every person requiring ministry has a material need. Someone may possess employment, housing, food, financial security, and outward stability while remaining Spiritually lost, lonely, confused, or separated from Jesus. Evangelism, listening, Prayer, testimony, teaching, and shepherding are therefore important works of faith, and the candidate should not measure human need solely through material poverty.

Works of faith also occur within relationships and the heart. Forgiveness may require more Spiritual work than many visible acts of service because it can be easier to feed a stranger than forgive someone who caused deep personal harm. Loving enemies creates a similar examination because serving someone who appreciates the minister may be easy while Praying for someone who opposes or persecutes them is considerably more difficult. Appropriate protection and boundaries may remain necessary, but hatred and revenge should not become the governing response.

Evangelism is a work of faith because the Great Commission requires actual willingness to go toward people rather than merely study evangelistic methods. The candidate should engage believers and nonbelievers as

opportunities naturally or intentionally develop, while shepherding may involve listening to one person, answering a Spiritual question, Praying together, following up through a trial, teaching Scripture, or helping someone learn to seek Yahweh. These private works should not be undervalued merely because they produce little public recognition.

Teaching is also part of ministerial service because Jesus commands His followers to teach others to follow what He commanded. Candidates should receive opportunities to teach individually and in groups while remembering that teaching exists to help another person understand and live Jesus' words rather than demonstrate the minister's superior knowledge. Prayer for others likewise remains genuine Spiritual service even when nobody else sees it, and candidates should develop the practice of Praying for people being shepherded, ministry needs, enemies, workers for the harvest, and others requiring Spiritual support.

Service should remain freely given without becoming a disguised transaction. Someone receiving Prayer, teaching, evangelism, shepherding, food, practical assistance, or another work of faith should not be required to purchase something, make a donation, provide labor, join the ministry, or give the minister public recognition in return. Financial condition should not determine who receives Spiritual attention, and people capable of financially supporting the ministry should not receive greater Spiritual importance than people who cannot.

The candidate should also learn to serve without expecting gratitude. Some people may never say thank you, may reject the teaching offered, may return to the same difficulty, or may misunderstand the minister's intentions. The work should be examined according to whether it was consistent with Jesus' teachings, performed responsibly, and produced appropriate fruit rather than whether the person responded exactly as hoped.

Service should not create unhealthy dependence. Helping someone repeatedly may be appropriate, but continued assistance should be examined when it begins replacing the person's own responsibility, creating inappropriate financial or emotional dependence, or placing the minister in a role that belongs to qualified professional assistance. Compassion and discernment should operate together so service genuinely helps rather than unintentionally creating another problem.

Spiritual gifts may become clearer through service because repeated works reveal where the candidate naturally and effectively serves. One person may repeatedly shepherd, another teach, another evangelize, another recognize practical needs, while another helps organize works allowing many people to serve. These patterns should be Watched alongside fruit rather than assigning gifts according to title, personal preference, or immediate ministry needs.

Servant leadership should remain visible as responsibility increases. Someone who becomes an Evangelist, Shepherd, teacher, officer, or ministry leader should not gradually conclude that ordinary service belongs only to people beneath them. Leadership may create responsibilities requiring delegation, but the heart of service should remain. A minister who can preach about feeding people should still be willing to help feed them, and someone teaching humility should remain capable of doing work that receives no applause.

Works of faith should be documented truthfully when used within ministerial training. The Spiritual Timecard may record what occurred, while testimony explains the circumstances and fruit, but neither should exaggerate hours, people served, results, or Spiritual impact. Confidential information should remain protected, and another person's hardship should not become promotional material merely because the ministry participated in helping them.

The candidate should back-check service through fruit. Ask whether the person was actually helped, whether dignity and privacy were protected, whether the work pointed toward Jesus when Spiritual ministry occurred, whether unhealthy dependence developed, whether the candidate's motive remained service rather than recognition, and whether anything should be changed the next time a similar opportunity develops. A good intention does not automatically make every method healthy, so correction should remain part of ministerial growth.

Works of faith should become a continuing pattern rather than assignments performed only long enough to qualify for ordination. The candidate should develop a life increasingly attentive to opportunities for Prayer, forgiveness, evangelism, shepherding, teaching, compassion, and practical service. Ordination does not complete this responsibility. Greater ministerial recognition should produce continued service rather than graduation from it.

PRACTICAL MINISTERIAL SERVICE TRAINING

During preparation, the candidate should participate in genuine service connected with Jesus' teachings according to available opportunities. This may include serving people experiencing practical need, welcoming strangers, helping travelers, visiting or encouraging the sick, assisting vulnerable people or families, Praying for others, forgiving, loving enemies, evangelizing, shepherding individuals, teaching, supporting another minister, or performing necessary behind-the-scenes work that allows ministry to occur.

Each significant experience should be examined according to the Command or teaching being practiced, what was actually done, who was being served without unnecessarily exposing private information, what motivation was present, whether appropriate boundaries were maintained, what fruit developed, and whether anything should be corrected. The Spiritual Timecard may document the work, while lived testimony explains what happened and what the candidate learned.

MINISTERIAL TRAINING APPLICATION

The ministerial candidate should demonstrate continuing willingness to serve through practical and Spiritual works connected with Jesus' teachings. Service should include appropriate experience with compassion, Prayer, evangelism, shepherding, teaching, forgiveness, love for enemies, assistance to people in need, and ordinary behind-the-scenes work according to opportunities available during training.

The candidate should understand that works do not purchase salvation or establish personal righteousness, that the person matters more than the ministry record, that financial condition should not determine who receives attention, and that service should preserve dignity, privacy, safety, responsible boundaries, and freedom from hidden transactions. Works should be recorded truthfully, examined through testimony and fruit, and corrected when good intentions produce unhealthy methods or unintended consequences.

Ministerial service ultimately demonstrates whether the candidate is becoming willing to do what is being taught. Jesus' Commands should increasingly become more than information that can be repeated from a pulpit. They should become works visible within ordinary life. The minister is not being trained merely to tell others to serve, but to remain a servant while teaching others to do the same.

PART XI — MINISTERIAL TRAINING

SECTION 95 — EXAMINATION OF FRUIT

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

"You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit."

Matthew 7:24 (NASB)

"Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock."

John 15:5 (NASB)

“I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing.”

FOUNDATIONAL TEACHING

Examination of Fruit concludes Ministerial Training by asking what the entire process has actually produced. The candidate has moved through foundational study, Jesus’ Commands, the Sermon on the Mount, Prayer, Fasting & Watching, the Spiritual Timecard, discernment, Spiritual gifts, evangelism, individual ministry, group and public ministry, lived testimony, and works of faith. Ministerial readiness should therefore not be determined solely by what someone says they believe, how much Scripture they can quote, how confidently they preach, how many training sections they completed, or how strongly they claim Yahweh has called them. These things may contribute to the examination, but Jesus teaches that a tree is known by its fruit, making the results becoming visible through the candidate’s life and service an essential part of determining readiness.

Examination of fruit is not the same as declaring a person Good or Bad or determining their eternal standing before Yahweh. The examination concerns what is being produced through the candidate’s teaching, conduct, decisions, relationships, service, and ministry. A candidate can demonstrate unhealthy fruit in one area without leadership declaring the entire person Bad, just as strong fruit in one area does not automatically establish readiness in every other area. The purpose is to recognize what is healthy, identify what requires correction, and determine whether the candidate is presently prepared for greater ministerial responsibility.

Fruit should be examined over time because isolated moments may not accurately reveal a continuing pattern. One mistake does not automatically establish someone as unfit for ministry, while one successful sermon, evangelistic encounter, act of generosity, or apparent answer to Prayer does not automatically demonstrate complete readiness. Repeated conduct provides a clearer picture. Leadership should Watch how the candidate responds through ordinary circumstances, success, disappointment, correction, disagreement, trials, responsibility, service, and relationships because character frequently becomes clearest when circumstances do not develop as expected.

The examination should begin with the candidate’s own willingness to examine themselves. Ministerial preparation should not produce someone skilled at examining everyone else while remaining unwilling to consider personal fruit. The candidate should be able to recognize strengths without pride, weaknesses without hiding them, mistakes without rewriting them, and areas requiring additional growth without treating correction as rejection. Self-examination should ask whether the person studying Jesus’ Commands is increasingly attempting to live them and whether the teachings being presented to others can also be found within the candidate’s own life.

Prayer, Fasting & Watching should produce more than knowledge about a Spiritual process. Examine whether the candidate actually Prays, whether Prayer increasingly becomes a natural response to uncertainty and ministry decisions, whether Fasting is understood and practiced appropriately, whether the candidate Watches after Prayer rather than forcing immediate conclusions, and whether believed Spiritual guidance is back-checked through Scripture, facts, sequence, and fruit. Healthy fruit includes willingness to admit when something remains unknown and to correct an earlier Spiritual interpretation when later evidence does not support it.

The Spiritual Timecard should be examined as evidence of what the candidate actually does rather than as a numerical score determining Spiritual worth. Look for patterns showing Prayer, evangelism, shepherding, teaching, service, fellowship, and other works of faith becoming part of life while ordinary family, employment, health, rest, and other legitimate responsibilities remain appropriately maintained. Hours alone cannot establish good fruit, but continually claiming ministry as a central calling while producing almost no corresponding Spiritual

activity should cause further examination. The Timecard records the work, testimony explains what happened, and fruit helps reveal what the work produced.

Discernment should produce responsible Spiritual action rather than suspicion and judgment. Examine whether the candidate listens, distinguishes facts from impressions, removes the log through self-examination, compares Spiritual claims with Scripture, protects vulnerable people, recognizes personal limitations, and remains capable of receiving correction. A candidate repeatedly using discernment to accuse, gossip, classify people as Good or Bad, resist accountability, or declare every disagreement Spiritual opposition is producing fruit that requires correction regardless of how strongly the gift is claimed.

Spiritual gifts should likewise be examined through repeated service rather than self-selected titles. Teaching should help people understand Scripture, shepherding should help people move toward Jesus without creating unhealthy dependence, evangelism should create meaningful opportunities for people to encounter Jesus, discernment should produce useful understanding and protection, and practical service should genuinely benefit others. The examination should consider whether the candidate's apparent gifts are becoming clearer through lived works and whether those gifts are being used with humility rather than becoming sources of status.

Evangelistic fruit should not be reduced to numbers. Attendance, conversions claimed, online views, public responses, or the number of people approached may provide information, but the deeper examination concerns whether the candidate goes toward people with compassion, listens, communicates Jesus understandably, handles disagreement respectfully, gives truthful testimony, and helps interested people continue toward discipleship. Rejection does not automatically mean unhealthy fruit because another person remains responsible for their own response. The candidate's conduct during acceptance and rejection should both be examined.

Individual ministry should reveal whether the candidate can shepherd the one rather than only speak to groups. Examine whether people are heard before being taught, whether Scripture is applied according to the actual question, whether confidentiality and boundaries are protected, whether Prayer and testimony are used responsibly, and whether the candidate helps people seek Yahweh personally instead of becoming dependent upon the minister. Fruit may appear when someone begins Praying, understanding Jesus' Commands, forgiving, serving, recognizing Spiritual gifts, or helping another person, while unhealthy dependence, manipulation, unnecessary control, or repeated violation of privacy should cause correction.

Group, street, outdoor, and tent ministry should be examined according to what the public ministry actually produces rather than the excitement surrounding the event. A large crowd does not automatically establish Spiritual success, while a small gathering does not automatically establish failure. Examine whether Jesus was communicated clearly, people were treated respectfully, meaningful conversations developed, individual shepherding followed when appropriate, different Spiritual gifts worked together, vulnerable people were protected, safety and lawful responsibilities were respected, and the candidate remained a servant before and after public teaching.

Lived testimony should demonstrate truthfulness. Examine whether the candidate preserves facts, chronology, what was known at the time, what remained unknown, and the distinction between observable events and Spiritual interpretation. Healthy testimony should remain capable of being back-checked and corrected without the candidate becoming defensive merely because a previous version sounded more dramatic or Spiritual. The testimony should point people toward Yahweh rather than making the candidate the hero, while private information belonging to other people should remain protected.

Works of faith should demonstrate that Jesus' teachings have moved beyond study into action. Examine whether the candidate serves when opportunities arise, forgives when forgiveness becomes personally difficult, loves when conflict makes love difficult, Prays for others, evangelizes, shepherds, teaches, helps people in need, and performs ordinary service without requiring recognition. Works should not become methods of accumulating

Timecard hours, creating promotional material, gaining financial advantage, or proving personal righteousness. The person being served should remain more important than the record of service.

Fruit should also be examined within relationships because public ministry can sometimes conceal conduct that becomes visible around people who know the candidate closely. Leadership should consider appropriate observations concerning truthfulness, humility, accountability, treatment of family, treatment of fellow ministers, response to disagreement, financial integrity, boundaries, and willingness to serve when no audience is present. Public ability should never completely replace examination of private character.

The candidate's response to correction provides especially important fruit. Everyone preparing for ministry remains capable of mistakes, poor judgment, misunderstanding, and sin, so readiness should not require pretending that correction will never be necessary. Examine whether the candidate can listen, consider Scriptural and factual concerns, acknowledge legitimate error, make appropriate changes, and demonstrate different fruit afterward. Repeated defensiveness, retaliation, dishonesty, blaming, or refusal to accept any accountability should receive serious examination because greater ministerial authority increases the consequences of unresolved harmful patterns.

Trials should not automatically be interpreted as bad fruit. A candidate may experience financial difficulty, rejection, illness within a family, failed plans, opposition, disappointing ministry results, or other hardship without those circumstances proving Spiritual failure. Examine how the candidate responds. Trials may reveal Prayer, faith, perseverance, humility, compassion, responsible action, and increased dependence upon Yahweh, while they may also expose areas requiring additional development. The circumstance itself and the fruit produced through the response should remain distinguishable.

Worldly success should likewise not automatically be interpreted as good Spiritual fruit. Money, popularity, large attendance, business success, property, social influence, or public recognition may exist alongside healthy or unhealthy Spiritual fruit. The examination should therefore return to Jesus rather than using worldly measurements as the final standard. Financial growth does not automatically prove Yahweh's approval, and financial hardship does not automatically prove His rejection.

Fruit should be examined within financial relationships because money can reveal motivations and character that may not appear elsewhere. Consider whether the candidate treats people differently according to financial ability, whether donations or business relationships influence teaching, whether Spiritual services remain freely available, whether financial information is handled truthfully, and whether personal benefit begins controlling ministerial decisions. Financial opportunity should not cause Jesus' Commands, accountability, or discernment to disappear.

Fruit should also reveal servant leadership. A candidate becoming increasingly visible or responsible should remain willing to perform ordinary service, help other ministers, listen to people, and care about work receiving no public recognition. Leadership should not produce the belief that certain tasks or people have become beneath the candidate. Greater responsibility should deepen the obligation to serve rather than create distance from service.

Not every weakness requires delaying ministerial recognition. Candidates remain developing human beings, and some areas may appropriately continue growing after ordination. Leadership should distinguish weaknesses being honestly addressed from serious unresolved patterns that could harm people or the ministry. When additional training, supervision, correction, or time is appropriate, allowing the candidate to continue developing may itself be the responsible decision.

Serious unresolved harmful fruit may require ministerial recognition to be delayed. The purpose of delay should not be punishment or humiliation but protection, correction, and further examination. A candidate who is not presently ready may become ready after additional growth, demonstrated correction, and healthy fruit over time.

Completing written curriculum alone does not require the ministry to recognize someone whose lived conduct demonstrates that greater responsibility would presently be unwise.

Good fruit should also be recognized rather than making the examination entirely about problems. A candidate may demonstrate consistent compassion, truthfulness, Prayer, evangelism, shepherding, teaching, humility, service, forgiveness, accountability, perseverance, or another healthy pattern deserving acknowledgment. Recognition helps identify how the person may best serve and what Spiritual gifts appear strongest.

Fruit should help identify the minister's role because not every candidate will serve identically. Examination may reveal one person especially effective in evangelism, another in shepherding, another in teaching, another in outreach, and another through practical service. Ministerial recognition should allow these differences rather than forcing every ordained minister into the same function. The calling is recognized through what Yahweh appears to be producing, not through requiring identical fruit from different gifts.

The examination should ultimately return to the Great Commandment by asking whether love for Yahweh and neighbor is becoming visible through life. Knowledge without love should be questioned, Spiritual claims without love should be questioned, and ministry success without love should be questioned. It should return to the Great Commission by asking whether the candidate is helping people move toward Jesus, teaching His Commands, evangelizing, shepherding, and helping develop disciples according to the Spiritual gifts becoming visible.

Before completing Ministerial Training, the candidate should also return to the Sermon on the Mount. Matthew Chapters 5 through 7 helped establish the training and should now help examine its fruit. The question is no longer merely whether the candidate understands the sermon but whether they are increasingly hearing Jesus' words and acting upon them. The Narrow Gate remains personal, and ministerial credentials should never cause the candidate to believe ordination establishes eternal standing before Yahweh. The minister continues examining their own life, following Jesus, repenting when necessary, serving, Praying, forgiving, loving, and Watching the fruit.

Completion of Ministerial Training does not mean completion of Spiritual growth. This section concludes Part XI, but ministerial preparation provides a foundation rather than an ending. Ordination, if later recognized, creates additional responsibility, and the minister should continue studying, Praying, serving, evangelizing, shepherding, examining fruit, receiving correction, and growing throughout life.

MINISTERIAL TRAINING APPLICATION

At the conclusion of Part XI, the candidate should participate in an examination of the fruit produced throughout ministerial preparation. The review should consider foundational study, understanding and application of Jesus' Commands, the Sermon on the Mount, Prayer, Fasting & Watching, the Spiritual Timecard, discernment, Spiritual gifts, evangelism, individual ministry, group and public ministry, lived testimony, ministerial service, character, relationships, correction, and actual works of faith.

The candidate should participate in self-examination and receive appropriate examination from ministry leadership and people who directly observed their service. The review should distinguish isolated mistakes from continuing patterns, worldly success from Spiritual fruit, trials from failure, and human judgment of the person from responsible evaluation of ministerial readiness. Healthy fruit should be recognized, areas requiring growth should be identified, and additional training should remain available when development is needed. Serious unresolved harmful fruit may appropriately delay ministerial recognition until readiness can be demonstrated.

Completion of the curriculum alone does not create an ordained minister. The final question of Ministerial Training is what the training produced. Did the candidate merely learn more, or begin living differently? Did Prayer become practice, study become teaching, teaching become action, faith become works, works become testimony,

testimony point toward Jesus, Spiritual gifts begin producing service, correction produce growth, trials produce stronger faith, and the candidate become more willing to shepherd the one?

Through everything that occurred, what fruit can now actually be seen?

PART XII — RECOGNITION & ORDINATION

SECTION 96 — PURPOSE OF MINISTERIAL RECOGNITION

FOUNDATIONAL SCRIPTURE

Matthew 4:18–20 (NASB)

“Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and his brother Andrew, casting a net into the sea; for they were fishermen. And He said to them, ‘Follow Me, and I will make you fishers of people.’ Immediately they left their nets and followed Him.”

Matthew 9:37–38 (NASB)

“Then He said to His disciples, ‘The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.’”

Matthew 10:1 (NASB)

“Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.”

Matthew 28:18–20 (NASB)

“And Jesus came up and spoke to them, saying, ‘All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.’”

FOUNDATIONAL TEACHING

Ministerial recognition is the process through which Blazing and Praising acknowledges that a person has demonstrated a calling to ministry through faith, lived testimony, Scriptural understanding, Spiritual gifts, works of faith, service, character, and observable fruit. Recognition does not create the calling or give the ministry authority to decide whom Yahweh calls. Yahweh calls the person, while the ministry Watches, trains, examines, serves beside them, and determines whether it can responsibly recognize what appears to already be developing within their life. Ministerial training therefore provides preparation, experience, examination, and accountability, while recognition acknowledges the calling and fruit demonstrated through that process.

A certificate, title, curriculum, academic credential, or ordination ceremony cannot create an Evangelist, Shepherd, teacher, servant, Spiritual gift, or calling. Jesus called ordinary people, taught them, corrected them, sent them, and allowed their faith to become lived experience, establishing a pattern in which calling comes before institutional recognition. Blazing and Praising therefore does not understand ordination as something the ministry owns, manufactures, or sells. A person should already be ministering before the ministry formally recognizes them as a minister, with service becoming visible before the title is issued.

All recognized ministerial authority remains beneath Jesus. Ordination does not give someone authority to replace His Commands with personal opinions, control another person’s Spiritual life, or demand obedience simply

because a credential has been issued. The Great Commission specifically directs disciples to teach people to follow what Jesus commanded, so greater ministerial recognition creates greater responsibility to remain beneath His teaching rather than permission to move beyond it.

Completion of Ministerial Training provides important evidence but does not automatically guarantee recognition. Leadership should consider whether the candidate understands the ministry's foundational doctrine, Jesus' Commands and the Sermon on the Mount, has practiced Prayer, Fasting & Watching, honestly used the Spiritual Timecard, demonstrated works of faith, participated in evangelism and shepherding, developed lived testimony, shown Spiritual gifts through service, accepted correction, demonstrated appropriate character, and produced fruit consistent with the responsibilities being considered. The question is not simply whether the lessons were completed, but what happened because the candidate attempted to live them.

Desire for a ministerial title may begin the process without establishing the calling. The candidate should demonstrate a continuing willingness to serve when the work is unnoticed, inconvenient, difficult, or provides no immediate recognition, because someone who strongly desires a title while repeatedly avoiding the service connected with it may require additional development before recognition. Before recognition, the candidate should also be capable of explaining why they believe Yahweh has called them, using truthful testimony, Prayer, Fasting & Watching, repeated Spiritual experiences where applicable, visible gifts, opportunities to serve, and fruit while distinguishing what actually happened from the Spiritual interpretation placed upon those events.

The calling being claimed should remain consistent with observable fruit. A candidate may initially expect one ministerial role while repeated service reveals another. Someone desiring public preaching may demonstrate stronger fruit through individualized shepherding, while someone expecting primarily to shepherd may repeatedly produce stronger evangelistic fruit. Recognition should therefore identify the work actually being demonstrated instead of forcing candidates into predetermined titles. Different ministers may function primarily as Evangelists, Shepherds, teachers, outreach ministers, individualized ministers, or through several related functions together, with the recognized role describing responsibility and service rather than status.

The title should always serve the work. Someone recognized as an Evangelist should evangelize, someone recognized as a Shepherd should shepherd, and someone recognized for teaching should teach, while the ministry continues Watching whether the recognized role remains connected with actual fruit. Ordination does not make the minister Spiritually superior or closer to Yahweh than another person. It identifies responsibility within ministry, and greater responsibility should produce greater service rather than expectations of special treatment.

Ministerial recognition must never be sold or controlled through financial influence. A person should not be able to purchase ordination through a fee, donation, business relationship, or financial benefit provided to ministry leadership. Legitimate administrative costs associated with documents or materials should never determine whether Spiritual recognition is granted. A candidate capable of providing substantial financial support should receive the same Spiritual examination as someone with no financial resources, and leadership should remain willing to say "not yet" when the fruit does not support recognition even when doing so may affect a valuable business or financial relationship.

Academic education may assist ministry without creating Spiritual calling. Formal theological education, certifications, college degrees, and independent study can provide useful knowledge, but intellectual achievement alone does not demonstrate shepherding, evangelism, humility, service, Spiritual gifts, works of faith, or healthy fruit. The ministry may therefore recognize self-taught candidates who have developed through Scriptural study, mentorship, Spiritual experience, lived ministry, and testimony, provided the same standards of Scriptural understanding, accountability, character, service, and fruit are demonstrated. Being self-taught does not remove the need for examination.

Previous ministry experience should also be considered when relevant. A candidate may enter formal training after already performing substantial evangelism, shepherding, Prayer, outreach, teaching, or other ministry

service, and genuine previous experience does not need to be discarded merely because it occurred before enrollment in the ministry's training program. Previous ordination, licensing, commissioning, or recognition by another religious organization may likewise provide useful information, but Blazing and Praising should make its own determination concerning whether the person's doctrine, conduct, calling, gifts, service, and fruit align with this ministry. Previous titles neither automatically establish nor prevent recognition.

Lived testimony should become part of the recognition process because it demonstrates how the candidate understands Yahweh's work within their life, how Scripture connected with actual experience, and what fruit resulted. The testimony does not need to contain spectacular supernatural events because a consistent history of truthful, faithful service may demonstrate calling more clearly than a dramatic story unsupported by fruit. The Spiritual Timecard should likewise be reviewed for patterns rather than totals, helping leadership see what kinds of Spiritual works repeatedly occur, where ministerial time is spent, what gifts appear to be functioning, and whether the record corresponds with the candidate's testimony.

Works of faith should demonstrate that service has become part of the candidate's life rather than something temporarily performed for evaluation. Leadership should consider whether the candidate has served people who could not repay them, evangelized, shepherded individuals, Prayed with others, taught when appropriate, responded to practical needs, and remained willing to perform unnoticed work. Spiritual gifts should be recognized according to repeated fruit rather than requiring leadership to assign every candidate an extensive list of gifts, with the areas of strongest recurring service helping identify the ministerial role being considered.

Character must remain part of recognition because ministerial ability cannot replace unresolved harmful conduct. A candidate may speak or teach exceptionally well while still being unprepared for greater authority if serious continuing issues involving dishonesty, manipulation, exploitation, uncontrolled anger, abuse of authority, or refusal of correction remain. Character examination does not seek perfection but should identify whether honesty, humility, compassion, accountability, willingness to serve, and ability to receive correction are becoming visible. Relevant relationship patterns may also reveal fruit through the way the candidate handles disagreement, apology, forgiveness, boundaries, family responsibilities, ministry relationships, and conflict without turning the review into an investigation of every private disagreement.

Willingness to receive correction is especially important because every recognized minister will remain capable of making mistakes. Before recognition, the candidate should demonstrate an ability to listen when concerns are raised, examine Scripture and evidence, Pray, Watch, and change when correction is justified. Ordination should never create the belief that the minister can no longer be questioned. Leadership should likewise Pray before making a recognition decision and remain willing to continue Watching when legitimate questions remain rather than rushing credentials simply because a candidate expects completion by a particular date.

Personal favoritism should never replace examination of fruit. Friendship, family relationships, financial support, social compatibility, or personal loyalty should not determine recognition, while personality differences should not prevent recognition when the calling and fruit support it. Leadership should distinguish personal preference from ministerial readiness and clearly explain to the candidate what role and responsibilities are actually being recognized. Recognition may include more than one ministerial function when the fruit supports it, such as combined evangelistic and shepherding responsibilities or teaching operating alongside another recognized role.

Recognition does not create ownership of the minister. The calling ultimately belongs to Yahweh, while the person remains responsible for following Jesus. Organizational accountability may appropriately exist when someone serves under the name or authority of Blazing and Praising because that person also represents the ministry, making organizational standards, policies, safety requirements, financial procedures, confidentiality expectations, and lawful responsibilities applicable to ministry activity performed under its name. Spiritual calling does not eliminate organizational accountability, but ordination should never be used to create unhealthy control over the individual.

Recognition may be delayed when the candidate completes training but leadership remains uncertain about readiness. Additional service, mentoring, Scriptural study, observation, correction, or time may be necessary, and delay should not automatically be treated as rejection. When reasonably possible, leadership should explain what additional development is being examined so the candidate understands the process. Credentials should never be issued merely because saying “not yet” feels uncomfortable. Compassion includes honesty, and delaying greater responsibility may sometimes protect both the candidate and the people they may eventually serve.

When calling, Scriptural understanding, lived faith, Spiritual gifts, works of service, appropriate character, accountability, and healthy fruit support recognition, the ministry may formally acknowledge the person for ministerial service. A ceremony may include Prayer, testimony, commissioning, presentation of credentials, and fellowship, but none of these creates the Spiritual calling. The ceremony publicly marks the ministry’s recognition of responsibility already demonstrated, while the certificate documents the recognized minister, ministry, role, date, and appropriate authorization without containing Spiritual power itself. If the paper disappeared, the calling would remain.

Continuing fruit remains important after recognition because examination does not permanently end when credentials are issued. The recognized minister should continue serving, evangelizing, shepherding, teaching, Praying, developing testimony, receiving correction, following organizational responsibilities, and producing fruit consistent with the role. Ordination should therefore be understood as the beginning of greater accountability rather than the end of examination.

MINISTERIAL RECOGNITION APPLICATION

Before formal recognition, leadership should review the candidate’s completion of Ministerial Training, testimony of calling, understanding and application of Jesus’ Commands and the Sermon on the Mount, Prayer, Fasting & Watching experience, Spiritual Timecard, Spiritual gifts, evangelism, shepherding, applicable public ministry experience, lived testimony, works of faith, character, correction, accountability, and examination of fruit. The candidate should be able to explain why they believe Yahweh has called them, what ministerial work they are presently performing, what gifts appear to support that work, what fruit has developed, and what responsibilities they understand will accompany recognition.

Leadership should Pray, Watch, examine the available fruit, distinguish Spiritual calling from desire for a title, and determine whether recognition is presently appropriate without allowing money, academic status, friendship, family relationship, popularity, previous titles, or pressure from a predetermined schedule to control the decision. When recognition is appropriate, the ministry is not declaring that it created a minister but acknowledging that it trained the person, served beside them, examined their testimony, observed their works, Watched their gifts, considered their character, and found sufficient fruit to recognize the ministerial calling it believes Yahweh has already placed upon their life.

Yahweh calls, the candidate answers, training prepares, service demonstrates, fruit provides evidence, the Church recognizes, and ordination publicly acknowledges the responsibility.

PART XII — RECOGNITION & ORDINATION

SECTION 97 — QUALIFICATIONS FOR RECOGNITION

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit.”

Matthew 20:26–28 (NASB)

“It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you.”

FOUNDATIONAL TEACHING

Qualifications for ministerial recognition are not based upon one accomplishment. Completing the training program does not automatically qualify someone for recognition, just as Biblical knowledge, public speaking ability, previous religious experience, academic education, financial support, or desire for a ministerial title cannot establish readiness by themselves. Recognition considers the candidate as a whole through Spiritual calling, Scriptural understanding, Jesus’ Commands, the Sermon on the Mount, Prayer, Fasting & Watching, discernment, Spiritual gifts, works of faith, lived testimony, evangelism, shepherding, teaching where applicable, servant leadership, character, accountability, correction, consistency, growth, and observable fruit.

Qualification begins with a sincere belief that Yahweh has called the candidate into ministerial service, but that calling should become visible through more than a statement. A continuing desire to serve, teach, evangelize, shepherd, Pray, or perform other ministry work according to the Spiritual gifts becoming visible should begin producing action and fruit. The ministry does not create the calling but examines whether the candidate’s life supports recognition of what they believe Yahweh has already called them to do.

A candidate seeking recognition through Blazing and Praising should sufficiently understand the ministry’s foundational doctrine to responsibly represent it. This includes the Knowledge of Good & Bad, the distinction between intellectual and Spiritual knowledge, Spiritual Suicide, Baptism as death and rebirth, becoming like a child, Being Born Again, following Jesus as the Way, the Narrow Gate, and examination of fruit. Recognition does not require every candidate to explain these teachings in identical language, but they should understand the principles being represented and remain capable of distinguishing foundational doctrine from personal interpretation.

Jesus’ Commands should be understood as practical teaching rather than simply memorized verses. The candidate should recognize how those Commands apply to Prayer, forgiveness, love, enemies, judgment, service, relationships, evangelism, teaching, money, ministerial conduct, and daily Spiritual life, while demonstrating a sincere effort to live what is being taught. The Sermon on the Mount should likewise remain central, with meaningful understanding of Matthew Chapters 5 through 7 and evidence that its teachings concerning Spiritual character, enemies, Prayer, forgiveness, Fasting, treasure, worry, judgment, fruit, the Narrow Gate, and hearing and doing are entering personal conduct and ministry.

Prayer should be an established practice rather than only a subject the candidate understands intellectually. The candidate should demonstrate willingness to seek Yahweh privately and with others while allowing Prayer to become part of decision-making, shepherding, preparation, trials, and ordinary Spiritual life. Fasting should be understood according to the ministry’s teaching as a Spiritual practice connected with seeking Yahweh, humility, and dependence rather than public performance or an attempt to control the outcome, while Watching should demonstrate patience after Prayer without forcing every later event into a predetermined interpretation.

The candidate should be able to preserve what was actually Prayed, observe what happened afterward, back-check believed Spiritual guidance, and examine the fruit. This same humility should appear through

discernment by distinguishing facts from assumptions, Spiritual impressions from established conclusions, and discernment from human judgment of Good & Bad. Responsible discernment should produce useful action rather than suspicion and condemnation and should remain correctable when later facts or fruit do not support the original understanding.

Spiritual gifts should become visible through service. No candidate is required to demonstrate every possible gift, but repeated patterns may reveal evangelism, shepherding, teaching, discernment, encouragement, service, or another Spiritual gift supporting the ministerial responsibility being considered. The gift should produce service and healthy fruit rather than merely becoming a title the candidate assigns themselves.

Works of faith should demonstrate that teaching is becoming life. The candidate should have actual experience through Prayer, evangelism, shepherding, teaching, helping people in need, serving the sick or weak, welcoming strangers, outreach, ministry support, or other works connected with Jesus' teachings according to available opportunities and Spiritual gifts. These works do not purchase recognition and should not become a quota. They provide lived evidence that the candidate is willing to act upon what is being taught.

Evangelistic experience should demonstrate willingness to communicate Jesus to others through one-on-one conversations, groups, street, outdoor, tent, testimony, or ordinary encounters according to the opportunities available. The candidate should increasingly meet people where they are, listen before assuming what they need, communicate understandably, respect disagreement, and keep the witness focused upon Jesus rather than the minister. Recognition should also consider shepherding ability because someone preparing for ministry should demonstrate care for individuals rather than only an ability to address groups. Listening, fellowship, Prayer, appropriate teaching, follow-up, confidentiality, boundaries, and genuine concern for the one should become visible.

Teaching responsibility requires accuracy. A candidate who teaches should distinguish Scripture from personal interpretation, remain connected with Jesus' Commands, support teaching with Scripture, acknowledge when something represents interpretation, and remain willing to study further when an answer is not known. Confidence cannot replace accuracy, and the ability to admit uncertainty may demonstrate greater readiness than inventing certainty merely because the person holds a teaching position.

The candidate should possess lived testimony demonstrating how faith has operated within actual life through Prayer, trials, service, evangelism, Spiritual guidance, works of faith, mistakes, correction, and growth according to what has genuinely occurred. Testimony should preserve facts and sequence, distinguish observable events from Spiritual interpretation, and direct attention toward Yahweh rather than making the candidate appear extraordinary. A simple truthful testimony supported by healthy fruit may provide stronger evidence of readiness than a dramatic story unsupported by continuing conduct.

Servant leadership is a qualification because Jesus connects greatness with service. The candidate should remain willing to perform unnoticed work, assist others, serve people incapable of providing personal benefit, and continue ministering without requiring status or recognition. Ministerial responsibility should not create entitlement, and the heart of a servant should already be developing before the title is issued.

Appropriate character should be examined without requiring perfection. The candidate should demonstrate honesty, humility, compassion, forgiveness, reasonable boundaries, financial integrity, respect for others, willingness to serve, and responsible conduct within relationships. Serious unresolved patterns capable of harming people or the ministry may require additional examination before recognition, while ordinary weakness accompanied by humility, correction, and growth does not automatically disqualify someone.

Correctability is one of the most important qualifications because Spiritual calling does not place a candidate beyond accountability. The candidate should be willing to listen when concerns are raised, examine available evidence, compare teaching with Scripture, Pray, Watch, and make corrections when appropriate. Someone who

believes being Spiritually called means they can no longer be questioned may not presently be prepared for greater ministerial responsibility.

Accountability also includes understanding that someone serving under the name of Blazing and Praising represents the ministry. Appropriate standards, policies, safety requirements, confidentiality expectations, financial procedures, and lawful responsibilities may therefore apply to activity performed under its authority. Spiritual freedom does not remove organizational accountability, and willingness to work responsibly within those expectations should be part of recognition.

Relationships should be examined for continuing patterns rather than isolated conflict. The candidate should demonstrate increasing ability to apologize, forgive, handle disagreement, maintain appropriate boundaries, accept personal responsibility, and treat family, fellow ministers, and others with respect. Conflict itself does not automatically disqualify someone, but the way conflict is handled may reveal important fruit concerning humility, forgiveness, anger, truthfulness, and willingness to reconcile.

Financial integrity remains part of ministerial qualification because money should not control teaching, relationships, recognition, or service. People should not be valued according to their financial usefulness, and business activities or financial relationships supporting ministry should remain servants of the mission rather than becoming its purpose. Donations, business relationships, financial contributions, or ability to materially support the ministry cannot qualify someone for ordination, and candidates with substantial resources should be examined according to the same Spiritual standards as those without them.

Recognition should not be pursued primarily for status. A ministerial title identifies responsibility rather than personal importance, and the candidate should remain willing to continue serving whether recognition occurs according to the preferred timetable or not. Someone called to serve should continue serving before credentials exist and should not allow delay in recognition to erase the work they already believe Yahweh has called them to perform.

Consistency helps distinguish continuing preparation from temporary enthusiasm. One successful ministry experience does not establish readiness, so leadership should examine patterns over time involving Prayer, service, Scriptural study, evangelism, shepherding, receiving correction, works of faith, and examination of fruit. The candidate does not need to demonstrate identical activity every day or week, but the calling should increasingly become a recognizable part of life rather than appearing only during formal evaluation.

Recognition should also reveal growth rather than complete Spiritual maturity. Training should produce changes in understanding, conduct, Prayer, service, teaching, relationships, discernment, accountability, and dependence upon Yahweh. The candidate should be capable of identifying areas in which growth occurred and areas where growth is still needed without pretending ordination marks the completion of development.

Healthy fruit brings these qualifications together. Leadership should examine whether people are actually being served, Jesus is being taught, individuals are being shepherded, love and compassion are becoming visible, Spiritual gifts benefit others, correction produces change, and responsibility produces greater service. No single qualification should automatically replace all others. Strong Biblical knowledge does not excuse harmful character, service does not eliminate the need for Scriptural understanding, an impressive testimony does not remove accountability, academic credentials do not replace Spiritual gifts, and Spiritual claims do not replace fruit.

Weakness does not automatically mean disqualification because every candidate will have areas requiring continued growth. Leadership should distinguish ordinary weakness accompanied by humility and correction from serious continuing harmful patterns accompanied by refusal of accountability. Additional training, mentoring, time, supervision, or observation may be appropriate without declaring that Yahweh has not called the candidate.

Serious unresolved concerns may delay recognition when they involve dishonesty, exploitation, abuse of authority, unsafe conduct, financial misconduct, serious boundary violations, refusal of correction, or other harmful continuing fruit. Delay means the ministry is not presently prepared to recognize readiness for the responsibility. It does not necessarily declare that the candidate has no Spiritual calling.

Previous ministry experience may support qualification when it demonstrates evangelism, shepherding, teaching, Prayer, outreach, service, previous ministerial responsibility, or other relevant experience, but it should still be examined according to the ministry's doctrine and standards. Previous titles do not automatically establish qualification, just as the absence of a previous title does not prevent it. Formal academic credentials may also provide useful knowledge without being required to create the calling. A self-taught candidate may qualify when Scriptural understanding, Spiritual gifts, service, testimony, character, accountability, and fruit support recognition.

Recognition is for a particular responsibility rather than a general declaration of Spiritual superiority. One candidate may demonstrate readiness primarily for evangelism, another for shepherding, another for teaching, while another may show several connected responsibilities. The recognized role should correspond with calling, gifts, service, and fruit, and the qualified minister should remain a servant regardless of title.

MINISTERIAL RECOGNITION APPLICATION

Before recognition, the candidate should demonstrate a Spiritual calling supported by Scriptural understanding, Jesus' Commands, the Sermon on the Mount, Prayer, Fasting & Watching, discernment, Spiritual gifts, works of faith, evangelism, shepherding, teaching where applicable, lived testimony, servant leadership, character, accountability, correction, consistency, growth, and observable fruit.

No academic degree, financial contribution, previous title, completed curriculum, or personal relationship with leadership should substitute for these qualifications, while ordinary weakness should not automatically disqualify someone who demonstrates humility, correction, growth, and healthy continuing fruit. Leadership should Pray and Watch while examining the candidate as a whole rather than treating recognition as a purely administrative checklist.

The final question is not simply whether the candidate completed the training. The question is whether the candidate has demonstrated through life, service, testimony, Spiritual gifts, character, accountability, and fruit that the ministry can responsibly recognize the calling they believe Yahweh has placed upon them.

PART XII — RECOGNITION & ORDINATION

SECTION 98 — EVIDENCE OF SPIRITUAL CALLING

FOUNDATIONAL SCRIPTURE

Matthew 4:18–20 (NASB)

"Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and his brother Andrew, casting a net into the sea; for they were fishermen. And He said to them, 'Follow Me, and I will make you fishers of people.' Immediately they left their nets and followed Him."

Matthew 9:37–38 (NASB)

"Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.'"

Matthew 10:7–8 (NASB)

“And as you go, preach, saying, ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give.”

FOUNDATIONAL TEACHING

A Spiritual calling cannot be established merely because someone says, “Yahweh called me.” The ministry should examine what has occurred within the candidate’s life and what fruit supports that belief. Evidence of Spiritual calling may develop through Prayer, service, Spiritual gifts, repeated ministry opportunities, lived testimony, trials, evangelism, shepherding, teaching, works of faith, and a continuing desire to serve. No single experience is required for every candidate, and no dramatic event by itself automatically proves calling. The purpose is to determine whether the calling being claimed has become visible through life.

Calling begins with Yahweh rather than a church, school, certificate, academic credential, or ordination ceremony. The ministry’s responsibility is to train, Watch, examine, and recognize what appears to already be developing within the candidate. A person may therefore begin ministering before receiving credentials because service begins with the calling rather than the certificate. Someone who believes Yahweh has called them should demonstrate willingness to act through studying Scripture, Praying, serving, evangelizing, shepherding, teaching, helping people, participating in ministry, or preparing for greater responsibility. A calling that continually produces no action should be examined.

The candidate should provide truthful testimony explaining how the calling developed. Some people may identify a particular Prayer, trial, encounter, event, or moment when they believed Yahweh clearly directed them toward ministry, while others may experience a gradual calling that becomes clearer through repeated service, Spiritual questions, teaching, evangelism, shepherding, or a growing desire to minister. Either may provide meaningful evidence when supported by continuing fruit. A dramatic experience may begin the testimony, but the life following it helps back-check the interpretation.

Prayer should be part of examining the calling because a desire to minister should not automatically be assumed to come from Yahweh. The candidate should seek direction and then Watch what develops, remaining willing to continue seeking when uncertainty remains rather than manufacturing certainty. Fasting may be used when appropriate as part of that Spiritual seeking, but it does not force Yahweh to provide a particular answer. After Prayer, the candidate should Watch whether opportunities to serve repeatedly appear, people begin seeking Spiritual guidance, particular gifts repeatedly produce fruit, and the desire to serve continues even when there is no title, payment, recognition, or immediate reward.

Watching should never become an attempt to turn every coincidence into proof. Preserve what was actually Prayed and what occurred afterward, then compare the events, Scripture, and later fruit with the interpretation being considered. Believed Spiritual calling should be back-checked in the same way as other believed Spiritual guidance by asking what happened afterward, whether service developed, whether Spiritual gifts became visible, whether people benefited, whether opportunities continued, whether the candidate grew, and whether the fruit remained consistent with Jesus’ teachings.

Spiritual gifts may provide evidence by helping reveal how the candidate is being prepared to serve. Someone repeatedly effective at introducing people to Jesus may demonstrate evangelistic gifting, someone repeatedly trusted with Spiritual struggles may demonstrate shepherding, and someone consistently helping others understand and apply Scripture may demonstrate teaching. The gift does not create the calling, and enjoyment of speaking or desire for a particular title does not establish a gift. The important question is what repeatedly happens through service and whether people are actually helped.

Service provides important evidence because a candidate who continues serving without recognition demonstrates that the work is not entirely dependent upon a title. Practical assistance, outreach, Prayer, evangelism, teaching, shepherding, and ministry support may all reveal an existing desire to serve. Someone truly

called to serve should not require ordination before beginning to serve, and the title should follow the work rather than create it.

Evangelistic calling may become visible when a candidate repeatedly desires and demonstrates an ability to communicate Jesus to others. Leadership should examine whether Spiritual conversations develop naturally, whether the candidate can meet people where they are, whether people listen and ask questions, and whether some continue into fellowship or discipleship. Shepherding may become visible when people repeatedly seek the candidate for Prayer, Spiritual conversation, encouragement, or guidance and the candidate naturally follows up and cares about their growth. Teaching may become visible when people genuinely understand Jesus and Scripture more clearly because of what is being taught rather than merely because the candidate enjoys standing before a group.

Trials may reveal the depth of calling by showing whether the candidate continues following and serving when ministry becomes inconvenient, uncertain, financially difficult, or personally challenging. Extreme hardship is not required, and hardship should never be manufactured simply to demonstrate calling. Sacrifice of time, comfort, money, plans, or opportunities may occur, but sacrifice alone does not prove Yahweh directed it. Sacrifice should be considered within a larger pattern of Prayer, Scripture, service, Spiritual gifts, and healthy fruit.

Spiritual calling should never be used to justify recklessness. A candidate should not deliberately create financial crisis, abandon family responsibilities, place people in danger, or make irresponsible decisions merely to demonstrate faith. Responsible intellect may still be used for planning and ordinary obligations while Yahweh remains the Spiritual authority. Calling should increasingly produce service toward people through compassion, evangelism, teaching, shepherding, Prayer, fellowship, and works of faith rather than remaining only an intellectual interest in Scripture, theology, history, or doctrine.

The candidate should honestly examine personal motivation for seeking recognition. A calling should increasingly center upon serving Yahweh and people rather than gaining identity, authority, status, attention, influence, or personal importance. Mixed motives may exist and should be examined rather than hidden. One important test may be what happens when recognition is delayed. If the candidate stops serving because a certificate has not been issued quickly enough, that response provides information. If they continue Praying, learning, serving, evangelizing, shepherding, and producing fruit, the calling remains active before formal recognition.

No claimed Spiritual calling gives permission to contradict Jesus' teachings. "Yahweh called me" should never become a shield against Scriptural examination, correction, or accountability. A calling should move the candidate toward following Jesus, loving Yahweh and neighbor, making disciples, teaching His Commands, serving people, and producing healthy fruit. Personal revelation or believed guidance from the Holy Spirit may appropriately be included within testimony, but it should remain beneath Jesus' teachings and subject to Scripture, back-checking, and examination of fruit.

Calling and readiness for recognition are related but not identical. A candidate may possess obvious gifts while still requiring growth in character, boundaries, accountability, truthfulness, or correction before formal recognition is appropriate. Repeated manipulation, dishonesty, uncontrolled anger, exploitation, serious boundary problems, or refusal of correction may require leadership to wait even when Spiritual ability appears present. Someone called by Yahweh should likewise remain willing to accept appropriate human accountability when serving within an organization and representing the ministry.

The form of the calling may develop over time. Someone initially believing they are called primarily toward evangelism may later develop shepherding responsibilities, a Shepherd may develop teaching, or someone involved in public ministry may discover that their strongest fruit appears through individualized ministry. The underlying calling to serve can remain while the particular ministerial function becomes clearer. Leadership should therefore avoid forcing people into roles simply because workers are needed or because a title would be administratively convenient.

Other people who have directly observed the candidate may provide useful supporting testimony concerning teaching ability, compassion, evangelism, shepherding, reliability, Spiritual growth, or other fruit. Their observations do not replace the candidate's own testimony or leadership's examination, but they may provide additional evidence. The candidate should likewise be able to identify what developed after they began believing they were called: what changed, what service began, what opportunities opened, what gifts became visible, who was helped, what was learned, and what correction occurred.

Important experiences relating to the calling should be preserved accurately when possible. Dates, sequence, what was known beforehand, what was Prayed, what happened afterward, and how the candidate interpreted it should remain intact, with supporting records preserved when appropriate. The purpose is not proving Yahweh through paperwork but protecting the accuracy of testimony. The Spiritual Timecard may then reveal whether repeated evangelism, shepherding, teaching, Prayer, service, or other works correspond with the calling being claimed, while lived testimony explains how belief became action.

Fruit ultimately provides one of the strongest forms of evidence. Leadership should examine whether the calling produces service, love, humility, Scriptural teaching, discipleship, Prayer, compassion, evangelism, shepherding, correction, and Spiritual growth or whether it primarily produces status, control, attention, money, conflict, and self-importance. The calling should increasingly move the candidate toward Jesus and toward serving others.

MINISTERIAL RECOGNITION APPLICATION

The candidate should provide a clear testimony explaining why they believe Yahweh has called them into ministry. The testimony should preserve what actually occurred, distinguish observable events from Spiritual interpretation, and explain how Prayer, Fasting & Watching, service, Spiritual gifts, trials, evangelism, shepherding, teaching, or other genuine experiences contributed to that belief.

Leadership should examine whether the claimed calling has become visible through action by considering repeated works of faith, ministry opportunities, Spiritual gifts, service, the Spiritual Timecard, lived testimony, character, correction, and observable fruit together. No single dramatic experience is required, and no single event automatically proves calling. The ministry should not manufacture a calling, force someone into ministry, or issue recognition merely because the candidate strongly desires a title.

The candidate should already be serving, and the calling should increasingly produce movement toward Jesus, service to others, willingness to teach His Commands, evangelism, shepherding, Prayer, works of faith, humility, and healthy fruit.

The candidate says, "I believe Yahweh called me." The ministry then asks what happened, what the candidate did, what gifts became visible, what fruit followed, and what the calling has actually produced. Those answers provide the evidence through which the Church begins recognizing what Yahweh may already have placed within the candidate.

PART XII — RECOGNITION & ORDINATION

SECTION 99 — COMPLETION OF MINISTERIAL TRAINING

FOUNDATIONAL SCRIPTURE

Matthew 7:24–25 (NASB)

"Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock."

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Completion of Ministerial Training means the candidate has completed the foundational study and practical preparation established by Blazing and Praising and has reached the point where training, testimony, service, Spiritual gifts, and observable fruit can be formally reviewed for ministerial recognition. Completion does not mean the candidate has finished learning, reached Spiritual perfection, mastered every teaching, or automatically become ordained. The purpose of training was never merely to finish sections. It was to move the candidate from intellectual knowledge toward Spiritual life by studying what is taught, attempting to live it, serving others, developing testimony, receiving correction, and examining the fruit produced.

Completion requires sufficient understanding of the ministry’s foundational doctrine, including the Knowledge of Good & Bad, the distinction between intellectual and Spiritual knowledge, Spiritual Suicide, Baptism as death and rebirth, Being Born Again, becoming like a child, Jesus as the Way, salvation, the Narrow Gate, and entering the Kingdom of Heaven. The candidate does not need to repeat every teaching using identical wording, but should understand how these teachings connect within the ministry’s doctrine and be capable of responsibly explaining them.

Jesus’ Commands should have been studied as instructions affecting actual life rather than information to memorize. The candidate should understand their application to Prayer, forgiveness, judgment, love, enemies, relationships, service, evangelism, shepherding, teaching, financial conduct, and ministerial responsibility. The Sermon on the Mount should likewise remain a continuing foundation, with the candidate having studied Matthew Chapters 5 through 7 and begun applying its teachings personally rather than claiming mastery simply because the study requirement has been completed.

Prayer, Fasting & Watching should have moved into actual practice. The candidate should understand private and appropriate group Prayer, when Fasting may be used according to the ministry’s teaching, how to Watch after Prayer without forcing signs, and how to back-check believed Spiritual guidance against Scripture, facts, sequence, and later fruit. Completion should demonstrate that the candidate can remain patient when an answer is uncertain rather than turning every coincidence or desired outcome into Spiritual confirmation.

The Spiritual Timecard should be understood as a tool for examining whether works of faith have become part of life rather than as a system for accumulating religious hours. The candidate should be capable of distinguishing ordinary worldly responsibilities from direct Spiritual works while recognizing that genuine ministry opportunities may develop during ordinary life. Records should remain truthful and should not exaggerate activity merely to make the candidate appear more Spiritual or more qualified.

Discernment Training should have developed the candidate’s ability to distinguish facts from assumptions, Spiritual impressions from established conclusions, and discernment from human judgment of Good & Bad. The candidate should demonstrate willingness to listen, gather information, recognize personal assumptions, examine fruit, and reconsider conclusions when necessary. Discernment remains beneath Scripture and should never become unquestionable personal authority.

Spiritual Gifts Training should help reveal where gifts appear to be operating through repeated service and fruit. The purpose is not to force the candidate into a preferred title but to identify strengths that appear through teaching, evangelism, shepherding, discernment, encouragement, service, or other ministry work. The candidate

should understand that the gift does not come from completing training and that continued service after completion will help clarify and develop what Yahweh appears to have given.

Evangelism and Witnessing Training should include actual experience communicating Jesus to other people through individual conversations, groups, street ministry, outdoor or tent ministry, testimony, ministry activities, or ordinary encounters according to available opportunities. The candidate should demonstrate compassion, listening, respect, truthful testimony, and an ability to connect people with Jesus rather than merely delivering memorized presentations.

Individual Ministry Training should demonstrate the ability to minister to one person at a time through listening, identifying the actual Spiritual question, using Scripture responsibly, sharing testimony when appropriate, Praying, maintaining confidentiality and boundaries, and following up when useful. The goal should remain helping the person move toward Jesus and develop their own Spiritual dependence upon Yahweh rather than creating dependence upon the minister.

Where appropriate opportunities exist, the candidate should also have experience in group, street, outdoor, tent, community, or similar ministry environments. Public ministry should demonstrate clear communication, cooperation with others, respect for personal boundaries, protection of privacy, reasonable safety, willingness to answer questions, and servant leadership before and after public teaching. Group ministry does not replace individual shepherding, and public visibility should never become the measurement of readiness.

Completion requires lived testimony demonstrating how training became actual experience. Testimony should preserve facts, chronology, what was known at the time, and the distinction between observable events and Spiritual interpretation. It may include success, failure, Prayer, service, trials, evangelism, shepherding, Spiritual growth, mistakes, and correction according to what genuinely occurred. The candidate should be able to explain what happened, what was learned, and what fruit later developed without rewriting the experience merely to make it appear more Spiritual.

Ministerial service and works of faith should also have become visible. Prayer, evangelism, shepherding, teaching, fellowship, outreach, helping people in need, supporting ministry activities, forgiving, loving enemies, or other works connected with Jesus' teachings may provide evidence that preparation moved into action. Training remains incomplete when service exists only theoretically because ministry requires using what has been learned for the benefit of other people.

Completion includes examination of fruit. The candidate should participate in self-examination while leadership appropriately reviews Scriptural understanding, Prayer, Spiritual gifts, works, testimony, character, relationships, correction, evangelism, shepherding, servant leadership, and other observable fruit. Perfection is not the standard. The important question is whether growth is occurring and whether the candidate can recognize mistakes, receive correction, return to Jesus' teachings, and continue developing.

Completion and ordination remain separate decisions. A candidate may complete the educational and practical portions of training while leadership determines that additional growth, mentoring, observation, service, or correction is necessary before formal recognition. The training can therefore be complete while recognition remains pending, preventing ordination from becoming an automatic reward given merely because a curriculum was finished.

Completion should be documented through appropriate ministry records showing that the required preparation occurred. These records may include completed study, training activities, Spiritual Timecard information, testimony, ministerial service, review materials, and other relevant documentation, but private information belonging to people served during training should remain protected. Individual ministry involving sensitive circumstances does not require unnecessary disclosure merely to prove the candidate completed the requirement.

The candidate should complete a self-review before moving into formal recognition by identifying areas of growth, areas still requiring development, Spiritual gifts that became visible, important testimony, meaningful works of faith, corrections received, lessons learned through trials, and changes produced through the training. This self-review helps determine whether the candidate understands that the purpose was not merely to gain more information but to begin living differently.

Leadership should also verify that the training requirements were genuinely completed rather than simply confirming that pages were read. Participation, actual service, testimony, application, and fruit should be considered, and incomplete areas should be identified so they can be addressed. The Spiritual Timecard should be reviewed for patterns rather than required totals, lived testimony should be examined for truthfulness and Scriptural connection, Spiritual gifts should be discussed according to repeated service and fruit, and works of faith should demonstrate that actual ministry occurred.

Correction received during training should also be reviewed. The candidate may have required changes in beliefs, conduct, teaching, Spiritual interpretations, or ministry practices, and such correction should not automatically be viewed as failure. Recognizing error and changing accordingly may demonstrate growth. Likewise, naturally occurring trials may provide useful evidence concerning Prayer, faith, fear, uncertainty, perseverance, dependence upon Yahweh, and what Scripture became meaningful during difficulty without requiring trials to be manufactured.

Servant leadership should remain visible at completion. Leadership should examine whether the candidate served when no recognition was attached, helped with ordinary ministry work, remained willing to work behind the scenes, and responded to increasing responsibility with greater service rather than greater expectation of status. Accountability should likewise remain present through appropriate confidentiality, boundaries, safety, financial responsibility, lawful conduct, and willingness to receive correction because Spiritual calling does not eliminate organizational responsibility.

Completion of training should lead into formal ministerial review. At this stage, the curriculum is no longer the primary subject being examined. The candidate is. The completed training materials should provide enough information for leadership to examine ministerial testimony, Spiritual gifts, Spiritual fruit, readiness to shepherd and evangelize, character, accountability, and overall readiness for recognition.

Training materials should remain useful after completion because ordination does not make Jesus' Commands, the Sermon on the Mount, Prayer, Fasting & Watching, discernment, the Spiritual Timecard, works of faith, or examination of fruit obsolete. The candidate remains a student after becoming a minister. Scripture should continue being studied, Prayer should continue, works should continue, testimony should continue developing, gifts should continue being examined, and fruit should continue being Watched.

MINISTERIAL RECOGNITION APPLICATION

Completion of Ministerial Training should be recognized when the candidate has completed the foundational study and practical training required by the ministry and demonstrated that the material has begun moving from intellectual knowledge into Spiritual life. The completion review should include Jesus' Commands, the Sermon on the Mount, Prayer, Fasting & Watching, the Spiritual Timecard, discernment, Spiritual gifts, evangelism, individual ministry, appropriate group and public ministry, lived testimony, works of faith, servant leadership, accountability, correction, naturally occurring trials, and examination of fruit.

Completion should be documented without unnecessarily exposing confidential information. The candidate should participate in self-review, and leadership should verify that the requirements were genuinely completed through study, participation, service, testimony, application, and fruit rather than merely confirming that material was read.

Completion does not create ordination. It establishes that the candidate has completed the training necessary to move forward into further ministerial recognition and review. The candidate has studied, Prayed, served, attempted to live the teaching, developed testimony, received examination, and Watched the fruit. The ministry can now begin determining what that completed preparation reveals about readiness for recognition.

PART XII — RECOGNITION & ORDINATION

SECTION 100 — MINISTERIAL TESTIMONY

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

“You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

FOUNDATIONAL TEACHING

Ministerial Testimony is the candidate’s truthful account of how Spiritual calling, training, service, trials, works of faith, Spiritual gifts, and relationship with Yahweh developed into ministerial life. It brings together the claimed calling and the Lived Testimony Requirement by explaining more than what the candidate believes. It explains what happened when those beliefs were actually lived, how the candidate responded, what was learned, what required correction, and what fruit developed through the journey leading toward ministerial recognition.

The testimony should begin with the Spiritual journey that eventually led toward ministry, including how the candidate came to Jesus, significant changes in Spiritual understanding, Prayer, trials, experiences, or other events that genuinely became part of the path. The purpose is not to manufacture a dramatic beginning but to preserve the actual Spiritual history that led toward the calling. The candidate should then explain why they believe Yahweh called them into ministry, whether that understanding developed through one distinct event or gradually through repeated opportunities, what was Prayed, what service followed, what gifts became visible, and what fruit began appearing.

Truth must remain more important than presentation. Dates, locations, conversations, circumstances, decisions, and sequence should remain accurate to the best of the candidate’s knowledge, while uncertain details should remain identified as uncertain rather than being strengthened simply because certainty makes a better story. Later knowledge should not be inserted into an earlier event as though it was already known. If the candidate did not know what would happen next, that uncertainty belongs within the testimony because it preserves what faith actually required at the time.

Sequence should also remain intact whenever changing the order would alter the Spiritual meaning. Prayer occurring before an event is different from Prayer after it, and a decision made without particular information is different from a decision made after receiving it. The testimony may be organized for clarity and readability, but organization must not rewrite chronology when chronology affects what actually happened.

Observable events and Spiritual interpretation should remain distinguishable. “This occurred” and “we believed this was confirmation” are not identical statements, and both may honestly appear within testimony. This

distinction allows the candidate to communicate Spiritual understanding without presenting interpretation as an independently established fact. When later circumstances or fruit strengthen, weaken, or correct the original interpretation, that development should also remain part of the testimony.

Prayer should appear as an actual practice within the ministerial journey. The candidate may explain what was being sought, what was Prayed, what happened afterward, and what was learned without requiring every Prayer to have produced the desired result. Waiting, uncertainty, unanswered questions, and correction may become equally meaningful testimony. Fasting may also be included where it genuinely became part of significant Spiritual seeking, while remaining consistent with the ministry's teaching that Fasting creates intentional Spiritual focus rather than forcing Yahweh to respond according to human desire.

Watching should explain what occurred after Prayer and how the candidate interpreted what developed without immediately turning every event into unquestionable Spiritual proof. The testimony should preserve what was observed, what was initially believed, how the belief was back-checked, and what later fruit revealed. Correction belongs naturally within this process because a truthful testimony should not portray the candidate as someone who was always right. Misunderstood Scripture, incorrectly interpreted events, poor decisions, premature judgment, relationship mistakes, or moments when personal intellect was mistaken for Spiritual direction should be acknowledged when significant, together with what revealed the mistake and what changed afterward.

Trials may become important parts of the testimony when they genuinely occurred through financial difficulty, rejection, failed plans, family challenges, relocation, ministry problems, opposition, uncertainty, or other hardship. Hardship should never be created or exaggerated merely to strengthen the story. The candidate should explain what actually happened, how they responded, where Prayer or Scripture became important, what weaknesses were exposed, and what was eventually learned.

Works of faith should demonstrate where belief moved into action through service, Prayer with others, evangelism, shepherding, teaching, helping strangers, caring for people who were sick or weak, forgiveness, or other works already established through Jesus' teachings. These experiences should not be presented as a résumé of accomplishments but as evidence that Spiritual belief entered lived service.

Evangelistic testimony should describe meaningful experiences introducing people to Jesus through believers, nonbelievers, people uncomfortable with traditional churches, people within cannabis culture, people struggling with addiction, or others encountered through ministry and ordinary life. The emphasis should remain upon what occurred, what the candidate learned, how the person was treated, and what fruit followed rather than simply reporting numbers of people approached or responses received.

Shepherding testimony should demonstrate actual care for individuals through listening, Prayer, teaching, fellowship, difficult Spiritual questions, follow-up, or helping someone through a trial while protecting confidential information. The Spiritual lesson can usually be preserved without exposing the identity or unnecessary details of the person being shepherded. Another person's private life should not become evidence used merely to make the candidate appear more qualified.

Spiritual gifts should be explained through experiences and fruit rather than only by labels. Instead of merely claiming a gift of evangelism, shepherding, teaching, discernment, service, or another gift, the candidate should describe repeated patterns that caused the gift to become recognizable. The Spiritual Timecard may provide supporting evidence by revealing where ministerial time was actually spent, what works repeatedly occurred, where gifts appeared to develop, or whether ordinary worldly responsibilities had begun overwhelming Spiritual work, but the Timecard supports the testimony rather than replacing it.

Fruit should explain what the entire journey produced. Changes in Prayer, service, relationships, humility, evangelism, teaching, dependence upon Yahweh, willingness to accept correction, or the frequency with which

others begin seeking the candidate for Spiritual guidance may all provide evidence. Fruit gives meaning to the experiences by showing what remained after the event itself ended.

Ministerial Testimony should give glory to Yahweh rather than functioning as a résumé designed to glorify the candidate. Significant sacrifice, unusual trials, extensive ministry work, or experiences believed to demonstrate Yahweh's guidance may appropriately be included while remembering that the minister remains a servant. Failure should not automatically be hidden because a mistake followed by genuine correction may demonstrate greater growth than an account constructed to make the candidate appear flawless.

Sacrifice should remain factual. Financial losses, hardship, danger, opposition, time, comfort, or personal cost should never be enlarged to make the calling sound more dramatic. The same principle applies to certainty. If the candidate acted without knowing the final outcome, preserve that uncertainty rather than later writing the story as though Yahweh's entire plan had been understood beforehand. Faith exercised while the outcome remained unknown may itself become one of the most important parts of the testimony.

Other people must be protected throughout the account. A ministerial journey may involve spouses, children, relatives, churches, business relationships, ministry participants, or people encountered during addiction, homelessness, illness, grief, abuse, financial hardship, or another crisis. The candidate has the right to tell their own testimony without automatically possessing the right to reveal another person's private information. Sensitive details should therefore be omitted, generalized, anonymized, or otherwise protected when they are unnecessary to the Spiritual lesson.

Another person's suffering should never become a tool for making the ministry appear successful. Addiction, homelessness, illness, abuse, poverty, grief, or crisis may sometimes be necessary context, but the dignity and privacy of the person should remain more important than the storytelling value of their hardship. The testimony should preserve the Spiritual lesson without exploiting someone whose vulnerability happened to intersect with the candidate's ministry.

Ministerial Testimony should be capable of reasonable examination. Leadership may appropriately ask what happened before or afterward, how a detail is known, what the candidate believed at the time, what Scripture was being followed, how the Spiritual interpretation developed, or what fruit eventually followed. Reasonable questions should not be treated as attacks upon faith because careful examination protects both testimony and ministerial credibility.

When reliable documentation or later information reveals that a factual detail was wrong, the testimony should be corrected. An inaccurate statement should not be preserved merely because it became a powerful part of the story, and a Spiritual interpretation may likewise be updated when later fruit requires reconsideration. Supporting dates, messages, photographs, records, writings, or other materials may be used when useful for preserving factual accuracy, although documentation is not required for every Spiritual experience.

The testimony should connect lived experience with Jesus' Commands. The candidate should be able to identify where forgiveness became necessary, where faith was required, where service became action, where judgment needed correction, where love of neighbor became difficult, and where another Command moved from intellectual understanding into actual life. The Sermon on the Mount should likewise appear naturally where its teachings became relevant rather than being forced into every event merely to make the testimony appear more Scriptural.

The Narrow Gate remains part of the continuing journey because ordination does not mean the candidate has completed following Jesus. Recognition marks one point within an unfinished life, and Ministerial Testimony should preserve that humility. The story should therefore remain useful for future shepherding and evangelism because different portions may help different people understand how Jesus' teachings entered real circumstances involving uncertainty, forgiveness, service, Prayer, or faith.

Personal testimony illustrates Scripture without becoming Scripture. The candidate should never teach that because Yahweh appeared to work in one particular way within their life, Yahweh must reproduce the same circumstances for someone else. Testimony explains what happened to the candidate while Scripture remains the foundation for teaching.

The candidate should prepare a written Ministerial Testimony preserving the important facts, chronology, calling, training, works, trials, corrections, Spiritual gifts, and fruit in enough detail for leadership to understand the ministerial journey without unnecessary private information. The candidate should also be capable of speaking the testimony clearly without reading the entire written account and should be able to shorten it for different ministry situations without changing its factual meaning. Shortening removes detail. It does not rewrite events.

Ministerial Testimony should continue developing after recognition because ordination is not the final chapter of the minister's Spiritual life. New Prayer, service, trials, correction, works of faith, Spiritual growth, evangelism, shepherding, and ministry experiences should continue producing testimony while the minister remains willing to update Spiritual understanding without altering what actually occurred in earlier events.

MINISTERIAL RECOGNITION APPLICATION

The candidate should prepare and present a truthful Ministerial Testimony describing the Spiritual journey leading toward recognition, including the calling, Prayer, Fasting & Watching where applicable, trials, works of faith, evangelism, shepherding, Spiritual gifts, Spiritual Timecard, correction, growth, and fruit. The testimony should preserve facts, chronology, what was known at the time, and the distinction between observable events and Spiritual interpretation while protecting the privacy and dignity of other people, remaining open to reasonable examination and correction, giving glory to Yahweh, and connecting lived experience with Jesus' teachings.

The candidate should be capable of communicating the testimony in written and spoken form and shortening it without changing its meaning. Ministerial Testimony answers more than, "What do you believe?" It answers, "What happened when you attempted to live what you believe?"

The testimony does not demonstrate perfection. It demonstrates the journey through which knowledge became action, action became experience, experience became testimony, and testimony produced fruit.

PART XII — RECOGNITION & ORDINATION

SECTION 101 — REVIEW OF SPIRITUAL FRUIT

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

"You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit."

Matthew 7:24–25 (NASB)

"Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock."

John 15:5 (NASB)

"I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing."

Review of Spiritual Fruit examines what the candidate's calling, training, testimony, and service have actually produced. After completing Ministerial Training and presenting Ministerial Testimony, leadership should examine what has become visible through the candidate's life rather than relying only upon what the candidate knows, says, claims, or believes about their calling. The question is whether the claimed calling has increasingly produced Prayer, service, evangelism, shepherding, teaching, works of faith, Spiritual growth, healthy relationships, humility, correction, and other fruit consistent with Jesus' teachings.

The Commands of Jesus provide an important part of this examination because the candidate should be attempting to live what is being taught. Forgiveness should become visible when forgiveness becomes difficult, love should remain important when relationships become strained, service should continue when nobody is watching, and the Golden Rule should influence how other people are treated. Perfection is not required, but the training should produce application and growth rather than remaining intellectual knowledge.

The Sermon on the Mount should likewise remain visible beyond the training material. Leadership should examine whether mercy, peacemaking, truthfulness, Prayer, humility, forgiveness, love for enemies, reduced human judgment of others, responsible handling of money and worry, examination of fruit, and willingness to hear Jesus' words and act upon them are increasingly reflected within the candidate's life. The candidate should remain personally accountable to the same teachings presented to others.

Prayer should have become an actual Spiritual practice through private seeking, Prayer with others, Prayer before important Spiritual decisions, and Prayer during uncertainty. Prayer, Fasting & Watching should produce patience, humility, and dependence upon Yahweh rather than unquestionable confidence in personal interpretation. The candidate should be capable of preserving what was actually Prayed, Watching without forcing signs, distinguishing observable events from Spiritual interpretation, back-checking believed guidance, and changing an earlier conclusion when later facts or fruit do not support it.

Discernment should help the candidate understand circumstances without becoming a method of condemning people. Healthy discernment requires listening, gathering facts, separating observation from assumption, recognizing personal bias, comparing Spiritual interpretation with Scripture, and remaining correctable. Someone who believes their discernment can never be questioned may demonstrate fruit requiring additional examination.

Spiritual gifts should be reviewed through repeated service. Evangelism should create meaningful opportunities for people to encounter Jesus, shepherding should help people through Spiritual struggles, teaching should increase understanding, discernment should provide useful clarity, and practical service should meet genuine needs. The candidate does not need to demonstrate every gift, but the gifts being recognized should correspond with observable fruit rather than personal desire for a title.

Evangelistic fruit should not be measured only by immediate conversion, attendance, or the number of people approached. Leadership should examine whether the candidate listens, meets people where they are, communicates Jesus understandably, respects disagreement, gives truthful testimony, and creates opportunities for continued fellowship, Prayer, curiosity, discipleship, or deeper Spiritual conversation. The response of another person remains outside the minister's control, so faithful witnessing itself should also be considered.

Shepherding fruit should demonstrate genuine concern for individuals. The candidate should listen before teaching, protect confidentiality, maintain appropriate boundaries, follow up when useful, and help people increasingly seek Yahweh rather than becoming dependent upon the minister. The ability to care for one person remains important even when the candidate also demonstrates public teaching or evangelistic gifts.

Teaching should help people understand Scripture and Jesus' Commands rather than merely demonstrate the candidate's knowledge. The candidate should distinguish Scripture from personal interpretation, communicate

clearly, remain willing to admit uncertainty, and correct teaching when necessary. Greater confidence should never replace greater accuracy.

Works of faith should demonstrate that belief has become action through Prayer, service, evangelism, shepherding, teaching, helping strangers, caring for people in need, visiting or assisting the sick and weak, forgiveness, love for enemies, ministry support, or other works connected with Jesus' teachings. The purpose is not counting accomplishments but determining whether the candidate has actually begun doing what is being taught.

The Spiritual Timecard may help reveal repeated patterns of service and whether those patterns support the candidate's testimony. It may identify areas of evangelism, shepherding, teaching, Prayer, practical service, or other works while also revealing areas where additional development may be necessary. The Timecard provides supporting evidence but does not determine recognition by itself.

Lived testimony should demonstrate how Spiritual teaching entered actual experience. Leadership should examine whether testimony remains truthful, preserves chronology, distinguishes facts from Spiritual interpretation, acknowledges meaningful correction, and demonstrates growth rather than depending primarily upon dramatic experiences. Naturally occurring trials may also reveal important fruit by showing how the candidate responded when plans failed, circumstances became uncertain, hardship developed, or the expected outcome did not occur. Trials themselves do not prove calling, but Prayer, responsible action, correction, perseverance, and greater dependence upon Yahweh may reveal what the trial produced.

The candidate's response to correction deserves serious attention. When concerns were raised or the candidate discovered that something may have been misunderstood, leadership should consider whether they listened, examined Scripture and available evidence, Prayed, Watched, admitted mistakes where necessary, and corrected the problem. A minister should remain teachable because recognition does not make future correction unnecessary.

Servant leadership should become increasingly visible as responsibility increases. The candidate should remain willing to perform unnoticed work, assist before and after public ministry, serve one person, help other ministers, and perform ordinary tasks without requiring recognition. Ministerial responsibility should produce greater service rather than entitlement.

Relationships may reveal fruit that public ministry does not. Leadership should consider continuing patterns involving apology, forgiveness, disagreement, boundaries, treatment of family, treatment of fellow ministers, and respect for people who disagree. An isolated disagreement does not automatically establish harmful fruit, but repeated hostility, manipulation, dishonesty, inability to apologize, or refusal to forgive may reveal areas requiring attention.

Financial conduct should demonstrate that money does not determine who receives dignity or Spiritual attention. The candidate should not treat people differently according to their ability to donate, financially support the ministry, purchase something, or provide business benefit. Financial opportunities should not control teaching, while business relationships supporting the mission should remain servants of ministry rather than becoming the ministry's purpose.

Private conduct should remain reasonably consistent with public teaching. Leadership cannot observe every part of a candidate's life, making honest self-examination necessary concerning Prayer, truthfulness, relationships, sexual conduct, financial integrity, service, family responsibilities, and treatment of others. Public ministry should not become a performance separated from private character.

Humility should increase as knowledge and responsibility grow. The candidate should become increasingly willing to admit uncertainty, say "I do not know," receive correction, recognize personal limitations, and give Yahweh glory

rather than continually directing attention toward themselves. Knowledge should create greater responsibility and service rather than greater Spiritual superiority.

Love remains central through the Great Commandment. The candidate's ministry should increasingly demonstrate love for Yahweh and neighbor, including people who disagree, people outside familiar religious culture, and people incapable of financially benefiting the ministry. Disagreement does not remove another person's dignity, while love does not require abandoning Scriptural teaching or reasonable boundaries.

Forgiveness should likewise become visible because a minister teaching forgiveness should sincerely attempt to practice it. Forgiveness does not require remaining within abuse, removing necessary boundaries, or immediately restoring trust, but resentment and revenge should not become governing principles. Leadership should examine whether the candidate remains willing to work toward forgiveness even when it is difficult.

The foundational distinction between discernment and human judgment of Good & Bad should remain present throughout the review. The candidate should increasingly approach people with curiosity, listening, discernment, and examination of fruit rather than immediately classifying them according to human judgment. Evaluating fruit is different from declaring another human being Good or Bad, and this distinction remains central to the ministry's doctrine.

Because Blazing and Praising intentionally seeks people who may not prefer traditional church culture, the candidate should demonstrate an ability to fellowship and minister among people who may look, speak, believe, or live differently. Meeting people where they are does not require abandoning Jesus' teachings but requires willingness to approach people before demanding cultural conformity. Where ministry occurs within cannabis culture, that connection should create genuine opportunities for fellowship, testimony, evangelism, shepherding, and teaching while remaining a bridge toward Jesus rather than the Spiritual destination itself.

The candidate should also demonstrate the ability to serve without a title. Recognition should follow ministry already taking place rather than becoming the event that causes service to begin. A person who believes Yahweh called them should already be Praying, serving, evangelizing, teaching, shepherding, or performing other works according to their gifts before credentials are issued.

Service should likewise not disappear whenever financial reward disappears. Appropriate compensation may exist within certain circumstances, but some works of faith will never produce financial benefit. The candidate should remain willing to serve people who cannot provide anything in return and should also be capable of serving without photographs, applause, social media recognition, public credit, or attention. Private Prayer, individualized shepherding, ordinary service, and unnoticed ministry remain meaningful fruit.

Honesty concerning failure provides important evidence of humility. The candidate should be capable of explaining where they failed, what they learned, what they would do differently, and what correction followed without attempting to appear flawless. Ministerial recognition should likewise never create the belief that further learning is unnecessary. The candidate should remain willing to study Scripture, ask questions, reconsider interpretations, receive correction, and continue growing.

Leadership should examine the overall pattern rather than allowing one isolated success or ordinary failure to determine the entire review unless a serious issue directly affects safety or ministerial responsibility. Repeated patterns provide stronger evidence because they reveal what kind of fruit is becoming characteristic of the candidate's life and ministry.

Healthy fruit should be recognized. Demonstrated Spiritual gifts, meaningful works, faithful service, improved understanding, healthy relationships, successful correction, humility, increased Prayer, evangelism, shepherding, and other positive development should be acknowledged because the purpose of review is not simply searching

for reasons to deny recognition. It is identifying what Yahweh appears to be producing through the candidate while also recognizing areas that still require growth.

Some weaknesses may appropriately continue developing after ordination, while others may require additional training, observation, mentoring, or correction beforehand. Serious unresolved patterns involving dishonesty, exploitation, abuse of authority, unsafe conduct, financial misconduct, serious boundary violations, or refusal of correction may require recognition to be delayed because ordination carries responsibility toward people who may later be served.

The review must never become a declaration that the candidate is a Good or Bad person. The ministry is examining fruit and ministerial readiness, not assuming Yahweh's final judgment over the individual. The question remains whether the fruit presently being produced supports responsible recognition of the Spiritual calling being claimed.

MINISTERIAL RECOGNITION APPLICATION

Leadership should review the candidate's Spiritual fruit before proceeding toward formal recognition. The review should consider Jesus' Commands, the Sermon on the Mount, Prayer, Fasting & Watching, discernment, Spiritual gifts, evangelism, shepherding, teaching, works of faith, the Spiritual Timecard, lived testimony, trials, correction, servant leadership, relationships, financial conduct, humility, love, forgiveness, judgment, continued learning, and service among people both inside and outside traditional church culture.

The candidate should participate honestly in the review. Healthy fruit should be recognized, areas requiring continued growth should be identified, and serious unresolved harmful fruit may delay recognition when necessary. Personal preference, popularity, academic achievement, financial status, personality, or human status should never replace the central examination of whether Jesus' teachings are actually becoming visible through the candidate's life.

The review ultimately returns to Jesus. Is the candidate hearing His words and attempting to act upon them? Are His Commands becoming visible? Is the Great Commandment being lived? Is the Great Commission being carried forward? Is the Sermon on the Mount becoming practice? Is the candidate continuing through the Narrow Gate?

The purpose is not to declare the candidate Good or Bad. The purpose is to answer the narrower question: Does the fruit presently visible through this candidate's life and ministry support recognition of the Spiritual calling they believe Yahweh has placed upon them?

Jesus provides the principle: "You will know them by their fruits."

PART XII — RECOGNITION & ORDINATION

SECTION 102 — CORRECTION, RESTORATION, SUSPENSION, AND REVOCATION

FOUNDATIONAL SCRIPTURE

Matthew 5:23–24 (NASB)

"Therefore, if you are presenting your offering at the altar, and there you remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering."

Matthew 6:14–15 (NASB)

“For if you forgive other people for their offenses, your heavenly Father will also forgive you. But if you do not forgive other people, then your Father will not forgive your offenses.”

Matthew 7:1–2 (NASB)

“Do not judge, so that you will not be judged; for in the way you judge, you will be judged, and by your standard of measure, it will be measured to you.”

Matthew 18:15–17 (NASB)

“Now if your brother sins, go and show him his fault in private; if he listens to you, you have gained your brother. But if he does not listen to you, take one or two more with you, so that on the testimony of two or three witnesses every matter may be confirmed.”

FOUNDATIONAL TEACHING

Correction, Restoration, Suspension, and Revocation establish how Blazing and Praising should respond when concerns arise after a minister has been formally recognized. Ordination creates organizational responsibility, and the ministry must be capable of addressing conduct that threatens people, contradicts the responsibilities accepted by the minister, damages the integrity of the ministry, or demonstrates that continued authorization to represent Blazing and Praising may no longer be appropriate. The purpose of correction should not be punishment for its own sake, and whenever responsibly possible, correction should seek truth, repentance, reconciliation, changed conduct, restored relationships, additional training, and healthy Spiritual fruit, while forgiveness should never require the ministry to ignore dangerous conduct or immediately return someone to a position of trust.

Correction should begin with facts because a disagreement, accusation, rumor, assumption, documented event, and established pattern are not the same thing. Leadership should distinguish observable facts from interpretation and avoid reaching conclusions merely because an accusation appears believable or because the accused minister is personally trusted. Truth should be sought without favoritism toward either side, and the purpose should remain responsible examination rather than declaring one person Good and another person Bad.

Private correction should ordinarily be used when appropriate because Jesus teaches an approach beginning with direct communication. Many ordinary ministerial problems may begin through private discussion when a minister has misunderstood a policy, communicated poorly, acted without sufficient information, taught something inaccurately, or made another correctable mistake. When the concern can safely and responsibly be addressed privately, unnecessary public embarrassment should be avoided because the objective is to gain the brother or sister rather than defeat them.

Not every matter should begin privately. Situations involving abuse, exploitation, credible threats, danger to children or vulnerable people, serious financial misconduct, or other significant safety concerns may require immediate protective action or appropriate outside reporting before an ordinary private correction process can be completed. Matthew 18 should never be used as a reason to place someone in danger, prevent a person from seeking lawful assistance, pressure someone to remain silent, or conceal conduct that should appropriately be reported. Protecting people remains a work of love.

When circumstances permit, the minister should be told what conduct, teaching, decision, or allegation is being examined because vague accusations make meaningful correction difficult. Leadership should communicate sufficiently for the minister to understand the concern and provide a response, while remembering that the purpose is not to create a courtroom within the Church but to pursue truth responsibly. A minister should ordinarily receive a reasonable opportunity to explain what occurred, provide relevant information, identify misunderstandings, and acknowledge mistakes where they exist. Listening does not require leadership to accept

every explanation, but a responsible decision should consider information reasonably available from the person whose ministry is being examined.

Correction should be proportional because different problems require different responses. A single minor mistake should not automatically receive the same response as repeated deception, exploitation, abuse of authority, serious boundary violations, financial misconduct, or dangerous conduct. Possible responses may include conversation, Scriptural correction, mentoring, additional training, increased supervision, temporary limitations, suspension, or revocation according to the seriousness and circumstances involved. The response should seek the least restrictive responsible action while still protecting people and the ministry.

Minor correction may require only teaching when a mistake occurs because the minister lacks experience or misunderstood something. Discussion, Scriptural study, mentoring, or additional training may be sufficient, and the minister's response to correction becomes part of the fruit being examined. Someone who understands what happened, accepts correction, and demonstrates changed conduct may require little additional intervention, while repeated conduct continuing after correction may reveal a different problem requiring greater organizational attention.

When problems repeat, leadership should examine whether the minister understands the concern, whether previous corrective steps were followed, whether the same harmful fruit continues appearing, and whether the minister remains willing to be accountable. Repeated conduct may justify greater organizational action even when each individual occurrence might initially have appeared minor because the continuing pattern itself becomes part of the fruit being examined.

Doctrinal correction should return to Scripture rather than becoming a contest over organizational authority. Leadership and the minister should examine what Jesus teaches, what Scripture is being used, whether personal interpretation is being presented as unquestionable fact, and whether the teaching contradicts foundational doctrine the minister agreed to represent. The goal should remain Scriptural clarity rather than victory in an argument.

Correction involving Spiritual claims may require back-checking. A minister may claim Yahweh directed a particular action or revealed something through Prayer, Fasting & Watching, and leadership should neither automatically accept nor reject the claim merely because it is Spiritual in nature. Preserve what was originally Prayed or believed, examine what happened afterward, compare the interpretation with Jesus' Commands, and Watch the fruit. When the evidence does not support the original interpretation, the minister should remain willing to reconsider it.

Financial concerns involving donations, ministry funds, purchases, reimbursements, business relationships, or personal financial benefit should be examined through available records whenever possible. Financial correction should rely upon facts rather than assumptions, while unclear financial practices should not be ignored merely because leadership personally trusts the minister. Transparency protects the minister, leadership, ministry, and people providing financial support.

Boundary violations should be taken seriously because ministers may have access to people during vulnerable moments. Emotional, sexual, financial, or Spiritual exploitation of that trust can cause significant harm, and allegations involving inappropriate relationships, coercion, manipulation, misuse of confidential information, or unhealthy dependence should be examined carefully and responsibly. A ministerial title should never become protection against legitimate examination.

When possible danger to a child or vulnerable person is involved, immediate safety should take priority over preserving the minister's position or reputation. Appropriate protective measures should be taken, and applicable reporting or legal requirements should be followed. The ministry should never pressure someone to remain silent

merely to protect Blazing and Praising from embarrassment because protecting the ministry's public appearance cannot become more important than protecting people.

Forgiveness does not erase organizational consequences. A minister may genuinely repent and receive forgiveness while trust still requires time to rebuild, certain responsibilities remain restricted, or additional supervision and training remain necessary. In serious circumstances, restoration to a previous position may not be responsible. Forgiveness concerns the heart and relationship, while organizational responsibility concerns what authority can safely be entrusted, and these should not be confused.

Restoration should remain a real possibility whenever it can occur responsibly. The ministry should not treat every ministerial failure as permanent rejection, and a minister who acknowledges wrongdoing, accepts correction, demonstrates changed conduct, and produces healthier fruit should have a path toward restoration when circumstances permit. The restoration process should address the actual problem rather than simply waiting for enough time to pass because time alone does not demonstrate correction. Changed fruit does.

Additional training may become part of restoration when failure reveals weakness in Scriptural understanding, boundaries, financial practices, shepherding, discernment, or another area. Training that was useful before ordination can remain useful afterward, and a servant should never become too ordained to learn. Where the minister personally harmed another person and contact is safe and appropriate, reconciliation may also become part of the process, but the person harmed should never be forced into contact, forgiveness statements, meetings, or public reconciliation merely to complete the minister's restoration.

Restitution may sometimes be appropriate when misconduct caused measurable financial or property loss. Correcting the matter may involve returning funds, property, or otherwise addressing the loss where appropriate and lawful. An apology without correcting a reasonably correctable material harm may leave part of the problem unresolved, although restitution should not replace other obligations that may exist.

Restoration should be based upon fruit rather than words alone. Leadership should Watch what occurs after correction and consider whether the person becomes more truthful, accountable, careful with boundaries, willing to serve, and willing to accept reasonable limitations without continually attempting to bypass them. The harmful conduct should stop, and changed fruit should help determine readiness for restored responsibility.

Suspension is a temporary organizational action restricting some or all ministerial responsibilities under Blazing and Praising while concerns are examined, correction occurs, or readiness for restoration is evaluated. Suspension should not automatically be described as a declaration that Yahweh never called the minister because it concerns present organizational authorization and responsibility. When allegations are serious enough that continued service could create risk or interfere with a fair examination, temporary suspension may be appropriate before a final determination has been reached, and such action should not automatically be publicly described as proof of guilt.

The scope of suspension should be clear whenever possible. A concern may require temporary restriction from financial activity, one-on-one shepherding, work involving children, public teaching, or another particular responsibility while unrelated service may continue when doing so remains safe and appropriate. Formal suspension should be documented sufficiently to identify the concern, effective date, responsibilities affected, conditions applying during the suspension, and process for further review while remaining factual and avoiding unnecessary inflammatory conclusions.

A suspended minister should not automatically return to full responsibility merely because a predetermined period has expired. Leadership should examine what changed, whether required corrective steps were completed, whether additional training occurred, whether the concern was resolved, and what fruit is now visible. The purpose is to determine whether restored authority is presently responsible.

Revocation is a serious organizational action through which Blazing and Praising withdraws its current ministerial credential or recognition according to established procedures and no longer authorizes the individual to represent themselves as a currently credentialed minister of the organization. Revocation should never be used casually, impulsively, or as retaliation for personal disagreement, and should generally involve serious circumstances in which continued organizational recognition is no longer responsible.

Circumstances potentially supporting revocation may include serious or repeated dishonesty, exploitation, abuse of ministerial authority, significant financial misconduct, serious boundary violations, intentional misuse of credentials, conduct placing vulnerable people at risk, persistent refusal of appropriate accountability, or continuing public representation of doctrine fundamentally inconsistent with the ministry while claiming to speak for it. Each circumstance should be examined according to facts, seriousness, pattern, response to correction, and protection of others.

Revocation should not be used merely because a minister disagrees about an ordinary personal matter, leaves a friendship, chooses a different lawful occupation, relocates, or expresses a good-faith question. The ministry controls its credentials, but that authority should be exercised responsibly, and personal loyalty should never become the measurement of Spiritual faithfulness.

When credentials are revoked, the ministry should preserve a record of the decision, effective date, organizational authority under which the decision was made, and sufficient factual basis to explain why the action occurred while protecting sensitive details where appropriate. Once revocation becomes effective, the individual should no longer represent themselves as currently authorized to act for Blazing and Praising. Historical facts should remain truthful, so if the person was ordained on a particular date, that history should not be rewritten even though the person's current status has changed.

Blazing and Praising should distinguish revocation from Yahweh's ultimate judgment. The ministry can determine whether it recognizes, credentials, authorizes, or permits a person to represent the organization, but revoking a certificate does not allow human leadership to erase Yahweh's calling, determine the person's salvation, or issue Yahweh's final judgment concerning the individual. The organization determines organizational recognition. Yahweh remains Judge.

Resignation is different from revocation. A minister may voluntarily leave the ministry without having credentials revoked for misconduct, and that departure should be documented accurately as resignation or another appropriate status rather than being rewritten as disciplinary removal. Retirement is likewise different from revocation because a minister who completes active service because of age, health, family circumstances, or personal decision may appropriately be recognized as retired rather than disciplined. Inactive status is also different from discipline when a minister temporarily stops active service because of relocation, employment, family responsibilities, personal circumstances, or another legitimate reason. Clear terminology protects truth and prevents unnecessary confusion.

Public communication concerning disciplinary action should be limited to what is necessary. When an action becomes publicly relevant, the ministry should communicate truthfully while protecting privacy as much as responsibly possible, and public statements should not become opportunities to attack, humiliate, speculate about motives, or disclose unrelated private information. Sometimes a simple statement concerning current ministerial status may be sufficient.

Confidentiality should not be misused to require false silence. A person should not be prevented from reporting misconduct, seeking lawful assistance, protecting themselves or another person, or truthfully responding to legitimate inquiries merely because the ministry prefers privacy. Protecting privacy and concealing wrongdoing are not the same thing.

The ministry should also learn from correction by examining whether organizational practices contributed to the problem. Leadership should consider whether boundaries were unclear, financial oversight was insufficient, one person possessed too much unsupervised authority, safety procedures were missing, or earlier warning signs were ignored. Accountability should improve the ministry rather than merely identify one individual to blame.

Leadership should remain subject to correction because no title should create immunity. A senior leader, officer, director, or other person with substantial authority should still be subject to a responsible method for examining concerns. The person's organizational position does not determine the truth. Fruit should be examined.

When responsible restoration has occurred, the ministry should allow the person to move forward rather than permanently defining them by every corrected failure. Historical records should remain truthful, and serious circumstances may continue affecting what responsibilities can safely be entrusted, but a past failure should not continually be used as a weapon against someone whose correction and restoration have been responsibly demonstrated. Grace and responsibility should operate together.

CORRECTION, RESTORATION, SUSPENSION, AND REVOCATION APPLICATION

Blazing and Praising should maintain a ministerial accountability process capable of responding proportionally to concerns arising after ordination. Ordinary correctable matters should generally begin with direct communication, Scriptural examination, and an opportunity for correction, while serious matters involving safety, abuse, exploitation, vulnerable people, significant financial misconduct, or other substantial harm may require immediate protective action and appropriate outside reporting.

Leadership should distinguish allegations from established facts, provide the minister an appropriate opportunity to respond when circumstances permit, document significant actions, and seek restoration whenever restoration can occur responsibly. Forgiveness should remain central, but forgiveness should not be confused with immediate restoration of authority. Suspension may temporarily restrict ministerial responsibilities while facts are examined or corrective work occurs, restoration should depend upon changed fruit rather than merely the passage of time, and revocation should be reserved for circumstances where continued organizational recognition is no longer responsible.

Throughout the process, the ministry should remember what authority it actually possesses. It may correct its ministers, restrict organizational duties, suspend credentials, restore credentials, revoke its own recognition, and determine who is authorized to represent Blazing and Praising, but it does not become Yahweh.

The purpose of correction is not to decide whether a human being is Good or Bad. The purpose is to examine the fruit, protect the sheep, correct what can be corrected, restore what can responsibly be restored, and remain faithful to Jesus while doing so. Forgive where forgiveness is required, protect where protection is required, correct where correction is required, restore where restoration is responsible, and never allow a ministerial title to become more important than the people Jesus commanded us to love.

PART XII — RECOGNITION & ORDINATION

SECTION 103 — RESTORATION TO ACTIVE MINISTRY

FOUNDATIONAL SCRIPTURE

Matthew 5:7 (NASB)

“Blessed are the merciful, for they will receive mercy.”

Matthew 6:14 (NASB)

“For if you forgive other people for their offenses, your heavenly Father will also forgive you.”

Matthew 7:16–17 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit.”

Matthew 18:21–22 (NASB)

“Then Peter came up and said to Him, ‘Lord, how many times shall my brother sin against me and I still forgive him? Up to seven times?’ Jesus said to him, ‘I do not say to you, up to seven times, but up to seventy-seven times.’”

John 21:15–17 (NASB)

Jesus repeatedly asked Peter whether he loved Him and instructed him to care for His sheep.

FOUNDATIONAL TEACHING

Restoration to Active Ministry establishes a responsible path through which a previously suspended, inactive, or restricted minister may return to service when the circumstances support doing so. Restoration does not pretend a problem never occurred or permanently define someone by a past failure. It examines what happened, what required correction, what has changed, what fruit developed afterward, and whether returning particular ministerial responsibilities is presently responsible. Jesus teaches forgiveness and mercy while also teaching examination of fruit, so these principles should operate together rather than allowing either punishment or premature restoration to control the process.

Forgiveness and restoration are connected but are not identical. A minister may be forgiven while still requiring time, correction, training, accountability, or demonstrated change before returning to a position of trust. Poor judgment, violated boundaries, mishandled responsibility, or other unhealthy fruit may require restrictions even after forgiveness occurs. Forgiveness should prevent hatred and vengeance, while restoration asks whether the conditions that produced the original concern have actually changed enough for responsibility to be safely restored.

Restoration should not function as a predetermined punishment that automatically ends after a certain number of weeks, months, or years. Time may provide an opportunity for changed fruit to become visible, but time itself is not the fruit. One person may demonstrate substantial correction relatively quickly while another remains unchanged after a much longer period. The more important question is what has developed during the restoration period and whether the original problem has genuinely been addressed.

The restoration process should remain connected with the reason ministerial responsibilities were originally restricted. Financial concerns should lead to examination of financial accountability, boundary concerns should lead to examination of boundaries, doctrinal problems should lead to examination of teaching, and concerns involving anger, manipulation, dishonesty, confidentiality, or another issue should focus upon whether that particular area has changed. A minister should not be required to complete unrelated requirements merely to make restoration unnecessarily difficult.

Leadership should clearly explain what conduct, practice, understanding, or fruit must be addressed whenever reasonably possible. General statements such as telling someone they simply need to improve provide little meaningful direction. The minister should understand the concern and what leadership needs to observe before responsibility can responsibly be restored. Clear correction gives the minister an opportunity to respond and allows later examination to focus upon actual change rather than shifting expectations.

Where wrongdoing has been reasonably established, restoration generally requires willingness to acknowledge what occurred. A minister cannot meaningfully correct conduct while continually denying facts that have been clearly established, but leadership should likewise never require someone to confess to an accusation merely because others believe it happened. Restoration must remain grounded in truth rather than forced confession or organizational pressure.

Repentance should become visible through changed conduct. An apology may begin the process, but leadership should Watch what follows. The examination should consider whether the conduct stopped, accountability increased, previous boundaries are now respected, truthfulness improved, correction is accepted without retaliation, and reasonable attempts are being made to repair harm where appropriate. Changed fruit provides stronger evidence of repentance than repeated promises that things will be different.

Restoration should not require public humiliation. A minister ordinarily should not be forced to describe every private failure publicly merely to prove repentance, although a public matter may appropriately require public clarification and people directly affected may require appropriate communication. Restoration should seek healing and responsible service rather than creating entertainment from failure or using embarrassment as evidence that correction has occurred.

When another person was harmed, their experience should be heard and taken seriously, and their safety should remain important, but the ministry should not place the entire responsibility for determining the minister's future upon the person harmed. Doing so may create another burden for them. Leadership remains responsible for organizational decisions based upon facts, safety, accountability, correction, and fruit.

The person harmed should not be required to attend meetings, accept an apology, resume contact, publicly forgive, restore a relationship, or otherwise participate in the minister's restoration. Forgiveness and reconciliation cannot responsibly be manufactured through organizational pressure. Where contact is safe, welcomed, and appropriate, reconciliation may become part of restoration through apology, correction of false statements, return of property, addressing financial loss, or other reasonable attempts to repair what can be repaired. Some relationships may be fully restored while others may not, and restoration to ministry does not require every previous relationship to return to its former condition.

Where wrongdoing produced a reasonably identifiable financial or property loss, appropriate restitution may demonstrate that repentance has moved beyond words. The ministry should not create arbitrary financial penalties and label them restitution, because corrective action should relate to an actual harm and should remain lawful and responsible. Money should never purchase restoration.

Additional Scriptural study may be required when the original concern revealed misunderstanding of Jesus' Commands or another foundational teaching. The purpose is not requiring the minister to repeat the entire training program unnecessarily but returning specifically to the area where understanding proved insufficient. Ordination does not make retraining shameful because continued learning remains part of ministerial responsibility.

Additional supervised ministerial training may likewise become appropriate when the problem involved practice rather than knowledge alone. Someone struggling with one-on-one boundaries may need further shepherding training, a minister repeatedly making unsupported Spiritual claims may need additional work involving Prayer, Fasting & Watching and back-checking, while someone mishandling conflict may require additional training concerning reconciliation and servant leadership. Restoration should teach where teaching is needed.

The Spiritual Timecard may assist restoration when useful by preserving legitimate works of faith performed during the restoration period. Suspension from one ministerial responsibility does not necessarily prohibit all Spiritual service, so the minister may still Pray, study, serve family, help others appropriately, perform works of compassion, and continue developing Spiritual discipline according to whatever restrictions apply. The Timecard should never be manipulated to prove worthiness and should simply preserve what actually occurred.

Prayer, Fasting & Watching may become especially useful during restoration because failure can expose personal desire, assumptions, pride, fear, or intellectual interpretation previously mistaken for Spiritual direction. The minister may Pray concerning what happened, Fast when appropriate, Watch personal conduct and circumstances, examine fruit, and back-check earlier Spiritual interpretations. Recognizing that something once believed to be Spiritual guidance was actually influenced by personal intellect may become an important part of correction and later testimony.

Restoration should include self-examination beyond the immediate incident. The minister should consider whether pride, anger, financial pressure, exhaustion, weak boundaries, desire for recognition, fear of losing authority, unforgiveness, human judgment, failure to listen, or failure to seek counsel contributed to the problem. Understanding what produced the harmful fruit may help prevent the same fruit from returning later.

The minister's response to correction may reveal as much as the original problem. Attacking everyone involved, spreading private information, attempting to divide the ministry, refusing accountability, or retaliating against correction may demonstrate continuing unhealthy fruit. Listening, asking questions, examining Scripture, correcting false assumptions, acknowledging legitimate concerns, and working toward healthier conduct may provide strong evidence supporting restoration.

Accountability does not require blind agreement with leadership. A minister may respectfully disagree with conclusions, provide evidence, ask questions, or request reconsideration because leadership itself remains capable of misunderstanding. Restoration should seek truth rather than forced agreement, and leadership should acknowledge and correct its own errors when examination reveals that part of the matter was mishandled. The ministry should not demand humility from the minister while refusing to demonstrate humility itself.

Before returning active responsibilities, leadership should examine current fruit rather than relying primarily upon promises concerning future conduct. The questions are whether the original harmful pattern continues, whether the minister has become more responsible, whether relationships and boundaries have improved, whether appropriate service continues, whether teaching has become more careful, whether restrictions have been respected, and whether humility and accountability are increasingly visible.

Restoration may occur gradually rather than requiring an immediate movement from complete suspension to full ministerial authority. A minister may first return through supervised service or particular forms of outreach, then later regain teaching, shepherding, or additional responsibilities as healthy fruit continues becoming visible. Gradual restoration can protect both the minister and people being served while providing meaningful opportunities to demonstrate changed practice.

Supervised ministry may therefore become part of restoration when leadership determines that serving alongside an experienced minister would provide appropriate accountability and support. Supervision should not be designed to embarrass the person or continually remind them of failure. Its purpose is to provide an environment where changed conduct can become visible while feedback and assistance remain available, with responsible independence remaining the eventual objective where appropriate.

Restoration to one responsibility does not automatically require restoration to every responsibility. Someone may appropriately participate in practical service or outreach while remaining unprepared for confidential one-on-one shepherding, financial responsibility, children's ministry, public teaching, or another particular function. Each responsibility should be considered according to the original concern, vulnerability of the people involved, and the present fruit being demonstrated.

Some restrictions may appropriately remain even after genuine Spiritual restoration. Serious circumstances may make certain positions of trust permanently inappropriate even when the minister has repented, received forgiveness, and demonstrated substantial growth. This does not necessarily mean forgiveness has been refused.

Protecting other people may require continuing boundaries concerning particular responsibilities. Mercy and responsible protection should operate together.

The safety of others must remain more important than the desire to prove that restoration succeeded. Leadership should consider the seriousness of the original concern, vulnerability of people involved in the proposed responsibility, evidence of changed fruit, and whether safeguards can reasonably reduce risk. The people being served should never become an experiment used merely to determine whether the minister has changed.

Popularity should not accelerate or prevent restoration. A well-liked minister should not return more quickly simply because people want them back, while an unpopular minister should not remain restricted merely because fewer people advocate for them. Financial value should likewise have no control over the process. A minister bringing substantial donations, attendance, property, business relationships, or other financial benefit should receive the same examination as someone providing no financial advantage. Money should never purchase forgiveness, shorten accountability, or restore authority.

Family relationships, friendship, founding status, or personal importance to leadership should also remain outside the determination. A relative, longtime friend, founder, major supporter, or personally important individual should not receive preferential restoration, while personal conflict should not prevent restoration when the evidence supports it. Relationships do not replace examination of fruit.

Formal restoration should be documented. The record should identify the effective date and responsibilities being restored, and when restoration is partial, the remaining restrictions should also be identified. The minister should understand what responsibilities are returning, what accountability continues, whether additional supervision remains necessary, and whether future review will occur. Clear expectations help prevent the same uncertainty or poor boundaries that may have contributed to the original problem.

Restoration should not erase history. Records should remain truthful concerning what occurred, including suspension or restrictions, without continually using the past as a weapon against a minister who has responsibly completed restoration. The record preserves history while grace should influence how the person is treated afterward.

Restoration also does not mean the original restriction was necessarily wrong. Suspension may have been responsible when the concern existed, while restoration may later become equally responsible because conduct and circumstances changed. Both decisions can be appropriate at different points in the minister’s development.

When restoration occurs, it may appropriately be recognized without glorifying the failure that preceded it. The focus should remain upon Yahweh’s mercy, correction, growth, reconciliation, and renewed service rather than sensationalizing the circumstances. A restored life may become truthful testimony without turning another person’s pain into ministry promotion.

The restored minister should return with greater humility rather than the attitude that restoration proved everyone else wrong. Genuine correction should increase awareness of personal weakness, appreciation for accountability, and compassion toward others who struggle. Failure that produces healthy growth may eventually make someone more capable of helping others understand repentance, forgiveness, accountability, and restoration, although personal experience alone does not automatically qualify someone to handle every similar situation.

The purpose of restoring credentials or duties is to return the minister to responsible service rather than merely restoring status. Successful restoration will therefore be demonstrated less by recovering authority than by what the minister does with the responsibility that is returned. Accountability continues afterward because restoration should neither create a permanent label of suspicion nor create immunity from future examination. The same continuing standard remains: examine the fruit.

RESTORATION TO ACTIVE MINISTRY APPLICATION

When a suspended, restricted, or inactive minister seeks restoration to active service, Blazing and Praising should examine why responsibilities were originally limited, how the minister responded to correction, whether required training or corrective action was completed, what current conduct demonstrates, and what fruit developed during the restoration period. Leadership should determine whether the original concern has been sufficiently addressed and whether returning particular responsibilities is presently safe and responsible.

Restoration may occur fully or gradually and may include supervised service, additional training, continuing accountability, or limitations connected with particular responsibilities. Forgiveness should remain central without being confused with automatic restoration of authority, while passage of time, money, popularity, family relationships, personal friendship, or organizational convenience should never control the decision.

The question is not merely whether the minister apologized. The question is what happened afterward. Did correction produce humility, instruction produce greater understanding, repentance produce changed conduct, time reveal healthier patterns, accountability produce greater responsibility, appropriate service continue, harmful fruit stop, and healthier fruit begin growing in its place?

When the fruit responsibly supports restoration, the ministry should not permanently hold a corrected failure over the minister’s head. Restore what can responsibly be restored, protect what must still be protected, preserve the truth of what happened, recognize the fruit that changed, and allow the minister to return not merely to a title but to the work of serving people and following Jesus.

PART XII — RECOGNITION & ORDINATION

SECTION 104 — MINISTERIAL REVIEW

FOUNDATIONAL SCRIPTURE

Matthew 7:16–20 (NASB)

“You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

Matthew 20:26–28 (NASB)

“It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

The Ministerial Review is the formal point at which Blazing and Praising brings together the candidate's training, testimony, Spiritual calling, Spiritual gifts, works of faith, shepherding, evangelism, Scriptural understanding, character, accountability, correction, and observable fruit to determine whether the ministry can responsibly proceed toward recognition and ordination. The purpose is not to repeat every lesson, require memorization of the entire doctrine, or turn ordination into an academic examination. The central question is what the training produced. Leadership should examine whether Scriptural study became Spiritual understanding, Spiritual understanding became action, action became works of faith, those works became truthful testimony, and the testimony is supported by fruit consistent with Jesus' teachings.

The whole candidate should be considered rather than measuring everyone according to one traditional picture of ministry. Someone may demonstrate strong public teaching while still developing in shepherding, another may demonstrate exceptional one-on-one ministry without a strong desire for public preaching, while another may repeatedly demonstrate evangelistic or servant fruit. No single strength automatically establishes readiness, and no single correctable weakness automatically destroys an otherwise developing calling. Calling, Spiritual gifts, testimony, service, Scriptural understanding, character, correction, accountability, and fruit should be examined together.

The candidate should understand the foundational question of this ministry: The Knowledge of Good & Bad Removed Us from Eternity! How Can We Enter Heaven as We Continue to Still Use It Every Day? The review should determine whether the candidate understands how this connects with the Tree of Knowledge of Good & Evil, intellectual knowledge compared with Spiritual knowledge, Spiritual Suicide as the death of self intellect, Baptism as death and rebirth, Being Born Again, becoming like a child, following Jesus, discernment, judgment, the Narrow Gate, and entering the Kingdom of Heaven. The candidate should be capable of explaining how this foundation affects actual ministry rather than merely repeating terminology.

Scriptural foundation should remain clear. The candidate should understand the difference between what Jesus directly teaches, how the ministry understands and applies that teaching, personal testimony, and personal opinion. When a Scriptural basis for something is unknown, the candidate should be willing to say so rather than manufacture support because truthfulness is more important than appearing to possess every answer.

Reasonable familiarity with Jesus' Commands should allow the candidate to return people toward Jesus when addressing love, forgiveness, Prayer, Fasting, worry, judgment, lust, marriage, enemies, money, service, evangelism, discipleship, and other common Spiritual questions. Memorization of every passage is unnecessary, but the candidate should know how to locate, study, explain, and responsibly apply relevant Scripture. Matthew Chapters 5 through 7 should likewise remain a continuing examination of the candidate's own life through teachings concerning love, enemies, reconciliation, lust, Prayer, Fasting, forgiveness, treasure, worry, judgment, the Golden Rule, the Narrow Gate, fruit, and hearing and doing Jesus' words. The candidate should recognize where the Sermon on the Mount corrects them before using it to correct someone else.

The Great Commandment should remain visible through the candidate's treatment of people who agree and disagree, people with money and without it, believers and nonbelievers, people from traditional churches and people who would never enter one, and people whose lives may appear complicated by ordinary religious standards. The Great Commission should become visible through actual willingness to go toward people instead of merely waiting for them to enter a ministry environment. Evangelism may occur through individual ministry, street, outdoor or tent ministry, community activities, business relationships, travel, or other appropriate settings, while making disciples should continue beyond introduction to Jesus by helping people learn His Commands, Pray, serve, recognize Spiritual gifts, perform works of faith, and eventually help others.

Prayer, Fasting & Watching should have become actual experience rather than theory. The candidate should understand how to preserve what was Prayed, Watch afterward without forcing signs, distinguish an event from

the Spiritual meaning placed upon it, back-check believed guidance, compare interpretation with Scripture, and examine fruit. A candidate should remain capable of saying, “I believe this may have been Yahweh’s direction,” when that is more truthful than claiming complete certainty.

Discernment should not become permission to classify people as Good or Bad through personal intellectual judgment. The candidate may recognize harmful fruit, establish boundaries, correct conduct, or identify teaching conflicting with Scripture without claiming authority over another person’s final Spiritual condition. Leadership should examine whether the candidate can separate facts from impressions, outward appearance from actual fruit, disagreement from rebellion, legitimate correction from persecution, and ordinary difficulties from claimed Spiritual warfare.

The Spiritual Timecard should provide evidence that Jesus’ Commands are becoming works rather than remaining theoretical knowledge. Leadership should examine patterns of Prayer, evangelism, shepherding, teaching, compassion, fellowship, and other Spiritual activity rather than simply counting hours. The candidate should distinguish direct Spiritual works from ordinary worldly or business responsibilities without turning the Timecard into a formula determining Spiritual worth or salvation.

Works of faith should demonstrate actual service. Leadership should consider whether the candidate has served people incapable of providing anything in return, participated in evangelism, shepherded individuals, Prayed with others, taught Scripture, helped practical needs, and performed unnoticed work. The goal is not accumulating impressive works but showing that ministerial calling is already becoming visible through action.

Lived testimony should explain what happened when doctrine entered actual life while honestly preserving success, uncertainty, trials, mistakes, correction, waiting, and other circumstances that genuinely occurred. The candidate should preserve factual sequence, distinguish events from Spiritual interpretation, avoid exaggeration, protect other people’s privacy, and keep personal testimony beneath Scripture rather than using experience to create doctrine.

Spiritual gifts should be recognized through repeated service and fruit rather than preferred titles. The candidate may demonstrate evangelism, shepherding, teaching, discernment, encouragement, service, or a combination, and the ministry should Watch what Yahweh appears to be producing rather than force someone into a predetermined role. A person may enter training expecting one function and discover another area of service consistently produces stronger fruit.

Readiness to shepherd requires more than public preaching ability. A candidate being recognized for shepherding should demonstrate listening, confidentiality, appropriate boundaries, Prayer with others, Scriptural teaching, follow-up, humility during correction, recognition of professional limitations, and the ability to help people depend increasingly upon Jesus rather than the minister. Concern for the one sheep should remain visible even when public ministry opportunities exist.

Readiness to evangelize requires actual willingness to interact with believers and nonbelievers. The candidate should demonstrate truthful testimony, understandable communication about Jesus, willingness to meet people where they are, ability to respond responsibly to difficult questions, honesty when an answer is unknown, and respect when someone declines further conversation. Evangelistic fruit should not be measured only through immediate conversions or crowd size because faithful witnessing itself remains meaningful.

Servant leadership should remain visible through ordinary work surrounding ministry. Setting up, cleaning, carrying equipment, serving food, listening to one person, assisting another minister, or performing work receiving no recognition should never become beneath the candidate simply because ordination is approaching. Desire for authority without willingness to serve should require additional examination.

Character must remain part of the review because ministerial ability cannot overshadow truthfulness, humility, anger, forgiveness, sexual conduct, financial integrity, confidentiality, treatment of vulnerable people, response to disagreement, and willingness to receive correction. Perfection is not required, but sufficient maturity, honesty, accountability, and healthy fruit should exist before greater ministerial responsibility is entrusted.

Response to correction may reveal more about readiness than response to praise. Leadership should examine whether the candidate can listen when concerns are raised, return to Scripture, ask questions, admit mistakes, apologize when appropriate, and make necessary changes. Someone interpreting every correction as persecution or rebellion should not be rushed toward greater authority.

Naturally occurring trials may also reveal how deeply the teachings have entered the candidate's life. Leadership may consider whether the candidate continued Praying and serving during uncertainty, whether fear produced dishonesty or manipulation, whether financial difficulty altered doctrine, whether disappointment produced bitterness, and whether the candidate remained willing to receive help. Trials should never be manufactured for examination, but genuine difficulties may reveal meaningful fruit.

Money and ministry should remain consistent with the ministry's established principles. Scripture, Prayer, preaching, teaching, evangelism, and shepherding are not sold, congregational tithing and regular donations are not the ministry's financial model, while voluntary gifts and lawful ministry-supported business activities may support the mission. The candidate should not value people according to financial usefulness, use Spiritual authority for commercial advantage, or allow money to control doctrine.

Where business relationships support the mission or create evangelistic opportunities, commercial activity and Spiritual ministry should remain truthfully distinguished. A business relationship may create fellowship or evangelism, but purchasing something should never imply Spiritual favor, and participation in ministry should never become a condition for fair commercial treatment.

Boundaries should demonstrate that the candidate can care about people without exploiting trust or creating unhealthy emotional, sexual, financial, or Spiritual dependence. Leadership should consider how the candidate responds when someone becomes overly dependent, reveals deeply private information, attempts an inappropriate relationship, or brings a situation beyond the minister's professional qualifications. Confidential information should not automatically become testimony, sermon material, social media content, or casual conversation, while confidentiality should never be misused to conceal danger, abuse, or circumstances requiring appropriate protective action.

Protection of children, elderly people, individuals struggling with addiction, people in crisis, and other vulnerable populations remains part of shepherding. Spiritual enthusiasm does not excuse weak safety practices or poor boundaries. Ministerial calling also does not eliminate legitimate family, employment, financial, health, and other responsibilities, so the review should examine whether the candidate is pursuing works of faith without using ministry as an excuse to neglect people or responsibilities already entrusted to their care.

Truthful representation of Blazing and Praising becomes increasingly important as recognition approaches. The candidate should accurately represent the ministry's doctrine, organizational status, programs, finances, leadership, activities, and authority without exaggerating what exists or claiming rights, programs, offices, titles, or authority that have not actually been granted.

Leadership may ask questions concerning doctrine, calling, testimony, Spiritual gifts, works of faith, shepherding, evangelism, difficult ministry situations, boundaries, finances, correction, and other responsibilities associated with the anticipated role. These questions should seek understanding rather than function as traps, and a responsible answer may sometimes be that the candidate does not know and needs to study or Pray before answering. False certainty should never be rewarded.

The candidate should also have an opportunity to ask questions concerning doctrine, organizational expectations, ministerial authority, continuing accountability, credentials, responsibilities, or anything else that should be understood before recognition. Ordination should occur with informed understanding rather than confusion about what the ministry expects afterward.

Whenever reasonably possible, direct observations from people who have served alongside the candidate may help provide a fuller picture. Different people may have witnessed evangelism, shepherding, teaching, ordinary service, conduct during trials, or other relevant fruit. These observations should supplement examination rather than turn recognition into a popularity vote.

Favoritism should never control the review. Family relationships, friendship, financial support, business value, popularity, personality, social status, or academic credentials should not replace examination of calling and fruit, while personal disagreements with leadership should not automatically prevent recognition when the candidate otherwise demonstrates readiness.

The review must allow the answer “not yet.” A candidate may demonstrate a genuine calling while requiring additional shepherding experience, Scriptural study, boundary training, works of faith, correction, or time before ordination becomes responsible. When possible, leadership should clearly identify what remains under development because “not yet” does not automatically mean “never.”

The review must also allow the answer “ready.” Recognition should not be endlessly postponed after sufficient evidence develops. When a candidate has completed applicable training, demonstrated calling, served faithfully, developed truthful testimony, shown Spiritual gifts, accepted correction, and produced fruit consistent with ministerial responsibility, leadership should be willing to recognize that readiness because the process exists to prepare servants for ministry rather than keep them permanently within training.

The Ministerial Review should conclude with Prayer. Where legitimate questions remain, additional Watching may be appropriate, but the decision should not be rushed merely because a ceremony, deadline, or expectation already exists. Likewise, unnecessary delay should not continue once the fruit clearly supports recognition.

MINISTERIAL REVIEW APPLICATION

The Ministerial Review should bring together the candidate’s complete training record and lived ministerial experience, including foundational doctrine, Jesus’ Commands, the Sermon on the Mount, the Great Commandment, Great Commission, Prayer, Fasting & Watching, the Spiritual Timecard, discernment, Spiritual gifts, works of faith, evangelism, shepherding, applicable public ministry, lived testimony, character, boundaries, accountability, correction, trials, financial integrity, and examination of fruit.

Leadership should determine whether the candidate merely completed a curriculum or whether the curriculum became visible through actual Spiritual life. The candidate’s demonstrated calling and ministerial role should be identified according to the fruit rather than forcing a title unsupported by the work. The candidate should be permitted to explain testimony, answer reasonable questions, acknowledge areas still developing, and ask questions concerning the responsibilities being considered.

Leadership should Pray, Watch, and make the determination from the whole body of evidence rather than money, popularity, education, friendship, personality, or personal preference.

At the conclusion of the Ministerial Review, the ministry should be prepared to answer one central question:

Has this person demonstrated sufficient Scriptural understanding, lived faith, Spiritual calling, service, Spiritual gifting, readiness to shepherd or evangelize, character, accountability, and healthy fruit for Blazing and Praising to responsibly recognize them as a minister?

If the answer is not yet, continue training and Watching.

If the answer is yes, proceed to Recognition and Ordination.

PART XII — RECOGNITION & ORDINATION

SECTION 105 — RECOGNITION AND ORDINATION

FOUNDATIONAL SCRIPTURE

Matthew 4:18–20 (NASB)

“Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and his brother Andrew, casting a net into the sea; for they were fishermen. And He said to them, ‘Follow Me, and I will make you fishers of people.’ Immediately they left their nets and followed Him.”

Matthew 9:37–38 (NASB)

“Then He said to His disciples, ‘The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.’”

Matthew 20:26–28 (NASB)

“It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

Matthew 28:18–20 (NASB)

“And Jesus came up and spoke to them, saying, ‘All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.’”

FOUNDATIONAL TEACHING

Recognition and Ordination is the formal action through which Blazing and Praising acknowledges that a candidate has demonstrated sufficient evidence of ministerial calling, Scriptural understanding, Spiritual gifts, lived testimony, service, works of faith, shepherding or evangelistic ability, accountability, and fruit to be recognized for ministry. Ordination does not create the Spiritual calling. It records and publicly acknowledges what the ministry believes Yahweh has already been developing within the person. The order established throughout this program remains important because Yahweh calls, the person responds and begins serving, training develops understanding and practical ability, Spiritual gifts become visible, works of faith create lived testimony, trials and correction reveal character, fruit is examined, and the Church then determines whether it can responsibly recognize what Yahweh appears to have called the person to do.

Ordination should follow demonstrated calling rather than desire for credentials or completion of written coursework alone. A person recognized as an Evangelist should demonstrate evangelistic fruit, someone recognized as a Shepherd should demonstrate actual care for people, while a person recognized for teaching should demonstrate the ability to explain Scripture responsibly and help others understand Jesus. The title should follow the work rather than attempt to manufacture it. Ordination places organizational recognition around an existing pattern of Spiritual service.

Blazing and Praising recognizes the ministerial calling while Yahweh remains its Spiritual source. Human leadership does not manufacture a Spiritual gift or possess ownership of another person's calling. The ministry trains, Watches, examines, documents, recognizes, and commissions according to the fruit available for examination. This principle protects against treating ordination as something leadership owns, sells, or uses to control people while also preventing a personal claim of calling from eliminating the need for responsible examination and accountability.

Recognition should consider the entire ministerial journey rather than one impressive event. Leadership should consider foundational doctrine, Jesus' Commands, the Sermon on the Mount, Prayer, Fasting & Watching, the Spiritual Timecard, discernment, Spiritual gifts, evangelism, individual ministry, applicable group or public ministry, lived testimony, works of faith, conduct, accountability, correction, and fruit. A powerful testimony cannot excuse harmful conduct, academic knowledge cannot replace service, public speaking ability cannot automatically establish shepherding ability, and one correctable weakness does not necessarily erase an otherwise genuine and developing calling.

Ordination does not require perfection. The ministry is not looking for a person who never sins, misunderstands, struggles, or requires correction. The candidate should instead demonstrate a continuing willingness to follow Jesus, acknowledge failure, receive correction, repent where necessary, keep learning, protect people, tell the truth, serve, and demonstrate healthy Spiritual direction over time. The ability to admit a mistake and change may itself become evidence of ministerial maturity.

Before ordination, the candidate should clearly understand the ministerial responsibility being recognized. The designation may involve evangelism, shepherding, teaching, or another function supported by the candidate's gifts and fruit, and more than one function may be recognized when the lived work supports a combined responsibility. A ministerial title describes responsibility rather than Spiritual rank. An Evangelist is responsible to evangelize, a Shepherd to shepherd, and a teacher to teach truthfully, while a combined designation should represent actual combined service rather than a more impressive title.

The candidate should willingly accept the responsibility because ordination should not be imposed upon someone. Acceptance includes willingness to remain beneath Jesus' Commands, continue Scriptural study, serve people freely, protect confidential information, maintain appropriate boundaries, receive correction, remain accountable when acting under the ministry's name, and continue examining the fruit of ministerial activity. Recognition increases responsibility rather than creating personal privilege.

The final decision should be Prayerful without allowing Prayer to replace examination or examination to replace Prayer. Leadership should seek Yahweh concerning the candidate while also considering Scripture, facts, testimony, observed service, discernment, and fruit. Where substantial uncertainty remains, continued Watching may be appropriate rather than rushing recognition because training has reached an expected ending, while recognition should likewise not be unnecessarily delayed once sufficient fruit supports the calling.

Recognition should never be controlled by money. A candidate should not receive ordination because they donated funds, supported ministry business activities, provided property, attracted financial supporters, or maintained relationships capable of financially benefiting the organization, while lack of financial resources should never prevent recognition when calling and fruit support it. Spiritual recognition cannot be purchased.

Academic credentials should likewise remain in their proper place. Formal theological education may provide valuable knowledge and appropriately contribute to preparation, but education alone does not establish Spiritual calling. Someone without seminary education may demonstrate substantial evangelistic, shepherding, or teaching fruit, while someone possessing extensive theological education may still require development in service, humility, listening, or lived application. Both should be examined according to what their ministry actually produces.

Popularity does not establish calling. Online views, social media attention, attendance, public recognition, or a large audience may provide additional opportunities for ministry without making someone more qualified than the person faithfully shepherding only a few people. The one sheep still matters, so leadership should examine the fruit produced through attention rather than treating attention itself as Spiritual fruit.

Family relationships, friendship, loyalty, personality compatibility, or business relationships should not determine recognition. The same foundational examination should apply whether the candidate is personally close to leadership or relatively unknown, and respectful disagreement concerning ordinary matters should not prevent recognition when doctrine, calling, character, service, accountability, and fruit otherwise support it.

The candidate should present their calling and Ministerial Testimony as part of recognition by explaining why they believe Yahweh called them, how that understanding developed, what works of faith occurred, what Spiritual gifts became visible, what correction took place, and what fruit followed. The testimony should preserve facts, sequence, uncertainty, Spiritual interpretation, correction, and later understanding honestly without requiring a dramatic supernatural story. Faithful service and consistent fruit may provide stronger evidence than dramatic claims.

Continuing service should already exist before ordination. Leadership should be able to identify actual examples of Prayer, evangelism, shepherding, teaching, practical service, fellowship, or other works of faith appropriate to the candidate's calling. The work does not need to be spectacular, but it should be genuine. A minister should already be functioning as a servant before receiving a certificate identifying them as one.

Servant leadership should remain evident through willingness to perform unnoticed and ordinary work along with more visible responsibilities. Preparing outreach, cleaning afterward, carrying equipment, sitting with one person, listening to someone in difficulty, assisting another minister, or performing whatever reasonable work is necessary should not become beneath the candidate because ordination is approaching. Recognition should not transform a servant into someone expecting everyone else to serve them.

Accountability should continue through recognition because authority and accountability belong together. The candidate should already have demonstrated willingness to receive correction and should understand that ordination does not make teachings, decisions, or Spiritual impressions unquestionable. People may place greater trust in an ordained minister, making the ability to receive correction even more important rather than less.

The candidate should understand the limits of ministerial authority. Ordination recognizes Spiritual and organizational responsibility within the ministry but does not create professional expertise in medicine, mental health, law, finances, emergency care, or other specialized fields. The minister may provide Prayer, fellowship, Scriptural teaching, Spiritual support, and appropriate shepherding while recognizing when another person requires qualified professional assistance. Knowing the limits of the ministerial role is part of responsible service.

Formal recognition may also cause people to disclose increasingly private information, making confidentiality and protection essential. Private information should not automatically become testimony, sermons, promotional material, social media content, or casual discussion. Confidentiality does not require concealing immediate danger, abuse, or circumstances where appropriate protective action or lawful reporting may be necessary. Shepherding requires both trust and protection.

Financial responsibility should remain consistent with the ministry's established position that Scripture, preaching, teaching, Prayer, evangelism, and shepherding are not sold. Spiritual access should never depend upon a person's financial value to the organization. Voluntary gifts and legitimate ministry-supported business activities may support the mission according to ministry principles and applicable law, but money should not buy doctrine, special Spiritual treatment, ministerial access, influence over recognition, or ordination. The minister should remain capable of serving someone who can provide nothing in return.

Once recognized under Blazing and Praising, a minister may be understood by other people as representing the ministry, making truthful organizational representation especially important. Statements concerning doctrine, organizational status, programs, finances, leadership, activities, legal standing, titles, and authority should remain accurate. The minister should never claim an office, title, authority, legal privilege, program, or organizational position that has not actually been granted.

Ordination does not guarantee employment, salary, housing, benefits, financial support, a congregation, facility, or particular leadership position. The minister may serve voluntarily, through appropriate ministry-supported employment, while maintaining another occupation, or through another arrangement consistent with the ministry's structure and applicable law. Spiritual calling and employment are connected only when actual circumstances make them so.

Ordination also does not guarantee a particular ministry location. A minister may serve beneath a tent, outdoors, on the street, through individualized ministry, within an approved ministry setting, or wherever legitimate opportunities develop. The ministry's teaching concerning Church does not require the calling to depend upon possession of a traditional building. The work should continue even when the location changes.

Recognition does not end training. New questions, trials, relationships, ministry circumstances, and responsibilities will continue requiring Prayer, study, humility, discernment, correction, and growth. The minister should continue learning Jesus' Commands more deeply and applying them within new situations, allowing continuing ministry to produce additional lived testimony concerning what those teachings require.

Ordination should never be confused with salvation or Yahweh's final judgment concerning the minister. Possession of credentials does not substitute for the minister's continuing journey through the Narrow Gate. The ordained minister remains responsible to follow Jesus just as those being shepherded remain responsible to follow Him. A certificate does not become a ticket into Heaven.

Before final recognition is recorded, leadership should be capable of explaining why the evidence supports the particular ministerial designation. This does not require publicly disclosing the candidate's entire training history, but the internal determination should connect the calling with observable understanding, service, testimony, gifting, character, accountability, correction, and fruit rather than becoming an arbitrary decision.

Recognition should be documented according to the ministry's organizational procedures, identifying the candidate, recognized ministerial designation, effective date, approving authority, and other information reasonably necessary for the official record. The documentation preserves the ministry's decision but does not create Spiritual power through paper.

Public acknowledgment may occur through a ministry gathering, Prayer, testimony, commissioning, presentation of credentials, or another appropriate ceremony. The purpose should be to allow the Church and other ministers to understand what calling has been recognized and what responsibility the person is accepting while directing attention toward Yahweh and service rather than creating personal celebrity.

Leadership may Pray with and over the newly recognized minister, asking Yahweh to guide, strengthen, teach, protect, and use the person according to His will. Such Prayer should recognize that the minister remains dependent upon Yahweh after ordination just as during training and should never imply that human leadership now controls the Holy Spirit or can guarantee every future outcome.

Appropriate ministerial credentials may be issued after recognition to document the ministerial designation and effective date. These credentials serve ecclesiastical and administrative purposes and should be represented truthfully rather than described as government-issued professional licenses or evidence of authority beyond what the ministry actually granted. The paper records the recognition. Continuing fruit demonstrates what happens afterward.

Ordination should immediately return attention toward service. The primary question after recognition should not become what privileges the minister now receives but whom they can serve. Evangelism, shepherding, teaching, Prayer, works of faith, care for the one, the Great Commission, Spiritual Timecard examination where useful, and Watching the fruit should continue. The day after ordination should resemble the day before it, except that greater responsibility has now been formally recognized.

Recognition does not place the ordained minister above other servants. Volunteers, members, ministry workers, business supporters, developing candidates, and other people may serve according to their own responsibilities and Spiritual gifts without being Spiritually inferior because they do not possess formal ordination. Different responsibilities do not determine human value, and an ordained minister should help others discover and use their own Spiritual gifts rather than using credentials to establish personal superiority.

A healthy ministry should multiply servants. The newly recognized minister may eventually help train, observe, encourage, and shepherd other people who believe Yahweh is calling them into ministry by remembering the same principles used throughout their own preparation: do not force gifts, Watch the fruit, allow sincere questions, correct responsibly, provide opportunities to serve, and help people move from intellectual knowledge toward lived Spiritual ministry.

The strongest continuing confirmation of recognition will appear through what happens afterward. Leadership should Watch whether the minister continues serving, shepherding deepens, evangelism continues, teaching remains Scripturally responsible, humility remains visible, correction still produces growth, and people continue moving toward Jesus. Past fruit supported recognition. Future fruit continues demonstrating what the minister does with the responsibility received.

RECOGNITION AND ORDINATION APPLICATION

After completion of the applicable Ministerial Training, review of Spiritual calling and testimony, examination of Spiritual gifts and fruit, assessment of shepherding or evangelistic readiness, and completion of the Ministerial Review, Blazing and Praising may formally recognize and ordain the candidate when leadership determines that sufficient evidence of ministerial readiness exists.

Recognition should identify the ministerial responsibility being acknowledged and should arise from the complete body of evidence rather than money, academic status, popularity, friendship, family relationships, business value, personal preference, or desire for a title. The candidate should willingly accept the responsibility, understand the ministry's foundational doctrine and continuing expectations, and remain accountable when representing Blazing and Praising.

Ordination should be appropriately documented, may be publicly acknowledged through Prayer and commissioning, and may include presentation of ministerial credentials, but none of these organizational acts should be presented as creating the Spiritual calling itself. The ministry is recognizing what it believes Yahweh has already been producing.

The candidate studied Jesus, learned His Commands, attempted to live them, Prayed, Fasted when appropriate and Watched, served, evangelized, shepherded, experienced trials, received correction, developed lived testimony, demonstrated Spiritual gifts, performed works of faith, and had the fruit examined. The Church Watched, the Ministerial Review was completed, and the ministry now formally recognizes the calling.

Ordination does not mean the journey is finished. It means responsibility to continue has been formally acknowledged. The newly ordained minister should therefore continue with the same foundation that began the training: follow Jesus, live His Commands, serve people, teach what Scripture supports, keep Yahweh first, remain a servant, Watch the fruit, and go.

PART XII — RECOGNITION & ORDINATION

SECTION 106 — MINISTERIAL CREDENTIALS

FOUNDATIONAL SCRIPTURE

Matthew 20:26–28 (NASB)

“It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

Matthew 23:11–12 (NASB)

“But the greatest of you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Ministerial credentials are the written acknowledgment that Blazing and Praising has formally recognized and ordained a person for ministerial service according to the ministry’s established training and recognition process. Credentials document the ministry’s decision, but they do not create the Spiritual calling, create a Spiritual gift, make the minister superior to another believer, determine salvation, or replace the continuing responsibility to follow Jesus. The credential represents recognition of a calling the ministry believes was already demonstrated through Scripture, service, testimony, Spiritual gifts, accountability, correction, and fruit.

The purpose of credentials is both ministerial and organizational. They provide a clear record that the individual has been examined and recognized by the ministry, identify the ministerial role that has been acknowledged, and allow the ministry to verify that recognition when reasonably necessary. The document should remain secondary to the work it represents because a minister may possess an impressive certificate while Jesus continues teaching that the greatest should remain a servant. The credential should therefore remind the minister of responsibility rather than status.

Official credentials should accurately identify both the minister and Blazing and Praising, A Jesus Saves Christian Addiction Ministry, as the organization issuing the recognition. The minister’s legal name should ordinarily appear within the official organizational record so there is no reasonable confusion concerning who was ordained, while a ministry name or commonly used name may be identified separately where appropriate without replacing the legal identity used for the record.

The credential should accurately identify the ministerial designation actually recognized through training and review. A person should not receive a title merely because it sounds more important. The designation should correspond with the work and fruit observed, whether Evangelist, Shepherd, teacher, or another ministerial function supported by the recognition process. When more than one function has been formally recognized, the credential may reflect that combined responsibility while remaining truthful about what was actually approved.

The effective date of ordination or recognition should be accurately identified, together with the organizational authority approving the recognition according to the ministry’s governing procedures. When a public ceremony

occurs on a different date from the formal organizational approval, the underlying records should preserve that distinction rather than changing dates for appearance or creating a longer ministerial history than actually occurred. Signatures or other authorization document the organizational decision but do not create Spiritual power through the act of signing.

The credential should communicate only what Blazing and Praising can truthfully claim: the ministry examined the person according to its process and recognized that individual for a particular ministerial responsibility. It should not claim that Blazing and Praising created Yahweh's calling or knows every future ministry assignment Yahweh may provide. Recognition records what the ministry believes the available testimony, service, gifts, accountability, and fruit presently support.

The credential itself is not the calling. If the physical document is lost, damaged, or destroyed, the Spiritual calling does not disappear, and a replacement may appropriately be issued from the underlying organizational record. Likewise, possession of a credential without continuing service does not by itself demonstrate continuing healthy fruit. The document records recognition at a particular point, while the minister's continuing life should continue demonstrating what happens afterward.

Credentials should represent service rather than status. A newly ordained minister should not consider ordinary service beneath them because recognition increases responsibility rather than removing it. The credential should call the minister back toward the people shepherded, evangelistic work performed, Prayers offered, Scripture studied, trials experienced, corrections received, and fruit examined before recognition. When credentials begin producing pride instead of servanthood, the minister should examine the fruit.

Ministerial credentials do not create authority to control another person merely because the minister is ordained. Legitimate organizational leadership and Scriptural correction may exist within an assigned responsibility, but the credential should never become a method of domination or a reason for treating personal opinion as though it were Yahweh's command. Scripture remains above the minister, Jesus remains above the organization, the Holy Spirit remains the Guide, and the minister remains a servant.

Credentials should never be used to claim authority that was not actually granted. Recognition as an Evangelist does not automatically make someone the Senior Shepherd, corporate officer, director, or person authorized to make organizational decisions, while recognition as a Shepherd does not automatically grant authority over every program, minister, or organizational function. Ministerial title and organizational office may exist together when separately established through the ministry's actual decisions and governing documents, but they should not be treated as automatically identical.

Ordination and ministerial recognition should never be sold. A person should not be able to purchase credentials through a donation, business relationship, financial contribution, administrative payment, or other economic arrangement. Legitimate administrative costs associated with replacement documents, identification materials, or similar organizational needs should remain clearly separate from Spiritual recognition itself. Payment for a replacement document does not purchase ordination because Yahweh's calling cannot be bought.

Ministerial recognition also cannot be transferred, loaned, sold, or assigned to another person. The credential belongs to the individual who was actually examined and recognized. Ordination of one person does not automatically extend to a spouse, relative, friend, business associate, or ministry partner. Anyone else believing Yahweh has called them should enter the appropriate recognition process themselves.

Blazing and Praising should maintain an official organizational record corresponding with each ministerial credential. The record should contain enough information to verify that recognition occurred and should ordinarily include identifying information, ministerial designation, date of recognition, approving authority, and current status. Supporting materials may include applicable training completion, Ministerial Review records, testimony of calling,

examination of Spiritual gifts, and other documentation establishing the basis for recognition without preserving every private conversation or unnecessary sensitive detail indefinitely.

A unique credential number may be assigned for internal recordkeeping and verification. Such a number should be represented only as an organizational record number unless some separate outside authority actually grants another legal meaning. It should never be described as a government license number or evidence of government authorization when that is not true.

All credentials and supporting records should remain truthful. Training should not be documented as completed when it was not, titles should not be added later without actual additional recognition supporting them, and dates should not be backdated to create an artificial history. When legitimate previous ministry experience was formally considered during recognition, that fact may be documented accurately without changing what actually occurred.

Ministerial credentials are not professional licenses. Ordination does not automatically create medical, counseling, mental-health, legal, financial, academic, or other regulated professional qualifications. The minister may be recognized for Spiritual responsibilities such as preaching, Prayer, teaching, evangelism, shepherding, or other religious functions while remaining responsible for recognizing where Spiritual ministry ends and specialized professional assistance begins.

Credentials should never be used to mislead government agencies, businesses, other ministries, or the public. The minister should truthfully explain that the document represents recognition by Blazing and Praising according to its religious process and should never present it as having been issued by a government, university, denomination, or another organization that did not issue it. The credential should likewise never be used to imply privileges, exemptions, or legal authority beyond what actually applies.

Certain activities traditionally performed by ordained ministers may involve different legal requirements according to the jurisdiction and circumstances. Ordination alone should therefore not automatically be assumed to satisfy every requirement everywhere. When legal recognition of a particular ministerial activity matters, the minister and ministry should determine what applicable requirements exist. Following lawful requirements does not diminish Spiritual calling.

Blazing and Praising may maintain a reasonable verification process through which another person or organization can confirm whether a credential was issued and whether the minister remains currently recognized. Verification should generally be limited to information necessary for that purpose, such as the minister’s name, designation, date of recognition, credential number where used, and current organizational status. Private testimony, confidential shepherding information, family information, sensitive evaluations, and disciplinary details not appropriately public should not automatically be released merely because someone asks to verify credentials.

The ordination process may produce testimony, Spiritual Timecard records, evaluations, private disclosures, and other sensitive materials, so ministerial records should be protected responsibly. Public recognition of a minister does not transform every detail of their Spiritual history into public information. Confidentiality continues after ordination just as it did during training.

A minister’s recognized role may develop over time. Someone initially recognized primarily as an Evangelist may later demonstrate substantial shepherding responsibilities, while another minister may later develop a teaching function or other ministerial responsibility. When Blazing and Praising formally expands or changes a designation, that decision should be documented with the appropriate effective date rather than rewriting the original record as though the later recognition had always existed.

Replacement credentials should follow the underlying organizational record. A lost or damaged credential should normally preserve the original ordination date and recognized designation, while a credential being reissued

because the ministerial role was formally changed should accurately reflect the later action according to the corresponding record. Replacement documentation should not silently alter history.

Historical ordination and current organizational status should remain distinguishable. A person may truthfully have been ordained by Blazing and Praising while later becoming inactive, retired, resigned, suspended, restored, or otherwise no longer authorized to represent the ministry in the same manner. Both historical and current facts should remain accurate so the ministry does not erase history and the individual does not claim present authority that no longer exists.

A minister who leaves Blazing and Praising should likewise represent that status truthfully. Historical ordination may appropriately remain part of the person's history, but they should not create the impression that they continue holding current organizational authority after that authority has ended. The ministry should apply the same truthfulness when describing former ministers.

Credentials must never replace examination of fruit. Jesus teaches that a tree is known by its fruit rather than by its certificate, so continuing conduct, service, teaching, shepherding, evangelism, accountability, humility, and character remain more important than possession of documentation. The credential records that sufficient fruit supported recognition at a particular time. Continuing life should continue supporting that recognition.

The minister should not use credentials as evidence of Spiritual superiority over people without formal ordination. Many followers of Jesus may Pray, serve, evangelize, shepherd, help others, and demonstrate Spiritual gifts without possessing a ministerial document. Recognition identifies a particular responsibility within the organization rather than determining human value or whom Yahweh loves more.

The credential should continually point the minister toward the Great Commission and the work represented by recognition: go, make disciples, teach people to follow what Jesus commanded, shepherd those entrusted to care, serve, Pray, perform works of faith, live the teaching, and examine the fruit. The document should point forward toward continuing ministry rather than backward toward personal accomplishment.

MINISTERIAL CREDENTIALS APPLICATION

After a candidate completes the required training and review and is formally recognized and ordained according to the ministry's process, Blazing and Praising may issue ministerial credentials documenting that recognition. The credential should truthfully identify the minister, the ministry, the recognized ministerial designation, effective date, and appropriate organizational authorization, while a unique credential number may be used for internal recordkeeping and verification.

The ministry should maintain a corresponding record sufficient to verify recognition and preserve the basis upon which it occurred, while protecting unnecessary private information and accurately recording later changes in designation or status. The credential should never be sold, transferred, manipulated, falsified, or used to claim Spiritual, organizational, professional, or legal authority that has not actually been granted.

The credential is evidence of recognition by Blazing and Praising. It is not the source of Yahweh's calling, a guarantee of salvation, proof of Spiritual superiority, or a professional license. A servant has been trained, the calling has been Watched, the testimony has been heard, the gifts have been examined, the works of faith have been observed, the fruit has been reviewed, and the Church has formally recognized the minister.

The credential records that recognition. The minister must continue doing the work it represents.

PART XII — RECOGNITION & ORDINATION

SECTION 107 — COMMISSIONING INTO ACTIVE MINISTRY

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

“You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 9:37–38 (NASB)

“Then He said to His disciples, ‘The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.’”

Matthew 10:7–8 (NASB)

“And as you go, preach, saying, ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give.”

Matthew 28:18–20 (NASB)

“And Jesus came up and spoke to them, saying, ‘All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.’”

FOUNDATIONAL TEACHING

Commissioning into Active Ministry is the transition from preparation and formal recognition into continuing ministerial service. The minister has completed applicable training, demonstrated works of faith, developed lived testimony, had Spiritual gifts examined, completed Ministerial Review, received recognition and ordination, and received appropriate credentials. Commissioning now turns attention away from completing a program and toward the reason the entire process existed: preparing a servant to go into the world and live what Jesus taught.

The Great Commission requires movement. Going does not necessarily mean traveling internationally, relocating, or standing behind a traditional pulpit. A minister may go across the street, into a community, business, outdoor gathering, tent, home, public place, or toward one person sitting alone. The location may change while the Command remains the same. If the ordination process has worked properly, ministry has already begun through Prayer, service, evangelism, shepherding, Scriptural study, works of faith, and testimony, so commissioning does not create a servant on ordination day but sends forward one who has already begun serving.

Evangelism introduces people to Jesus, while discipleship continues by helping them follow what He commanded. The commissioned minister should teach Scripture accurately, help people understand the Sermon on the Mount, Pray with them, encourage forgiveness and works of faith, help Spiritual gifts become recognizable, teach Prayer, Fasting & Watching, and help people examine fruit until they increasingly become capable of following Jesus and serving others themselves. The goal is not merely gathering listeners but developing followers who can eventually help develop other followers.

Jesus’ Commands should remain above personal preferences, cultural traditions, political opinions, organizational habits, or teachings developed simply because they are popular. Where Scripture clearly speaks, Scripture should remain the foundation, while personal interpretation should be identified responsibly as interpretation. The minister should also remain beneath the same teachings being presented to others. Someone teaching forgiveness should examine personal unforgiveness, someone teaching against judgment should examine

personal judgment, someone teaching service should serve, and someone teaching Prayer should Pray. This does not require perfection but continuing willingness to live what is being taught.

The commissioned Evangelist should continue reaching believers and nonbelievers, especially people who may never enter a traditional church. The minister should be willing to enter appropriate environments where people live, work, travel, socialize, struggle, and search, while listening without immediate condemnation and establishing genuine relationships that can lead toward Jesus. Methods may change according to the person and setting, but the Spiritual destination remains Jesus.

The commissioned Shepherd should remain willing to care for the individual rather than measuring ministry only through attendance, crowds, online followers, or public teaching. Sometimes active ministry may require substantial time with one person who is hurting, confused, addicted, lonely, angry, searching, or trying to understand Jesus. Shepherding includes listening, Prayer, Scriptural teaching, confidentiality, appropriate boundaries, follow-up, and helping the person develop greater Spiritual dependence upon Yahweh rather than dependence upon the Shepherd.

Commissioning increases responsibility to serve rather than expectation of being served. Active ministry may include preaching and teaching while also involving setting up a tent, preparing food, cleaning, carrying supplies, helping another person, providing transportation, answering a phone call, serving another minister, or performing work nobody publicly recognizes. The minister should never divide Spiritual service into important work and work beneath the title because servant leadership remains part of the calling.

Love for Yahweh should remain greater than ministerial activity itself. A minister can become so occupied operating ministry that Prayer, Scripture, Spiritual seeking, and relationship with Yahweh become secondary to maintaining programs and responsibilities. Active ministry should grow from that relationship rather than replacing it. Love for neighbor should likewise prevent people from becoming merely conversion statistics, social media stories, donors, customers, volunteers, or potential members. Their value should remain unchanged whether they agree with the minister, accept the teaching, attend another church, provide financial support, offer nothing materially, or walk away from the conversation.

Service should therefore include people who cannot repay the ministry. Someone without money, influence, business value, social standing, or ability to advance the organization should still receive genuine attention. Scripture, Prayer, evangelism, shepherding, and other Spiritual ministry should remain freely available rather than flowing primarily toward people capable of providing something in return.

Blazing and Praising exists in part to reach people who may not prefer traditional church environments, so the commissioned minister should remain capable of interacting with people whose appearance, language, history, lifestyle, culture, or circumstances differ substantially from traditional expectations. Meeting people where they are does not require agreeing with everything they believe or do. It means being willing to approach them with love rather than requiring them to first become comfortable entering the Church.

Listening remains essential because a minister who continually speaks without listening will eventually misunderstand the people being served. Questions, testimony, and another person’s experience may reveal what Scripture, Prayer, practical assistance, or simply human presence is actually needed. Individual experiences should not be forced into identical sermons because sometimes the first act of shepherding is allowing another person to finish speaking.

Lived testimony should continue developing after ordination while remaining truthful. Events should not be exaggerated, uncertainty should not be removed, chronology should not be altered because another version sounds better, and later understanding should never be presented as though it was known beforehand. Preserve what happened, what was believed at the time, and what was learned afterward, then allow the fruit to speak.

Prayer should remain active privately and with others after ordination because public Prayer must never replace the private relationship that originally supported ministry. Fasting may continue when appropriate and responsibly practiced without becoming public evidence of Spiritual superiority. Watching should continue after Prayer by preserving what was sought, observing what develops, comparing it with Scripture, back-checking believed guidance, and examining the fruit.

Ordination does not make every thought or impression a message from Yahweh. The commissioned minister should remain capable of admitting that something is still being Watched, remains unknown, or may have been misunderstood. Important Spiritual interpretations should continue to be back-checked as circumstances develop because additional facts and later fruit may strengthen or correct what was initially believed. Being wrong about an interpretation can still become valuable Spiritual training when the minister remains willing to recognize it.

Works of faith performed during training should continue as opportunities arise through feeding, visiting, helping, Praying, teaching, forgiving, evangelizing, shepherding, serving, giving, encouraging, and other works already established throughout the doctrine. The Spiritual Timecard may continue as a tool for self-examination by helping the minister observe whether Spiritual works are remaining part of life without becoming a method of earning salvation or proving Spiritual worth.

Examination of fruit should remain one of the minister's continuing safeguards. Teaching, evangelism, shepherding, business relationships, financial decisions, ministry programs, correction, and personal conduct should all be examined according to what they produce. When something repeatedly produces unhealthy fruit, the minister should remain willing to examine and change what requires correction rather than protecting a method merely because it was previously successful or personally preferred.

Greater responsibility should make correction more important rather than less. Some criticism will be wrong, while other criticism may identify something the minister or leadership failed to see. The proper response is to examine the concern, compare it with Scripture, establish the facts, Watch the fruit, and correct what genuinely requires correction. Ministry will also produce conflict, misunderstanding, unfair criticism, and genuine hurt, making forgiveness and reconciliation continuing responsibilities. Forgiveness may coexist with appropriate boundaries, while a minister who has caused harm should remain capable of apologizing and acknowledging when they were wrong.

Healthy boundaries protect both the minister and people receiving ministry. Emotional, sexual, financial, and Spiritual dependence should not be exploited, and shepherding should never cause someone to believe the minister has replaced Yahweh within their Spiritual life. Confidential information shared with an ordained minister should likewise remain protected rather than automatically becoming sermons, testimony, jokes, social media material, or casual conversation. Appropriate safety and lawful reporting responsibilities remain, especially when children, elderly people, people experiencing addiction, people in crisis, or other vulnerable individuals are involved.

Financial integrity should keep money beneath the mission. Access to Prayer, Scripture, evangelism, shepherding, forgiveness, or Spiritual standing should never be sold. Financial support and lawful business activity may appropriately support ministry, but customers should not be misled into believing purchases create Spiritual favor, business partners should not be manipulated through ministerial authority, and people receiving ministry should not be pressured to become customers. Business may support ministry without controlling it.

Active ministry does not erase responsibilities toward spouses, children, dependents, or other legitimate family obligations. The minister should Watch whether serving the public is consistently creating neglect within private responsibility. Likewise, ordination does not make the minister professionally qualified in every field. Medical professionals, mental-health professionals, attorneys, emergency responders, financial professionals, social services, and other qualified assistance may sometimes be necessary, and responsible referral can become part of shepherding.

The calling may develop in unexpected directions. A person expecting public preaching may discover stronger fruit through one-on-one shepherding, someone expecting traditional church ministry may find opportunities among people who would never enter a church building, and ministry may develop in locations different from those originally imagined. A building may be useful, but so may a tent, home, outdoor location, street, community setting, or business environment. The people are the ministry, and the Church should not disappear merely because one physical location becomes unavailable.

Commissioning should also multiply servants. The ordained minister should help other people recognize Spiritual gifts, provide responsible opportunities to serve, teach, correct, encourage, and allow developing ministers to build lived testimony themselves. Healthy ministry should produce additional workers for the harvest rather than making one ordained person responsible for every Spiritual function.

The minister should continually direct people toward Jesus rather than creating dependence upon the minister. People may naturally become attached to someone who first helped them, but the goal should never become, “Follow me because I am ordained.” The goal remains, “Follow Jesus.” Healthy shepherding should eventually produce people who know where to turn Spiritually even if the minister or ministry itself is no longer present.

COMMISSIONING INTO ACTIVE MINISTRY APPLICATION

After recognition, ordination, and issuance of appropriate credentials, the minister should enter or continue active ministry according to the Spiritual calling, gifts, responsibilities, and opportunities that have been recognized. Commissioning is not graduation from Spiritual development but the beginning of greater responsibility for applying what was learned throughout ministerial preparation.

The commissioned minister should continue Scriptural study, Prayer, Fasting & Watching when appropriate, back-checking, works of faith, evangelism, shepherding, truthful lived testimony, development of Spiritual gifts, servant leadership, accountability, correction, and examination of fruit while maintaining confidentiality, appropriate boundaries, financial integrity, family responsibility, protection of vulnerable people, and awareness of the limits of ministerial authority.

The minister should remain willing to serve within traditional and nontraditional settings and reach people who may never enter a traditional church while adapting methods without changing the Spiritual destination. The minister has been trained, the calling examined, gifts Watched, testimony preserved, works performed, fruit reviewed, the Church has recognized, ordination has occurred, and credentials have been issued.

Now comes the reason all of it was done: go into the harvest, find the person who is searching, find the person who would never enter a traditional church, find the one sheep, meet them where they are, love them, serve them, teach them what Jesus commanded, help them learn to follow Him for themselves, and then help them do the same for someone else.

That is commissioning. That is active ministry. That is the work.

PART XII — RECOGNITION & ORDINATION

SECTION 108 — THE ORDAINED MINISTER’S CONTINUING WALK

FOUNDATIONAL SCRIPTURE

Matthew 5:16 (NASB)

“Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 6:33 (NASB)

“But seek first His kingdom and His righteousness, and all these things will be provided to you.”

Matthew 7:21 (NASB)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

John 15:4–5 (NASB)

“Remain in Me, and I in you. Just as the branch cannot bear fruit of itself but must remain in the vine, so neither can you unless you remain in Me. I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing.”

FOUNDATIONAL TEACHING

The ordained minister’s continuing walk is where everything taught throughout this program must remain alive. Training can end, Ministerial Review can be completed, credentials can be issued, and commissioning can occur without ending the responsibility to continue following Jesus, living His Commands, seeking Yahweh, performing works of faith, serving people, examining fruit, receiving correction, developing testimony, and growing in Spiritual understanding. Ordination is therefore not the destination of ministerial development but a recognized point within an ongoing Spiritual journey.

Before being an Evangelist, Shepherd, teacher, or another recognized minister, the person remains a follower of Jesus. The Commands taught to others remain Commands for the minister, the Sermon on the Mount remains an examination of the minister’s own life, the Narrow Gate remains personally relevant, and Prayer, forgiveness, love, service, humility, and obedience remain necessary. Ordination does not create a different Gospel for those who minister.

Seeking first Yahweh’s Kingdom should continue governing ministerial decisions because ministry itself can become a distraction when organizational growth, money, buildings, attendance, business activity, popularity, or public recognition begins replacing the Kingdom as the first priority. The minister should continually examine whether decisions advance the mission or primarily protect income, whether teaching changes because Scripture supports the change or because the teaching became unpopular, and whether outreach is being pursued because people need ministry or because greater attention is expected.

Hearing Jesus’ words must continue producing action. Accurate knowledge alone is not enough. The minister teaching forgiveness should continue forgiving, the minister teaching service should continue serving, the minister teaching Prayer should continue Praying, the minister teaching against judgment should examine personal judgment, and the minister teaching faith should continue exercising faith. The foundation remains hearing and doing.

Lived testimony should continue developing throughout active ministry rather than remaining limited to experiences that occurred during training. Some testimony may involve apparent answers to Prayer, while other testimony may involve waiting, uncertainty, unexpected opportunities, failure, correction, or serving someone without ever knowing what happened afterward. These experiences should remain truthful, preserving what

actually happened, what had been Prayed beforehand, what was believed at the time, what was understood only later, what interpretation was placed upon the event, and what fruit followed.

Ordination should make the minister more careful rather than less careful when distinguishing observable facts from Spiritual interpretation. Events that appear connected with Prayer or Spiritual guidance should be preserved accurately rather than gradually becoming stronger claims each time the testimony is repeated. Where memory is uncertain, uncertainty should remain acknowledged. Where later information changed the understanding, that distinction should remain visible. Where an interpretation remains a belief rather than independently established fact, it should be presented truthfully.

Prayer should remain foundational throughout ministry. A minister can become extremely busy doing things for Yahweh while spending less time seeking Yahweh, so private Prayer should continue alongside public Prayer, Prayer with family where appropriate, Prayer with people receiving ministry, and Prayer concerning significant decisions. Public Spiritual activity should never become a substitute for the private relationship from which ministry originally developed.

Fasting may continue when appropriate as part of seeking Yahweh during significant Spiritual decisions or periods of concentrated Prayer, while remaining consistent with Jesus' teaching against using Fasting as public evidence of Spiritual superiority. Fasting should continue directing attention toward Yahweh rather than toward the minister.

Watching should also become a continuing Spiritual discipline. After significant Prayer, the minister should remain attentive to what develops without manufacturing signs or treating every coincidence as direct Spiritual instruction. Scripture should remain the measuring point, believed guidance should continue being back-checked, and the fruit should be Watched over time. Past interpretations may occasionally require reconsideration by asking whether events developed as originally believed, whether the fruit supported the understanding, whether later information provided another explanation, and whether the original Prayer was preserved accurately. A mistake acknowledged can produce Spiritual growth, while a mistake protected by pride can become repeated error.

Spiritual gifts may continue developing after recognition. An Evangelist may later demonstrate stronger shepherding ability, a Shepherd may develop teaching gifts, and another minister may discover particular strength in encouragement, organization, service, or discipleship. The credential identifies what has been recognized without preventing continued Spiritual development. The minister should Watch the fruit rather than forcing every future responsibility into the boundaries of the original title.

Evangelism should remain active rather than becoming something the minister only teaches others to perform. Spiritual conversations may develop unexpectedly through work, travel, community relationships, ministry activities, and ordinary life, and the minister should remain approachable to people who do not know Jesus or who may have rejected traditional forms of church. A title should not create distance from the people the minister was called to reach.

Shepherding should continue focusing upon people rather than programs. Remember names, listen to stories, follow up where appropriate, Pray with people, teach Scripture, maintain confidentiality, protect boundaries, and notice when someone begins disappearing from fellowship. A ministry can become organizationally successful while individual sheep become invisible, so the Shepherd should continue looking for the one.

Ordination should never eliminate ordinary service. Cleaning, carrying, preparing, organizing, helping, visiting, listening, feeding, and other works receiving little or no recognition should remain part of ministerial life. If a title causes ordinary service to appear beneath the minister, the title has begun producing unhealthy fruit because Jesus connects greatness with serving.

Public ministry may create critics, opponents, hostile comments, misunderstandings, and personal attacks, but the minister remains responsible for loving enemies and practicing forgiveness. Appropriate boundaries may be

necessary, abuse does not need to be tolerated, and dangerous circumstances do not need to be entered, but hatred, revenge, retaliation, and permanent bitterness should not become the governing response. Forgiveness, reconciliation, restoration, trust, and boundaries should remain distinguishable without allowing conflict to excuse abandonment of Jesus' teachings.

Ministerial leadership often requires decisions concerning behavior, safety, responsibilities, and organizational matters, but these decisions should not return the minister to the Knowledge of Good & Bad as a method of determining another person's Spiritual worth. Harmful conduct may be recognized without declaring the entire person Bad, healthy fruit may be recognized without declaring the entire person Good, and boundaries may be established without claiming Yahweh's final judgment. The foundational doctrine remains relevant after ordination.

The Narrow Gate also remains personal. Helping other people toward it does not mean the minister no longer needs to examine their own walk. Titles, preaching ability, public works, church involvement, or organizational recognition cannot walk the Narrow Gate for the person possessing them. The minister should continue examining whether life is actually following Jesus' Commands.

The Spiritual Timecard may remain useful for identifying patterns without becoming an obsession with hours. It may reveal whether ministry has become primarily administration, business has consumed time previously spent evangelizing, public teaching has replaced individualized shepherding, entertainment has displaced Prayer, or the minister has become too busy operating the organization to perform the works that originally created the ministry. The purpose remains honest self-examination rather than accumulation of Spiritual credit.

Testimony should remain protected from gradual distortion. A story told many times should remain faithful to the event originally experienced, and another person's pain should not become promotional material simply because it strengthens the testimony. Confidential disclosures remain entrusted information, not material automatically belonging to the minister. Identifying details should not be revealed merely because doing so makes a story more powerful, and confidential information should never be weaponized during later conflict.

Healthy boundaries should continue protecting people who begin depending excessively upon the minister for Spiritual decisions, emotional support, financial relationships, or personal identity. The Shepherd serves the sheep but does not own them. Relationships should repeatedly be redirected toward Jesus so ministerial trust does not become unhealthy dependence upon a human being.

Children, elderly people, individuals experiencing addiction, people in crisis, and other vulnerable individuals should continue receiving appropriate safeguards. Good intentions do not replace policies, supervision, boundaries, or applicable responsibilities. Protecting vulnerable people remains an act of love.

Financial integrity should continue throughout active ministry. Ministry funds, personal funds, voluntary gifts, and legitimate business activity should remain distinguishable, Spiritual service should not be sold, and people should not receive different Spiritual treatment according to financial usefulness. Money may support ministry but should never become its master, and the minister should Watch whether financial survival begins changing doctrine or creating pressure upon the people being served.

Family responsibilities likewise remain important. A spouse, children, dependents, or other legitimate family responsibilities should not consistently receive only whatever time remains after everyone else has been served. Seasons of unusual ministry sacrifice may occur, but public compassion should not coexist with continuing private neglect. The fruit closest to home still matters.

Years of ministry should make correction easier to receive rather than harder. Experience can produce wisdom while also producing pride, so the minister should remain willing to hear concerns from leadership, other ministers, family, members, or even people outside the ministry when those concerns reveal something worth

examining. Not every criticism will be correct, but criticism may still be evaluated according to facts, Scripture, and fruit.

Ordination does not require the minister to possess an answer to every theological, Spiritual, medical, legal, financial, or personal question. “I do not know” may be one of the most responsible answers available when the truth is not yet known. The minister may study Scripture, Pray, seek appropriate counsel, or direct someone toward a qualified professional rather than pretending to possess knowledge that is not actually present.

Learning should continue throughout ministry through Scripture, Jesus’ Commands, testimony, service, listening, practical experience, correction, and new circumstances. The longer someone serves, the more opportunities will arise to discover areas previously misunderstood, and growth should continue rather than allowing ordination to create intellectual or Spiritual stagnation.

A mature minister should also help other people develop rather than attempting to remain indispensable. Teach others to Pray, study Scripture, serve, evangelize, Shepherd, recognize Spiritual gifts, perform works of faith, learn through correctable mistakes, and develop truthful testimony. The goal is multiplication of servants rather than permanent dependence upon one leader.

Good works should ultimately direct glory toward Yahweh. Ministry success may bring compliments, invitations, attention, donations, followers, or public recognition, and these things can gradually shift focus toward the minister. Jesus teaches that people should see the good works and glorify the Father in Heaven. The works may be visible, but the glory belongs to Yahweh.

Titles and responsibilities may change over time without changing the foundation. A minister may later oversee additional people, programs, ministries, or organizational responsibilities, while the original foundation should remain: follow Jesus, love Yahweh, love your neighbor, live the Commands, serve, evangelize, Shepherd, Pray, Watch, and examine the fruit. A larger title does not require a different Gospel.

Programs may close, laws may change, buildings may become unavailable, financial circumstances may shift, communities may change, and ministry may relocate. Methods that once produced fruit may stop doing so, requiring the minister to release the method without abandoning the mission. The method is not Jesus, the building is not Jesus, the organization is not Jesus, and the minister is not Jesus. When circumstances change, return to the Commands and determine how to continue serving.

The future may likewise develop differently from the minister’s plans. Opportunities may appear unexpectedly, doors believed necessary may close, new people may change the ministry’s direction, or one ministry may end while another begins. Continue Praying and Watching without requiring Yahweh to confirm a predetermined human outcome. Faith may sometimes require movement before the entire destination becomes known while still preserving legitimate responsibilities and avoiding recklessness.

The minister should remain willing both to go and to stay. A familiar congregation, income, routine, location, or position may become comfortable enough to resist a genuine new direction, while novelty itself can also tempt someone to abandon unfinished work merely because something new appears more exciting. Pray, Watch, examine the fruit, go when it is time to go, and stay when it is time to stay.

Active ministry may eventually change because of age, family responsibility, health, retirement, or another circumstance. A person may no longer carry the same organizational responsibilities while still remaining capable of Prayer, encouragement, testimony, discipleship, and other works of faith. A ministerial position can end without making service to Yahweh meaningless.

THE ORDAINED MINISTER’S CONTINUING WALK APPLICATION

After ordination and commissioning, the minister should continue living the principles developed throughout the training program rather than treating them as requirements completed in the past. Jesus' Commands, the Sermon on the Mount, the Great Commandment, Great Commission, Prayer, Fasting & Watching, back-checking, the Spiritual Timecard, lived testimony, Spiritual gifts, works of faith, evangelism, shepherding, servant leadership, accountability, correction, and examination of fruit should remain active throughout ministry.

The minister should continue protecting confidentiality, maintaining boundaries, caring for vulnerable people, handling finances truthfully, fulfilling legitimate family responsibilities, admitting uncertainty, seeking appropriate professional assistance when necessary, and remaining willing to receive correction. Ordination changes recognized responsibility but should not change the foundation.

The minister began as a follower of Jesus, trained as a follower of Jesus, served as a follower of Jesus, developed fruit while following Jesus, and was ordained to help other people follow Jesus. Therefore, after every title, credential, testimony, outreach, ministry program, trial, success, failure, correction, and accomplishment, the continuing responsibility remains the same: follow Jesus, live what He commanded, serve the people placed before you, Watch what Yahweh produces, examine the fruit, correct what needs correction, never allow the ministry to become more important than the One the ministry exists to serve, and continue walking.

PART XIII — CONTINUING MINISTERIAL ACCOUNTABILITY

SECTION 109 — CONTINUING PRAYER, FASTING & WATCHING

FOUNDATIONAL SCRIPTURE

Matthew 6:6 (NASB)

“But as for you, when you pray, go into your inner room, close your door, and pray to your Father who is in secret; and your Father who sees what is done in secret will reward you.”

Matthew 6:16–18 (NASB)

“Now whenever you fast, do not make a gloomy face as the hypocrites do, for they distort their faces so that they will be noticed by people when they are fasting. Truly I say to you, they have their reward in full. But as for you, when you fast, anoint your head and wash your face, so that your fasting will not be noticed by people but by your Father who is in secret; and your Father who sees what is done in secret will reward you.”

Matthew 7:7–8 (NASB)

“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.”

Matthew 18:19–20 (NASB)

“Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, I am there in their midst.”

FOUNDATIONAL TEACHING

Prayer, Fasting & Watching should continue throughout the minister's entire period of active service rather than becoming exercises completed during training and abandoned once credentials are received. Greater ministerial responsibility creates greater reason to seek Yahweh before significant decisions because the choices of an ordained minister may affect families, ministry participants, other ministers, finances, outreach, business

relationships, leadership, and people trusting the minister for Spiritual guidance. Prayer begins the seeking, Fasting may be used appropriately to increase Spiritual focus, Watching continues after Prayer so what develops can be observed, and back-checking helps determine whether believed direction continues aligning with Scripture, Jesus' Commands, actual facts, and the fruit being produced.

Private Prayer should remain part of the minister's life even when public Prayer becomes frequent. A minister may Pray before sermons, during gatherings, with people being shepherded, and in front of others while gradually spending less private time seeking Yahweh. Jesus' teaching concerning Prayer in secret therefore remains important after ordination because public ministry should never replace the personal Spiritual relationship supporting it.

Prayer should come before major Spiritual decisions whenever circumstances permit rather than being added afterward merely to bless a conclusion already reached through human intellect. Experience, research, planning, and judgment may remain useful, but they should not replace seeking Yahweh before major ministry changes, leadership decisions, new programs, significant financial commitments, relocation, major business relationships supporting the mission, recognition of ministers, or other decisions carrying substantial consequences.

The minister should identify what is actually being Prayed for because vague memories can make nearly any later event appear to be an answer. Significant questions may therefore be preserved through a simple note, journal, message, or ministry record so what was originally sought remains distinguishable from what was understood afterward. If the Prayer asked Yahweh whether a particular ministry opportunity was where the minister should serve, that should not later be rewritten as though Yahweh had already declared the destination before the outcome became known.

Prayer should remain open to an answer different from the minister's preferred plan. A desired property, relationship, ministry opportunity, location, business arrangement, or organizational decision may become so emotionally important that every favorable development appears Spiritual while unfavorable information is dismissed. Genuine seeking requires willingness to be corrected. The minister may hope for one outcome while remaining willing for Yahweh to redirect the plan.

Fasting should continue as a Spiritual practice rather than public evidence of greater Spirituality. Length or frequency does not determine personal worth, leadership should not pressure people into unsafe Fasting merely because someone else practices it differently, and Fasting should never become a method of forcing Yahweh to provide a desired answer. It should support Prayer and Spiritual seeking while being practiced responsibly according to the individual's circumstances rather than intentionally endangering the body.

Watching begins after Prayer without requiring immediate interpretation of everything that follows. Conversations, opened or closed opportunities, applicable Scripture, several independent circumstances pointing in a similar direction, or unexpected information challenging the original plan may all be observed without instantly assigning them Spiritual certainty. Watching means paying attention while allowing understanding to develop rather than forcing every development into the desired answer.

Sequence should remain preserved when testimony later develops from Prayer, Fasting & Watching. What was known before Prayer, what was actually Prayed, what happened afterward, what was initially believed, and what later strengthened, weakened, or changed the interpretation should remain in the order it occurred. Rearranging events after the outcome becomes known can make the believed Spiritual direction appear much clearer than it actually was, while truthful testimony preserves uncertainty wherever uncertainty existed.

Observable facts and Spiritual interpretation should likewise remain distinguishable. Saying that several opportunities opened after Prayer reports what occurred, while claiming Yahweh unquestionably opened them for a specific purpose adds Spiritual interpretation. The minister may sincerely believe the interpretation, but

truthfulness requires maintaining the difference between what can be observed and what is believed concerning its Spiritual meaning.

Uncertainty should never cause the minister to force signs. Numbers, advertisements, songs, license plates, casual statements, coincidences, or unrelated events should not automatically become messages merely because an answer is desired. Something unusual may deserve attention without establishing certainty. Record it when useful, continue Watching, compare it with the original Prayer and Scripture, and allow later fruit to contribute to understanding.

Greater care is required when a Spiritual interpretation affects other people. A private interpretation may primarily affect the minister, while leadership decisions can affect families, children, ministry funds, property, employment, organizational direction, or vulnerable people. The more people affected, the greater the responsibility to back-check the believed direction rather than making reckless decisions simply because someone claims the Holy Spirit provided the answer. Spiritual faith and responsible consideration should work together.

Prayer involving two or three trusted believers or ministers may provide fellowship and additional witnesses to what was actually sought. Each person should remain free to describe observations honestly afterward without leadership forcing agreement. One person may consider an event significant while another remains uncertain, and both may continue Praying and Watching. Senior organizational authority should never require everyone involved in Spiritual seeking to report the same interpretation merely because leadership has already formed a conclusion.

Watching should include developments challenging the desired answer as well as those supporting it. Ministers naturally notice evidence confirming what they already hope to believe, so responsible back-checking asks what supports the interpretation, what challenges it, what changed, what failed to develop as expected, and what fruit followed. Spiritual examination becomes stronger when contrary evidence is not ignored merely because it creates discomfort.

Scripture should remain the primary back-check. A claimed answer from Yahweh should never require dishonesty, hatred, exploitation, sexual misconduct, manipulation, revenge, neglect of vulnerable people, or another practice conflicting with Jesus' teachings. Prayer does not place the minister above Scripture, and the Holy Spirit should never be used as an explanation for conduct Jesus teaches against.

The Sermon on the Mount should remain part of this examination by asking whether believed direction supports love, forgiveness, truthfulness, service, trust in Yahweh, appropriate treatment of others, freedom from domination by money, and examination of fruit. Financial success or an apparently desirable outcome cannot automatically confirm Spiritual direction if the process produces pride, manipulation, broken relationships, dishonesty, or movement away from Jesus.

Fruit may require time before it can be properly evaluated. A decision that initially appears promising may later produce unhealthy results, while another beginning through difficulty may eventually produce faith, compassion, service, truthfulness, and Spiritual growth. Continue asking what the decision is producing rather than assuming the initial outcome settles the question.

Good fruit does not automatically prove that every part of the original Spiritual interpretation was correct. Something beneficial may develop even though the minister misunderstood part of the reasoning, interpreted events too quickly, or took unnecessary risks. Likewise, difficulty does not automatically prove the Prayer or believed direction was wrong because following Jesus may involve trials. The important distinction is between difficult circumstances and unhealthy Spiritual fruit.

When later facts or fruit reveal that an earlier interpretation was incomplete or incorrect, the minister should correct it rather than protecting the original claim out of embarrassment. The truthful testimony may explain what

was believed at the time and what later caused reconsideration. The earlier account should never be rewritten to make the minister appear correct from the beginning because correction itself can become meaningful testimony showing how Spiritual understanding develops and how human intellect may become mixed with seeking Yahweh.

Some answers may remain unknown for extended periods, and the minister should resist inventing closure merely because other people expect certainty. “We are still Praying and Watching” may remain the truthful answer while faith continues. Ordination does not create a responsibility to manufacture answers where none have yet become clear.

Prayer, Fasting & Watching should operate alongside responsible planning rather than replacing it. Ministers may research, budget, seek advice, inspect property, examine agreements, study applicable requirements, consult qualified professionals, consider family needs, and perform other reasonable preparation while seeking Yahweh. Human intellectual ability may legitimately serve practical responsibilities, while the ministry’s concern remains preventing human intellect from replacing Yahweh as Spiritual authority.

Spiritual language should never become protection against accountability. A poor decision should not automatically be defended by claiming Yahweh directed it when reasonable preparation was ignored, clear warnings were dismissed, or established responsibilities were violated. The minister remains responsible for decisions made under their authority even when those decisions were believed to involve Spiritual guidance.

Shepherds should teach other people how to Pray, Fast & Watch rather than becoming the only person within a congregation capable of seeking Yahweh. People should learn to preserve significant Prayers, Watch what happens afterward, distinguish facts from interpretation, compare believed guidance with Scripture, and examine fruit. The minister may Pray with someone, help identify relevant Scripture, share testimony, and discuss practical considerations without becoming an oracle expected to tell every person exactly what Yahweh wants them to do.

Continuing Prayer should also examine the minister’s own heart rather than focusing only upon organizational growth and other people’s problems. Pride, anger, fear, forgiveness, lust, financial pressure, judgment, family relationships, exhaustion, and other areas may require Prayer because a ministry can appear outwardly successful while the minister’s internal fruit becomes increasingly unhealthy.

Significant correction should likewise be approached Prayerfully when circumstances permit. Before confronting another person, the minister should examine personal motives, whether the facts are known, whether personal offense is influencing the response, and whether the log in their own eye has been addressed. Prayer can help correction remain directed toward restoration rather than retaliation.

Trials should return the minister toward Prayer rather than away from it. Financial problems, ministry transitions, criticism, failed plans, conflict, relocation, illness, or other uncertainty may continue after ordination, allowing the minister to teach faith from ongoing experience rather than from theory alone. Success also requires Prayer because increasing attendance, financial support, public attention, or ministry opportunity can create an assumption that every present decision must be correct. Fruit should continue being examined even when everything appears to be working.

Prayer, Fasting & Watching should therefore include examination of motives. Recognition may become personally important, fear of losing money may begin influencing decisions, criticism may create bitterness, popularity may produce pride, exhaustion may reduce compassion, or ministry itself may begin replacing Yahweh as the central focus. Internal fruit deserves the same examination as external circumstances.

The Spiritual Timecard may support this process when useful by revealing whether Prayer has gradually disappeared while administration, business, entertainment, or other responsibilities increase. The purpose is not

creating a required number of Prayer hours but exposing whether seeking Yahweh remains an actual lived practice rather than merely doctrine the minister continues teaching.

There should never be a stage of active ministry where experience eliminates the need to seek Yahweh. A minister serving for decades still possesses incomplete knowledge and will encounter new people, opportunities, questions, trials, and responsibilities. Prayer, Fasting when appropriate, Watching, back-checking, Scripture, and examination of fruit should therefore remain continuing Spiritual disciplines throughout ministry.

CONTINUING MINISTERIAL ACCOUNTABILITY APPLICATION

An ordained minister of Blazing and Praising should continue practicing Prayer, Fasting & Watching throughout active ministry, particularly when significant Spiritual questions or decisions may affect other people. The minister should maintain private Prayer, involve two or three others when appropriate, practice Fasting responsibly, preserve important Prayers and sequences when later testimony may depend upon them, and remain attentive to developments afterward without forcing signs or manufacturing certainty.

Believed Spiritual guidance should continue being back-checked through Scripture, Jesus' Commands, the Sermon on the Mount, actual facts, responsible planning, appropriate input from others, and examination of fruit. Observable events should remain distinguishable from Spiritual interpretation, and the minister should remain willing to correct earlier understanding when later evidence shows that human assumption became mixed with Spiritual seeking.

Prayer should never become a method of controlling others, avoiding responsibility, replacing qualified professional assistance, or placing personal Spiritual impressions above Scripture. Instead, the minister should help others learn to seek Yahweh for themselves while remaining a Shepherd willing to Pray with them and help them examine what develops.

Ordination does not mean the minister now knows every answer. It means the minister carries greater responsibility to seek before claiming to know. Continue asking, continue seeking, continue knocking, continue Fasting when appropriate, continue Watching carefully, continue back-checking what is believed, continue examining the fruit, and when the answer remains unknown, remain humble enough to continue seeking rather than inventing one.

PART XIII — CONTINUING MINISTERIAL ACCOUNTABILITY

SECTION 110 — CONTINUING EXAMINATION OF FRUIT

FOUNDATIONAL SCRIPTURE

Matthew 7:15–20 (NASB)

“Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.”

Matthew 12:33 (NASB)

“Either assume the tree to be good as well as its fruit good, or assume the tree to be bad as well as its fruit bad; for the tree is known by its fruit.”

John 15:4–5 (NASB)

“Remain in Me, and I in you. Just as the branch cannot bear fruit of itself but must remain in the vine, so neither can you unless you remain in Me. I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing.”

FOUNDATIONAL TEACHING

Continuing Examination of Fruit remains one of the most important forms of accountability after ordination because recognition is based partly upon fruit already observed, while active ministry continually produces new fruit that must still be examined. Ordination does not permanently establish that every future teaching, decision, interpretation, program, relationship, business activity, or action will be correct. The continuing question remains simple: What is this producing?

Fruit should be examined rather than assumed. A ministry may begin with sincere intentions and later develop unhealthy practices, a teaching may initially appear helpful and later reveal consequences that were not anticipated, a program may attract many people while gradually moving attention away from Jesus, and a business activity may begin as support for ministry while eventually consuming the mission it was intended to serve. Previous success therefore cannot make a method, teaching, or program permanently immune from examination.

Fruit should also be examined over time because one successful event does not prove that an entire ministry direction is healthy, just as one difficult event does not prove the direction is wrong. Some patterns become visible quickly while others require months or years. The minister should Watch what repeatedly happens, what becomes stronger, what happens to the people being served, what happens within the minister, and whether the ministry remains increasingly connected with Jesus’ Commands.

Personal fruit should be examined before focusing only upon everyone else. The minister should consider whether ministry is producing greater love or hostility, forgiveness or bitterness, humility or attachment to authority, truthfulness or exaggeration, willingness to serve or desire to be served, and dependence upon Yahweh or dependence upon personal knowledge. Organizational activity surrounding a person does not eliminate the need to examine what is developing inside the person leading it.

Teaching should be examined according to what it produces. Healthy teaching should move people toward Jesus, help them understand His Commands, and encourage love, forgiveness, service, Prayer, humility, works of faith, and Spiritual maturity rather than continually producing fear, hatred, pride, condemnation, unhealthy dependence upon leadership, or obsession with matters that move people away from Jesus. A teaching should never be protected simply because the minister created or publicly defended it. When the fruit reveals a problem, return to Scripture, examine the context, compare the interpretation with Jesus’ Commands, and correct the teaching where correction becomes necessary.

Spiritual interpretations should receive the same examination. When a minister believes Yahweh has provided direction through Prayer, Fasting & Watching, later fruit should help back-check that understanding. Consider whether the direction moved people toward Jesus, whether circumstances developed as believed, whether later information confirmed or challenged the interpretation, and whether the minister became more dependent upon Yahweh or increasingly confident in personal ability to interpret signs. Spiritual claims should produce humility rather than unquestionable authority.

Evangelistic fruit should not be measured only through attendance, emotional responses, or numbers of people approached. Examine what happens afterward. Are people becoming interested in Jesus, reading His teachings, beginning to Pray, asking meaningful questions, performing works of faith, or learning to follow Jesus independently? Some people may still walk away, and the Evangelist cannot control another person’s response. Faithful planting and service remain the minister’s responsibility.

Shepherding should gradually strengthen the sheep rather than permanently increasing dependence upon the Shepherd. Over time, the person being shepherded should become more capable of Praying, studying Scripture, making responsible decisions, recognizing Spiritual gifts, performing works of faith, and helping other people. When every Spiritual decision increasingly requires the minister's approval, the fruit of shepherding should be examined.

Correction itself produces fruit. Leadership should examine whether the person understood the concern, truth remained protected, the response was proportional, the minister listened, unnecessary humiliation was avoided, fear became a primary method of control, or restoration became possible. The fact that correction occurred does not establish that it was handled well. Its method and results should also be examined.

Authority should likewise be Watched because responsibility can gradually change the person exercising it. People should remain able to ask sincere questions, another minister should be capable of respectfully disagreeing, mistakes should be identified without fear of retaliation, and authority should be used primarily to protect and serve rather than control. A minister may begin as a servant and gradually become protective of position, and fruit will eventually reveal the difference.

Popularity may provide information without automatically representing Spiritual fruit. Large audiences, online attention, emotionally powerful messages, controversy, or cultural relevance may increase visibility, but the deeper question is what the attention produces. Are people increasingly following Jesus or primarily following the minister? Do they know His Commands or mostly repeat the minister's sayings? Would their Spiritual life continue if the minister's personality disappeared?

Criticism also provides information. Some criticism may arise through misunderstanding, hostility, disagreement, or opposition to the ministry's teachings, but repeated concerns from unrelated people should not automatically be dismissed as persecution. Even an opponent may occasionally identify a legitimate weakness. Examine the concern according to facts and fruit rather than rejecting it solely because of its source.

Conflict can expose fruit that peaceful circumstances conceal. When challenged, does the minister continue protecting truth and confidentiality, or immediately attack another person's character? Can forgiveness remain possible, boundaries be established without hatred, and reconciliation be attempted when appropriate? Conflict often reveals whether Jesus' Commands have actually become lived practice.

Money should be examined according to what it produces rather than automatically interpreting financial growth as Yahweh's approval or financial hardship as His rejection. Increased resources may expand service, while they may also produce greed, pressure, altered priorities, or doctrine shaped around preserving income. Money should remain a tool beneath the mission.

The same principle applies to lawful business activity supporting ministry. The continuing question is whether the business still serves the mission or whether the mission has gradually become advertising for the business. Customers should be treated honestly, Spiritual ministry should remain available regardless of purchases, and commercial decisions should never begin controlling doctrine.

Organizational growth may itself create responsibilities that did not exist when the ministry was smaller. More people may require stronger confidentiality procedures, child protection, financial systems, communication, training, supervision, and accountability. Practices adequate for a small ministry may become insufficient as responsibility expands, so growth should create greater accountability rather than celebration alone.

Smallness should not automatically be interpreted as failure. A ministry serving fewer people may still produce substantial fruit through deep shepherding, evangelism, service, discipleship, and attention to the individual. Size and Spiritual fruit are not identical.

Social media should also be evaluated carefully because views, followers, comments, shares, and subscribers may reveal reach without proving discipleship. Online activity should be examined according to whether it directs people toward Jesus, encourages Scriptural study, produces meaningful ministry conversations, and supports actual Spiritual growth rather than gradually forcing ministry content to conform entirely to whatever receives the most attention. The algorithm should never become the Shepherd.

Testimony should continue producing truth, faith, encouragement, and understanding of Yahweh rather than becoming a performance requiring increasingly dramatic stories. When a minister begins exaggerating because the original truth no longer receives enough attention, unhealthy fruit has already begun developing within the testimony itself. Preserve the facts because truthful testimony remains sufficient.

Trials reveal whether ministry teachings survive difficult circumstances. When money becomes scarce, does financial integrity remain? When people leave, does love remain? When criticism comes, does forgiveness remain? When Prayer appears unanswered, does the minister continue seeking? When plans fail, does truth remain more important than protecting the previous interpretation? Trials can expose fruit that comfort hides.

Success can expose different fruit. Increased attention tests humility, greater finances test generosity and integrity, praise tests whether Yahweh still receives the glory, and influence tests whether leadership can continue receiving correction. Both success and hardship should remain subject to examination.

Family fruit matters because public ministry should not be evaluated while ignoring legitimate responsibilities closest to home. The minister should Watch whether they remain available to everyone except family, whether public compassion disappears privately, or whether ministry has become an excuse for neglecting spouse, children, dependents, or responsibilities already entrusted to them. The closest fruit may sometimes be among the most revealing.

Rest should also be examined because constant activity is not automatically evidence of faithfulness. Exhaustion can reduce patience, discernment, compassion, family connection, and the ability to listen. Rest should not become laziness, but burnout should not become proof of greater Spiritual dedication. The minister should Watch what the pace of ministry produces.

The Spiritual Timecard may help reveal these patterns by showing whether administration has replaced evangelism, business has replaced shepherding, entertainment has displaced Prayer, or organizational duties have gradually eliminated direct service to people. The numbers do not determine salvation or Spiritual worth. They simply make patterns easier to see.

Programs should remain servants of the mission rather than continuing only because they have always existed. A program once producing healthy fruit may later become ineffective, another may require modification, and a new approach may eventually become more useful. Tradition can preserve valuable history and practices, but it should remain distinguishable from Jesus' Commands. When a tradition supports healthy fruit, it may remain valuable; when it begins replacing Jesus, it should be reconsidered.

Change should not automatically be treated as progress. A new technology, location, teaching format, business model, outreach strategy, or organizational structure should still be Watched according to whether it improves service, protects people, reaches those otherwise unreached, and remains consistent with Jesus' teachings. New does not automatically mean better, just as old does not automatically mean better.

Relationships surrounding leadership should also be examined. Friendships, family relationships, business partnerships, donors, or influential supporters can gradually create favoritism, prevent correction, or cause concerns to be ignored because a person is important to leadership. Healthy relationships should strengthen ministry without replacing accountability.

Ministerial titles should continue describing responsibility rather than creating entitlement. If a title begins producing superiority, distance from people, demand for special treatment, resistance to ordinary service, or protection of status, the minister should examine what the title has become. A Shepherd who no longer wants to be around sheep has developed a problem that the title cannot correct.

Blazing and Praising should examine itself as well as individual ministers. Ask whether people are being reached, learning Jesus' Commands, performing works of faith, and becoming Spiritually stronger; whether vulnerable people are being protected, finances handled responsibly, and ministers held accountable; and whether the organization is becoming more concerned with preserving itself than fulfilling the mission. Organizations can also require correction.

Continuing examination has little value if nothing is ever allowed to change. When a teaching method, program, business relationship, leadership structure, outreach practice, or other activity repeatedly produces harmful fruit, leadership should remain willing to modify, suspend, or end it. Stopping something that no longer produces healthy fruit is not necessarily failure. Sometimes correction is itself the fruit of learning.

The opposite is also true. Effective ministry should not be abandoned simply because something newer appears more exciting. A simple practice continuing to produce genuine Spiritual fruit consistent with Jesus' teachings may deserve to remain. Fruit should influence both what is corrected and what is preserved.

Immediate results should not be confused with final fruit. A person may reject a conversation today and remember it years later, a child may learn a teaching whose significance becomes clear much later, and someone receiving a single act of compassion may never return while the work still remains meaningful. The minister performs the work faithfully while Yahweh determines what ultimately grows.

Examination of fruit must remain consistent with the ministry's foundational teaching concerning the Knowledge of Good & Bad. Jesus teaches recognition of fruit without requiring the minister to claim final authority over another person's Spiritual worth. A minister may recognize that conduct produced harmful fruit, that a teaching conflicts with Jesus' Commands, or that someone cannot presently hold a particular responsibility without declaring complete knowledge of the person's standing before Yahweh. Examine the fruit without becoming the Judge.

When unhealthy fruit becomes visible, the response should move beyond merely recording it. Determine what produced it, return to Scripture, Pray, Watch, seek appropriate counsel, correct the practice, repair harm where possible, and continue Watching what the correction produces. Accountability remains active because correction itself must eventually produce fruit.

Examination should also recognize healthy fruit rather than focusing exclusively upon problems. When someone grows Spiritually, an Evangelist reaches a previously unreachable person, a Shepherd helps someone become stronger in following Jesus, another servant develops Spiritual gifts, or a ministry practice continues producing healthy results, recognize what appears to be growing and give Yahweh the glory.

CONTINUING EXAMINATION OF FRUIT APPLICATION

Every ordained minister of Blazing and Praising should continue examining the fruit of personal conduct, teaching, Spiritual interpretations, evangelism, shepherding, authority, correction, relationships, finances, lawful business activity, programs, testimony, family life, trials, success, organizational growth, and other significant areas of ministry.

Fruit should be examined over time rather than determined solely by immediate results. Attendance, money, popularity, titles, social media attention, public praise, and organizational growth may provide information, but none automatically proves Spiritual faithfulness. Ministers should remain willing to change teachings, methods,

programs, relationships, or personal conduct when continuing examination reveals unhealthy fruit and should likewise preserve simple practices that continue producing healthy fruit consistent with Jesus' Commands.

The purpose is not to classify human beings as Good or Bad. It is to recognize what actions, teachings, choices, relationships, and ministry practices are producing. Watch the tree, Watch what grows from it, Watch what happens to the people receiving ministry, Watch what happens to the minister, Watch what happens to the organization, compare the fruit with Jesus' teachings, and correct what needs correction.

PART XIII — CONTINUING MINISTERIAL ACCOUNTABILITY

SECTION 111 — CONTINUING SPIRITUAL GROWTH

FOUNDATIONAL SCRIPTURE

Matthew 11:28–30 (NASB)

"Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is comfortable, and My burden is light."

Matthew 18:2–4 (NASB)

"And He called a child to Himself and set him among them, and said, 'Truly I say to you, unless you change and become like children, you will not enter the kingdom of heaven. So whoever will humble himself like this child, he is the greatest in the kingdom of heaven.'"

Matthew 23:11–12 (NASB)

"But the greatest of you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted."

John 15:4–5 (NASB)

"Remain in Me, and I in you. Just as the branch cannot bear fruit of itself but must remain in the vine, so neither can you unless you remain in Me. I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing."

FOUNDATIONAL TEACHING

Continuing Spiritual Growth establishes that ordination never marks the end of learning, correction, development, or Spiritual maturity. A minister may complete training, receive credentials, preach, Shepherd, Evangelize, serve for many years, and still have areas Yahweh continues teaching them. Jesus says, "learn from Me," and that instruction does not end when a title is received. The ordained minister remains a disciple, capable of misunderstanding Scripture, misreading circumstances, needing correction, and discovering more faithful ways to live what Jesus commanded.

Spiritual growth should continue throughout life as Scripture becomes lived experience. Forgiveness may be understood more deeply after betrayal, faith after uncertainty, Shepherding after encountering circumstances the minister has never personally experienced, and Prayer during seasons when answers do not appear quickly. These experiences should never replace Scripture, but they can deepen understanding of what Jesus' teachings require when they move from words into real life.

Growth should not be measured merely by increasing intellectual knowledge. A minister may know more verses, doctrines, books, arguments, and historical information while becoming more prideful, judgmental, controlling, or resistant to correction. Increased knowledge should instead produce greater humility, truthfulness, love, Prayer, compassion, service, discernment, forgiveness, and works of faith. The purpose is not simply knowing more about Jesus but increasingly living what He teaches.

Greater Spiritual maturity should make the minister more comfortable with truth than with appearing correct. A developing minister may initially feel pressure to answer every question, while greater maturity should make it easier to distinguish what Scripture clearly establishes from interpretation, personal belief, incomplete understanding, or something simply not known. Humility allows the minister to continue studying, Praying, seeking additional information, and correcting an earlier understanding when Scripture, facts, or later fruit demonstrate that it was incomplete.

Experience should produce greater dependence upon Yahweh rather than Spiritual independence. Years of ministry can create confidence in personal judgment, but human experience remains incomplete. Prayer, Fasting & Watching should therefore remain meaningful as responsibility increases. Childlike humility does not mean abandoning learning, research, planning, or responsible intellect. It means accumulated knowledge does not become the minister's final Spiritual authority. A minister with decades of experience should still be capable of asking, seeking, knocking, listening, Watching, and admitting when the next step remains unknown.

The Great Commandment remains a continuing measure of growth. Increased preaching ability, organization, knowledge, influence, or public recognition should never replace love for Yahweh and neighbor. Spiritual development should produce greater compassion toward people who struggle, patience with people who grow slowly, willingness to listen, and love toward people whose histories, cultures, appearances, or beliefs differ from the minister's own. Experience should help the minister serve ordinary people better rather than becoming increasingly distant from them.

Forgiveness should also mature through actual ministry because people may disappoint the minister, leave, criticize, misunderstand, betray trust, make false statements, or cause real harm. Growth should make the minister increasingly capable of refusing bitterness and revenge while still maintaining responsible boundaries and protecting people where necessary. Forgiveness should become lived teaching rather than merely doctrine repeated to others.

Discernment should become more careful as experience develops. The minister should increasingly distinguish facts from impressions, ordinary consequences from believed Spiritual warfare, personal emotion from Spiritual guidance, criticism from persecution, and human judgment from responsible examination of fruit. Maturity should usually produce greater caution about sweeping Spiritual conclusions rather than greater confidence that every impression is revelation. Noticing something may begin examination without completing it.

Listening should improve rather than disappear with experience. A minister who has heard hundreds of similar stories may be tempted to decide what someone needs before that person finishes speaking, but similar circumstances can affect different people very differently. The experienced minister should become increasingly capable of recognizing whether someone needs Scriptural teaching, Prayer, encouragement, correction, practical assistance, professional support, continued fellowship, or simply someone willing to listen.

Shepherding growth should help people become increasingly capable of following Jesus without continual dependence upon the Shepherd. The minister should help people Pray, study Scripture, serve, recognize Spiritual gifts, make responsible decisions, and begin helping others. A growing Shepherd should strengthen the sheep rather than accumulate people who believe every Spiritual decision requires ministerial approval.

Evangelistic growth should involve more than persuasive arguments. The Evangelist should increasingly understand how to meet people where they are, listen to their questions, communicate Jesus clearly, use

testimony truthfully, and recognize when to speak and when to listen. Another person remains responsible for their own response, so maturity should decrease manipulation and increase faithfulness. The minister witnesses, serves, and plants without forcing a response merely to create successful statistics.

Teaching should likewise become clearer, simpler, more Scripturally supported, and more practical without changing meaning. Something once explained through many complicated sentences may eventually be communicated plainly because the teacher understands it more deeply. Growth should also make the minister increasingly careful to distinguish Jesus' direct teachings from ministry interpretation and personal testimony. A mature teacher remains teachable and should never protect an earlier interpretation merely because it has already been preached or published.

Correcting earlier understanding can itself demonstrate Spiritual growth. A minister may eventually recognize that a teaching, practice, or interpretation requires modification, and truth should remain more important than preserving consistency with a previous position. Correction does not mean everything taught earlier was worthless. It means the minister remains willing to learn. When necessary, explain the correction truthfully and continue Watching the fruit.

Prayer, Fasting & Watching should continue contributing to internal growth as well as external decision-making. Prayer may expose assumptions, Fasting may refocus attention upon Yahweh when appropriate, Watching may teach patience, and back-checking may reveal where human intellect became mixed with Spiritual interpretation. Sometimes the answer being Watched for is not a changed circumstance but a changed heart.

The Spiritual Timecard may continue revealing changing priorities. Administration may gradually displace one-on-one ministry, business activity may consume evangelistic time, public teaching may increase while private Prayer decreases, or other responsibilities may alter the balance of Spiritual life. These observations should provide information for correction rather than automatically producing guilt. Growth requires willingness to examine honestly how life is being spent.

Works of faith should remain personally active regardless of experience or title. Feeding, serving, visiting, Praying, Evangelizing, Shepherding, helping the weak, welcoming strangers, and other works keep ministry connected with actual people instead of becoming entirely administrative or theoretical. The person sitting before the minister may teach lessons concerning compassion that cannot be reproduced completely through written training.

Trials can remain classrooms throughout ministry. Financial difficulty may reveal dependence upon money, conflict may expose unforgiveness, an unanswered Prayer may challenge assumptions, a failed program may reveal attachment to a method, and new responsibilities may expose fears that had not previously appeared. The minister should not merely ask how quickly a trial can end but what can be learned through it.

Success can reveal different Spiritual weaknesses. Increased attendance, financial support, recognition, influence, or opportunity may expose pride, desire for control, attachment to status, or fear of losing what has been built. Successful seasons therefore require the same Watching as difficult ones. Success should increase opportunities to serve rather than make the minister more difficult to correct.

Correction should become one of the tools through which the minister continues growing. When mistakes occur, examine what produced the problem, what Jesus teaches, what needs to change, and what fruit develops afterward. Correction concerning anger may teach humility, correction concerning boundaries may improve Shepherding, and correction concerning finances may strengthen integrity. The purpose is not merely avoiding the same incident but understanding the deeper issue that allowed it to develop.

Other people may also contribute to the minister's growth. Ordination does not mean possessing every Spiritual gift or perspective. Other ministers, volunteers, children, elderly people, new believers, nonbelievers, and even critics may sometimes reveal something leadership overlooked. A person without a title may identify a genuine

problem, a new believer may ask a question exposing an assumption, and someone outside traditional church culture may reveal why an outreach method is not communicating what leadership intended. The minister should remain capable of learning from people they are also called to serve.

Spiritual growth should never become competition. Different ministers will develop differently according to their calling, Spiritual gifts, experiences, responsibilities, and opportunities. One may develop rapidly in teaching while another demonstrates stronger Shepherding or Evangelistic fruit. Titles, money, crowds, popularity, or organizational rank should never become measurements of Spiritual maturity. Fruit reveals what the responsibility is producing.

Maturing ministers should increasingly develop other servants rather than keeping themselves at the center of every function. Recognize Spiritual gifts in others, provide appropriate opportunities, teach, correct, encourage, and eventually share responsibilities. A mature Shepherd does not need to preach every sermon, an Evangelist does not need to conduct every outreach, and a founder does not need to perform every ministry function forever. Spiritual growth includes knowing when another person is better equipped for a particular work and allowing them to serve without feeling personally diminished.

Growth also includes knowing when to ask for help. Ministers may become accustomed to being the people others call and struggle to admit when they need Prayer, counsel, professional assistance, practical support, or another form of help themselves. Needing assistance does not erase the calling, while pretending not to need help can produce greater harm.

Long-term ministry should not harden compassion. Repeated exposure to suffering, conflict, addiction, relapse, criticism, and disappointment can create emotional distance as a form of protection, but experience should develop wisdom and boundaries without causing every new person to carry the frustration created by those encountered before them. The longer a minister serves and the more complicated human life appears, the greater the opportunity to combine truth with compassion rather than simplifying every person into a judgment.

Servant leadership should deepen with maturity. A growing minister should become less concerned with receiving credit and more concerned that the work is accomplished. Unseen service should remain possible, and another person's success should be celebrated without requiring personal recognition. Leadership should increasingly resemble service instead of status.

Truthfulness should likewise deepen because greater visibility can create greater temptation to protect reputation. If a testimony detail was wrong, correct it. If a Spiritual prediction did not occur, acknowledge it. If leadership made a mistake, say so. If a program failed, do not invent success. A mature minister should remain capable of saying, "I was wrong," when correction is appropriate and "I do not know," when the answer remains unknown. A ministerial title should never become too valuable to allow repentance or honest uncertainty.

Continuing Spiritual growth should remain centered upon Jesus. Over time, organizations may accumulate traditions, programs, personal teachings, policies, terminology, and methods around the original foundation, making it necessary to repeatedly return to His Commands. Ask what Jesus taught concerning Prayer, forgiveness, enemies, judgment, money, service, the Narrow Gate, and treatment of others, then examine whether those teachings remain visible within the minister's life.

CONTINUING SPIRITUAL GROWTH APPLICATION

Every ordained minister of Blazing and Praising should understand that Spiritual growth continues throughout active ministry and does not end with training, ordination, experience, title, or organizational authority. The minister should continue studying Jesus' teachings, practicing Prayer, Fasting & Watching, performing works of faith, developing Spiritual gifts, Shepherding, Evangelizing, receiving correction, examining the Spiritual Timecard where useful, learning through trials and success, and Watching the fruit being produced through life and ministry.

Continuing growth should produce greater humility, dependence upon Yahweh, childlike Spiritual openness, love, forgiveness, discernment, listening, Shepherding ability, Evangelistic maturity, servant leadership, compassion, truthfulness, and willingness to acknowledge both error and uncertainty. Earlier teaching or interpretation should be corrected when necessary, while title, education, experience, money, popularity, crowds, and organizational success should never replace Spiritual fruit as the measure being examined.

The minister should also help other people grow by developing Shepherds, Evangelists, teachers, servants, and other people whose Spiritual gifts become visible through service. Ordination records that the Church recognized fruit. Continuing Spiritual growth asks whether that fruit is still growing.

Never reach the point of believing enough has been learned, enough has been served, enough has been Prayed, correction is no longer possible, or title proves understanding. Remain the child who can still learn, the disciple who can still follow, the servant who can still serve, the Shepherd who can still listen, the Evangelist who can still go, and the minister who can still say, “I was wrong,” when correction is necessary and, “I do not know,” when the answer remains unknown.

Continue learning from Jesus, continue living what He teaches, continue Watching the fruit, and continue growing.

PART XIII — CONTINUING MINISTERIAL ACCOUNTABILITY

SECTION 112 — CONTINUING ACCOUNTABILITY AND CORRECTION

FOUNDATIONAL SCRIPTURE

Matthew 7:3–5 (NASB)

“Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and look, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye!”

Matthew 18:15 (NASB)

“Now if your brother sins, go and show him his fault in private; if he listens to you, you have gained your brother.”

Matthew 20:25–28 (NASB)

“But Jesus called them to Himself and said, ‘You know that the rulers of the Gentiles domineer over them, and those in high position exercise authority over them. It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.’”

FOUNDATIONAL TEACHING

Continuing accountability and correction remain necessary after ordination because ministerial recognition does not make anyone incapable of misunderstanding Scripture, making poor decisions, misinterpreting Spiritual direction, mishandling relationships, or producing unhealthy fruit. Greater authority actually creates greater need for accountability because the decisions of an ordained minister may affect more people. Blazing and Praising therefore expects ministers at every level to remain teachable, willing to examine themselves, and capable of receiving correction throughout active ministry. Accountability should protect people, preserve the ministry’s teachings and mission, maintain truthful representation of the organization, and help identify problems before they grow rather than becoming a system for controlling every personal decision, eliminating legitimate differences of opinion, humiliating people, retaliating against criticism, or protecting leadership pride.

Correction should begin with self-examination. Jesus' teaching concerning the log and the speck requires the minister to consider whether anger, pride, jealousy, financial interest, hurt feelings, favoritism, or another personal motive is influencing how a concern is being interpreted or addressed. Self-examination does not mean leadership must become perfect before correcting legitimate problems, but it should prevent someone from using authority to focus entirely upon another person's failure while refusing to acknowledge their own contribution to the conflict.

Significant correction should begin with the facts as carefully as circumstances permit. Assumptions, rumors, incomplete conversations, personal dislike, or secondhand accusations should not automatically become established truth. Where accounts differ, leadership should listen, determine what was said and done, consider available documentation and context, distinguish what is known from what remains uncertain, and avoid reaching a predetermined conclusion before the minister has been heard. The purpose is not creating an unnecessary investigation for every disagreement but ensuring that serious correction has a truthful foundation.

Correction should also distinguish Scripture, organizational responsibility, and personal preference. A disagreement with leadership is not automatically rebellion against Yahweh. When conduct conflicts with foundational doctrine or harms people, leadership should be capable of explaining the Scriptural or ministerial basis for correction. When the issue is organizational rather than doctrinal, it should be identified honestly as an organizational matter, while ordinary differences of opinion that do not prevent responsible ministry should not be transformed into Spiritual offenses simply because leadership prefers one position.

When circumstances permit, ordinary correction should begin privately. This allows the person to hear the concern, explain what happened, acknowledge wrongdoing where appropriate, and make correction without unnecessary public embarrassment. Safety, abuse, protection of vulnerable people, legal responsibilities, or other serious circumstances may require a different response, but ordinary ministerial disagreements should not automatically become public announcements, social media discussions, sermons, or congregation-wide conversation. The minister being corrected should ordinarily have a reasonable opportunity to respond because a Shepherd who expects others to listen should also know how to listen.

Correction should remain proportional to the seriousness of what occurred. A minor administrative mistake should not receive the same response as intentional deception, abuse of authority, financial misconduct, repeated harmful behavior, or conduct placing someone at risk. Leadership should consider what happened, whether the conduct was intentional, what harm resulted, whether responsibility is acknowledged, whether the conduct has occurred previously, whether earlier correction was attempted, and whether the person can presently continue serving safely. The purpose should be healthier fruit by helping the minister understand the problem, repair harm where possible, change conduct, strengthen accountability, and return to responsible service rather than merely creating fear of leadership.

An accountable minister should remain capable of saying, "I was wrong." When facts demonstrate inaccurate teaching, improper conduct, misrepresentation of an event, harmful treatment of another person, or another correctable mistake, acknowledging the error should be considered evidence of accountability rather than automatic proof of ministerial failure. Where others were affected, appropriate apology or correction may also be necessary. If significant incorrect teaching, testimony, or information was communicated publicly, an appropriate public correction may be necessary so those who received the inaccurate information have a reasonable opportunity to receive the truth. Truth should remain more important than protecting personal embarrassment.

Correction should never rewrite testimony merely to make the minister appear correct from the beginning. If a previous Spiritual interpretation later proves incomplete or incorrect, preserve what was originally believed, what happened afterward, what was learned, and why the understanding changed. The corrected misunderstanding can itself become useful testimony demonstrating why Watching and back-checking remain necessary.

Accountability must apply to leadership as well as those serving beneath leadership. Senior Shepherds, officers, directors, founders, and other leaders should not establish a structure where everyone else can be questioned while they remain effectively beyond examination. Organizational procedures may differ according to position and governing structure, but concerns involving senior leadership should still be capable of being raised, examined, documented where appropriate, and responsibly addressed. No ministerial title places anyone above Jesus' Commands.

Legitimate questions should not automatically be silenced as rebellion. Members, volunteers, candidates, and ministers should be able to respectfully question teachings, practices, organizational decisions, or apparent inconsistencies without automatically losing standing or opportunities simply because the question makes leadership uncomfortable. Questions may reveal misunderstanding requiring clarification or expose a genuine problem. Healthy leadership can maintain order while still providing enough safety for truth to be spoken.

Confidential information previously obtained through Shepherding should never be weaponized against someone who later disagrees with leadership. False or malicious accusations may appropriately be addressed, but the possibility of false accusations should not become a reason to discourage sincere concerns. Likewise, conflict concerning one action or decision should not automatically become a declaration that another person is rebellious, dishonest, Spiritually corrupt, or Bad. Examine the conduct, teaching, facts, and fruit while remembering that organizational correction does not give human leadership Yahweh's complete judgment over another person.

Correction processes should protect confidentiality. Information concerning mistakes, family matters, addiction, mental-health struggles, finances, sexual matters, private testimony, or other sensitive circumstances should be shared only as reasonably necessary for accountability, protection, organizational responsibility, or lawful obligations. Broader disclosure should remain limited to appropriate information because correction does not erase human dignity.

Protection of vulnerable people must take priority over protecting a minister's position. Where allegations involve abuse, exploitation, serious boundary violations, threats, or other conduct that may place someone at risk, temporary protective restrictions may be appropriate before the entire matter is resolved. Such restrictions do not automatically establish final guilt but may protect people while facts are examined. The sheep should never be endangered merely to preserve the Shepherd's reputation or role.

Ministerial accountability should also recognize the limits of ecclesiastical authority. Some situations may require emergency services, qualified professionals, legal counsel, or lawful reporting rather than being handled entirely inside ministry. Spiritual accountability does not replace civil responsibility, and the ministry may Pray, Shepherd, and provide Spiritual support while still recognizing when outside assistance is necessary.

Financial accountability should remain active whenever ministers handle ministry funds, donations, property, business resources, or financial decisions. Spiritual titles do not exempt anyone from appropriate records or oversight, and questions concerning money should not automatically be treated as attacks upon faith or integrity. Responsible documentation can protect both the organization and those entrusted with its resources while revealing problems before they become more serious.

Ministerial boundaries are also part of accountability even when no doctrinal disagreement exists. Repeated inappropriate communication, unhealthy emotional dependence, misuse of confidential relationships, favoritism, blurred financial relationships, or other boundary problems can damage Shepherding and should be addressed before greater harm develops. The ministry should not attempt to control every private aspect of a minister's life, but personal conduct may require attention when it substantially affects ministerial responsibility, public representation, safety, or the welfare of others. Ordination does not make the organization owner of the minister.

Teaching performed under the name of Blazing and Praising remains accountable to the ministry's established foundation. A material departure from foundational doctrine should be discussed to determine whether clarification, additional study, correction, or another response is appropriate. This does not require every minister to use identical wording or possess identical views concerning every secondary question, but teaching represented as the ministry's doctrine should remain compatible with the foundation the minister agreed to represent.

Lived testimony also remains accountable to truth. When new facts materially change a testimony, the record should be corrected where necessary. Memory uncertainty should remain uncertainty, while a changed Spiritual interpretation should be explained without changing the underlying facts. A powerful testimony loses its purpose when preserving the story becomes more important than preserving truth.

Repeated harmful conduct should be treated differently from an isolated mistake. Everyone can make errors, and a minister who recognizes an error, receives correction, changes conduct, and produces healthier fruit should not automatically be permanently defined by the mistake. When the same harmful pattern continues after clear instruction, accountability, and reasonable opportunity to change, the continuing pattern becomes part of the fruit being examined and may require greater restrictions or changes in responsibility.

Temporary restriction may therefore sometimes be appropriate while correction, additional training, investigation, or restoration occurs. Such restriction need not automatically represent permanent removal, and where possible leadership should identify what concerns must be addressed before the responsibilities are reconsidered. Restoration should remain possible when the nature of the problem permits it and when the minister acknowledges legitimate concerns, completes necessary correction or training, repairs harm where reasonably possible, and demonstrates healthier fruit over time.

Restoration should not be rushed because the minister wants to return, nor withheld merely because leadership wants punishment to continue after genuine correction has occurred. Spiritual restoration also does not automatically require restoration to the identical role. A person may be restored in relationship and ministry while particular responsibilities remain inappropriate or require additional time. Forgiveness, reconciliation, organizational authority, and restoration to a specific position remain related but distinct matters.

Significant ministerial correction, restrictions, restoration plans, changes in credential status, and other substantial actions should be documented sufficiently to preserve what occurred and why. Ordinary conversations do not require formal records, but significant decisions should not depend entirely upon later memory. Records should remain accurate, appropriately confidential, and limited to what is reasonably necessary. They should never be altered or destroyed merely to protect someone's reputation, nor exaggerated to punish the person involved.

The fruit of the correction process itself should also be examined. Leadership should ask whether accountability encourages truthfulness, protects people, permits legitimate questions, helps ministers recognize problems, and produces healthier service, or whether it increasingly creates secrecy, fear, retaliation, humiliation, and pressure to hide mistakes. Accountability is itself a ministry practice and therefore must remain subject to the same examination of fruit applied elsewhere.

Leadership should correct its own correction when necessary. If later evidence reveals that an earlier decision was based upon incomplete or inaccurate information, the record should be corrected and reasonable efforts made to repair harm caused to another minister's reputation or responsibilities. Organizational authority does not justify preserving a wrong decision merely because admitting the mistake would be embarrassing.

Disagreement does not always require separation. Ministers may disagree concerning secondary matters while continuing to preserve love, foundational doctrine, and responsible service. Not every disagreement requires a winner. When resignation, removal from responsibility, or organizational separation eventually becomes

necessary, the circumstances should still be represented truthfully without unnecessary attack. Boundaries can remain firm while forgiveness, love, and truthfulness continue applying.

Accountability does not expire after many years of service. A minister serving for decades remains capable of misunderstanding, poor judgment, or harmful conduct, and length of service should never create immunity from legitimate questions. Experience may appropriately help leadership understand circumstances, but the longer someone carries authority, the more important it may become to ensure that authority has not gradually replaced accountability.

CONTINUING ACCOUNTABILITY AND CORRECTION APPLICATION

Every ordained minister of Blazing and Praising should remain accountable throughout active ministry and willing to receive appropriate correction when conduct, teaching, Spiritual interpretation, relationships, financial practices, ministerial boundaries, or other responsibilities create legitimate concerns. Correction should begin with self-examination and truthful examination of facts, distinguish Scripture and established organizational responsibility from personal preference, protect confidentiality, allow the minister to respond, remain proportional to the circumstances, and seek healthier fruit and restoration where responsibly possible.

Serious concerns may require temporary restriction, additional training, documentation, professional assistance, protective action, or changes in ministerial responsibility, while restoration should remain available when circumstances and later fruit support it without automatically requiring return to the identical position. Accountability applies to every level of ministry, including senior leadership, and no title, credential, length of service, friendship, family relationship, financial contribution, or organizational position should make anyone incapable of being questioned or corrected.

Correction itself must also remain accountable. Leadership should Watch whether its methods produce truth, protection, restoration, and healthier ministry rather than fear, secrecy, retaliation, or unnecessary humiliation, and when leadership is wrong, leadership should correct the record.

The purpose of accountability is not to create ministers who are afraid to make mistakes. It is to create ministers willing to recognize them. A minister may require correction, a leader may require correction, and the ministry itself may require correction. What matters is whether truth can still be spoken, Scripture can still be examined, harm can still be addressed, and fruit can still lead to change.

Remain teachable, remain accountable, receive correction when it is needed, give correction carefully when responsibility requires it, and continue serving while Watching whether the correction produces healthier fruit.

PART XIII — CONTINUING MINISTERIAL ACCOUNTABILITY

SECTION 113 — CONTINUING MINISTERIAL SERVICE

FOUNDATIONAL SCRIPTURE

Matthew 5:14–16 (NASB)

“You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 9:36–38 (NASB)

“Seeing the crowds, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd. Then He said to His disciples, ‘The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.’”

Matthew 20:26–28 (NASB)

“It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

Matthew 25:35–40 (NASB)

“For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Continuing Ministerial Service establishes that ordination, credentials, and recognition should remain connected to actual service rather than becoming permanent titles separated from the work they represent. A minister is recognized because a calling has been demonstrated through Scripture, Spiritual gifts, works of faith, lived testimony, Evangelism, Shepherding, accountability, and fruit, and those responsibilities should continue developing after recognition according to the minister’s calling, circumstances, and reasonable opportunities.

Active service will not look identical in every season. Employment, family responsibilities, health, location, available resources, financial circumstances, ministry opportunities, and other realities may change how a person serves, so continuing ministry should not be measured solely through public preaching, attendance, organizational hours, visibility, or position. The more important question is whether the minister continues living as a servant and using available opportunities to carry out Jesus’ teachings.

Ministerial service should remain rooted in the Great Commandment through love for Yahweh and love for neighbor. Programs, events, outreach, business activities, administration, teaching, and organizational growth should never become more important than those foundational responsibilities. An activity may be popular, profitable, impressive, or traditional while consuming substantial resources without producing meaningful Spiritual service, so the minister should continue asking whether the work actually helps people encounter Jesus and reflects love toward those being served.

The Great Commission should likewise remain visible in actual ministry rather than becoming only an organizational statement. Evangelism, Shepherding, teaching, testimony, fellowship, works of faith, and discipleship should continue helping people encounter Jesus and learn to follow what He commanded. Ministers do not control how another person responds, but they remain responsible for going, teaching, serving, planting, and remaining available when opportunities develop.

Service should extend beyond formal church gatherings because Blazing and Praising does not understand Church merely as a building or weekly event. A conversation in a parking lot may become Evangelism, helping a family through difficulty may become Shepherding, feeding someone may become a work of faith, sitting with a

lonely person may become ministry, and ordinary employment, travel, community relationships, or business interactions may create opportunities to introduce someone to Jesus. The minister should remain attentive to ministry wherever people are encountered without forcing every ordinary interaction into a religious presentation.

The one person should never disappear beneath larger ministry goals. Public gatherings can reach many people efficiently, but an hour spent Shepherding one struggling person may carry substantial Spiritual importance even though it produces no attendance statistic, public recognition, or financial benefit. The one sheep still matters when ninety-nine are easier to count.

Service should remain practical because good works make teaching visible. Prayer and Scriptural teaching remain foundational, but some people may first need food, transportation, help identifying appropriate resources, assistance with a practical task, or simply someone willing to sit beside them during difficulty. Ministers should serve within reasonable boundaries and available resources without becoming so focused upon speaking that obvious opportunities for compassion are missed.

Spiritual service should remain freely given without being conditioned upon payment, donations, purchases, volunteering, or financial usefulness to the ministry. Prayer, Scripture, Evangelism, Shepherding, and ordinary Spiritual care should remain available to the person who has nothing to offer in return with the same genuine concern shown toward someone capable of providing financial support. Lawful business activities and voluntary support may help provide resources for ministry, but the value of a person should never be calculated according to their financial value to the organization.

Service should not become performance. Photographs, video, testimony, and online communication may sometimes appropriately document ministry or explain the mission, but the minister should remain willing to perform works nobody sees and that never become content. The camera may document ministry when appropriate, but it should never become the reason ministry occurs.

The dignity and privacy of people receiving assistance should remain protected. Hunger, addiction, homelessness, financial hardship, family crisis, or another vulnerable circumstance does not make someone promotional material. When testimony or documentation involving another person is considered, consent, confidentiality, identifying information, and possible harm should be considered carefully. Serve the person first.

Healthy boundaries remain part of continuing service because the minister cannot personally solve every problem. Some needs exceed ministerial resources, training, authority, or appropriate role. Responsible service includes knowing when to provide direct help, when to involve other servants or ministries, and when professional or emergency assistance is appropriate. Attempting to become every person’s counselor, financial provider, transportation system, emergency contact, and Spiritual decision-maker can produce unhealthy dependence and exhaustion.

Continuing service should develop other servants rather than creating an organization where one ordained person performs ministry while everyone else watches. Ministers should identify Spiritual gifts in other people and create appropriate opportunities for hospitality, children’s teaching, music, practical service, Evangelism, Shepherding, organization, Prayer, and other forms of ministry while providing suitable training and accountability. The Church should increasingly become a body of people serving.

Ministerial candidates particularly require genuine opportunities to move from intellectual understanding into lived ministry. Ordained ministers should therefore help provide supervised Evangelism, Shepherding, Prayer, teaching, outreach, works of faith, and practical service according to the candidate’s readiness, demonstrated gifts, safety considerations, and fruit. A future minister learns ministry partly through doing ministry.

Service should help people discover their Spiritual gifts rather than forcing everyone into the same role. One person may naturally connect with strangers during outreach, another may become effective at listening

individually, another may teach children clearly, while someone else may organize practical works that allow others to serve. Leadership should Watch what develops and allow fruit to help reveal where each person can serve most responsibly.

Titles should never restrict ordinary service. An Evangelist may still clean, a Shepherd may still participate in outreach, a teacher may still feed someone, and senior leadership may still carry supplies or perform unseen work. Titles describe primary responsibilities rather than establishing categories of work beneath the person holding them.

Employment outside ministry does not make ministerial service less genuine. Some ministers may support themselves and their families through ordinary work, and employment may place them among people who would never enter a traditional church. Job responsibilities should still be respected, and unwanted religious activity should not be imposed, but ordinary relationships may naturally create opportunities for compassion, testimony, conversation, Prayer, and service.

Service should adapt through changing financial circumstances. Some works require money while others primarily require time, Prayer, relationships, willingness, creativity, and service. Limited finances do not automatically end the mission, while increasing resources should be examined according to whether they expand genuine service or merely expand organizational overhead.

Relocation may change the people being served and the methods available without ending the calling. The minister should learn the new community, listen before assuming its needs, develop relationships, and Watch where opportunities for Evangelism and Shepherding emerge. Methods that produced fruit in one location should not automatically be imposed upon another without examining the new environment.

Programs may also end without ending the calling. Laws may change, resources may disappear, attendance may decline, leadership may shift, or another method may begin producing healthier fruit. Programs are tools. When one ends, return to the mission and determine what can continue. A closed door does not automatically mean the harvest disappeared.

Trials may alter the minister's ability to serve in familiar ways while creating new opportunities for testimony and compassion. Financial uncertainty, family difficulty, relocation, disappointment, or other hardship may help the minister better understand people facing similar circumstances. Trials should not be treated as easy or manufactured for testimony, but hardship does not automatically require ministry to stop. Serve according to the strength and opportunities presently available while continuing to seek Yahweh.

Rest should remain part of sustainable service. Constant activity is not automatically faithfulness, and physical, emotional, or Spiritual exhaustion may eventually reduce patience, discernment, family connection, listening, and responsible decision-making. Rest should not become abandonment of service, but exhaustion should not become proof of devotion. Long-term ministry requires learning how to continue.

Legitimate family responsibilities remain part of the fruit being produced. Serving the public should never become a continuing justification for neglecting spouse, children, dependents, or family members entrusted to the minister's care. Loving, teaching, helping, providing for, listening to, and spending appropriate time with family can reflect the same Commands taught publicly.

Shepherding should not create unhealthy dependence. Being constantly needed may feel like successful ministry while actually weakening the person being served. Continuing service should help people learn to Pray, examine Scripture, Watch fruit, make responsible decisions, identify their own Spiritual gifts, and recognize when appropriate outside help is needed. Successful Shepherding ultimately helps people become stronger followers of Jesus rather than increasingly dependent upon the Shepherd.

Service must remain truthful. Ministers should not inflate numbers reached, exaggerate outcomes, claim conversions that cannot reasonably be established, or transform ordinary assistance into dramatic testimony merely because stronger stories attract attention or support. Where results remain unknown, say so. A seed may be planted without the minister ever seeing what eventually grows.

Continuing service should periodically be examined through fruit by asking whether people are encountering Jesus, learning His Commands, being Shepherded responsibly, developing Spiritual gifts, gaining genuine ministry experience, receiving practical help where possible, and becoming increasingly capable of serving others. Testimony, observation, relationships, and patterns over time may reveal more than attendance totals alone.

Methods should change when fruit requires change. A ministry approach that once worked may eventually stop reaching people, consume resources without meaningful results, or create unintended harm, while a simple approach may continue producing healthy fruit even when something newer appears more exciting. Changing a method does not require changing the mission, and preserving an effective method does not require rejecting all change.

The minister should remain open to unexpected opportunities. Someone may suddenly ask for Prayer, reveal a struggle, raise a Spiritual question, or turn an ordinary conversation into a meaningful opportunity for testimony. Genuine relationships may create ministry opportunities that cannot be scheduled or scripted, so the minister should remain available enough to notice the person in front of them.

Continuing service should eventually multiply servants. Someone once Shepherded may begin Shepherding another person, someone reached through Evangelism may eventually Evangelize, someone who received practical help may begin helping someone else, and a ministerial candidate may eventually become an ordained minister who trains another candidate. This multiplication demonstrates that ministry is becoming lived rather than merely consumed.

CONTINUING MINISTERIAL SERVICE APPLICATION

Every ordained minister of Blazing and Praising should remain actively connected to service according to calling, Spiritual gifts, circumstances, and reasonable opportunities. Continuing ministry may include Evangelism, Shepherding, teaching, Prayer, works of faith, practical assistance, discipleship, development of other servants, supervision of ministerial candidates, or other activities consistent with Jesus' Commands and the ministry's mission.

Active ministry should not be measured solely by public visibility, title, attendance, money, social media reach, or hours spent within organized gatherings. Ministers may serve through individual relationships, employment, family responsibilities, community interaction, outreach, traditional and nontraditional gatherings, travel, and ordinary opportunities placing people before them.

Service should remain freely given in its Spiritual purpose, truthful in testimony, respectful of privacy, protective of vulnerable people, and conducted within healthy boundaries. Ministers should recognize their limitations, involve other servants, and seek appropriate outside assistance when needs exceed ministerial training or responsibility.

Circumstances may change, programs may end, locations may change, financial resources may increase or decrease, and personal capacity may develop differently through different seasons. None of these automatically ends the responsibility to serve. Continue asking whether the work is producing people who know Jesus, understand His Commands, develop Spiritual gifts, perform works of faith, and eventually serve others themselves.

The purpose of ordination was never to create a title that could be carried without corresponding work. It was to recognize a servant and commission that servant into continuing ministry. Continue serving according to the

opportunities Yahweh places before you, adapt when circumstances change, develop other servants rather than attempting to perform everything yourself, and keep examining whether the work produces fruit that points people toward Jesus.

PART XIII — CONTINUING MINISTERIAL ACCOUNTABILITY

SECTION 114 — CORRECTION, RESTORATION, AND CONTINUED READINESS TO SERVE

FOUNDATIONAL SCRIPTURE

Matthew 5:23–24 (NASB)

“Therefore, if you are presenting your offering at the altar, and there you remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.”

Matthew 6:14–15 (NASB)

“For if you forgive other people for their offenses, your heavenly Father will also forgive you. But if you do not forgive other people, then your Father will not forgive your offenses.”

Matthew 7:3–5 (NASB)

“Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and look, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye!”

Matthew 18:15 (NASB)

“Now if your brother sins, go and show him his fault in private; if he listens to you, you have gained your brother.”

FOUNDATIONAL TEACHING

Correction and restoration remain part of continuing ministerial life because ordination does not remove the possibility of mistakes, poor judgment, unhealthy fruit, doctrinal misunderstanding, relational conflict, or failure to live what is being preached. A minister who remains ready to serve should therefore remain ready to examine themselves, receive correction, acknowledge wrongdoing when it occurs, make appropriate changes, and demonstrate through later fruit that the correction actually entered their life. The purpose is not to permanently define someone by a failure but, whenever responsibly possible, to produce healthier conduct, repaired relationships, renewed service, and greater Spiritual maturity.

Correction should begin with self-examination. Before addressing another minister or person being Shepherded, consider whether anger, pride, jealousy, personal offense, fear, money, favoritism, or another motive is influencing the response. The same principle should be applied inwardly when someone raises a concern about the minister. The first response should not automatically be defense. Listen, examine the facts, compare the concern with Scripture, Pray, Watch the fruit, and determine what actually requires correction.

Correction should address the specific conduct, teaching, decision, or pattern creating concern rather than becoming a broad attack upon the person’s entire character. Financial problems should be addressed as financial problems, confidentiality concerns as confidentiality concerns, doctrinal questions through Scripture, and boundary problems through examination of the particular boundary involved. This remains consistent with the ministry’s distinction between examining fruit and intellectually classifying another human being as Good or Bad.

Truth should come before conclusion. Facts, allegations, interpretations, impressions, and assumptions should remain distinguishable, and what can reasonably be verified should be verified. Uncertainty should remain uncertainty. Unless immediate protective action is necessary, the minister being corrected should ordinarily have an opportunity to explain what occurred because responsible correction should not begin with the assumption that leadership already possesses every important fact.

Correction should remain proportional. An isolated misunderstanding or poor decision may require teaching, mentoring, apology, or additional training, while a repeated pattern continuing after correction may require stronger accountability. Serious misconduct involving exploitation, abuse of authority, financial dishonesty, unsafe conduct, or danger to vulnerable people may require immediate restrictions or other protective action. Treating every failure as equally serious weakens both fairness and accountability.

When a minister recognizes wrongdoing, ordination should not make acknowledgment or apology more difficult. Greater responsibility should increase the importance of truthfulness. A significant public error may sometimes require public correction, while private harm may be more appropriately addressed privately. The purpose is restoration of truth and repair of reasonably correctable harm rather than humiliation.

Repentance should become visible through changed fruit. Words matter, but continuing readiness to serve should be examined through what happens afterward. Does the harmful conduct stop? Are boundaries respected? Does financial accountability improve? Is teaching handled more carefully? Does the minister listen more readily and receive correction more responsibly? Restoration should therefore depend upon genuine changed fruit rather than merely the passage of time.

Restoration should preserve what actually happened. The ministry should not rewrite history to make a restored minister's record appear cleaner than it was, but a corrected failure should also not be continually used as a weapon after responsible restoration has occurred. Truth preserves the history while grace influences how the restored person is treated going forward.

Forgiveness, reconciliation, restored trust, and restoration to a particular responsibility are related but distinct. Jesus' teaching concerning forgiveness remains foundational, but forgiveness does not automatically return every previous responsibility immediately. Trust may require time, additional training may be appropriate, certain duties may need to return gradually, and in serious circumstances Spiritual restoration may occur while particular organizational responsibilities remain restricted. Forgiveness should remain genuine without sacrificing responsible protection.

Where another person was harmed, appropriate reconciliation may include apology, correcting false information, returning property, addressing financial loss, or changing conduct that caused harm. The person harmed should not be forced into meetings, public forgiveness statements, renewed contact, or restoration of a personal relationship merely because leadership wants the process completed. Reconciliation should never create additional harm.

A minister who has already completed ordination training should remain willing to return to specific training when necessary. Discernment problems may require renewed discernment training, repeated unsupported Spiritual claims may require further work in Prayer, Fasting & Watching, boundary concerns may require additional Shepherding training, and financial concerns may require stronger organizational instruction and oversight. Returning to training does not diminish ministerial worth because a continuing servant remains a continuing learner.

Supervised service may also become an appropriate bridge back toward independent ministry. The minister may serve under the observation or mentorship of another experienced minister while demonstrating changed conduct and receiving feedback. Supervision should support restoration rather than embarrass the person.

Restoration to one responsibility does not require immediate restoration to every responsibility. Someone may appropriately return to outreach, Prayer, practical service, or group ministry while more time is needed before confidential one-on-one Shepherding, children's ministry, financial responsibility, or another sensitive role becomes appropriate. Each responsibility should be examined according to the original concern, current fruit, safety, and demonstrated readiness.

Restoration should not end accountability. The restored minister should continue demonstrating Scriptural integrity, Prayer, works of faith, appropriate boundaries, financial honesty, confidentiality, servant leadership, Evangelism or Shepherding according to calling, and willingness to receive correction. The ministry should not treat the restored person as permanently suspect, but the same fruit expected from every minister should continue being Watched.

Humility should become part of restored readiness. A minister returning from correction should not treat restoration as proof that everyone else was wrong. Ideally, the experience should produce greater compassion, greater awareness of human weakness, and greater willingness to help others through failure and restoration without exposing private information or glorifying the failure itself.

Readiness to serve includes accountability. A minister who continually rejects appropriate questions, necessary records, boundaries, and established correction procedures may not presently be ready for responsibilities requiring significant trust. Accountability should never become domination, but Spiritual calling should not become an excuse for independence from every organizational responsibility.

Works of faith may continue during a corrective period unless specific restrictions require otherwise. Prayer, Scriptural study, family responsibilities, permitted service, and works of compassion may continue contributing to Spiritual growth. The Spiritual Timecard may remain useful where appropriate, not as proof that restoration has been earned but as one way of observing whether Jesus' teachings remain active within the minister's life.

Prayer, Fasting & Watching can also become part of correction by helping expose motives, assumptions, pride, fear, and circumstances where human intellect may have become mixed with believed Spiritual guidance. The minister should Watch internal change as well as external circumstances because some of the strongest evidence of restoration may be a changed heart and changed conduct.

The ultimate examination remains fruit. Did correction produce greater truthfulness, humility, care, compassion, willingness to listen, responsible use of authority, stronger boundaries, and greater willingness to admit uncertainty? When healthier fruit becomes visible and the original concern has been responsibly addressed, leadership should remain open to restoration rather than permanently defining someone through past failure.

Correction should never become retaliation. Leadership should not use corrective authority to punish personal disagreements, criticism, personality differences, lawful life choices, or failure to provide financial or personal loyalty, and a restored minister should not later use renewed authority to retaliate against people who appropriately participated in the correction process. Accountability loses its Spiritual purpose when it becomes revenge.

The same standard should apply to leadership. Senior Shepherds, directors, officers, founders, teachers, Evangelists, and other leaders should remain subject to correction appropriate to their responsibilities. Greater authority should create greater willingness to remain teachable rather than organizational immunity from examination.

A responsibly restored minister may eventually develop testimony concerning what was learned through correction, but the testimony should focus upon what Yahweh taught, what Jesus' Commands required, what changed, and what fruit developed. Misconduct should not be sensationalized, people harmed should not be exposed, and failure itself should never become a badge of Spiritual importance.

Continued readiness does not mean the minister will never fail again. Restoration does not create perfection. The goal is not to produce someone incapable of making a mistake but a servant capable of recognizing mistakes, responding responsibly, protecting others, correcting what can be corrected, and continuing to grow.

CORRECTION, RESTORATION, AND CONTINUED READINESS TO SERVE APPLICATION

Every minister of Blazing and Praising should remain willing to receive correction throughout active ministry. When concerns arise, leadership should examine the facts, distinguish specific conduct from human judgment of the person, apply correction proportionally, protect vulnerable people, and seek restoration wherever restoration can responsibly occur.

A minister requiring correction should examine themselves through Scripture, Jesus' Commands, Prayer, Fasting & Watching, the Spiritual Timecard where useful, continued works of faith, and examination of fruit. Additional training, supervised ministry, temporary restrictions, reconciliation, restitution, or other appropriate corrective steps should remain connected with the actual concern rather than becoming unnecessary punishment.

Restoration should be based upon changed fruit rather than words alone or the passage of time. Forgiveness should remain genuine without being confused with automatic restoration to every previous responsibility, and when evidence supports renewed service, leadership should restore what can responsibly be restored rather than permanently using a corrected failure against the minister.

The minister remains human, and leadership remains human. Both can require correction. Both should remain teachable, seek truth above reputation, restoration above retaliation, and healthy fruit above appearances. A failure does not automatically end the calling, while a title does not excuse failure. Correction does not need to become condemnation, and restoration does not need to pretend the failure never occurred.

Recognize what happened, correct what requires correction, protect those who require protection, forgive, restore where responsibly possible, and continue Watching whether the minister remains ready to serve Jesus and His people.

PART XIII — CONTINUING MINISTERIAL ACCOUNTABILITY

SECTION 115 — THE MINISTER REMAINS A SERVANT

FOUNDATIONAL SCRIPTURE

Matthew 20:25–28 (NASB)

"But Jesus called them to Himself and said, 'You know that the rulers of the Gentiles domineer over them, and those in high position exercise authority over them. It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.'"

Matthew 23:11–12 (NASB)

"But the greatest of you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted."

Matthew 25:40 (NASB)

"And the King will answer and say to them, 'Truly I say to you, to the extent that you did it for one of the least of these brothers or sisters of Mine, you did it for Me.'"

John 13:14–15 (NASB)

“So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. For I gave you an example, so that you also would do just as I did for you.”

FOUNDATIONAL TEACHING

The Minister Remains a Servant concludes Continuing Ministerial Accountability by establishing that no amount of training, ordination, experience, leadership, organizational authority, public recognition, or ministerial success removes the minister from Jesus’ teaching concerning service. The minister may eventually become responsible for other ministers, oversee programs, teach large groups, manage significant resources, or carry an important organizational title, but none of those responsibilities make ordinary service beneath them. Jesus specifically contrasts worldly authority, in which leaders dominate those beneath them, with His model of leadership, in which greatness is demonstrated through service.

Ministerial recognition should therefore increase responsibility without creating Spiritual superiority. An ordained minister remains a follower of Jesus before being a leader of other people, and the same Commands preached to the congregation continue applying to the minister personally. The minister should never become so occupied with being recognized as a Shepherd, Evangelist, teacher, founder, director, or leader that they forget the reason those responsibilities exist, which is to serve Yahweh by serving the people placed before them.

Ministerial titles can provide useful clarity because they describe responsibilities and help people understand whom to approach for particular forms of ministry, but a title becomes unhealthy when maintaining the appearance, authority, or privileges associated with it becomes more important than performing the work it is supposed to represent. A Shepherd should still Shepherd, an Evangelist should still Evangelize, a teacher should still teach, and a leader should still serve. If the actual service disappears while attachment to the title grows stronger, the minister should examine the fruit carefully because ordination should describe a servant already at work rather than create someone who expects others to serve because credentials were issued.

Some ministry responsibilities are highly visible, while many of the works Jesus teaches receive little attention. Preparing an event, cleaning afterward, setting up a tent, carrying supplies, helping someone who cannot repay the ministry, visiting a sick person, listening privately to someone in difficulty, Praying when nobody knows, or staying after everyone leaves may never receive public recognition, yet these works can demonstrate servant leadership more clearly than standing before a crowd. The minister should therefore examine whether they remain willing to perform work when nobody will applaud, photograph, record, compensate, or publicly recognize it because service that depends upon visibility can gradually become performance rather than obedience.

Ordination should never create a class system within the ministry in which certain people are viewed as Spiritually important while others merely perform work for leadership. Different responsibilities and levels of organizational authority may be necessary, but differences in responsibility do not establish differences in human worth before Yahweh. Volunteers, developing ministers, people attending for the first time, business supporters, people receiving assistance, children, elderly participants, and ordained leadership should all be treated with dignity, and no one performing cleaning, setup, food service, transportation, maintenance, or another practical task should be treated as occupying an inferior Spiritual position merely because the work receives less attention.

One of the clearest examinations of servant leadership is how the minister treats someone who cannot improve the ministry’s finances, attendance, reputation, connections, business opportunities, or public visibility. Jesus repeatedly directs attention toward people who are hungry, sick, strangers, imprisoned, weak, or otherwise easily overlooked, so the minister should remain capable of giving meaningful time to someone who cannot donate, purchase anything, provide publicity, open a business relationship, or advance the organization. When attention consistently increases according to what a person can provide in return, leadership should examine whether

money and status have begun influencing Shepherding because service should flow from love rather than expected repayment.

Organizational growth can unintentionally create distance between leadership and the people being served. Some structure may become necessary as a ministry grows, and no minister can personally respond to every request indefinitely, but reasonable structure should never gradually become personal isolation. A Shepherd who no longer listens to sheep can lose understanding of what people actually experience, while an Evangelist who speaks only to audiences and no longer has ordinary conversations may lose the ability to meet people where they are. Leadership should remain connected enough to real people that ministry decisions are not made entirely from administrative distance because the purpose of structure is to support service rather than protect leaders from the people they were called to serve.

Serving does not always require solving a problem. Sometimes a person primarily needs someone willing to hear them without immediately interrupting, correcting, diagnosing, or turning their experience into a sermon. The minister should continue developing the discipline of listening, particularly when another person's story challenges assumptions, because listening does not require agreeing with everything being said but demonstrates enough respect to understand the person before deciding how Scripture, Prayer, practical help, or another response may apply. A servant does not need to be the loudest person in every conversation.

People may trust an ordained minister deeply and may give substantial weight to what the minister says, which creates responsibility rather than permission for control. Statements concerning Yahweh, the Holy Spirit, discernment, Spiritual gifts, or ordination should never be used to control another person's personal choices for the minister's own benefit. The minister may teach Scripture, identify fruit, provide counsel, establish legitimate organizational boundaries, and correct conduct within appropriate responsibility while remaining careful about claiming that Yahweh personally commanded another adult to follow the minister's preference. Servant leadership should direct people toward Jesus rather than making the leader the final Spiritual authority over every personal decision.

Ministerial credentials should never create entitlement to personal favors, financial advantages, commercial discounts, preferential treatment, obedience, attention, or social status. There may be legitimate circumstances in which an ordained role carries particular organizational responsibilities or recognized functions, but those responsibilities should not become excuses for personal privilege. The minister should remain capable of receiving ordinary treatment, performing ordinary work, carrying supplies, cleaning, waiting, and interacting with people without continually requiring recognition of title because a minister who must constantly remind others of personal importance should examine what the title is producing.

When good fruit develops, people may naturally thank or compliment the minister, and receiving appreciation is not inherently wrong, but the minister should remember the source and purpose of the work. Jesus teaches that people should see good works and glorify the Father in Heaven, so testimony concerning ministry should ultimately point toward Yahweh rather than gradually constructing the minister as the hero of every story. Personal effort, sacrifice, learning, and responsibility may be truthfully acknowledged while still recognizing that the mission exists to serve Yahweh rather than build personal greatness.

Success can make servant leadership more difficult because increasing attendance, influence, resources, or recognition may create greater distance between leadership and ordinary work. The minister should intentionally Watch whether success is producing greater service or greater entitlement. If additional resources become available, ask how they can help people, if attendance increases, ask how individuals will still be Shepherded, if public attention expands, ask whether the message still points toward Jesus, and if the ministry becomes financially stronger, ask whether people with nothing are still receiving genuine Spiritual care. Success should increase the ministry's capacity to serve rather than merely increasing the minister's importance.

Failure and trials can challenge servant leadership differently because when a program ends, attendance decreases, finances become difficult, plans fail, or criticism increases, the minister may become discouraged and withdraw from people. Continuing service during trials does not require pretending disappointment does not hurt, but it does mean the mission remains larger than one successful program or comfortable season. The minister can Pray, Watch, correct what needs correction, rest when necessary, and remain attentive to opportunities to serve according to present capacity because a servant does not require everything to go according to plan before service has value.

Public ministry should never become an excuse for treating family as though they exist merely to support the minister's calling. A spouse, child, dependent, or family member should not continually receive the least patient, least available, or least compassionate version of the person who publicly teaches love and service. Ministerial responsibilities may sometimes require sacrifice from the whole family, but the minister should continually examine whether family responsibilities are being handled honestly and whether those closest to the minister are being treated according to the same teachings presented publicly. Servant leadership begins close enough to home that public ministry cannot hide private neglect.

Remaining a servant does not require refusing to delegate responsibilities because a leader who insists upon personally performing every task may prevent other people from developing their Spiritual gifts and may eventually become exhausted. Servant leadership includes preparing others to serve, trusting people with appropriate responsibility, providing correction when necessary, and allowing them to develop through actual experience. Delegating responsibility because another person is equipped to perform it can itself become service when the purpose is developing that person and strengthening the mission. The distinction is motive, because delegation should never mean that work has become beneath the minister but that another servant is ready to participate in it.

A healthy servant leader should not feel threatened when another person teaches well, Evangelizes effectively, Shepherds skillfully, develops creative ministry ideas, or receives appreciation from others. The success of another servant can strengthen the entire mission, and leadership should therefore create room for people to grow beyond being assistants. Some may eventually become leaders themselves, while others may possess Spiritual gifts in areas where the current leader is weaker. A servant leader should be capable of recognizing that Yahweh has equipped another person for something they can perform especially well and then allowing that gift to work.

Continuing servant leadership should include preparing people capable of carrying ministry responsibilities into the future because a healthy ministry should not depend completely upon one human being indefinitely. The minister should identify developing Spiritual gifts, provide training, create opportunities for works of faith, allow candidates to Evangelize and Shepherd under appropriate guidance, teach accountability, and Watch the fruit. As readiness develops, responsibility can increase because preparing another person to carry the work is not losing authority but multiplying service.

There may eventually be circumstances in which another person becomes better prepared to lead a particular program, outreach, teaching responsibility, or organizational function, and a servant leader should be capable of allowing that transition when it benefits the mission. This does not mean abandoning responsibility prematurely or refusing to lead while leadership is still required, but the minister should never hold a position merely because giving it up would reduce personal status. Sometimes serving means leading from the front, while at other times serving means helping another person lead.

The ordained minister should remain correctable because a servant cannot reasonably demand humility from everyone else while treating personal authority as unquestionable. When concerns are raised, the minister should continue listening, examining facts, returning to Scripture, Praying, Watching, and changing when correction is justified. The ability to acknowledge being wrong remains one of the clearest signs that the title has not become

more important than truth because correction does not automatically diminish a minister, while refusing legitimate correction can.

When a minister harms another person, provides incorrect information, behaves wrongly, or makes a decision requiring apology, servant leadership should make the apology possible. An apology should not be treated as surrendering all authority but as evidence that leadership remains subject to the same expectations of truthfulness and reconciliation taught to others. Where repair is reasonably possible, action should accompany words rather than expecting an apology alone to erase every consequence.

Servant leadership will eventually involve people who disappoint, criticize, reject, insult, leave, or seriously hurt the minister, yet Jesus' teaching concerning forgiveness remains active regardless of title. Forgiveness does not eliminate safety, wise boundaries, or legitimate organizational consequences where necessary, but it should prevent hatred and revenge from becoming the forces guiding those decisions. The minister can protect the ministry without needing to destroy the person.

Not every good idea needs to carry the minister's name, not every successful program needs to be publicly attributed to leadership, and not every person helped needs to know who made the assistance possible. The minister should become increasingly comfortable with good fruit occurring without personal recognition because if the work helps people move toward Jesus, the mission has succeeded even when someone else receives the compliment.

Servant leadership is never mastered once and permanently completed, so the minister should continually return to Jesus and examine how He described greatness, authority, service, humility, forgiveness, love, and care for people. Years of organizational leadership can gradually teach worldly habits of authority if the minister is not careful, making a continuing return to Jesus necessary for resetting the standard. The model is not whichever human leader appears most powerful because the model remains Jesus.

Remaining a servant does not require pretending leadership responsibility does not exist. A Shepherd may need to make difficult decisions, protect people, establish boundaries, correct conduct, manage resources, or say no, and humility does not require avoiding these responsibilities merely because they may be unpopular. Servant leadership means exercising necessary authority for the benefit of people and the mission rather than personal domination. Sometimes serving requires making a difficult decision precisely because failing to make it would harm others, meaning a servant can lead firmly while remaining humble.

A desire to serve can also become unhealthy when the minister believes every request must personally be accepted. Long-term ministry requires enough wisdom to recognize human limitations because rest, family time, Prayer, personal responsibilities, and reasonable boundaries help preserve the ability to continue serving. Exhaustion should never become a Spiritual trophy. The minister remains a servant, but the servant remains human.

The ministry should periodically examine what leadership itself is producing. Are people becoming more capable of serving or increasingly dependent upon leaders, are sincere questions appropriately welcomed or feared, are Spiritual gifts developing in others, are vulnerable people protected, are finances serving the mission, does leadership remain accessible enough to understand the people, and can correction move in both directions? These questions help reveal whether servant leadership remains active or whether authority has gradually become domination.

A ministerial assignment may eventually change because of age, health, family responsibilities, relocation, organizational transition, or another circumstance, and the person may no longer hold the same active leadership responsibilities while remaining capable of Prayer, encouragement, testimony, mentoring, fellowship, and other works of faith. The organizational office may end and the title may change, but the ability to serve Yahweh does not automatically disappear because the servant remains a servant.

THE MINISTER REMAINS A SERVANT APPLICATION

Every ordained minister of Blazing and Praising should understand that ministerial recognition increases responsibility to serve and never establishes Spiritual superiority over people receiving ministry. Titles, credentials, leadership positions, organizational authority, public attention, financial resources, and years of experience should remain tools supporting service rather than becoming sources of entitlement.

The minister should remain willing to perform unseen work, care for people who offer nothing in return, listen before teaching, protect vulnerable people, maintain family responsibilities, receive correction, apologize when necessary, forgive, develop other servants, celebrate the Spiritual gifts of others, delegate responsibly, and step aside from particular responsibilities when doing so better serves the mission. Servant leadership does not require weakness or avoidance of necessary authority because ministers may still need to establish boundaries, correct conduct, manage organizational responsibilities, protect people, and make difficult decisions, but authority should be exercised for service rather than domination and should remain accountable beneath Jesus' Commands.

As responsibilities increase, the minister should continually ask whether the title is still describing the work or whether preserving the title has become the work. Jesus did not teach that the greatest among His followers would be the person with the most impressive title, largest ministry, greatest income, strongest public following, or greatest organizational authority. He returned greatness to service.

After the training is complete, after ordination is granted, after credentials are issued, after years of ministry have passed, and after leadership responsibility has grown, the minister should still be capable of sitting with one person, listening to their story, Praying with them, carrying what needs to be carried, cleaning what needs to be cleaned, teaching what Jesus commanded, helping someone who cannot repay them, and serving without requiring applause.

The minister may become a leader, but the leader remains a servant.

PART XIV — MINISTERIAL MULTIPLICATION & SUCCESSION

SECTION 116 — DEVELOPING OTHER SERVANTS

FOUNDATIONAL SCRIPTURE

Matthew 9:37–38 (NASB)

"Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.'"

Matthew 10:7–8 (NASB)

"And as you go, preach, saying, 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give."

Matthew 20:26–28 (NASB)

"It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Developing Other Servants establishes that a healthy minister should eventually help other people move from hearing Jesus’ teachings into living them, serving through them, developing Spiritual gifts, performing works of faith, building lived testimony, and helping still more people do the same. The goal of ministry is therefore not to gather the greatest possible number of people around one human leader but to develop followers of Jesus who become increasingly capable of following Him, serving others, and carrying the work forward. The harvest is plentiful and the workers are few, so a ministry that continually produces listeners without developing workers should examine whether discipleship has become incomplete.

Jesus’ Great Commission contains multiplication within the Command itself because the disciples are told to go and make disciples, baptize them, and teach them to follow what Jesus commanded. The person who was reached becomes someone who can eventually reach another person, the person who was Shepherded may eventually become capable of Shepherding, and the person who was taught may eventually become capable of teaching. Ministry should therefore move outward rather than continually returning every responsibility to one central leader.

Developing servants begins before formal ministerial training because many people will first demonstrate Spiritual gifts through ordinary opportunities. Someone may consistently notice people who are alone, another may naturally explain Scripture clearly, another may connect easily with people outside traditional church culture, while another may organize practical works of faith that allow many people to participate. Leadership should Watch these patterns without prematurely assigning titles because gifts often become recognizable through repeated fruit before formal recognition occurs.

People should be given reasonable opportunities to serve according to readiness rather than being required to possess complete knowledge before participating in every form of ministry. A new servant may begin with setup, hospitality, practical works, Prayer, outreach assistance, or another appropriate responsibility and gradually receive greater opportunities as reliability and fruit become visible. Development should provide room for growth without placing people into responsibilities for which they are not yet prepared.

Service opportunities should be real rather than symbolic. A person cannot learn Shepherding entirely by reading about Shepherding, Evangelism entirely by studying Evangelism, or servant leadership entirely through classroom discussion. At some point the developing servant must interact with actual people, listen to actual questions, experience situations that do not follow a prepared script, and learn how Jesus’ teachings apply when human life becomes complicated. Training provides the foundation, while service converts knowledge into lived understanding.

Developing servants requires patience because people will make correctable mistakes. Leadership should distinguish mistakes that can become training opportunities from conduct creating unacceptable danger or harm. A developing teacher may explain something poorly, a new Evangelist may speak too much and listen too little, or a developing Shepherd may initially struggle to know when practical help, Prayer, Scripture, or referral is appropriate. When the mistake can be safely corrected, the response should teach rather than immediately convince the person they were never called.

The same patience should not become carelessness. Certain responsibilities require greater preparation because children, vulnerable adults, confidential information, finances, transportation, one-on-one Shepherding, crisis situations, or other sensitive circumstances may create greater risk. Development should therefore match

responsibility with demonstrated readiness, training, appropriate safeguards, supervision, and accountability. Faith in someone's potential does not require placing them into a role before they are prepared to handle it responsibly.

A servant should not be forced into a Spiritual gift because leadership needs someone to fill a vacancy. Organizational needs may create opportunities, but they do not manufacture calling. Someone may be dependable and still not be called to teach, while another person may possess strong Evangelistic ability without being prepared for Shepherding. Leadership should Watch what the person naturally does, what opportunities repeatedly develop, what other people experience through their service, and what fruit follows.

The developing servant should also participate in this examination rather than having a calling assigned entirely by leadership. Ask what forms of service produce a strong sense of Spiritual responsibility, what situations repeatedly draw their attention, what others have recognized, what works of faith have developed, what testimony has accumulated, and what fruit they themselves observe. Calling should become increasingly recognizable through a combination of Prayer, service, gifts, testimony, accountability, and fruit.

Prayer, Fasting & Watching may become part of discovering where a person should serve. The developing servant may Pray concerning calling, leadership may Pray with them, and both can Watch what opportunities, gifts, challenges, and fruit develop afterward. The purpose is not forcing every circumstance into a sign but remaining attentive to what appears to develop while comparing it with Scripture and back-checking the interpretation over time.

The Spiritual Timecard may help a developing servant recognize patterns within lived faith by showing what Spiritual works naturally become part of life and what areas remain mostly theoretical. The Timecard should never become a competition between servants or a method of deciding who Yahweh loves more. Its value is revealing how beliefs are being lived and where additional opportunities may help intellectual understanding become Spiritual experience.

Works of faith should become part of servant development because service teaches things a classroom cannot. Feeding someone who is hungry, visiting someone who is struggling, helping a stranger, Praying with someone, forgiving someone who caused hurt, Evangelizing, Shepherding, teaching, or serving in another appropriate manner can create lived testimony that becomes part of future ministry. The work should not be performed merely to complete a requirement but to learn how Jesus' teachings function in actual life.

Developing servants should learn to preserve testimony truthfully from the beginning. If a Prayer was offered before an event, preserve what was actually Prayed, Watch what occurred, distinguish the observable event from Spiritual interpretation, and record later developments when they materially affect understanding. Training people to preserve testimony carefully before they become public ministers helps prevent exaggeration from becoming a habit later.

A developing servant should learn that uncertainty is acceptable. They do not need to claim that every impression comes from the Holy Spirit or provide an answer to every question. "I do not know" may lead to study, Prayer, consultation with a more experienced minister, or referral to a qualified professional. Humility should be developed before authority increases because authority tends to magnify habits already present.

Leadership should model the same humility expected from developing servants. A mentor who never admits a mistake teaches the candidate that leadership means appearing correct, while a mentor capable of saying, "I misunderstood that," demonstrates that correction and Spiritual maturity can exist together. Servants often learn ministry not only through formal teaching but by observing how established ministers respond when plans fail, criticism occurs, Prayer remains unanswered, or correction becomes necessary.

Developing servants should learn how to listen because ministry involves people rather than merely material. Training should provide opportunities to hear testimony without immediately turning it into personal advice,

understand another person's actual question, and distinguish what the person said from what the minister assumes they meant. Listening becomes especially important when serving people from cultures, histories, or lifestyles different from those of the minister.

Evangelistic development should include actual interaction with people who may never enter a traditional church. The developing Evangelist should learn to approach people without treating them as projects, listen to their questions, explain Jesus in understandable language, share testimony truthfully, and recognize that another person remains free to accept or reject the conversation. Evangelism should create an invitation toward Jesus rather than pressure toward the Evangelist.

Shepherding development should teach the servant to care for the individual while maintaining boundaries. The developing Shepherd should learn confidentiality, follow-up, listening, Prayer, Scriptural teaching, appropriate practical assistance, recognition of professional limitations, and the difference between helping someone and creating unhealthy dependence. The sheep should become increasingly capable of following Jesus rather than increasingly dependent upon the Shepherd.

Teaching development should require both Scriptural understanding and the ability to communicate it responsibly. A person may understand a subject while still needing practice explaining it clearly. Teaching opportunities may begin in smaller settings or supervised environments where feedback can be provided before greater public responsibility develops. The teacher should learn to distinguish Scripture from interpretation and personal testimony from established fact.

Children's ministry should be treated as genuine ministry rather than simply childcare performed while adults receive the important teaching. A servant working with children should be capable of communicating Jesus' teachings in developmentally appropriate ways while maintaining strong safeguards and appropriate supervision. Children may ask remarkably direct questions and can expose whether a teacher genuinely understands a concept well enough to explain it simply.

Practical service should also be recognized as meaningful servant development. Someone who consistently prepares spaces, helps with food, maintains equipment, transports supplies, organizes outreach, or performs another practical responsibility may be demonstrating reliability, compassion, administration, hospitality, or another gift that allows ministry to function. Leadership should not treat practical servants as less Spiritual than public teachers because visible and invisible work may both contribute to the harvest.

Developing servants should learn financial integrity before being entrusted with substantial resources. When a person begins handling donations, purchases, property, ministry business resources, or other funds, appropriate records and accountability should become normal rather than something introduced only after a problem occurs. Trust and accountability should work together.

Confidentiality should likewise be learned before sensitive information is entrusted. A servant who enjoys sharing other people's stories, even with good intentions, may not yet be prepared for private Shepherding responsibilities. Confidential information is not a reward for advancement because access to another person's private life creates responsibility to protect them.

Developing servants should understand that Spiritual ministry does not create professional expertise. A ministerial candidate may Pray, listen, teach Scripture, encourage, and help someone identify appropriate resources while recognizing when medical, mental-health, legal, financial, emergency, or other qualified assistance is required. Knowing when not to act beyond training can become evidence of readiness rather than weakness.

Correction should become normal during servant development because waiting until ordination to discover whether someone can receive correction is too late. A candidate should experience ordinary feedback concerning communication, boundaries, doctrine, reliability, service, listening, or another relevant area and demonstrate what

happens afterward. Does the person become defensive and retaliatory, or do they examine the concern and improve? The fruit following correction may reveal as much as the original mistake.

Leadership should also distinguish teachability from unquestioning agreement. A servant may respectfully disagree with a mentor concerning a secondary matter while remaining fully teachable. The purpose of training is not creating copies of one human leader but developing people capable of following Jesus responsibly within the ministry's established foundation. Healthy servants should eventually be able to think, Pray, study, Watch, and make responsible decisions without requiring the mentor to approve every thought.

Servants should learn how to work with others because ministry rarely remains a one-person activity. Development should include cooperation, communication, shared responsibilities, respect for different Spiritual gifts, and ability to celebrate another person's success. Jealousy can become destructive when one servant receives more public attention than another, so candidates should learn early that different roles do not establish different human worth.

The mentor should avoid creating personal dependence. A developing servant may naturally respect and trust the person training them, but the mentor should repeatedly direct them toward Jesus, Scripture, Prayer, and personal Spiritual responsibility. The goal is eventually producing someone capable of serving without requiring continual approval from the mentor.

Developing other servants requires allowing people to become capable enough that leadership is no longer needed in every detail. This can be difficult for founders and experienced leaders because personal involvement may have been necessary during the ministry's earliest stages, but refusing to release any responsibility eventually prevents multiplication. A servant leader should therefore identify which responsibilities can safely be taught, supervised, delegated, and eventually entrusted to another person.

Delegation should occur progressively. A developing servant may first observe, then assist, then perform a responsibility with supervision, and eventually carry it independently when fruit supports readiness. More sensitive responsibilities may require longer development. The goal is not releasing responsibility quickly but intentionally moving people toward responsible independence.

Leadership should Watch how the servant handles increasing responsibility. Greater authority may reveal pride, control, fear, insecurity, or strengths that were not visible during smaller assignments. The person who served humbly when unnoticed may behave differently when given a title or public platform, making the fruit produced by increasing responsibility part of ministerial development.

The servant should also learn that ministry may involve periods without public recognition. Someone may serve faithfully for a long time before formal ordination becomes appropriate, and waiting can reveal whether the person desires to serve or primarily desires a title. Calling should continue producing service even when recognition is not immediate.

At the same time, leadership should not unnecessarily withhold recognition from someone who has demonstrated readiness merely to preserve hierarchy or dependence. When training has been completed, Spiritual gifts are visible, service is established, accountability is demonstrated, testimony has developed, and fruit supports the calling, leadership should be willing to recognize what Yahweh appears to have produced.

Ordained ministers should remain willing to mentor people whose gifts may eventually exceed their own in particular areas. A teacher should celebrate when a developing teacher communicates something especially clearly, an Evangelist should celebrate another Evangelist reaching people they could not reach, and a Shepherd should celebrate another Shepherd developing strong relationships. Multiplication becomes impossible when leaders fear being surpassed.

Developing servants also protects the ministry during unexpected transitions. Illness, relocation, family responsibility, financial change, retirement, or another circumstance may suddenly reduce a leader's availability. A ministry in which knowledge, relationships, procedures, and Spiritual responsibilities exist only within one person becomes vulnerable, while a ministry continually developing servants becomes more capable of continuing its mission through change.

Succession should therefore begin long before retirement or emergency. The purpose is not immediately identifying one replacement for every leader but developing many capable servants from whom future leadership can naturally emerge according to calling, responsibility, accountability, and fruit. Healthy succession grows from continuing discipleship.

Ministerial multiplication should never become an attempt to rapidly issue credentials merely to increase organizational size. Developing many ministers without adequate examination can multiply unhealthy practices just as easily as healthy ones. The goal is not the greatest number of ordained people but the development of servants who genuinely understand the responsibility and demonstrate fruit supporting recognition.

Neither should multiplication become unnecessarily restrictive. If every candidate must imitate the personality, background, education, speaking style, culture, or life experience of existing leadership, many genuine Spiritual gifts may never develop. The foundation should remain consistent while servants are allowed to remain different human beings.

The ultimate purpose of developing servants is not organizational survival for its own sake. Blazing and Praising should continue only insofar as it serves the mission Yahweh has placed before it. Developing servants matters because people need Shepherding, the harvest needs workers, Jesus commanded His followers to make disciples, and no single minister can personally reach everyone.

DEVELOPING OTHER SERVANTS APPLICATION

Every ordained minister of Blazing and Praising should contribute, according to calling and opportunity, toward developing other people who can serve. This includes recognizing potential Spiritual gifts, providing appropriate opportunities for works of faith, encouraging Prayer, Fasting & Watching, helping people develop truthful lived testimony, providing Scriptural teaching, allowing supervised Evangelism and Shepherding where appropriate, offering correction, and Watching the fruit produced as responsibility increases.

Servants should be developed progressively according to readiness rather than forced into roles because the organization needs positions filled. Practical service, Evangelism, Shepherding, teaching, Prayer, children's ministry, administration, hospitality, and other legitimate forms of ministry should all be respected according to the fruit they produce. Greater responsibility should include greater accountability, particularly when vulnerable people, confidential information, finances, children, or other sensitive responsibilities are involved.

Mentors should develop servants toward responsible Spiritual independence rather than personal dependence upon leadership. Candidates should learn to follow Jesus, study Scripture, Pray, Watch, back-check believed guidance, recognize their limitations, receive correction, admit uncertainty, protect people, and make responsible decisions. Leadership should remain willing to release responsibility when readiness becomes evident and should never intentionally prevent another person's development merely to protect personal authority.

A successful minister should not eventually be surrounded only by people who need the minister. A successful minister should eventually be surrounded by people who have learned how to serve.

The person who was once Evangelized may become an Evangelist. The person who was once Shepherded may become a Shepherd. The person who was once taught may become a teacher. The person who once received a

work of faith may eventually perform one for someone else. The candidate may become the minister, and the minister may eventually train another candidate.

The harvest remains plentiful, the workers remain few, and the work should continue beyond one servant.

PART XIV — MINISTERIAL MULTIPLICATION & SUCCESSION

SECTION 117 — DEVELOPING FUTURE SHEPHERDS

FOUNDATIONAL SCRIPTURE

Matthew 9:36–38 (NASB)

“Seeing the crowds, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd. Then He said to His disciples, ‘The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.’”

Matthew 18:12–14 (NASB)

“What do you think? If any man has a hundred sheep, and one of them goes astray, will he not leave the ninety-nine on the mountains and go and search for the one that is straying? And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that have not gone astray. So it is not the will of your Father who is in heaven for one of these little ones to perish.”

John 10:11 (NASB)

“I am the good shepherd; the good shepherd lays down His life for the sheep.”

John 10:14 (NASB)

“I am the good shepherd, and I know My own, and My own know Me.”

FOUNDATIONAL TEACHING

Developing Future Shepherds establishes that Shepherding should be learned through a combination of Jesus’ teachings, Prayer, observation, supervised experience, works of faith, accountability, correction, lived testimony, and continuing examination of fruit rather than through a title alone. A person may sincerely desire to help others while still requiring substantial development before being entrusted with private Spiritual information, vulnerable people, significant personal influence, or independent Shepherding responsibility. The purpose of development is therefore not merely teaching someone what a Shepherd says but helping them learn how to care for people responsibly while continually directing those people toward Jesus.

Jesus’ description of people as distressed and downcast, like sheep without a Shepherd, establishes compassion as a foundation for Shepherding. A future Shepherd should genuinely care what happens to people rather than viewing them primarily as attendance, members, followers, customers, donors, volunteers, or evidence that a ministry is growing. Shepherding begins with seeing the person and recognizing that someone’s value does not increase because they are useful to the organization or decrease because they are difficult to help.

A future Shepherd should learn to notice the one. Large gatherings and public teaching may reach many people, but Shepherding often becomes personal when someone stops attending, begins withdrawing, asks for help privately, struggles with understanding, or simply needs another person willing to listen. The future Shepherd should therefore learn that one-on-one ministry is not secondary ministry merely because it is less visible.

Finding the one does not mean controlling the one. A Shepherd may reach out, offer Prayer, provide Scriptural teaching, invite someone into fellowship, and make reasonable attempts to help, but the person remains responsible for their own choices. Shepherding should not become surveillance or ownership. The Shepherd cares, searches, invites, serves, teaches, and remains available without attempting to possess the sheep.

Future Shepherds should learn to listen before deciding what another person needs. Someone may arrive with a story involving addiction, family conflict, financial difficulty, grief, loneliness, anger, Spiritual confusion, or another complicated situation, and the first explanation offered may not reveal the entire concern. Listening allows the person to explain their experience before the Shepherd begins applying Scripture or offering direction.

Listening also requires resisting the temptation to make every story resemble the Shepherd's own testimony. Personal testimony may create connection and hope, but another person's life should not be forced into the same sequence merely because similar details exist. The Shepherd can share what was learned through personal experience while recognizing that Yahweh may work differently within another person's circumstances.

The future Shepherd should learn to ask useful questions without turning Shepherding into interrogation. Questions may clarify what happened, what the person believes, what they are seeking, whether immediate danger exists, what support is already available, or what Spiritual questions are actually being asked. Questions should serve understanding rather than curiosity concerning private details that have no legitimate purpose in the ministry being provided.

Confidentiality should become a foundational Shepherding discipline before substantial private responsibility is granted. People may disclose information concerning family, addiction, finances, relationships, past conduct, fears, doubts, or other deeply personal matters because they believe they are speaking with someone who will protect that trust. The future Shepherd should understand that another person's private story does not become personal property merely because it was disclosed during ministry.

Confidential information should not become sermon material, social media content, jokes, gossip, fundraising stories, promotional testimony, or conversation with friends simply because identifying names are removed. Even without a name, circumstances may make the person identifiable to people who know them. The Shepherd should therefore consider whether sharing the information is genuinely necessary and appropriate rather than merely whether the person's name can be omitted.

Confidentiality has limits when safety or lawful responsibilities require protective action. A future Shepherd should never promise absolute secrecy before knowing what may be disclosed because circumstances involving abuse, danger, threats, vulnerable people, or other serious situations may require appropriate action. The Shepherd should protect privacy as strongly as reasonably possible while also understanding that protecting a person may sometimes require involving someone qualified or responsible to help.

Children and vulnerable people require particular care. A person's sincere desire to serve does not automatically establish readiness for unsupervised access, private communication, transportation, physical contact, or other sensitive responsibilities. Appropriate safeguards, supervision, organizational procedures, and applicable requirements should be followed because protecting vulnerable people is part of Shepherding rather than evidence of distrust.

A future Shepherd should learn appropriate emotional boundaries because caring deeply for another person does not require becoming that person's entire support system. People experiencing crisis may begin contacting a Shepherd continually, expecting immediate responses, or asking the Shepherd to make increasingly personal decisions. Compassion should remain genuine while the Shepherd helps establish reasonable boundaries and encourages a broader network of appropriate support where possible.

Spiritual dependence requires similar attention. A Shepherd should help people learn to Pray, study Scripture, understand Jesus' Commands, Watch fruit, and seek Yahweh rather than teaching them to ask the Shepherd what Yahweh wants in every situation. Advice may be appropriate, but the goal should be Spiritual development rather than permanent dependence upon ministerial interpretation.

The future Shepherd should be particularly careful when using language such as "Yahweh told me," "the Holy Spirit told me," or another claim of direct Spiritual certainty concerning someone else's personal decisions. A Shepherd may sincerely believe something has been placed upon their heart and can present it responsibly as something to Pray about or examine, but personal Spiritual impressions should not become a method of controlling another person by making disagreement appear equivalent to disobedience toward Yahweh.

Prayer should become a normal part of Shepherding while remaining connected to listening and Scripture. The Shepherd may Pray with people concerning their circumstances, Pray privately for those being served, and encourage them to develop their own Prayer life. Prayer should not become a performance designed to impress the person with the Shepherd's Spiritual ability.

Fasting may be used when appropriate within the Shepherd's own Spiritual seeking without becoming a requirement imposed upon every person being Shepherded. Someone may have circumstances making Fasting inappropriate, and the Shepherd should not assume that greater physical sacrifice automatically produces greater Spiritual faithfulness. The purpose remains seeking Yahweh rather than demonstrating Spiritual strength.

Watching should become part of Shepherding because not every problem can be solved during one conversation. After Prayer, teaching, correction, practical assistance, or another intervention, the Shepherd should Watch what happens. Does the person become stronger, more fearful, more dependent, more peaceful, more engaged with Jesus' teachings, or increasingly disconnected? Fruit helps reveal whether the approach is actually helping.

A future Shepherd should understand that another person's failure does not automatically mean Shepherding failed. People retain their own choices. Someone may ignore counsel, return to harmful behavior, leave the ministry, reject Scripture, or refuse help. The Shepherd can examine whether the ministry was responsible and whether anything should be corrected without claiming control over another person's response.

Addiction ministry particularly requires patience because relapse, repeated struggles, broken promises, and complicated family dynamics may occur. A Shepherd should maintain compassion without becoming an enabler, and should learn that love can include boundaries, truthfulness, and recognition of when specialized treatment or professional support may be necessary. Prayer and Spiritual support may continue alongside other appropriate forms of help rather than being presented as substitutes for every other resource.

Future Shepherds should understand the limits of their training. Ordination does not automatically make someone a licensed counselor, physician, attorney, financial advisor, emergency responder, or another regulated professional. A Shepherd should become comfortable saying that a particular matter is beyond ministerial expertise and helping the person identify appropriate qualified assistance where necessary.

Knowing when to refer someone is not abandoning Shepherding. The Shepherd may continue providing Prayer, fellowship, Scriptural encouragement, and Spiritual support while another qualified person addresses needs requiring specialized knowledge. Good Shepherding sometimes means recognizing that the sheep needs help the Shepherd personally cannot provide.

The future Shepherd should learn how to handle disagreement without immediately treating disagreement as rebellion. A person being Shepherded may question doctrine, disagree with advice, or choose a different course of action. The Shepherd can explain Scripture, examine fruit, establish organizational boundaries where legitimate, and continue treating the person with dignity without requiring personal obedience in matters where such authority does not exist.

Correction is nevertheless part of Shepherding. Jesus' teaching concerning addressing a brother's fault should be practiced with self-examination, truthfulness, privacy where appropriate, and a goal of restoration rather than humiliation. A future Shepherd should learn to distinguish correction from anger and should never use private information disclosed during Shepherding as ammunition during later conflict.

A future Shepherd should experience correction personally before receiving substantial authority to correct others. Someone unable to hear feedback concerning their own communication, boundaries, assumptions, or conduct may not yet be prepared to carry significant influence over another person. Receiving correction teaches humility and demonstrates whether the future Shepherd can live beneath the same accountability expected from those being Shepherded.

Shepherding requires reliability because people may become vulnerable after being invited to trust the ministry. A future Shepherd should therefore learn to keep reasonable commitments, communicate when plans change, follow up when follow-up was promised, and avoid making promises that cannot realistically be kept. Reliability does not mean being available every moment but being truthful about what can and cannot be provided.

The future Shepherd should learn not to promise outcomes Yahweh has not promised. Someone experiencing illness, addiction, financial difficulty, family conflict, legal trouble, or another crisis should not be guaranteed a specific result merely because the Shepherd wants to provide hope. Hope should remain rooted in Yahweh without converting human desire into certainty.

Money requires careful boundaries within Shepherding. A person receiving Spiritual care should never be pressured to donate, purchase products, support a business, provide labor, or financially reward the Shepherd because of the relationship. When legitimate financial relationships exist separately, they should remain transparent enough that Spiritual influence is not being used for personal or organizational gain.

Romantic or sexual boundaries require particular seriousness because Spiritual trust can create substantial vulnerability. Shepherding should never be used to pursue sexual access, manipulate affection, create secrecy, or exploit emotional dependence. A future Shepherd who cannot maintain appropriate boundaries is not ready for private Shepherding responsibility regardless of speaking ability or Scriptural knowledge.

Power differences should be recognized rather than denied. A person may agree with a Shepherd because they fear losing community, Spiritual support, opportunity, or approval. The Shepherd should therefore avoid creating unnecessary pressure and should be especially careful when a personal benefit could result from another person's decision.

A future Shepherd should learn to separate the person from the behavior being addressed. Harmful fruit may require correction, boundaries, or removal from a particular responsibility without declaring the entire human being Bad. This distinction protects the ministry's foundational teaching concerning the Knowledge of Good & Bad while still allowing responsible Shepherding.

Forgiveness should remain central because Shepherding will eventually involve disappointment and hurt. People may say things they later regret, disappear without explanation, reject assistance, accuse the Shepherd unfairly, or repeatedly struggle with the same problem. Forgiveness should protect the Shepherd from allowing bitterness to become the lens through which future people are viewed.

The Shepherd should also be willing to ask forgiveness. If the Shepherd speaks harshly, violates trust, gives inaccurate information, fails to keep an important commitment, or otherwise causes harm, responsibility should be acknowledged. Ministerial authority does not remove the responsibility to apologize.

Developing Shepherds should observe experienced Shepherding where appropriate while confidentiality remains protected. They may learn through supervised ministry, role-based teaching, de-identified examples, or

appropriate joint conversations when the person receiving ministry understands and agrees to another minister's involvement. Training should never require violating someone's privacy merely to provide the candidate with experience.

Supervised Shepherding should gradually increase responsibility. The candidate may initially observe appropriate ministry, later participate, then conduct portions of Shepherding under guidance, and eventually demonstrate readiness for independent responsibility. Sensitive circumstances should continue receiving experienced oversight even after general readiness develops.

Fruit should determine whether responsibility increases. Leadership should Watch whether people feel heard, confidentiality is protected, boundaries remain healthy, Scripture is handled responsibly, referrals occur when necessary, correction is received, and those being Shepherded become increasingly capable of following Jesus. A candidate's confidence should not substitute for this examination.

Future Shepherds should learn to maintain records only when legitimately necessary and to protect any sensitive information retained. Not every private conversation requires a detailed permanent record, while certain organizational matters may require appropriate documentation. Records should serve legitimate ministry, safety, accountability, or legal purposes rather than curiosity or control.

The Shepherd should learn that sometimes the appropriate ministry response is simply continued presence. Not every grief, loss, unanswered Prayer, family crisis, or painful circumstance has an immediate explanation. Attempts to provide a quick Spiritual reason for every hardship can cause additional harm. A Shepherd can Pray, listen, serve, and remain present without pretending to know why everything happened.

Shepherding should never turn every person into a ministry project with a predetermined outcome. Some people may need a single conversation, others may remain connected for years, and some may eventually become servants and Shepherds themselves. The Shepherd should remain faithful without attempting to force the timeline.

Developing future Shepherds should include teaching them how to recognize other potential Shepherds. Multiplication should continue because the person trained today may eventually help train someone else. They should learn not only how to care for sheep but how to identify compassion, listening ability, reliability, humility, appropriate boundaries, Scriptural understanding, and other fruit suggesting another person may be developing a Shepherding gift.

A mature Shepherd should eventually become capable of releasing sheep into healthy independence. Someone may move, join another fellowship, develop under another minister, or become capable of serving without regular Shepherding from the person who originally helped them. The Shepherd should celebrate Spiritual growth rather than treating movement away from personal dependence as rejection.

DEVELOPING FUTURE SHEPHERDS APPLICATION

A person being developed toward Shepherding responsibility within Blazing and Praising should demonstrate compassion, listening, confidentiality, appropriate boundaries, reliability, Scriptural understanding, Prayer, willingness to receive correction, ability to recognize personal limitations, protection of vulnerable people, and continuing evidence that those being served are being directed toward Jesus rather than toward dependence upon the Shepherd.

Shepherding responsibility should develop progressively through teaching, observation, supervised experience, works of faith, individual ministry, correction, and examination of fruit. Greater access to vulnerable people, confidential information, children, finances, private communications, or other sensitive responsibilities should

require corresponding readiness and safeguards rather than being granted merely because someone desires a ministerial title.

The developing Shepherd should learn to Pray with people without controlling them, teach Scripture without pretending every interpretation is unquestionable, provide Spiritual support without practicing beyond training, protect private information without promising secrecy where safety requires action, forgive without abandoning boundaries, correct without humiliating, and serve without expecting financial or personal repayment.

Leadership should Watch what happens to the sheep. Do they become more capable of Praying, understanding Jesus' Commands, examining fruit, performing works of faith, developing Spiritual gifts, making responsible decisions, and eventually helping other people? Healthy Shepherding should increasingly point the sheep beyond the human Shepherd and toward Jesus.

The goal is not to create a person who needs sheep in order to feel important. The goal is to develop a servant who sees the distressed and downcast, has compassion, recognizes the one who is wandering, protects those entrusted to their care, and helps people learn how to follow Jesus for themselves.

A future Shepherd should therefore learn this responsibility before receiving the title: know the sheep, listen to the sheep, protect the sheep, serve the sheep, search for the one, never exploit the sheep, and continually point the sheep toward the Good Shepherd.

PART XIV — MINISTERIAL MULTIPLICATION & SUCCESSION

SECTION 118 — DEVELOPING FUTURE EVANGELISTS

FOUNDATIONAL SCRIPTURE

Matthew 4:18–20 (NASB)

"Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and his brother Andrew, casting a net into the sea; for they were fishermen. And He said to them, 'Follow Me, and I will make you fishers of people.' Immediately they left their nets and followed Him."

Matthew 5:14–16 (NASB)

"You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 9:37–38 (NASB)

"Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.'"

Matthew 28:19–20 (NASB)

"Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age."

FOUNDATIONAL TEACHING

Developing Future Evangelists establishes that Evangelism should be learned as lived ministry rather than merely studied as a method of speaking to people. A future Evangelist should learn how to meet people where they are, listen before assuming what they believe, communicate Jesus' teachings clearly, share truthful lived testimony, perform works of faith, recognize opportunities that develop naturally, and continue serving regardless of whether another person immediately responds. Evangelism is not simply the ability to speak publicly because someone may communicate powerfully from a stage while struggling to have a genuine Spiritual conversation with one person who has no interest in entering a traditional church.

The foundation of Evangelistic development is following Jesus before attempting to convince other people to follow Him. Jesus' invitation to become fishers of people begins with "Follow Me," meaning the developing Evangelist should first be learning Jesus' Commands and attempting to live them. Evangelism becomes weaker when the person speaking about Jesus demonstrates little evidence of forgiveness, service, humility, compassion, Prayer, truthfulness, or love because the message should increasingly become visible through the life of the messenger.

The future Evangelist should understand that another person is a human being rather than a conversion statistic. Evangelistic conversations should not begin by mentally reducing someone to a project, demographic, sinner category, potential church member, customer, donor, or number that can later be reported as ministry fruit. The person has a history, questions, relationships, fears, experiences, beliefs, and freedom to respond, so Evangelism should approach them with love and respect while still speaking truthfully concerning Jesus.

Evangelists should be particularly prepared to interact with people who do not prefer traditional church environments because reaching only people already comfortable entering a church leaves many people untouched. Some may distrust organized religion, have experienced harm within religious settings, feel judged because of their appearance or history, live within cultures traditional churches rarely reach, or simply have no interest in attending a conventional service. Meeting them where they are does not require changing Jesus' teachings to gain approval. It requires being willing to go where appropriate relationships and opportunities already exist rather than demanding that people first enter the Evangelist's preferred environment.

A developing Evangelist should learn to listen before presenting a prepared message because two people who appear similar may have completely different Spiritual questions. One may believe in Jesus but distrust churches, another may have almost no Scriptural knowledge, another may have been taught something inaccurate, while someone else may primarily need to experience compassion before being willing to discuss faith. Listening helps the Evangelist understand what conversation is actually occurring instead of answering a question nobody asked.

Questions should therefore become part of Evangelistic development. The future Evangelist should learn to ask what someone believes, whether they have ever read Jesus' teachings, what experiences shaped their understanding of Christianity, what questions they have, and what they believe concerning Yahweh, salvation, forgiveness, judgment, or another relevant subject when the conversation naturally permits. Questions should invite conversation rather than become traps designed to embarrass someone.

The Evangelist should learn that listening does not mean agreement. Someone may express beliefs substantially different from the ministry's doctrine, and the Evangelist can listen respectfully before explaining why Jesus' teachings lead to another conclusion. Respectful listening can make disagreement clearer because the Evangelist is responding to what the person actually believes rather than to an assumption.

The future Evangelist should develop the ability to explain Jesus simply. Complicated religious terminology may be familiar within ministry while meaning little to someone without that background. The Evangelist should therefore be able to explain the Great Commandment, forgiveness, Prayer, the Narrow Gate, works of faith, the Kingdom of Heaven, and other foundational teachings without assuming the listener already understands ministry terminology.

Scripture should remain the foundation of Evangelistic teaching while avoiding the temptation to overwhelm someone with a large number of disconnected verses merely to win an argument. The Evangelist should learn how to use Scripture according to the actual conversation and help the person understand what Jesus is teaching rather than simply demonstrating how many verses the Evangelist can remember.

Testimony can become especially valuable in Evangelism because lived experience may help another person understand why the Evangelist believes what is being taught. The future Evangelist should learn to tell testimony truthfully, preserving chronology, facts, uncertainty, believed Spiritual interpretation, and later understanding without exaggerating events to make them more impressive. A testimony should show what the Evangelist experienced and learned rather than become manufactured evidence intended to force another person to agree.

The Evangelist should never claim that another person must interpret the Evangelist's testimony exactly as the Evangelist does. The person may hear what happened, ask questions, examine the fruit, and reach their own conclusions. Testimony is offered as witness rather than used as a weapon.

Works of faith should support Evangelism because good works can make the teachings visible. Feeding someone, helping a stranger, serving a family, visiting someone, assisting a person in difficulty, or another appropriate act of compassion may create opportunities for Spiritual conversation, but the help should not be conditioned upon listening to a sermon. Service should remain genuine even when the recipient has no interest in further Spiritual discussion.

The future Evangelist should learn that "freely give" means Spiritual ministry should not become a sales technique. Prayer, Scripture, testimony, fellowship, and Evangelistic conversation should not depend upon purchases, donations, membership, business relationships, or financial usefulness. If lawful business activities support the ministry, the Evangelist should remain especially careful that people do not feel pressured to purchase something in order to receive Spiritual attention.

An Evangelist serving within Blazing and Praising may encounter people through cannabis culture or other nontraditional environments where traditional religious assumptions may not apply. The Evangelist should understand that meeting people within a culture does not require making cannabis, music, clothing, slang, lifestyle, or another cultural element the Spiritual destination. These may become points of relationship or conversation, but Jesus remains the destination.

Cultural connection should therefore remain a bridge rather than become the Gospel. An Evangelist may understand the language, music, history, humor, experiences, or interests of a particular group and use that understanding to communicate naturally, but the purpose is not merely demonstrating cultural similarity. The purpose is creating enough genuine relationship that Jesus can be introduced without requiring the person to first become culturally similar to a traditional congregation.

The future Evangelist should learn not to confuse shock value with Evangelistic fruit. Unusual language, provocative slogans, controversial imagery, or unexpected ministry methods may attract attention, but attention itself does not establish that people are moving toward Jesus. The Evangelist should Watch what happens after attention is gained. Are people asking about Jesus, reading His teachings, discussing Scripture, Praying, examining their lives, or beginning works of faith, or are they primarily remembering the controversy?

Public reaction should therefore be examined according to fruit rather than simply counted. Thousands of views may represent reach while producing little discipleship, while one conversation may eventually change the direction of a person's Spiritual life. The Evangelist should appreciate broad opportunities without allowing numbers to determine the value of the one.

Social media can provide legitimate Evangelistic opportunities because people who would never attend a service may still watch a video, read a testimony, respond to a post, or privately ask a question. The future Evangelist

should learn that online Evangelism carries the same responsibilities concerning truthfulness, love, confidentiality, and representation of Scripture as face-to-face ministry. Greater potential reach increases rather than decreases the importance of accuracy.

Controversy should never become the primary strategy simply because it produces engagement. A message may naturally challenge people because Jesus' teachings can conflict with human desires, traditions, or cultural expectations, but deliberately provoking anger merely to increase attention can produce fruit very different from genuine Evangelism. The Evangelist should distinguish between controversy resulting from truthfully teaching something difficult and controversy manufactured as promotion.

The Evangelist should also learn not to fear every negative response. Some people will reject the message, criticize the ministry, mock the Evangelist, misunderstand the teaching, or simply walk away. The Evangelist remains responsible for the manner in which the message was delivered and the truthfulness of what was said, but another person's response remains their own.

Rejection should not cause retaliation. Someone who refuses a Spiritual conversation should not suddenly be treated with less dignity, denied ordinary kindness, publicly criticized, or classified as an enemy of the ministry. The Evangelist may move on while leaving the door open for another conversation.

Forgiveness becomes especially important in Evangelistic ministry because public outreach can produce insults and hostility. The Evangelist should learn to respond without allowing anger to become the message. Appropriate boundaries may be established and abuse does not need to be tolerated, but the person criticizing the ministry remains a person Jesus commanded the Evangelist to love.

Future Evangelists should practice conversations rather than memorizing only scripts. Prepared explanations can be useful, but real people rarely follow a script. Training should include listening, responding to unexpected questions, acknowledging uncertainty, and returning to Jesus' teachings without feeling pressured to produce an immediate answer to everything.

"I do not know" should become acceptable Evangelistic language when the Evangelist genuinely does not know. The person can offer to study the question, examine Scripture, or involve someone with greater knowledge rather than inventing an answer. Truthfulness creates stronger testimony than pretending to possess complete understanding.

The Evangelist should learn to distinguish a question from an argument. Some people genuinely want information, some are exploring, some are angry, and others primarily want confrontation. The Evangelist should not assume every difficult question is hostile, while also recognizing when a conversation has stopped being productive. Walking away from endless argument may sometimes preserve more fruit than attempting to win.

Winning an argument is not identical to Evangelizing. A person can lose a debate and still encounter Jesus, or an Evangelist can win every intellectual point while leaving the person feeling humiliated and farther away from the message. Truth should never be sacrificed for kindness, but truth can be communicated without making personal victory the goal.

The future Evangelist should learn how to transition from initial conversation toward discipleship when someone becomes interested. Evangelism should not simply produce a moment of response and then disappear. Where appropriate, the person may be invited to read Jesus' teachings, Pray, join fellowship, meet with a Shepherd, participate in works of faith, ask additional questions, or continue learning according to their willingness.

Follow-up should remain respectful rather than becoming harassment. A person may appreciate another conversation while another may clearly indicate they do not want continued contact. The Evangelist should respect boundaries and remain available without turning persistence into pressure.

The Evangelist should understand the relationship between Evangelism and Shepherding because the roles overlap without becoming identical. Evangelism may introduce someone to Jesus, while Shepherding often involves longer-term care and discipleship. Some ministers may demonstrate both gifts, while others may work together so that an Evangelist reaches someone and a Shepherd provides continuing care. Neither role should be considered more important.

Team Evangelism can provide valuable training because developing servants can observe different communication styles, support one another, Pray together, and discuss what occurred afterward. Teams should not overwhelm people or create an atmosphere where one individual feels surrounded by multiple ministers. The purpose is responsible ministry rather than numerical advantage in a conversation.

After outreach, developing Evangelists should review what happened. What questions were repeatedly asked, where did conversations become meaningful, what communication created confusion, what testimony connected naturally, where did the Evangelist speak too much, and what fruit became visible? This reflection should support growth without reducing human encounters to performance statistics.

Prayer before Evangelism can help the servant seek Yahweh concerning the people and opportunities that may develop, while Watching afterward can help identify unexpected encounters and fruit. The Evangelist should preserve the difference between Praying for an opportunity and claiming every later conversation was unquestionably arranged by Yahweh. Testimony should remain truthful.

A developing Evangelist should receive correction concerning communication, doctrine, boundaries, truthfulness, or behavior without treating feedback as opposition to the calling. Someone may genuinely possess an Evangelistic gift while still needing substantial development in listening, patience, Scriptural understanding, or follow-up. Calling does not eliminate training.

The Evangelist should likewise recognize when an outreach method is producing unhealthy fruit. If a method repeatedly creates unnecessary hostility, misrepresents the ministry, places people at risk, or attracts attention without creating meaningful Spiritual conversation, leadership should examine whether it should be changed. Loyalty belongs to the mission rather than the method.

Different Evangelists may reach different people. One may connect naturally with people experiencing addiction, another with musicians, another with families, another with people who distrust churches, while someone else may communicate effectively through public teaching or online ministry. Leadership should not force every Evangelist to imitate the personality or methods of another when different approaches remain consistent with Jesus' Commands.

Future Evangelists should learn that personal appearance and style do not determine Spiritual calling. Someone may communicate in a traditional manner while another reaches people through a very different culture. The question remains what the ministry produces and whether the person faithfully represents Jesus.

Evangelists should remain accountable when representing Blazing and Praising publicly. Statements concerning doctrine, organizational status, legal claims, ministry history, testimony, programs, finances, or other factual matters should remain accurate. Evangelistic enthusiasm does not justify exaggeration.

The Evangelist should protect another person's privacy even when an encounter becomes powerful testimony. A private conversation should not automatically become online content, and identifying details should not be disclosed merely because the story demonstrates ministry fruit. The person remains more important than the story.

The developing Evangelist should understand that not all fruit will become visible. Someone may remember a conversation years later, read Scripture privately, speak with another Christian, or begin seeking Yahweh without

ever returning to tell the Evangelist. The Evangelist plants faithfully while accepting that Yahweh may produce results outside the Evangelist's ability to observe.

This prevents the Evangelist from manufacturing outcomes merely to demonstrate effectiveness. Where the result is unknown, leave it unknown. A truthful seed planted is more valuable than an invented harvest.

A mature Evangelist should eventually develop other Evangelists. They should invite developing servants into appropriate outreach, teach them to listen, help them explain Jesus clearly, demonstrate truthful testimony, correct mistakes, and gradually allow them to conduct Evangelistic ministry themselves. Multiplication becomes part of the Evangelist's continuing responsibility.

The future Evangelist should therefore understand that success is not reached when everyone knows the Evangelist's name. Success becomes visible when people who encountered Jesus through the ministry begin following Him, living His Commands, performing works of faith, serving others, and eventually introducing still more people to Him.

DEVELOPING FUTURE EVANGELISTS APPLICATION

A person being developed toward Evangelistic responsibility within Blazing and Praising should demonstrate willingness to go toward people rather than waiting only for people to enter a traditional church environment, while maintaining love, respect, Scriptural truthfulness, listening, appropriate boundaries, truthful testimony, works of faith, Prayer, accountability, and willingness to receive correction.

Evangelistic development should include actual supervised opportunities to interact with people, communicate Jesus' teachings, share testimony, answer questions where possible, admit uncertainty when necessary, perform works of faith, participate in outreach, and examine the fruit afterward. Leadership should Watch whether the candidate becomes increasingly capable of meeting people where they are without allowing cultural connection, controversy, business, social media attention, personal popularity, or another method to replace Jesus as the destination.

The developing Evangelist should learn that another person cannot be forced into belief, that rejection does not justify retaliation, that service should not depend upon financial repayment, that winning arguments is not the purpose of Evangelism, and that one person may matter more Spiritually than thousands of views that produce no discipleship. The Evangelist should speak truthfully, love the person, plant the seed, remain available for continued discipleship where welcomed, and allow Yahweh to determine what ultimately grows.

The Evangelist should eventually help develop additional Evangelists so the ministry does not depend upon one person's personality or ability to reach people. The person who once watched an outreach should eventually participate, the person who participated should eventually lead an appropriate conversation, and the person who develops healthy Evangelistic fruit should eventually help another servant learn to do the same.

The harvest is plentiful, the workers are few, and the future Evangelist is being prepared to go.

PART XIV — MINISTERIAL MULTIPLICATION & SUCCESSION

SECTION 119 — DEVELOPING FUTURE TEACHERS

FOUNDATIONAL SCRIPTURE

Matthew 5:19 (NASB)

“Therefore, whoever nullifies one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.”

Matthew 7:24–25 (NASB)

“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”

Matthew 11:29 (NASB)

“Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.”

Matthew 28:19–20 (NASB)

“Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

FOUNDATIONAL TEACHING

Developing Future Teachers establishes that teaching within Blazing and Praising should develop from a person who is first willing to learn from Jesus, attempt to live what He teaches, study Scripture responsibly, distinguish Scripture from personal interpretation, communicate truth clearly, receive correction, and Watch the fruit produced in the people being taught. Teaching is more than the ability to speak confidently, explain doctrine, quote Scripture, attract an audience, or hold another person’s attention because the teacher carries responsibility for helping people understand what Jesus actually taught and how those teachings become lived Spiritual faith.

Jesus connects hearing His words with acting upon them, so the future teacher should understand that the purpose of teaching is not merely producing people who possess additional intellectual knowledge concerning Scripture. Teaching should help people understand Jesus’ words well enough that Prayer, forgiveness, love, works of faith, service, Shepherding, Evangelism, humility, dependence upon Yahweh, and obedience to Jesus’ Commands increasingly become visible within their lives, allowing what was originally received as intellectual information to become something actually lived and Spiritually experienced.

Intellectual knowledge can assist Spiritual development because people must often first hear, read, study, or understand something before they can begin applying it, but information that continually remains intellectual without becoming lived practice remains incomplete within this Ministerial Training & Ordination Program. A teacher should therefore continually ask whether students are merely learning how to repeat the ministry’s teachings or whether those teachings are becoming visible through the fruit of their lives.

The teacher should first remain a student because ordination, experience, public recognition, years of ministry, or receiving the title of teacher should never create the assumption that learning has ended. Scripture should continue being studied, previous understandings should remain open to responsible examination, sincere questions should remain welcome, and the teacher should remain capable of admitting when something is not sufficiently understood rather than creating an answer merely because someone expects the teacher to have one.

A future teacher should become comfortable saying that additional Prayer, study, examination, or back-checking is necessary when a question cannot responsibly be answered. Admitting uncertainty does not automatically demonstrate weakness in teaching because intellectual pride can become far more dangerous when a teacher

believes every question requires an immediate answer and begins filling unknown areas with personal assumptions that are later presented as Spiritual truth.

A future teacher should understand the difference between what Scripture directly says and what the teacher or ministry believes Scripture means because these may both appropriately be discussed without automatically being presented with identical certainty. When Jesus directly teaches something, identify His teaching clearly, while a doctrinal conclusion reached through comparison of Scripture should explain the Scriptural reasoning supporting that conclusion, and something remaining interpretation, testimony, Spiritual understanding, or a matter still being examined should preserve that distinction honestly.

Scripture should remain above the teacher because the teacher does not gain authority to change what Jesus teaches merely through ordination or recognition by the Church. The responsibility of the teacher is to help people understand Jesus rather than gradually allowing the teacher's own explanations to become more important than the words being explained.

The ministry's foundational emphasis upon Jesus' Commands should remain visible throughout teacher development. A future teacher should become familiar with Jesus' teachings concerning love, forgiveness, Prayer, Fasting, judgment, money, service, enemies, the Narrow Gate, fruit, the Kingdom of Heaven, discipleship, and treatment of other people so that teaching continually returns people toward Jesus rather than allowing the teacher's personality, preferred subjects, intellectual knowledge, testimony, Spiritual experiences, or personal theories to become the center of instruction.

The Sermon on the Mount should remain a major practical foundation because Jesus teaches concerning lived Spiritual matters that reach directly into ordinary human life. Prayer, Fasting, anger, lust, truthfulness, retaliation, enemies, money, worry, judgment, the Narrow Gate, fruit, and acting upon His words should not remain subjects that ministers simply learn how to explain because the teacher should continually examine whether these teachings are being lived personally before asking other people to live them.

Context matters because individual verses can be misunderstood when separated from the teaching surrounding them, so the future teacher should learn to read before and after a passage, identify who is speaking, consider whom the teaching addresses, compare related Scripture where appropriate, and avoid establishing major doctrine from isolated wording without examining its Scriptural context. The purpose is not requiring every teacher to become an academic scholar but teaching enough responsibility that Scripture is not repeatedly reduced into slogans supporting conclusions the teacher had already decided to believe.

A future teacher should understand the ministry's established Scriptural framework and accurately identify the source being used. Scripture, established ministry doctrine, personal interpretation, testimony, organizational policy, and outside factual information should remain distinguishable so that people receiving instruction understand what supports what is being taught rather than receiving everything spoken by an ordained minister as though every statement carries the same Spiritual authority.

Translation should likewise be handled consistently because direct Scriptural quotations should be accurately represented according to the translation being identified. When another translation is used for comparison, the translation should be identified, while a paraphrase used to explain a teaching should remain identifiable as explanation rather than being presented as though the personally rewritten wording were a direct Scriptural quotation.

A teacher should never intentionally alter Scripture to make it support a desired conclusion because the teacher serves Scripture rather than Scripture serving the teacher. If a doctrine cannot remain standing when the actual wording and context of Scripture are examined, changing or selectively presenting Scripture to protect the doctrine would reverse the proper relationship between teacher and teaching.

Confidence does not establish accuracy because someone may speak passionately and still be incorrect. Emotional delivery, charisma, audience reaction, popularity, education, ordination, years of ministry, or the ability to quote many verses cannot replace responsible examination of Scripture, and future teachers should therefore become comfortable checking references, back-checking interpretations, correcting quotations, reconsidering assumptions, and revising an explanation when a legitimate problem becomes visible.

A teacher who discovers a meaningful error should correct it because preserving truth is more important than preserving the appearance that the teacher never makes mistakes. If an incorrect verse reference was provided, correct the reference, if Scripture was quoted inaccurately in a manner affecting meaning, correct the quotation, and if a doctrinal explanation is later determined to be incomplete or incorrect, acknowledge and explain the correction appropriately rather than allowing known error to continue merely because it has already been publicly taught.

Protecting the appearance that a human teacher cannot be wrong can become more dangerous than the original mistake because people may begin believing the teacher rather than examining what the teacher says. A teacher willing to acknowledge a mistake demonstrates that correction and Spiritual responsibility continue after ordination and models the same teachability expected from developing ministers.

The same principle should apply to believed Spiritual guidance because statements such as “Yahweh told me” or “the Holy Spirit told me” should never become methods of preventing legitimate examination. Spiritual impressions, believed signs, Prayer experiences, Fasting & Watching, and personal testimony should remain capable of being back-checked against foundational Scripture, actual facts, sequence, later developments, and the fruit produced rather than becoming unquestionable merely because the teacher sincerely believes a Spiritual interpretation.

Back-checking should therefore be taught as part of responsible Spiritual development rather than automatically being treated as evidence of unbelief. A person may Pray, believe something has been revealed, Watch what develops, compare the experience with Scripture, examine the facts, observe later fruit, and remain willing to reconsider the original interpretation when the evidence does not support what was first believed.

Future teachers should communicate according to the people being taught because teaching children requires different language and examples than teaching experienced ministers, while someone unfamiliar with church terminology may require explanations that a longtime follower of Jesus already understands. The explanation may change without changing the underlying meaning because effective teaching attempts to make the truth understandable to the person actually listening.

Simplicity should not be confused with shallowness because a teacher who genuinely understands a subject should increasingly become capable of explaining it in language ordinary people can understand. Complicated vocabulary should not become a method of demonstrating intellectual superiority because the purpose is helping another person understand and follow Jesus rather than proving how much information the teacher possesses.

Questions should become part of teaching rather than automatically being treated as challenges to authority because someone asking why the ministry interprets a passage in a particular way may genuinely be seeking understanding. The teacher should listen to the entire question, examine Scripture, explain the reasoning where possible, and acknowledge uncertainty where appropriate rather than assuming disagreement means the person is rebellious or unwilling to follow Jesus.

Some questions may expose weaknesses within the teacher’s own understanding, and this should become an opportunity to Pray, study, back-check, and grow rather than an occasion for confident speculation. A student may sometimes ask the very question that causes a teacher to discover an assumption that has never been adequately examined, making the student’s question part of the teacher’s continuing development.

Teachers should distinguish teaching from winning arguments because there may be circumstances where different interpretations are discussed without humiliating another person becoming the objective. The teacher may explain why the ministry holds a particular position, provide supporting Scripture, identify disagreement, and still treat the person asking questions with dignity because defeating another human being intellectually is not the same thing as helping that person follow Jesus Spiritually.

The Knowledge of Good & Bad doctrine within Blazing and Praising requires particular care within teaching because doctrine should never become permission for a teacher to intellectually classify another human being as Good or Bad or assume Yahweh's final judgment concerning that person. Teaching may identify actions, decisions, teachings, patterns, or fruit that conflict with Jesus' Commands while preserving the distinction between examining fruit and declaring the eternal judgment of another human being.

The teacher should understand that examining fruit applies to teaching itself because a lesson can sound Scripturally impressive while producing fruit very different from what the teacher intended. After a lesson, sermon, class, written teaching, video, children's activity, individualized teaching, or another form of instruction, the teacher and leadership should Watch what develops rather than assuming the teaching was successful merely because it was completed.

The continuing examination should consider whether people are understanding Jesus more clearly, asking meaningful Spiritual questions, applying His Commands, Praying, forgiving, serving, performing works of faith, developing Spiritual gifts, Shepherding others, Evangelizing, and becoming increasingly capable of studying Scripture and seeking Yahweh themselves. If people instead become fearful of asking questions, increasingly dependent upon the teacher, confused concerning Scripture, hostile toward outsiders, obsessed with intellectual classifications, or primarily focused upon the teacher's personality and interpretations, the fruit should cause the teaching method or content to be examined.

Teaching should produce students who increasingly know how to learn without the teacher because the purpose is not creating permanent dependence upon another human being. A future teacher should therefore show people how to locate Scripture, examine context, distinguish direct quotations from interpretations, Pray concerning what is being studied, back-check believed understanding, Watch the fruit, and continue seeking Jesus and the guidance of the Holy Spirit.

The teacher should never intentionally make Scriptural understanding appear inaccessible without the teacher's personal explanation because dependence upon the teacher is not the destination of discipleship. The teacher may possess knowledge, experience, testimony, and Spiritual gifts that genuinely help another person, but those gifts should increasingly help that person become capable of seeking Jesus rather than believing access to Spiritual understanding exists only through the teacher.

Teaching concerning Prayer should exist alongside actual Prayer because a person cannot fully teach Prayer merely as information while never developing a Prayer life. Teaching concerning forgiveness should continually challenge the teacher to forgive, teaching concerning works of faith should exist alongside actual works, teaching concerning service should exist alongside actual service, teaching concerning Shepherding should exist alongside caring for people, and teaching concerning Evangelism should exist alongside going toward people.

The teacher should therefore resist becoming someone who continually explains Spiritual responsibilities without attempting to live them. A person may become extremely knowledgeable concerning Jesus' Commands while allowing that knowledge to remain primarily intellectual, and this Ministerial Training & Ordination Program continually returns the candidate toward lived application because the wise person described by Jesus hears His words and acts upon them.

Lived testimony may become part of teaching when it helps demonstrate how Scripture entered actual life, but testimony should remain truthful because the Spiritual value of testimony depends upon preserving what actually

occurred. Facts, believed Spiritual interpretation, later understanding, unanswered questions, and uncertainty should remain distinguishable rather than being combined into a more dramatic story designed to produce a stronger reaction.

A teacher should never alter testimony to make a lesson more dramatic, strengthen a Spiritual claim beyond what actually occurred, change the sequence of events, remove uncertainty merely because uncertainty weakens the story, or present personal experience as though Yahweh must reproduce the same circumstances for everyone else. Personal testimony can illustrate Scripture and demonstrate lived faith, but personal testimony does not become Scripture.

Illustrations and stories may support teaching when they help people understand a Scriptural principle, but the person listening should ultimately remember the Spiritual teaching rather than only the teacher's story. Humor may likewise support teaching when appropriate without humiliating vulnerable people, exposing confidential information, or turning another person's hardship into entertainment.

Art, music, games, demonstrations, environments, objects, interactive experiences, and other teaching methods may legitimately support instruction when they help people understand what is being taught. The method should serve the teaching rather than becoming the Spiritual destination because a memorable experience that teaches little concerning Jesus may entertain people without producing the intended Spiritual fruit.

Children's ministry particularly demonstrates why a teacher should understand a subject deeply enough to explain it simply. Children may ask direct questions adults avoid, and the teacher should be capable of communicating Jesus' Commands in developmentally appropriate ways while allowing questions, encouraging participation, and maintaining responsible supervision and boundaries.

Interactive lessons, demonstrations, games, art, stories, and experiences may help transform abstract Spiritual concepts into something children can understand without changing the underlying Scriptural teaching. Creativity should operate alongside responsibility because the desire to make teaching memorable does not remove the obligation to protect the children being taught.

Nontraditional teaching methods should be examined according to fruit rather than rejected merely because they differ from traditional church formats. A person who would never sit through a conventional sermon may engage deeply through conversation, visual demonstration, testimony, interactive teaching, outdoor ministry, individualized ministry, or another method, allowing the method to change while Jesus remains the foundation.

Traditional methods should likewise not be rejected merely because something newer exists because reading Scripture aloud, preaching, small-group study, individual teaching, Prayer, fellowship, and ordinary conversation may continue producing healthy fruit. The ministry should remain flexible concerning method while remaining grounded concerning the Spiritual foundation.

A future teacher should learn responsible preparation because Prayer, Scriptural study, checking references, organizing the central teaching, considering the audience, examining factual claims, and considering how the teaching connects with lived faith can strengthen instruction. Preparation should support dependence upon Yahweh rather than becoming a substitute for seeking Yahweh.

Historical claims, legal claims, scientific information, statistics, quotations, ministry history, and other outside factual statements should be appropriately verified before being taught as established facts because something does not become true merely because it supports the ministry's doctrine or strengthens a sermon. A teacher should preserve the difference between something known, something believed, something interpreted, something possible, and something still unknown.

A possibility should remain a possibility, an interpretation should remain an interpretation, a belief should remain identified as a belief where appropriate, and an unknown should remain unknown because the desire to make teaching more powerful does not justify making evidence stronger than it actually is.

Developing teachers should receive evaluation concerning clarity, Scriptural accuracy, tone, organization, boundaries, factual accuracy, testimony, audience understanding, and fruit because feedback remains part of development. A person possessing a genuine teaching gift may still require correction concerning communication, assumptions, length, organization, interpretation, or the way a particular teaching affects people.

Supervised teaching responsibility should therefore develop according to readiness. A developing teacher may begin with an individual explanation, children's activity, portion of a lesson, small group, testimony, or another appropriate opportunity before assuming greater public teaching responsibility, allowing leadership to Watch both what is taught and what the teaching produces.

Public teaching represented as the doctrine of Blazing and Praising carries greater responsibility than private exploration of a Spiritual question because people may reasonably understand an ordained teacher speaking publicly on behalf of the ministry as representing established doctrine. A teacher should therefore understand which teachings represent established ministry doctrine and which matters remain interpretation, testimony, personal understanding, or subjects still being examined.

Personal theories should not automatically be presented under the authority of the ministry merely because the person teaching them has been ordained. Ordination recognizes calling and responsibility without transforming every personal conclusion of the minister into official doctrine.

Teaching authority should never become personal domination because students should not be taught that disagreement with a human teacher automatically equals rebellion against Yahweh. Scriptural knowledge should not be used to make another person feel intellectually inferior, and the teacher should not create an environment where questions disappear simply because people fear the consequences of asking them.

A teacher serves by making truth understandable and continually pointing people beyond the teacher toward Jesus.

Financial influence should remain separate from teaching authority because doctrine should not be changed to please donors, customers, business partners, popular audiences, or people capable of financially benefiting the ministry. A teaching becoming financially inconvenient does not automatically make it wrong, while a teaching becoming profitable does not automatically make it true.

Popularity should likewise not determine truth because a teaching receiving substantial attention does not automatically become accurate, while a difficult teaching receiving little attention does not automatically become incorrect. Audience size, social-media views, applause, donations, controversy, or emotional response may provide information concerning reach but should never become the final measurement of Spiritual fruit.

Online teaching creates additional responsibility because inaccurate information can travel far beyond the original audience and may remain accessible for years. Teachers using videos, websites, social media, written material, or other digital formats should therefore remain particularly careful concerning Scriptural quotations, testimony, factual claims, ministry representations, and distinctions between Scripture and interpretation.

When a meaningful error exists within permanent teaching material, reasonable correction should be made where possible because leaving known error available to continue teaching other people merely to protect reputation conflicts with the responsibility of the teacher.

Teachers should protect confidential information because another person's private Shepherding experience, addiction, crisis, confession, family difficulty, Spiritual struggle, or personal testimony does not automatically become teaching material merely because it would make an effective illustration. Another human being remains more important than the story the teacher could tell about them.

A teacher should recognize when a subject exceeds personal knowledge because ordination does not create expertise in every field. Further study, consultation with another appropriate teacher, or referral to a qualified outside professional when a matter requires expertise beyond Spiritual ministry can demonstrate responsibility rather than weakness.

Different teachers may possess different Spiritual gifts and teaching strengths because one may communicate particularly well with children, another through testimony, another through careful Scriptural explanation, another through visual demonstration, and another through interactive teaching. Leadership should develop these differences rather than requiring every teacher to imitate one personality or teaching style.

The purpose of Developing Future Teachers ultimately reaches beyond producing another person capable of delivering a lesson because a mature teacher should eventually develop another teacher. Developing servants should be allowed to observe preparation, participate appropriately, practice explanations, ask questions, receive correction, teach under supervision, examine fruit, and gradually assume greater responsibility according to demonstrated readiness.

Knowledge should never be hoarded as a source of personal importance because the teacher should not intentionally create students who cannot continue without that teacher. The purpose of teaching is not to make the teacher increasingly necessary but to help the student become increasingly capable of following Jesus, seeking the Holy Spirit, understanding Scripture, living what is learned, and helping another person do the same.

Multiplication begins when what one servant received is responsibly passed to another servant who learns to live it, teach it, back-check it, remain correctable, and eventually pass it forward again. The strongest evidence that teaching succeeded may eventually be another person accurately teaching Jesus' Commands to someone the original teacher will never personally meet.

DEVELOPING FUTURE TEACHERS APPLICATION

A person being developed toward teaching responsibility within Blazing and Praising should demonstrate willingness to learn from Jesus, study Scripture responsibly, attempt to live what is being taught, distinguish Scripture from established ministry doctrine, interpretation, testimony, and outside factual information, communicate according to the audience, receive correction, acknowledge uncertainty, back-check understanding, and correct meaningful errors when discovered.

Teacher development should include Prayer, Scriptural study, preparation, supervised teaching, lived application, questions, feedback, correction, truthful testimony, works of faith, and examination of fruit because the purpose is not merely determining whether the candidate can speak but whether the candidate can responsibly help another person understand and live Jesus' teachings.

Greater teaching responsibility should develop as the candidate demonstrates Scriptural accuracy, humility, clarity, consistency with the ministry's foundation, respect for people, appropriate boundaries, truthful handling of testimony and factual information, protection of confidential information, willingness to remain correctable, and an increasing ability to help people move from hearing toward doing.

Teaching should never be measured solely by speaking ability, intelligence, education, ordination, audience size, social-media reach, emotional response, financial success, popularity, or the teacher's ability to attract followers because the continuing question is what the teaching produces within actual lives.

People should increasingly learn Jesus' Commands, understand Scripture more clearly, move from intellectual knowledge toward lived Spiritual faith, Pray, forgive, love, serve, perform works of faith, Shepherd, Evangelize, examine fruit, receive correction, develop Spiritual gifts, and become capable of helping other people follow Jesus.

A teacher has not fulfilled the purpose of this training by becoming the person everyone needs in order to understand Scripture because the teacher should seek to become the servant who teaches people to hear Jesus, examine His words, act upon them, seek guidance from the Holy Spirit, Watch the fruit, remain correctable, and eventually help someone else do the same.

The Ministerial Training & Ordination Program therefore does not reach its continuing purpose merely by producing an ordained minister, Shepherd, Evangelist, or teacher because its continuing fruit should become visible when those who were taught begin teaching, those who were Shepherded begin Shepherding, those who were reached begin Evangelizing, and those who learned to serve begin developing additional servants.

The teacher should remain a student of Jesus while teaching others, the minister should remain a servant while carrying Spiritual responsibility, the calling should remain Yahweh's rather than becoming the possession of the organization, the Holy Spirit should remain the Guide rather than being replaced by human intellectual knowledge, and Scripture should remain above the teacher rather than being reshaped to protect the teacher's conclusions.

Jesus remains the foundation and destination of the teaching, and the final responsibility of the teacher is therefore not merely to preserve what has already been learned but to live it faithfully enough, teach it truthfully enough, remain correctable enough, and develop others responsibly enough that the teachings of Jesus continue moving from one servant into the lived faith of another.

Learn from Jesus, live what He teaches, teach what He commanded, remain correctable, and develop another teacher who can carry the teaching forward.

PART XV — THE PASTOR, HIS WIFE & MINISTRY AS A COUPLE

SECTION 120 — THE PASTOR'S WIFE: LOVE, SERVICE, INFLUENCE & TREASURES IN HEAVEN

FOUNDATIONAL SCRIPTURE

Matthew 6:19–21 (NASB)

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also."

Matthew 5:14–16 (NASB)

"You are the light of the world. A city set on a hill cannot be hidden; nor do people light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven."

Matthew 6:6 (NASB)

"But as for you, when you pray, go into your inner room, close your door, and pray to your Father who is in secret; and your Father who sees what is done in secret will reward you."

Matthew 22:37–40 (NASB)

“And He said to him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the great and foremost commandment. The second is like it, ‘You shall love your neighbor as yourself.’ Upon these two commandments hang the whole Law and the Prophets.”

Matthew 20:26–28 (NASB)

“It is not this way among you, but whoever wants to become prominent among you shall be your servant, and whoever desires to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

John 13:34–35 (NASB)

“I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all people will know that you are My disciples: if you have love for one another.”

John 15:4–5 (NASB)

“Remain in Me, and I in you. Just as the branch cannot bear fruit of itself but must remain in the vine, so neither can you unless you remain in Me. I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing.”

FOUNDATIONAL TEACHING

The wife of a Pastor occupies a unique place within marriage, family, and ministry because her relationship to the Pastor naturally creates opportunities to love, encourage, serve, Pray, listen, welcome, comfort, forgive, and demonstrate the teachings of Jesus before people who may observe both the public ministry and the private fruit surrounding it. This position does not make her Spiritually superior to another woman, automatically grant ministerial authority through marriage, or place her above the congregation, because Jesus teaches that greatness among His followers is demonstrated through service rather than status. Her position should instead be understood as an extraordinary opportunity to love Yahweh, love her neighbor, strengthen her marriage and family, serve people without demanding recognition, and allow Jesus’ Commands to become visible through ordinary life.

Jesus commands His followers to store up treasures in heaven rather than building their lives around treasures on earth, and a Pastor’s wife may have an unusually broad field of opportunity to live this teaching. Ministry continually brings people, needs, relationships, interruptions, trials, celebrations, hurting families, children, people searching for Jesus, difficult personalities, and people needing Prayer or encouragement into the life surrounding the Pastor and his family. Every private Prayer, person welcomed, hurting individual encouraged, child faithfully cared for, offense forgiven, difficult person loved, confidence protected, husband strengthened, and act of service performed without recognition may become an opportunity to invest in something possessing eternal rather than merely earthly value. She should not attempt to calculate these treasures or turn service into a record of religious accomplishments, because Jesus directs the heart away from human recognition and toward the Father who sees what is done in secret.

Love must remain the motivation behind this service. Jesus commands His followers to love Yahweh, love their neighbors, love one another, and even love enemies and Pray for those who persecute them. Ministry will eventually involve people who are encouraging and people who are exhausting, people who appreciate the Pastor and people who criticize him, people who respect boundaries and people who continually test them. The presence of a difficult person does not cancel Jesus’ Command to love, but love does not require approving harmful behavior, tolerating abuse, ignoring safety, permitting manipulation, or eliminating responsible boundaries. The Pastor’s wife should continually return to Jesus and examine what love requires in the actual circumstance rather than allowing resentment, retaliation, jealousy, bitterness, or personal irritation to determine her response.

A Pastor's wife must have a genuine relationship with Yahweh that exists independently of her husband's preaching, Prayer life, calling, or public ministry because being married to a Pastor cannot substitute for personally following Jesus. She needs her own Prayer, study of Jesus' Commands, examination of heart, repentance, Watching, and experience of putting His teachings into practice. Jesus teaches His followers to Pray to the Father who sees in secret, and this private Spiritual life is especially important for someone whose life may become closely connected with public ministry. The method or physical location should not become the doctrine; what matters is that she does not attempt to live from her husband's relationship with Yahweh. She must personally remain in Jesus because He teaches that the branch cannot bear fruit by itself and that apart from Him we can do nothing.

One of the Pastor's wife's greatest opportunities may be encouraging her husband. A Pastor can appear confident publicly while privately carrying criticism, difficult decisions, financial pressure, family responsibilities, uncertainty, disappointment, and the weight of caring for others. His wife may have opportunities nobody else possesses to Pray for him, listen to him, encourage healthy fruit, speak truth with love, remind him of what Yahweh has already done, and stand beside him when ministry becomes difficult. Encouragement does not mean pretending every sermon, decision, or interpretation is correct, but disagreement and correction should not become the entire atmosphere of their marriage. Likewise, she should never be treated as though her entire existence belongs to her husband's ministry, because Jesus' teachings concerning love, service, truthfulness, forgiveness, and the Golden Rule apply inside the Pastor's home as surely as they apply to the congregation.

Their marriage should therefore demonstrate the teachings they present to others without creating a false public image of perfection. A husband cannot continually preach compassion while giving his wife the least compassionate version of himself, and a wife cannot publicly demonstrate kindness while privately treating her husband with contempt. When disagreement, hurt, failure, or correction occurs, their marriage should increasingly demonstrate Prayer, forgiveness, truthfulness, repentance, encouragement, patience, and love. Their testimony does not need to be that they never struggle, but that their struggles do not replace Jesus as the foundation governing how they respond to one another.

The Pastor's wife should understand that denying herself and following Jesus does not mean destroying her identity, neglecting her children, refusing necessary rest, tolerating abuse, or responding to every person at every hour. She may be a wife, mother, employee, caregiver, ministry worker, or someone carrying responsibilities and limitations other people cannot see. Love may sometimes require accepting an unexpected interruption, while at other times love and responsibility may require protecting family time, establishing a boundary, referring someone to another capable servant, or recognizing exhaustion before it produces unhealthy fruit. No single woman can meet every need of a congregation, and responsible boundaries can preserve faithful service rather than contradict it.

The Pastor's wife possesses influence whether or not she carries a formal ministerial title. People may observe how she treats her husband, welcomes strangers, responds to difficult people, speaks about members of the congregation, treats people without money or status, handles criticism, forgives, serves, and conducts herself when recognition is unavailable. Jesus teaches that His followers are the light of the world and that their good works should ultimately cause people to glorify the Father, so the purpose of her influence is not to make people admire the Pastor's wife but to point them toward Yahweh. She should exercise wisdom in public conduct and appearance while refusing to transform cultural preferences, clothing standards, or personal opinions into Commands Jesus never established.

Marriage to the Pastor does not automatically make every opinion a ministry directive, every preference a rule, or every disagreement an act of rebellion. The Pastor's wife should remain a servant rather than attempting to rule the congregation through her relationship with its Pastor. If she demonstrates her own ministerial calling, Spiritual gifts, healthy fruit, training, service, and readiness, that calling should be examined and recognized according to the same principles governing other ministers rather than being automatically granted through marriage. Likewise,

the absence of a formal title should never make her service insignificant because ministry value is not determined solely by public position.

Her influence becomes especially important when women seek guidance from her. She should direct them toward Jesus rather than creating dependence upon herself, helping them Pray, learn His Commands, examine fruit, recognize their own Spiritual gifts, and become servants themselves. Personal testimony and practical experience may provide valuable guidance, but they remain subject to Scripture. The goal is not to reproduce another version of the Pastor's wife but to help another woman become increasingly capable of following Jesus for herself.

The Pastor's wife must also guard her speech because proximity to ministry may give her access to marriages in difficulty, addiction, financial hardship, family problems, private confessions, leadership disagreements, personal failures, and other information entrusted to the ministry. Another person's vulnerability should never become entertainment, gossip, retaliation, leverage, or a way of demonstrating importance. The Golden Rule provides a simple examination: before repeating another person's struggle, she should consider how she would want her own private difficulties handled. Confidentiality does not require concealing abuse, danger, lawful reporting obligations, or information responsible leaders genuinely need, but it does require distinguishing necessary communication from gossip.

Self-examination should remain part of her Spiritual life because living close to ministry can make a person skilled at recognizing what everyone else needs to change while becoming less attentive to herself. Jesus' teachings concerning anger, truthfulness, enemies, Prayer, treasure, worry, judgment, the Golden Rule, the Narrow Gate, and fruit should first examine the Pastor's wife before becoming tools she uses to examine others. When unhealthy fruit becomes visible, she should remain capable of acknowledging that she was wrong, receiving correction, repenting, making appropriate amends, and continuing to follow Jesus. Years of ministry should deepen humility and teachability rather than create the belief that correction is only for other people.

This examination becomes especially important when ministry produces wounds. People may criticize her husband, criticize her, misunderstand motives, leave the ministry, reject boundaries, compare her with another Pastor's wife, or expect her to fulfill a role Jesus never assigned. These experiences can gradually produce resentment if continually stored within the heart. Prayer and Jesus' Command to love even enemies do not require pretending harmful conduct was acceptable, but they prevent another person's behavior from determining what grows inside her. When criticism comes, she should distinguish between unfair attack, misunderstanding, legitimate correction, and genuinely harmful conduct, receiving truth when correction is deserved, speaking truth without hatred when accusations are false, and establishing appropriate protection when someone becomes abusive or dangerous.

The Pastor's wife should never measure her usefulness only by preaching, leading a women's ministry, singing, teaching publicly, managing programs, or occupying another visible position. One woman may teach frequently while another primarily serves privately, one may possess administrative gifts while another excels in one-on-one Shepherding, and another may presently devote substantial attention to children or family responsibilities. Comparison with women who appear more polished, knowledgeable, experienced, popular, organized, attractive, or publicly gifted can produce either pride or discouragement. The question is not whether she resembles another Pastor's wife but whether she is faithfully following Jesus with the gifts, responsibilities, circumstances, and opportunities Yahweh has actually placed before her.

Her relationship with Scripture should therefore extend beyond collecting verses for other people. Teaching concerning forgiveness becomes real when someone hurts her, teaching concerning worry becomes real during uncertainty, teaching concerning treasure becomes real when earthly security competes with ministry, teaching concerning enemies becomes real when criticism becomes personal, and teaching concerning service becomes real when she feels overlooked. Scripture becomes lived doctrine when the circumstance requiring obedience arrives and the follower chooses to act upon what Jesus taught.

The Pastor's wife should remember that she is first a follower of Jesus and not merely an extension of her husband's ministry. Her identity should not collapse if a ministry program ends, a congregation changes, her husband retires, relocation occurs, a title disappears, finances change, or the outward form of ministry becomes different. Buildings, programs, organizations, and public roles may change while Jesus' Commands remain. Wherever Yahweh places her, she can continue loving Him, loving her neighbor, Praying, forgiving, serving, encouraging, caring for her family, using her Spiritual gifts, Shepherding where called and equipped, and laying up treasures in heaven.

Ultimately, the standard for the Pastor's wife is not another Pastor's wife, denominational tradition, cultural expectation, ministry conference, public image, or an idealized picture of a Pastor's family. The standard returns to Jesus. Does she love Yahweh and her neighbor, Pray, forgive, serve, treat people according to the Golden Rule, examine herself before judging others, remain in Jesus, care faithfully for her marriage and family, receive correction, produce good fruit, and use her influence to direct people toward the Father? These questions return her to the same foundation governing every minister and every disciple: hear the words of Jesus and put them into practice.

For the Pastor's wife who understands this opportunity, ministry becomes far more than accompanying her husband to church. Every private Prayer, person loved when love is difficult, child cared for faithfully, husband encouraged, stranger welcomed, confidence protected, offense forgiven, hurting person comforted, truth spoken with love, and act of service performed without recognition can become an opportunity to invest her life in something greater than earthly reward. She should therefore treasure the opportunity without worshiping the position, serve without demanding recognition, encourage without controlling, influence without seeking attention, protect her marriage and family without abandoning the harvest, and continually follow Jesus so that the lasting result is not simply that people remember a Pastor's wife, but that through her love, service, Prayer, conduct, and fruit they were pointed toward Yahweh.

SECTION 121 — FINAL CONCLUSION: A COUPLE FOLLOWING JESUS TO HELP SAVE OTHERS THROUGH JESUS

FOUNDATIONAL SCRIPTURE

Matthew 4:19 (NASB)

"And He said to them, 'Follow Me, and I will make you fishers of people.'"

Matthew 7:13–14 (NASB)

"Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is narrow and the way is constricted that leads to life, and there are few who find it."

Matthew 9:36–38 (NASB)

"Seeing the crowds, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd. Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore, plead with the Lord of the harvest to send out workers into His harvest.'"

Matthew 28:18–20 (NASB)

"And Jesus came up and spoke to them, saying, 'All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the

Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.'"

Luke 19:10 (NASB)

"For the Son of Man has come to seek and to save that which was lost."

John 15:4–5 (NASB)

"Remain in Me, and I in you. Just as the branch cannot bear fruit of itself but must remain in the vine, so neither can you unless you remain in Me. I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing."

FOUNDATIONAL TEACHING

This doctrine began with a question concerning how humanity moved away from eternity through the Knowledge of Good & Evil and how a person can return toward the Kingdom of Heaven while continuing to live in a world governed largely by human intellectual knowledge. It now concludes not with another system to memorize, but with a direction to follow. Jesus said, "Follow Me." Everything learned throughout this doctrine is intended to bring the follower to that point of action, where knowledge becomes lived faith and the teachings of Jesus become the foundation by which a person actually walks.

For a Pastor and his minister wife, this creates a shared purpose greater than either individual calling. Their marriage joins two followers of Jesus who can strengthen one another while entering the harvest together, yet neither becomes the source of the other's calling and neither becomes the destination of the people they serve. Their different gifts, personalities, experiences, and opportunities can work together without requiring them to become identical ministers. What unites them is not sameness of function but the same Jesus they follow and the same harvest into which they have been sent.

Jesus looked upon distressed and downcast people with compassion and described a plentiful harvest with too few workers. That image should remain before the couple because ministry can eventually become so familiar that people begin to look like responsibilities instead of souls. The person struggling with addiction, the family falling apart, the individual who feels rejected by traditional religion, the person carrying shame, the skeptic asking difficult questions, the believer who has become confused, and the stranger who simply needs someone to listen are not interruptions to the purpose of ministry. They are the reason workers are needed in the harvest.

The couple should therefore be willing to go toward people rather than waiting for people to first become comfortable entering a particular religious environment. A building may provide a place for ministry, but it cannot define the limits of ministry. Shepherding and Evangelism may occur through a congregation, individual conversation, outreach, testimony, works of faith, business relationships, outdoor ministry, a meal, a hospital visit, a telephone call, a person encountered unexpectedly, or any other legitimate opportunity through which someone can be directed toward Jesus. The method can change while the destination remains the same.

This is especially important when reaching people who would never voluntarily enter a traditional church. Meeting someone where that person is does not mean approving everything found there or changing Jesus' teaching to make the message easier to receive. It means being willing to cross the distance separating the servant from the person who needs to be reached. Jesus did not command His followers merely to wait for disciples; He commanded them to go and make disciples. The Pastor and his minister wife should therefore remain willing to enter unfamiliar places, speak with unfamiliar people, listen before assuming what someone needs, and allow compassion to create opportunities for truth.

The Narrow Gate must remain visible throughout that work. The desire to reach people cannot become permission to remove the difficult teachings of Jesus, and commitment to His teachings cannot become permission to treat people without compassion. The couple should neither widen what Jesus called narrow nor make the Narrow Gate narrower by adding human requirements He did not establish. Their responsibility is to point toward Jesus as faithfully as they can, distinguish His Commands from their own preferences, and allow each person to confront the decision of whether to follow Him.

The couple must also remember that they are not the Savior. They may Pray, teach, Evangelize, Shepherd, serve, warn, encourage, correct, provide resources, share testimony, and walk beside someone through extraordinary difficulty, but they cannot manufacture another person's repentance or force someone to follow Jesus. This protects ministry from becoming control. Their responsibility is to faithfully present the way toward Jesus and demonstrate that way through their own lives while recognizing that another person must ultimately decide whether to walk it.

For this reason, healthy ministry should eventually make people less dependent upon the Pastor and his wife rather than more dependent upon them. Someone who initially needs extensive Shepherding should gradually learn to seek Yahweh, Pray, understand Jesus' Commands, examine fruit, recognize Spiritual gifts, make responsible decisions, serve others, and continue following when the Pastor is not standing beside them. The couple should consider this growth a success rather than a loss of influence because the objective was never to gather permanent followers around themselves.

The multiplication established throughout this doctrine reaches its purpose when the person who was served becomes a servant, the person who was Shepherded begins caring for others, the person who was reached begins Evangelizing, and the person who was taught becomes capable of faithfully teaching another person. At that point the work moves beyond the original Pastor and his wife. What they received has passed through them into another person, and that person may eventually carry it somewhere the original couple could never have reached themselves.

This is why ministry should never be measured solely by buildings, attendance, finances, titles, public recognition, programs, online reach, or the number of people who know the ministers' names. Those things may describe the size or visibility of an organization, but they cannot by themselves reveal its Spiritual fruit. A ministry can become highly visible without producing disciples who live what Jesus taught, while a conversation almost nobody witnessed can change the direction of a person who later helps many others. The fruit must remain more important than the appearance.

The same principle applies when circumstances change. Buildings can close, programs can end, finances can rise or fall, people can leave, leadership seasons can change, and ministry may relocate from one place to another. None of these events can remove the ability to follow Jesus. If the couple remains attached primarily to Him rather than to the particular form their ministry presently takes, an ending does not have to mean the end of ministry. It may simply mean that the next opportunity to serve will look different from the last one.

Eventually, even the couple's own season of active leadership will end. This is why developing other servants matters. A ministry that faithfully points people toward Jesus should be capable of producing people who can continue serving after the original leaders are no longer present. The Pastor and his wife should desire to leave behind more than memories of what they personally accomplished. They should desire living fruit in people who continue Praying, serving, Shepherding, Evangelizing, teaching, correcting themselves, developing others, and following Jesus.

At that point, the true value of their work may extend far beyond what they can personally see. A person they once encouraged may later encourage someone they will never meet, a child they taught may eventually teach another generation, a person rescued from destructive circumstances may become the one who reaches someone else in the same condition, and a future Shepherd or Evangelist may carry Jesus' Commands into

places the original couple never knew existed. The couple does not need to receive credit for every branch that grows from the original fruit because the purpose was never to make their own names travel farther. The purpose was for Jesus' teaching to continue.

This brings the entire doctrine back to its beginning. Intellectual knowledge alone was never the destination. Knowing the terminology, completing the training, receiving recognition, possessing credentials, understanding the doctrine, or carrying a ministerial title cannot substitute for actually following Jesus. The final examination is what happened after the teaching was learned. Did knowledge become Spiritual understanding, did Spiritual understanding produce obedience, did obedience produce good fruit, and did that fruit help another person move toward Jesus?

The Pastor and his minister wife should therefore finish each season of ministry with the same question with which they should begin the next: where is Jesus leading, and are we willing to follow? They may not always know what the next step will look like, how Yahweh will provide, whom they will encounter, what sacrifice will be required, or what fruit will eventually grow from their obedience. Their responsibility is not to know the entire journey before beginning it. Their responsibility is to continue following.

The Pastor is not the destination. His minister wife is not the destination. Their doctrine, organization, building, programs, testimony, and accomplishments are not the destination. All of these may become tools, opportunities, and witnesses along the way, but Jesus remains the One toward whom they point.

The final purpose is therefore simple enough to remember after every page of this doctrine has been closed: follow Jesus and help others follow Him. Go where the harvest is found, recognize the people Jesus described as distressed and downcast, meet them with compassion, teach them what He commanded, point them toward the Narrow Gate, help them learn to live what they have been taught, and prepare them to do the same for someone else. The couple may plant, teach, Shepherd, Evangelize, serve, and testify, but Jesus remains the One who saves.

When that remains clear, ministry no longer needs to revolve around preserving the importance of the people leading it. The Pastor and his minister wife can spend their lives pointing beyond themselves, developing others, and allowing the work to continue without needing to own its future. Their greatest conclusion will not be that people learned to follow them, but that people encountered them, were pointed toward Jesus, learned to follow Him, and then went into the harvest themselves.

That is where this doctrine ends and the lived journey continues: follow Jesus, help others find Jesus, teach them to follow what He commanded, and send them forward to help others do the same.