SHEPHERDING COUNSELING AND SUSTAINABILITY

THE IMPORTANCE OF A WELL-TRAINED ELDERSHIP

A BILD ENCYCLICAL BY JEFF REED

Jeff Reed

President and CEO, BILD International

Presented at 2013 BILD Summit

Ames, Iowa

November 6, 2013

SHEPHERDING, COUNSELING, AND SUSTAINABILITY: THE IMPORTANCE OF A WELL-TRAINED ELDERSHIP

A BILD ENCYCLICAL

The Western counseling paradigm is entering the Global South, especially India, and it is "paradigmatic poison"! *Paradigmatic poison*? What do I mean by that? I mean the deep structures of how we think about a person are shaped by psychology and psychiatry in Western culture—how we think about the perpetual poor, the undernourished, those with little education, those with criminal records, and those with mental and physical handicaps. We think of them in many ways as different; as inferior; and as needing, in some way, to be removed from society or counseled and rehabilitated in fundamentally different ways than the rest of us "normal people." But the problem is even worse! Remember the famous quote by Martin Luther:

> "Good God, what wretchedness I beheld! The common people have no knowledge of the Christian teaching, and unfortunately many pastors are quite incompetent and quite unfitted for teaching."

The same can be said of the eldership of our churches… worldwide. Elders rotate through their terms of office, almost totally unprepared for true shepherding and counseling, the kind called for by the Apostle Paul in his letters to the churches. Quite an introduction—I am not trying to offend anyone personally. But unless we face the facts, we will have no idea why we have now entered a post-Christian culture in the West or why Global South churches have such sustainability and nominalism problems. Therefore in one introduction, I hope I have the attention of both new professional Christian counselors in the West and the eldership of churches globally.

This is the sixth in a series of encyclicals written to be circulated amongst our partner church networks around the world.[1] In a way, this one is like the fifth encyclical because it is complex, handling several issues at one time. We will cover, paradigmatically, Western counseling, the Christian life,

---

[1] The five include, in the following order: *From Jesus to the Gospels: Rethinking Western Discipleship; The Churches of the First Century: From Simple Churches to Complex Networks; Women and the Spontaneous Expansion of the Early Churches; Kerygmatic Communities: Evangelism and the Early Churches; Funding Spontaneous Expansion* and *Four Critical Success Factors of the Complex Network of the Early Churches*. They provide a pathway into the 21st Century for church-planting movements and networks of churches worldwide at a time of massive expansion of the Gospel in the Global South, the emergence of global apostolic networks – often called Global Pentecostalism, and the emergence of Western postmodern church planting movements.

and the eldership of churches. These, as you will see, are intertwined at a very significant level and are critical to sustaining networks of churches in the massive expansion of the gospel in the first 20–25 years of the 21st Century. Recently, in a one-day planning session with a strategic leader in preparing to play a central role in our 30-city North American urban strategy, we were explaining the integration of establishing believers in the faith and the counseling/shepherding process. His response was genuine excitement. He had never seen an integration of discipleship and counseling in one well-designed taxonomy, or paradigmatic process. I agree. I have never seen it either. That is what we are attempting to do in this encyclical.

As we enter this discussion, we will be exploring several questions. How should we view those who have deep psychological problems? those who cannot "get it together" in life? the perpetual poor? the disabled? How should we think about Christian counselors, psychologists, and psychiatrists? What is the role of church leadership in counseling? What about problems such as personality disorders and chemical imbalances and many of the disorders on the rise, such as bipolar disorders, ADD, and autism? How should we think about the use of drugs, since drugs are such a central part of solving both mental and physiological problems today? How does the gospel fit into all of this? Do the gospel and the ongoing work of the Spirit have a transformational effect on these deeper problems? What about conversion? What role does it have on deep disorders? And what role do elders play in shepherding/counseling? These and many other related questions will be addressed as the encyclical unfolds.

In a way, this encyclical has been unfolding for over thirty years. In the late 70s and early 80s we had a huge conflict in our church. It led to several years of distraction and took a huge emotional toll on our church. We lost about twenty families, including leaders at the elder and pastoral team level. The conflict produced intense study, a position paper, a teaching series, and a BILD Leadership Series course: *Shepherding, Counseling, and the Early Church*.[2] Our battle was not just internal; it was being fought in churches all over American evangelicalism. The debate was essentially over the integration of psychology and theology. Despite several good critiques of the dangers of integrating psychology and theology and several attempts at a biblical counseling approach[3], the paradigm battle was lost on two important fronts.
   1. Another gospel emerged: psychologists, professional counselors, and medical doctors began writing almost all "Christian life" books.

---

[2] The course is entitled *Shepherding, Counseling, and the Early Church.* The five units provide further reflection on the issues of this paper.
> Unit 1: Rethinking the Goal: Counseling as an Establishing Process
> Unit 2: Establishing in the Gospel: The Foundation of All Counseling
> Unit 3: The Integration of Psychology and Theology: Another Gospel?
> Unit 4: Christian Psychiatrists and Psychologists: Another Authority?
> Unit 5: Designing a Total Pastoral Care Package

[3] One of the best of the day was *Psychology as Religion: The Cult of Self-Worship*, by Paul Vitz (Eerdman, 1977). Key players of the times, trying to build Christian counseling systems, were Larry Jay Adams and Larry Crabb, both wrote several books and had enterprises built on their writings.

    2.   Another authority emerged: the professional "Christian counselor." Most evangelicals contract out tough problems to professional counselors. Even the Biblical Counseling Movement still created professionals.

In losing these battles, the Church, having handed its leadership development to seminaries, its mission enterprise to mission agencies, and its discipleship to parachurch organizations, was now beginning to hand over its counseling and, as an unintended consequence, its shepherding, to a new profession of Christian psychologists, psychiatrists, and credentialed counselors.

We must again set forth the call to "return to the way of Christ and His Apostles." And in this case, I believe, a return is needed to understanding and applying the transforming power of the gospel, even to deep psychological problems. In doing so let me make two asides. One, this does not mean we ignore contributions of the modern medical science of psychiatry and psychiatric drugs, nor the insights and skills that can be learned from things such as the *DSM-IV*—the psychiatrist's bible (which I find very useful)[4]. And two, I have logged 7,000+ hours of counseling throughout this whole journey. I have studied every approach and used most of them. In the last few years, since our shepherding course in 1995 and by gaining more experience, almost all my counseling is now effective. This paper will lay out why and why our churches, with a trained eldership, will surpass anything I, or any other trained pastor, could ever do.[5]

Again, we want to begin by going back to the early churches and looking at the area of shepherding and counseling. We must begin with a clear understanding of the Teaching—as laid down for the churches—before we can begin to think our way through a "theology in culture" model for our churches. How exactly can we answer these kinds of questions?
What goes into developing a model that will both survive the test of the Teaching and deal adequately with the complexity of today's American culture? Let's digress for a moment and talk about *method*. N. T. Wright is helpful at this point.

---

[4] *The DSM-IV* is the *Diagnostic and Statistical Manual of Mental Disorders* (by the American Psychiatric Association), which has now been replaced by the *DSM-V*, which has just been released. It is a taxonomy of mental disorders, which at many points, is very useful and reliable in describing common emotional and physiological problem patterns and is a framework for counseling. However, there is now a large amount of controversy around the recent release of the DSM-V. Many believe the DSM-V has made a lot of "politically correct" judgments that overshadow the more objective empirical evidence which has so characterized the DSM-III and DSM-IV.

[5] This paper is built from a 6-week teaching series delivered to our churches, collectively, in 2010. The series included six sessions:
    Session 1: Counseling as an Establishing Process
    Session 2: Fully Embracing the Gospel
    Session 3: The Transformational Power of the Gospel
    Session 4: Deep Psychological Problems and the Gospel
    Session 5: Psychologists, Psychiatrists, and Other Medical Professionals
    Session 6: Shepherding and Counseling in the CityChurches

"If we are going to give primary attention to Scripture itself, it is vital to pay attention to the actual flow of the letters, and to their context (to the extent that we can discern it) and to the specific arguments that are being mounted at any one time." [6]

Also note Anthony Thiselton

"Belief, then, is action oriented, situation related, and embedded in the particularities and contingencies of everyday living."[7]

All counseling-type problems are part of producing genuine belief in individuals. They can only be solved by those who can think biblically.

Counseling-Type Problems:
1. Children's problems: ADD, autism, behavioral and learning disorders
2. Teenage transitional problems
3. Life-rebuilding problems: unwed mothers, parolees
4. Fractured families: divorce, abuse, juvenile delinquency, social services
5. Criminal activity
6. Emotional breakdown, psychological disorders
7. Financial problems: bankruptcy, job loss, inadequate work, perpetual poverty
8. Health problems, grief, death

There isn't a set of exact answers to these problems; they are all complex. But there are principles, foundational truths, and "wisest paths," which guide into substantive answers, in which we can have confidence. We need to learn to think biblically. The process looks something like this.[8] (See "Doing Theology in Culture"). I am going to systematically build a case by reasoning through the Apostles' letters and then build a solid taxonomy[9] for shepherding and counseling in the Church and a pathway for developing mature shepherding and counseling competencies in each of our churches.

---

[6] *Justification: God's Plan and Paul's Vision*, by N. T. Wright (IVP, 2009) p. 41.
[7] *Hermeneutics of Doctrine*, Anthony C. Thiselton (Eerdman's Publishing Co., 2007) p. 21.
[8] This process is described thoroughly in my paradigm paper *Church-Based Hermeneutics: Creating a New Paradigm*.
[9] *Taxonomy* is discussed later in the article.

Doing Theology in Culture

Build a Framework from Scripture
The Meta-Story/Stories, Books of the Bible, Biblical Theology

Dialogue in Community
(structure of every course)

Frame in Theology for a Civilization (9)
Begin your own body of work

Systematically Address Cultural Issues and Categories
Write papers, design courses, develop ministries etc.

The Tradition of Pastoral Care in the Early Churches

I will begin by building an understanding of the *tradition* of pastoral care as understood in the Thessalonian Epistles written by Paul to the church of Thessalonica. I am greatly indebted to the work of Yale scholar Abraham Malherbe in his two works: *Paul and the Thessalonians: The Philosophical Tradition of Pastoral Care* and *Paul and the Popular Philosophers*.[10] Essentially, Malherbe builds a theology of pastoral care out of the Thessalonian correspondence—an outstanding illustration of biblical theology. The use of the word "tradition" at this point is very appropriate. Paul uses it at two points in the Thessalonian correspondence: (1) In 2 Thessalonians 2:15, he exhorts the Thessalonians to "stand firm and hold fast to the traditions." (2) And again, in 2 Thessalonians 3:6 he exhorts them to abide by the "tradition you received from us." This *tradition*, as these passages set forth, is the authoritative teaching/practice handed down by the Apostles to the churches. Just one more short note about the idea of *traditions*. There is only one set of traditions (the tradition) handed down by the Apostles. We all have been raised in "a tradition"—Baptist, Episcopal, Methodist, etc. The key is to regard these as secondary. What we want is "The Tradition/Traditions" delivered by the Apostles. The reason why these paradigm papers and encyclicals are embraced by leaders from various traditions—from Pentecostal to Episcopal—is that we only focus on the apostolic tradition handed down and nothing more.

The following articulation of "The Tradition of Pastoral Care" is rooted in Paul's teaching in the Thessalonian letters, and everything else will

---

[10] *Paul and the Thessalonians: The Philosophic Tradition of Pastoral Care* (Fortress Press, 1997) and *Paul and the Popular Philosophers* (Fortress, 2006), both by Abraham Malherbe.

be built on this tradition. The argument will contain a main thesis and four corollary theses. These are the leading ideas.

Main Thesis. Counseling, essentially, was seen as part of the process of establishing believers in the faith and nurturing and exhorting them to maturity, in the context of establishing churches. The description of "nurturing as a mother" and "exhorting as a father" was the general process, with special attention given to the unruly, the fainthearted, and the weak. This was all to take place under the shepherding oversight of elders and involved the participation of the churches as well.

It is critical to get the flow of Paul's pastoral care philosophy, so I am going to include several of the 1 Thessalonian passages here so you are sure to read them with my comments. I will then organize the pastoral care tradition on a chart and lay out a set of core leading ideas. Here is the heart of the Thessalonian pastoral care tradition.

> …[5] our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction.… you became an example to all the believers in Macedonia and in Achaia. [8] For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. [9] For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, [10] and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming. 1 Thessalonians 1:5–10

> [7] But we were gentle among you, like a nurse tenderly caring for her own children. [8] So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us. [9] You remember our labor and toil, brothers and sisters; we worked night and day, so that we might not burden any of you while we proclaimed to you the gospel of God. [10] You are witnesses, and God also, how pure, upright, and blameless our conduct was toward you believers. [11] As you know, we dealt with each one of you like a father with his children, [12] urging and encouraging you and pleading that you lead a life worthy of God, who calls you into his own kingdom and glory. 1 Thessalonians 2:7–12

> [1] Therefore when we could bear it no longer, we decided to be left alone in Athens; [2] and we sent Timothy, our brother and co-worker for God in proclaiming the gospel of Christ, to strengthen and encourage you for the sake of your faith, [3] so that no one would be shaken by these persecutions. Indeed, you yourselves know that this is what we are destined for. 1 Thessalonians 3:1–3

> [12] But we appeal to you, brothers and sisters, to respect those who labor among you, and have charge of you in the Lord and admonish

you; [13] esteem them very highly in love because of their work. Be at peace among yourselves. [14] And we urge you, beloved, to admonish the idlers, encourage the fainthearted, help the weak, be patient with all of them.   1 Thessalonians 5:12–14

We can easily make several observations from these passages. First, their conversion was foundational to all that followed, and theirs was a very solid conversion. Second, Paul spent time caring for them. His care had quite a range to it. On one end of the continuum, he was nurturing to them as exemplified by a mother tenderly nurturing her children. On the other end of the continuum, he was like a father exhorting and challenging them. We can also see he used Timothy, one of his team members, to continue the process. That involved establishing them in the faith in a very personal way, including solving some problems that were developing in members of the new church. This all took about six months. We can also see he appointed leaders to watch over their lives—again a personal type of care. He encouraged them to counsel each other as well. The community is the context of pastoral care. And, it is critical that the community be stabilized in the teaching in order for this care to take place. The following chart, "The Pastoral Care Tradition," visualizes this process.

"Tradition of Pastoral Care" in the Churches

Founding the Community	Shaping the Community	Stabilizing the Community
Conversion	Concept of Traditions (Commandments, instructions)	Challenge to Traditions
…full conviction …word sounded forth …turned from idols	Establish believers in the faith – the Teaching, the deposit, the sound doctrine	Admonish the unruly Encourage the fainthearted Help the weak

The process of moving from the founding of the community, to the shaping of the community to the stabilizing of the community is the process developed by Malherbe in his book *Paul and the Thessalonians: The Philosophical Tradition of Pastoral Care* cited above. Malherbe contrasts this care to that of the philosophers of the day, which I believe is similar to the psychological care paradigm of today and its philosophers: psychologists and credentialed counselors. I will deal with this later.

It is also important to note that three types of care are needed in the churches. Paul says they are to admonish the unruly, encourage the faint hearted, and help the weak. This provides a framework for the types of care needed. Each has a distinct emphasis.

Admonish the unruly
"put in mind"—use direct authority with those who are unruly, out of step with the Teaching.

Encourage the fainthearted
"encourage" (para-kaleo)—to come alongside, put your arm around someone who is "fainthearted," who has had the life kicked out of him/her, e.g. loss of child, job, etc.

Help the weak
"help"—become the support system for someone who is weak (asthenic); weak physically and/or psychologically

Now let's list the leading ideas that form the philosophy of the pastoral care paradigm of the early churches. It should also be noted, though obvious, that this care all takes place in the context of community, not in the private practice of a counseling professional.

Tradition of Pastoral Care in the Churches
1. New believers in churches were to be nurtured and disciplined around the sound doctrine—the Teaching.
2. They were to continually be established in that faith by those who planted the churches and eventually placed under elders to shepherd the churches and the individual lives of the believers.
3. The churches are to submit to this system and help each other mature under the shepherding of the leaders appointed over them.
4. To do otherwise, and/or to make it difficult for these leaders, would be harmful to their lives.
5. There are three types of people who need specific help in the churches: the unruly, the fainthearted, and the weak.
6. There is a general approach to helping each type:
    Admonish the unruly
    Encourage the fainthearted
    Help the weak

Counseling, essentially, was seen as part of the process of establishing believers in the faith and nurturing and exhorting them to maturity, in the context of establishing churches. The description of "nurturing as a mother" and "exhorting as a father" was the general process, with special attention given to the unruly, fainthearted, and weak. This was all to take place under the shepherding oversight of elders and involved the participation of the churches as well. We see nothing of professional counselors setting up private "Christian" practices, with special training as psychologists and medical professionals. We do not see the churches as merely social organizations that refer serious life shaping to professionals, providing merely surface encouragement themselves. The early churches

knew nothing of the psychological care paradigm of today, but saw it far more as a pastoral care paradigm—mature believers in the churches, under the oversight of recognized, skillful shepherds, caring for one another.

Now let's sharpen our understanding of the pastoral care tradition of the early churches by returning to the conversion process of the Thessalonians.

Corollary Thesis 1: Solid conversion is foundational to effective counseling. Conversion is a process involving fully embracing the gospel, followed by baptism and incorporation into the community of faith—entering into a whole new life—which is governed by the Teaching of Christ as delivered by the Apostles and under apostolic appointed leadership.

The conversion of the Thessalonians was a very important part of Paul's tradition of pastoral care. We must begin by returning, again, to 1 Thessalonians 1:5–10, where Paul describes their conversion process. The message of the gospel (kerygma) came, Paul says, not in word only, but in power in the Holy Spirit with full conviction—complete proclamation—fully made the case. They received the word with joy. The word sounded forth from them. Everyone saw how they turned from idols to the living God. *Turned* meant "to change one's beliefs, to turn around and go a different direction." Special note should be given to the term *full conviction:* The case for the gospel was made to them and they fully embraced it. It pictures receiving the complete proclamation of the gospel message—what the Early Church called the Kerygma. We will return to the complete gospel in a moment. But first let's look at another account of their conversion in Acts.

> [1] After Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. [2] And Paul went in, as was his custom, and on three Sabbath days argued with them from the scriptures, [3] explaining and proving that it was necessary for the Messiah to suffer and to rise from the dead, and saying, "This is the Messiah, Jesus whom I am proclaiming to you." [4] Some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. Acts 17:1-4

Paul went to the synagogue in Thessalonica and preached for three Sabbaths. He argued, explained the Gospel, and went about proving his case. And many believed: some Jews and many God fearing Greeks and leading women. It took a few weeks to make his case, but he made it. They responded with full conviction. Now back again to the Thessalonians passage, 1 Thessalonians 2:7–16. Essentially Paul says: You received the word, not as human. You accepted it for what it really is—God's word. Now the picture of their conversion is complete. They received the gospel message—fully grasped it—and it shaped a whole new trajectory for their lives. Then the word, which Paul continued to teach them, was in action throughout their lives as a new community.

What exactly did they embrace? Paul summarizes his gospel in   1 Corinthians 15:1–6. He preached exactly what was passed down to him. Here he summarizes what they embraced.

> [3] For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, [4] and that he was buried, and that he was raised on the third day in accordance with the scriptures, [5] and that he appeared to Cephas, then to the twelve. [6] Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. [7] Then he appeared to James, then to all the apostles… [11] Whether then it was I or they, so we proclaim and so you have come to believe.   1 Corinthians 15:3–11

While he was speaking to the Corinthians in this passage, he preached the same gospel to everyone. He proclaimed it, made his case, and the Thessalonians fully embraced it. Then they continued on in his teaching.

The early churches referred to this gospel as "the Kerygma." Clearly, Paul was operating with almost a formula—a kerygmatic statement that summarized what he received and passed on. This formulaic statement can be recreated as follows, when combined with Peter's five sermons in early Acts.

The gospel, in kerygmatic statement form:
- Prophecies will be fulfilled and the new age inaugurated by the coming of Christ.
- He was born of the seed of David.
- He died according to the Scriptures.
- He was buried and rose on the third day.
- He is exalted at the right hand of God.
- He will come as savior and judge.
- Whoever believes in Him receives forgiveness of sins.

This is what the Thessalonians embraced, with full conviction.

We are now in a position to apply the concept of *a solid conversion* to the pastoral care tradition and, by implication, to effective shepherding and counseling.

Solid Conversion is Foundational to Effective Counseling
1. Before we can deal effectively with individual problems, a proper foundation needs to be laid.
2. The foundation involves 3 things:
   a. A clear understanding of the gospel and full conviction that it is from God
   b. Baptism
   c. Entering into a process to be established in the teaching: nurturing (mother) exhorting (father)

3. A sense of authority must be established: mother (nurturing), father (exhorting), submit to leaders, admonish unruly.

All of this is at the heart of the conversion process.

Why is this so important? Without a solid conversion process…
there is no foundation to build on.
there is no framework for counseling.
there is no authority in the counseling process.

How is this different from the "Christian counseling" paradigm today? How is the context changed by going to a Christian counselor in a private practice? Is it possible to see a private Christian counselor in Paul's paradigm? Can you still follow the "way of Christ and His Apostles" and see a private Christian counselor? Can counseling be moved outside the community and the shepherding process and be in the pastoral care tradition of the early churches? Here are some implications for our churches today.

Implications for our churches:
1. As significant problems begin to surface in our smaller contexts, we need to use them as opportunities to lay good foundations, if they are lacking.
2. We need to make sure the kerygma is fully understood and embraced.
3. We need to get people in a disciplined process of ordering their lives around the Teaching.
4. We need to establish a biblical understanding of authority (nurturing/exhorting, obeying leaders).

Once competency is up in our churches, this will happen naturally. Most formal counseling can be more informal in the context of small churches in homes, rather than in the offices of pastors. At a foundational level, it will be a "one another" process with formal assistance as needed, but in a solid, relational process and community context.

Two additional matters must be touched on before we leave the conversion process. First, we must reflect on the completeness of our own conversion process. How is this different from your acceptance of the gospel? If a person does not accept the gospel in this way, does that mean he/she is not a Christian? If their conversion is not complete, are they really saved? We do not know all the answers to these questions and the implications for the pastoral care process, but we know from experience, many personal problems are solved when the gospel is fully embraced. We have been surprised in our India experience how many had embraced an incomplete gospel. This was evident from their responses after studying the complete, formulaic

kerygmatic statement—the gospel message—when the good news was fully embraced.[11]

A second issue centers on problems that are cleared up when the gospel is fully embraced. As to the effects on demonic possession or demonic activity, many mental and physical problems disappear. It is beyond the scope of this paper to delve fully into these matters, but rather to acknowledge this reality. We will address the transforming nature of the gospel more fully in thesis 2.

Corollary Thesis 2: The basics of the counseling process can be summarized as a process of helping a person renew his or her mind, anticipating the transformation of the Spirit as he does so, recognizing that it may take a few months/years (per stronghold) to renew one's thinking, if the thinking is at a stronghold level.

Paul made it clear that the Thessalonians were to continue in the gospel they had received by continuing to grow in the teaching they received from the Apostles. The early churches called this teaching the Didache. We now want to pick up the question, continuing from thesis 1: In what way does the gospel—our conversion process—bring transformation to these "counseling-type problems," (see page 4) or any problem in our lives for that matter? How do you think a person unleashes or experiences genuine transformation in the Christian life? Two key passages give us clues to this process. The first is Romans 12:1–2.

> [1] I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. [2] Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. Romans 12:1–2

Let me set the context for this passage. Paul is attempting to establish the Roman church in the gospel (Romans 1–11) with a thorough treatment of the gospel—the kerygma fully developed (Romans 16:25–27). He is trying to get them to fully commit to serving God based on this kerygmatic foundation. The first step in this transformation process is to dedicate themselves to renewing their minds around Christ and His purposes. Our part (active) is to fully commit to Christ and His purposes and to begin a process of renewing our minds to completely conform to His plan. God's part (passive)—God, through His Spirit—will mystically transform us, as we enter seriously and intentionally into this process. We are to actively renew our minds around this Word we have received (the gospel—kerygma and the teaching—didache). As we do this, God will transform us. The idea is that if you allow it—by not diligently renewing your mind—you will fall right into the world's patterns, schemas, and systems. But if you actively renew your

---

[11] In the first lesson of the first book of *The First Principles*, the kerygmatic statement—the gospel—is fully studied. It is a very common experience that that believers have gone for many years having embraced an incomplete gospel.

mind in the teaching—the plans and purposes of God—you will be transformed. Think of a caterpillar, a cocoon, and a butterfly.

The second key passage is 1 Corinthians 10:3–5.

> [3] Indeed, we live as human beings, but we do not wage war according to human standards; [4] for the weapons of our warfare are not merely human, but they have divine power to destroy strongholds. We destroy arguments [5] and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ.
> 1 Corinthians 10:3–5

First, let's set the context again. Paul is battling with the Corinthians against ideas and people who are influencing them and tearing down the gospel and Christ's authority. Paul is defending the gospel against all kinds of false apostles and their arguments, which stand as strongholds over those purporting them. He wants them to tear all these arguments down and bring every thought in line with Christ and His purposes. The idea here is not just bad thoughts, but entire schemes and systems of thought—philosophical structures and their carefully constructed arguments. They must be torn down and replaced with thoughts, intentions, and purposes that are in line with Christ and His philosophical structures—His arguments, goals, etc.[12]

Again, let's apply this to the counseling process, which is part of the pastoral care tradition—the ongoing process of "admonishing the unruly, encouraging the faint hearted and helping the weak." My counseling process is very basic:

1. Get the person(s)/couple/family I am working with to understand and commit to the process of renewing their minds around God and His purposes.
2. Take on the strongholds (stronghold by stronghold), recognizing that strongholds may even be intergenerational and might take a few months of helping them renew their mind with everything in Scripture that bears down on this stronghold. Take every thought captive!

These will be major parts of our Pastoral Care Taxonomy, which we will develop later in the paper.

Let me end this thesis with a few comments on the simple use of Scripture in the pastoral care process. I have learned a lot from all the traditions. Yet a clear, commonly accepted meaning of Romans 6–8 has been almost completely lost, due to all the confusion of the traditions and what they do with Law, grace, justification, righteousness, salvation, etc., and filling those biblical terms with all sorts of technical "theological terms" such as "imputing righteousness."

---

[12] Several words are key
- *Warfare* = *"strateia,"* campaign, expedition (LSJ)
- *Strongholds* = fortress, prison, fortified place (LSJ) philosophical structures (TDNT)
- *Arguments* = "logismos," wisdom, calculations
- *Thought* = mind, design, intention, purpose

Theological strongholds—Western paradigms—are very difficult to unravel. The meaning of these passages are ground to a halt with endless theological arguments. Many of the more complicated, extended arguments have been blurred by the Western debate. I believe N. T. Wright has booted the ball back on the fairway and is making it accessible again.[13] If Wright is correct, and I am increasingly convinced he is, then the argument of Romans 1–11 is very simply that to begin living by the Spirit is to realize this:

> "what happens to the Jew who believes in Jesus the Messiah is a dying and rising, a dying to the old identity defined by the Torah (and thus separated from the Gentiles) and a rising into the new identity defined by the Messiah himself, whose faithfulness unto death has brought his people out of the 'old age' and into the new one."[14]

You see, I went out into the weeds with the theologians to try to understand Romans but never bought any of their arguments. I understood Paul's main point, Romans 12:1–2, and focus on that. Everyone agrees that is clear. Yet because they see "their work" as GETTING THE BALL OUT OF THE WEEDS, they fail to focus on establishing believers and churches solidly on what is clear. Currently, I am reading all of Wright[15]—everything he has written—and I am confident his work is paradigm-breaking! The process is pre-tradition: free from our Western traditions and going back to THE TRADITION of the Apostles. I am very careful with sections of Scripture that are entrenched in Western, theological debate.[16] I stay out of the weeds. I use only the constructs and arguments of the biblical authors themselves. I

---

[13] "Losing your ball in the weeds" is a golfing metaphor. In golf you hit a small ball several hundred yards toward a small hole. It takes three or four hits to get it there. If you hit the ball straight it goes on the fairway, a narrow path of smooth grass. If you hit a bad shot and it does not go straight, then it goes to the side into an area of weeds and trees and is often hard to even find. And you cannot very easily reach the goal of getting the ball in the hole. So it often is said, when we leave the clear simple teaching and begin arguing about words and theological systems, we lose our ball in the weeds. One of Satan's strategies is to take things that are more complicated and harder to understand and confuse believers. One way for that not to happen is to make sure that the easy first principles are clearly laid, then go on to the more complicated matters (cf. Hebrews 5:11–14).

[14] *Justification: God's Plan and Paul's Vision*, by N. T. Wright (IVP, 2009) p. 120.

[15] Wright's long awaited fourth volume of the 3-volume *Christian Origins and the Question of God*. His fourth volume of this mammoth work, *Paul and the Faithfulness of God*, is scheduled to be released Nov. 1, 2013. It will be accompanied by two other volumes: *Pauline Perspectives* and *Paul and His Recent Interpreters*. These are mammoth works. Wright believes all of his lifetime work has been pointing to this new work: Paul *and the Faithfulness of God*. I believe them to be ground breaking and paradigmatic in the sense of breaking us out of the mire of Western systematic theology and bringing a truly "new perspective" on Paul that truly restores the original intended meaning of his works, especially his early letters.

[16] Again, additional explanation may be needed. I stay out of those more complicated passages, until I can prepare tools to lead people out of the weeds in a clear and simple manner. For example, the Gospels are greatly misunderstood today. So I just focused on the clear kerygma as delivered by Peter and Paul until such time as I could produce a series on the Gospels, which situated them canonically (they were mostly written after the Epistles), and looked at them for what they are—tools to establish the churches more fully in the gospel at a time when the Apostles were moving off the scene, and which assume the churches had an understanding of the teaching of Christ, as delivered by the Apostles. This series of five courses, *The Gospels Collection,* will be released April 4, 2014. It is intended to be a followup to *The First Principles Series*.

avoid incorporating systematic theology into my work. Paul was an integrated thinker, not a systematic thinker. So how does all of this shape my own counseling process?

1. I understand what the basics are, and I spot whether people have cracks in their foundations.
2. I understand how to use the whole of Scripture—major sections such as wisdom literature and the unfolding themes of the whole Bible—to guide people to thoroughly deconstruct strongholds of wrong thoughts and get back to biblical answers.

Now let's try applying this to what we have just been talking about in describing this transformational process of renewing our minds and then God supernaturally and gradually transforming us. The word for *transform,* by the way, is "metamorphidzo" in the Greek, which is where we get the word metamorphosis, which is used to describe the process of a caterpillar evolving into a butterfly. This is a great picture of living what systematic theology calls "the Christian life." But the simple concept of *renewing our mind* and *being transformed* has been lost in an endless debate (which has become fixed in various traditions that are unsolvable debates) that results ultimately in theological wrangling about words and defending traditions and leaves everyone convinced that if the scholars of at least five traditions fundamentally disagree, no one can really understand how to live the "Christian life."

Let me describe a bit about my own journey. In my late teens and early twenties, the main guide to living the "Christian Life" was *Balancing the Christian Life*[17] by Charles Ryrie. It seemed the most balanced to me. I had read about the Christian life since I entered junior high. My grandmother was a fan of the radio Bible teacher M. R. DeHaan, and she gave me several of his books, so I read them. In Youth for Christ in high school, I was infatuated with Watchman Nee's books, especially *The Normal Christian Life*, very different from DeHaan. When I encountered Ryrie's book, I was attracted to it because he explained all the different approaches to living the Christian life, and his seemed the most balanced. I did not know there were far more views and it would only get more confusing.

All of these books were written in the context of a very, very complicated conversation on the "Christian life," going on since the Reformation. It is so complicated that it seems it cannot be solved. It has been reduced to 5 positions, and very committed, well-trained church leaders can be found in each tradition. If they cannot solve the issue, then confidence in the Word goes out the window. We cannot know how to live the Christian life! What are these traditions? I eventually came across a book, *Christian Spirituality: Five Views of Sanctification*[18] (i.e. five views of living the Christian life).

Lutheran view
Reformed view
Keswick view

---

[17] *Balancing the Christian Life*, Charles Ryrie (Moody Press, 1969; Moody Publishers, New Edition, 1994).
[18] *Christian Spirituality: Five Views on Sanctification*, edited by Donald L. Alexander (IVP Academic, 1989).

> Pentecostal view
> Contemplative view

Every one of these views has several systematic theologies—an entire tradition—undergirding them. Then I encountered another book, written later, also called *Five Views of Sanctification*.[19] It categorized the views slightly differently, listing two as 300 years old and three as 100 years old.

> <u>300-Year Traditions</u>
> The Wesleyan view
> The Reformed view
> <u>100-Year Traditions</u>
> The Keswick view
> The Pentecostal view
> The Augustinian-Dispensational view

If you carefully read these five views and the response of each of the other four to the current presenter, you will throw up your hands and go to see what Christian medical doctors, psychiatrists, and psychologists have to say. It was about then I decided two things:
> 1. Each tradition has something to say.
> 2. Each tradition has lost its ball in the weeds.

We need to go back to Scripture. We need to get a hold of the basic ideas of Scripture, which are often lost in the argument of the tradition itself.

In BILD's resources, we have tapped into several of the traditions but do not follow any of them. We just go to the Scriptures afresh. But we draw on insights from a tradition when it makes significant contributions to the Scriptures . . . especially as we get to higher and higher levels of training. I created *The First Principles* to take people back to the Scriptures and let *the Christian life* unfold. In India alone, it is used to lay a foundation for every tradition:
> • Wesleyan
> • Anglican
> • Pentecostal
> • Evangelical, etc.

How did this happen? Our process is pre-tradition. I stay out of sections of Scripture that are more complicated and confused by Western theological debates. I stay out of the weeds. I use only the constructs and arguments of the biblical authors themselves. I avoid incorporating systematic theology into my work. Paul was an integrated thinker, not a systematic thinker.[20]

---

[19] *Five Views on Sanctification,* Melvin Dieter (Zondervan, 1996).

[20]At the risk of laboring too long on these ideas, I feel the need to articulate this establishing prioritization more clearly. By *integrated thinker* (see Thiselton), I mean he is holistic in his approach, not just getting a point down in systematic theology then moving to the next one. Think through the prioritization that New Testament Theology sets forth—or the natural process of establishing the early churches. First, they clearly got the gospel—in a fairly simple formulaic statement—often backed up by a sermon context but not by whole books. Then they were baptized—identified with Christ and His new community. And then they were carefully taught "the first principles" of the faith. Once the first principles were learned and practiced as a way of

We have laid a careful foundation in the main thesis and the first two corollary theses. They are all pretty basic: embrace the simple gospel statement—the kerygma—be baptized and join a church community. Then begin the process of renewing your mind in the teaching, and God will begin the transformation. Now we move into much more complex issues as we encounter deeper problems in the context of the deep structures of our modern culture, shaped by the psychological care paradigm; we must do theology in culture to know how to navigate these issues.

Corollary Thesis 3: A person with deep storms and psychological problems needs to be seen as everyone else—living in a decaying body wracked with ultimate death. Yet this dying process will accelerate the renewal of the inner man to allow us to see clearly the real things he should be investing in, in view of his future salvation—a new body and life in a new heaven and earth.

As just mentioned, we now move into much deeper waters. We will begin answering the question: Does the transformational power of the gospel bring substantial healing to deep psychological problems? How should we view those who have deep psychological problems? those who cannot get it together in life? the perpetual poor? the disabled? I want to begin by exploring the deep structures of our current cultural understanding to help us answer the bigger "theology in culture" questions. We need to understand our own cultural milieu.

I want to begin with Michel Foucault, probably the most important and most brilliant postmodern philosopher. His seminal work, *The History of Madness*,[21] will provide a research base for helping us understand the deep

---

life, they went on to more complicated things (Colossians 2:7–8; Hebrews 5:11–14). They would not be able to explain the more complicated things without a clear foundation of the first principles. In the establishing process of the early churches, the Gospels were written after most of Paul's letters to the churches were delivered as a corpus. As the Apostles were beginning to end their ministries, the Gospels were written to establish the churches—Peters' Paul's and John's churches—in the gospel. The Kerygma itself was basic and simple, given before baptism. While it is true that Paul's early letters—Galatians, 1 and 2 Corinthians, and Romans— were written early, the complicated arguments of those letters were all delivered in the context of conflict with those distorting the gospel. Peter refers to some of Paul's writings as hard and difficult to understand, which the unstable and untaught (in the basic kerygma and didache) distort. So the New Testament theology priority of establishing believers and churches would look like this: the kerygma followed by baptism; the first principles of the faith followed by the Gospels; and then the more complicated early letters of Paul, along with Peter's letters and then John's letters. This is perfect for the emerging church-planting movements of the Global South. This would also include the story line—meta-narrative of the Old Testament—as part of embracing the gospel (see Peter's sermons in Acts). Then Paul's more complicated "early letters would follow, and Peter's letters, then John's. In the West, Paul's early letters may be demanded earlier in the process because the gospel has been complicated. This is a description of the hermeneutical method of New Testament theology (a subset of biblical theology; see my "Church-Based Hermeneutics: Creating a New Paradigm") as well as what actually happened in the first century of the churches. In our own training system—our encyclopedia for establishing believers—we move from *The First Principles* (13 booklets) to *The Gospels Collection* (5 booklets) to *The Story* (1 booklet, which may accompany the initial presentation of the kerygma) to *Mastering the Scriptures* including *Paul's Early Letters*, *Peter's Letters,* then *John's Letters*.

[21] *History of Madness*, by Michel Foucault (Routledge, 2006). His other significant works on the flaws of several of our deep structure cultural paradigms include *The Order of Things: An Archaeology of Human Sciences* (Vintage, 1994), *Discipline and Punishment: The Birth of the Prison* (Vintage Books, 1995), *The Birth of the Clinic: An Archaeology of Medical Perception*

structures of the psychological care paradigm, rooted so deeply in the structure of our society and our minds. Foucault deals with the deep structures of social science, especially as related to psychology, medicine, and the prison system. He shows how language and categories of knowledge (encyclopedia) structure how we think and the institutions we create. When he was 34, he wrote about his first major subject, "the insane." It rocked the world! Enter postmodernism! Is this too philosophical? Let me give you an example. In the High Middle Ages, 19,000 institutions (small cities of confinement) were spread across Europe. At the end of the Middle Ages, leprosy was eradicated and these institutions were left as they were, empty, as sort of a dark reality hovering at the outskirts of the European cities. Then came a new invention—housing for the "mad" in culture. From the 14th–17th centuries, this new invention flourished. These institutions were filled with the "mad" who were banished from the cities and deprived of all rights. In 1656 in Paris, from one decree alone, over 10% of the population of one diocese were rounded up and put in 43 institutions. Who were they?

> Anyone begging
> The destitute
> Those not working—disabilities
> Those with mental deficiencies

This edict of the king proclaimed in the streets, 1656

> "It is expressly forbidden to all persons, regardless of age, sex, birth, social standing or place of birth, their capacity or inability to work, sick or convalescent, curable or mortally ill, to beg in the city and outskirts of Paris, or in the churches, at the doors of the churches, at the doors of the houses or in the streets, or anywhere else, publically or in private, by day or by night…on pain of whipping for a first offence, and the galleys for men and boys upon second offence, and banishment for women and girls."[22]

> "To that end the directors will have the following at their disposal: gallows, iron collars, prisons and dungeons inside the Hôspital Général and dependent buildings, which they may use as they see fit, without there being any recourse to appeal against the judgments they are to promulgate inside the hospital. Judgments made with reference to outside the hospital will be carried out in their due form, regardless of any defense or appeals that have been made or are pending and without prejudice to them; no defense or appeal to any higher court will be accepted."[23]

> In the 19th century, reason began to rule, and the asylum was born, with greater categorization of those put in the doctor-patient relationship, with often little distinction between

> Poor
> Unemployed/disabled
> Criminal

(Vintage, 1994). This collection of work establishes the integration of the deep societal structures of medicine, psychology, and the prison system—all deeply flawed and a long way from science.
[22] *History of Madness*, Michel Foucault (Routledge, 2006) p. 64.
[23] *Ibid.,* p. 49.

Sick/convalescent
Curable/Incurable

All could be classified as mad. *Mad* as a concept became deeply rooted in Western consciousness. Listen to the following description of mad.

"one whose brains are damaged by the persistent vapors of melancholia that they firmly maintain they are kings when they are paupers . . . ."[24] Decartes

From *History of Madness:*

"the hospital for the incurably mad, where, point by point, all possible types of madness and all the maladies of the spirit are carefully mapped out, in both men and women, an enterprise that is both amusing and useful, and forms the only path to the acquisition of true wisdom."[25]

The idea becomes to take everyone who is poor and homeless, label them as mad, or at least the cause of their own problems, and banish them from society—confinement. New deep structures of society were then formed. New meanings for the following words were developed

Mad
Poor
Beggars
Criminals
New institutions
Hospitals of confinement
Asylums
Doctors/patients

Categories of madness, "all the maladies of the spirit carefully mapped out" (Hospital for the Mad). The whole idea of *mental patient* emerges, with the need for infinite categories and the need for confinement from the rest of society. THIS IS NOW A DEEP STRUCTURE OF WESTERN SOCIETY. As a result, we now live in a world of mental disorders; psychologists, psychiatrists and medical doctors; and various mental institutions, hospitals and psychiatric wards. Our new "bible" is the DSM-IV— actually the psychiatrists "bible," presumably based on science. Accurate empirically, maybe, but what about the deep structure societal questions? substantial healing issues? There are deep societal questions remaining as well as challenges to the entire industry.[26]

Now back to our question: How should we view those who have deep psychological problems? those who cannot get it together in life? the perpetual poor? the disabled?[27] Building on foundations we have laid—

---

[24] From *Meditations on First Philosophy*, René Descartes, "First Meditation"
[25] *History of Madness*, Michel Foucault (Routledge, 2006) p. 41.
[26] Two current massive critiques of the entire industry are *Mad in America*, by Robert Whitaker (Basic Books, 2010), and *Anatomy of an Epidemic*, (Broadway Books, 2011), also by Richard Whitaker, a Pulitzer Prize winner.
[27] Here is a example of a modern day list of deep psychological-physiological problems:

renewing our minds and tearing down strongholds—we now move to the most complicated problems. I want to build on the renewing of our minds, our inner man. Let's jump into Paul's argument with the Corinthian churches.

> [16] So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. [17] For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, [18] because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.   1 Corinthians 3:16–18

Let's look at the context here.
1. Paul is in a very difficult situation, conflicts without and fears within.
2. He describes himself at one point as "depressed to the point of death."
3. He has enormous pressure on him in caring for the churches.
4. Physically, he has been beaten, experienced exhaustion, has endless travel, is losing his eyesight, and has some major physical infirmity that Satan was allowed to give him.
5. He is decaying to such a level that his enemies use it to influence others not to follow him.

Look at how Paul describes his own experience at one point, and how he describes his deteriorating life condition.

> [8] We do not want you to be unaware, brothers and sisters, of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself. [9] Indeed, we felt that we had received the sentence of death so that we would rely not on ourselves but on God who raises the dead. [10] He who rescued us from so deadly a peril will continue to rescue us; on him we have set our hope that he will rescue us again, [11] as you also join in helping us by your prayers, so that many will give thanks on our behalf for the blessing granted us through the prayers of many.   2 Corinthians 1:8–11

> [7] But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. [8] We are afflicted in every way, but not crushed; perplexed, but not driven to despair; [9] persecuted, but not forsaken; struck down, but not destroyed; [10] always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies.
>   2 Corinthians 4:7–10

---

1. Children's disorders: ADD, autism, behavioral and severe learning disorders, eating disorders, etc.
2. Major psychological disorders: clinical depression, incapacitating personality disorders, bi-polar disorders, psychotic disorders, etc.
3. Disabilities accompanied by long-term depression
4. Chronically poor: educationally disadvantaged, homeless, psychological damage

> [5] For even when we came into Macedonia, our bodies had no rest, but we were afflicted in every way—disputes without and fears within. 2 Corinthians 7:5

Paul is in a decaying life situation, yet he has a whole "new life" perspective. He is a new creation. His inner man is being renewed day by day, and he can see things more clearly. He will be delivered from this outward decay, this groaning, when he dies. He will be given a new body and rewards in his new life. Add on the following passages from 2 Corinthians (5:16–17; 3:16–18; 5:1–10), 1 Corinthians (3:10–15; 15:50–54) and the following picture emerges.

1. We must live through the damaged and decaying elements of this body—physical and mental problems—as well as a decaying process.
2. But our new life has started, and the inner man is in renewal. This is a painful process, with conflicts without and fears within.
3. Our new life will fully begin with new bodies and life in God's new creation—His kingdom in heaven and on earth.
4. All the groaning of life in this body will disappear.

Now back to our question: How should we view those who have deep psychological problems? those who cannot get it together in life? the perpetual poor? the disabled? A lot of these types of problems are not going to go away. Most are lifelong. On the average, it appears about 10% of people are in these categories, maybe slightly more. But we all face some of the same things, and many more when getting very old (think of President Reagan and Alzheimer's). Each person needs to follow the same process of inward renewal and making life choices that will count towards life in the new creation—Christ's kingdom.

To begin laying the foundation for the answer to these questions I will turn to Francis Schaeffer's classic *True Spirituality*.[28] In that book he builds a framework to think about coping with deep psychological problems. The four key chapters are

> Substantial Healing of Psychological Problems
> Substantial Healing of the Total Person
> Substantial Healing in Personal Relationships
> Substantial Healing in the Church

The key word here is *substantial*. Schaeffer describes substantial as follows:

> "I want to point out that when we use the word substantial, we must recognize two things. The first thing is that there is a possibility of substantial healing, but the second is that "substantial" does not mean perfect.[29]

> "We all have our problems, we all have our storms, but some of us have exceedingly deep storms. In the midst of these storms that

---

[28] *True Spirituality,* Francis Schaeffer (Tyndale House Publishers, 1972).
[29] Ibid., p. 134.

break over us, it is beautiful to know that we ourselves do not need, in every case, to sort out true guilt from psychological guilt. We are not living before a mechanical universe, and we are not living just before ourselves; we are living before the infinite-personal God. God does know the line between my true guilt and my guilt feelings. My part is to function in that which is above the surface, and to ask God to help me be honest. My part is to cry to God for the part of the iceberg that is above the surface and confess whatever I know is true guilt there, and bringing it under the infinite, finished work of Jesus Christ. It is my opinion, and the experience of many of God's children, that when one is as honest as one can be in dealing with what is above the surface, God applies this to the whole; and gradually the Holy Spirit helps one to see deep into himself."[30]

Schaeffer also speaks of a "moment-by-moment practice of true spirituality," which again takes us back to renewing our minds. If I focus on my new life in Christ—who He is and what He has done and the fact that I am now a new creation in Him—become fully committed to Christ and His purposes, and be renewing my mind daily, it will have a huge effect on the transformation of all areas of my life, including those deep storms.

But we're are not just talking about problems in Western culture. In Robert Neuwirth's book *Shadow Cities: A Billion Squatters, A New Urban World,* he introduces us to the "bottom billion": one billion of the 6 billion people in the world today live in slums.
> by 2030, 1 in 4—2 billion will live in slums
> by 2050, 1 in 3—3 billion will live in slums

They possess all the problems of Paris in the 16th century: little education, chronically poor, undernourished, significant psychological and physical needs. The churches thrive there. We need to know how to develop people in that context. Our answers must work there too.

Our churches need to develop deep structure institutions throughout our culture, both to serve each other and to engage in good deeds, seeking the welfare of the city. We need life-rebuilding systems, shepherding and counseling capacity building, ordered learning systems, and seek the welfare of the city projects. We need to build deep structures in our churches and church networks to really care for the needy, the destitute, and those with significant deep storms in their lives. We cannot and must not build the psychological care paradigm of the last 400 years of Western culture, but must think deeply and build carefully on the pastoral care tradition of the early churches.

What is our part in bringing about day-by-day progress to those suffering from deep storms in their lives? How can we bring substantial healing to their lives? We must help them renew their minds, which includes ordered learning in community, under authority, and deal with strongholds—reoccurring and lifelong if necessary. We need to help them keep their deep

---

[30] *True Spirituality,* Francis Schaeffer (Tyndale House Publishers, 1972) p. 133.

storms and ever increasing decay in perspective, viewing these storms and decay in ourselves and others as evidence of the necessary process of being renewed daily. And we must help them see more and more clearly the anticipation of their new bodies and their new life in the new creation, and not live as if this is all there is. Instead, we must invest in His purposes not our own.

This all leads to a fourth very important corollary, a whole different taxonomy of personal development, built carefully upon the pastoral care tradition of "the way of Christ and His Apostles"—a pastoral care taxonomy.

Corollary Thesis 4: We need to develop a whole different taxonomy of personal development to replace the deep societal structures of psychoanalysis and its institutions—one that is consistent with "the way of Christ and His Apostles," one that paves a way for productive lives for those who are currently marginalized and/or institutionalized.

In a way, we are now shifting to "theology in culture." How do we build new deep structures in our churches to replace the powerful 400-year old taxonomy of Western psychology and all its immediate paradigm pieces, which have so deeply embedded themselves in our Western churches?

The concept of a *taxonomy* is very important to understand at this point. Some of this discussion will get fairly technical, as we turn again to the works of Foucault. But in the end, in the taxonomy that emerges, you will see a tremendously practical tool—a framework—for building contemporary models for our churches today. So let's ask a set of "theology in culture" questions designed to begin building our taxonomy. How should we think about psychology and psychiatry as disciplines? How should we think about professional Christian psychologists and psychiatrists? How should we evaluate the practice of churches either hiring or providing an "in-house" office for Christian psychologists or psychiatrists? At this stage it is my job to try to completely restructure the deep structures in the brains of most Christians on these issues. In the previous thesis I introduced you to the history of how we developed the structures of psychological care in our society. Now we will build on that. Again, I want you to interact with the work of Michel Foucault.

Foucault has three books that are foundational to his massive work *History of Madness*:
The Order of Things: An Archaeology of the Human Sciences
Discipline and Punishment: The Birth of the Prison
The Birth of the Clinic: The Archaeology of Medical Perception

Foucault uses *archaeology* in the same way Enlightenment philosophers used *encyclopedia*, for those of you who are familiar with my earlier writings. He is referring to the way knowledge is organized: disciplines or knowledge categories and the order of learning those disciplines. His argument is this: Paradigms, if you will, controlled by the disciplines and knowledge organization, are not all that scientific. In fact, in many ways they represent power and political decisions that are deeply flawed and need to be

rethought.[31]   He also addresses the issue of taxonomies, showing how a taxonomy becomes the new framework for building new models—the practical heart of new paradigms. Listen to his critiques from *The Order of Things*.

> "Psychoanalysis and ethnology occupy a privileged position in our knowledge—not because they have established the foundations of their positivity better than any other human science, and at last accomplished the old attempt to be truly scientific; but rather because, on the confines of all the branches of knowledge investigating man, they form an undoubted and inexhaustible treasure-hoard of experiences and concepts, and above all a perpetual principle of dissatisfaction, of calling into questions, of criticism and contestation of what may seem, in other respects, to be established."[32]

> "For the entire modern episteme—that which was formed towards the end of the eighteenth century and still serves as the positive ground of our knowledge, that which constituted man's particular mode of being and the possibility of knowing him empirically—that entire episteme was bound up with the disappearance of Discourse and its featureless reign, with the shift of language towards objectivity . . . ."[33]

These are enormously insightful quotes. And call for a new debate of those social sciences may call scientific. Much of science in medicine and psychology is scientific, but much in both is not. For two decades now, we have been calling for the entire rethinking of theological encyclopedia.[34] Foucault diagrams this process in *The Order of Things*.

---

[31] An excellent, and again massive work by Randall Collins, *The Sociology of Philosophies*, shows how this organization of knowledge followed by disciplines is actually formed down through the centuries. He refers to two paths of thought: the Eastern Path and the Western Path. And he shows how this organization shifts out of significant debate every several hundred years. It is one of those times of debate as Modernism crumbles and Postmodernism is emerging from the rubble.

[32] *The Order of Things: An Archaeology of the Human Sciences*, Michel Foucault, (Vintage Books, 1994) p. 373

[33] Ibid., p. 385

[34] See my *Paradigm Papers*.

Foucault's "General Science of Order"

Simple natures ⟷ Complex representations

Mathesis   *Resurrecting General Encyclopedia*   Taxinomia

Algebra ⟷ Signs
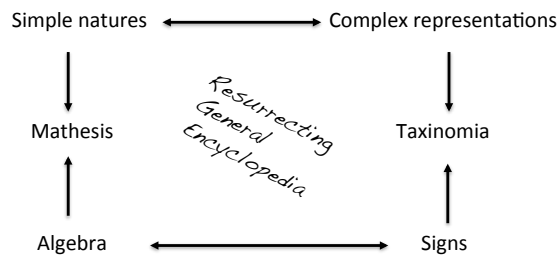
Algebra—the science of reintegration; the reunion of broken parts; the calculus of symbols combining according to certain defined laws. OED

Mathesis—mental discipline; learning or science. After Foucault: the science or practice of establishing a systematic order of things (from actual Greek word meaning "the action of learning," disciple) OED

Taxinomia—classification; esp. in relation to its general laws and principles, OED; "system of signs, order, integrated, complex"

Along with Foucault, we are calling for a rethinking of the archaeology (encyclopedia) of the psychology and its accompanying medical science. And we are calling for the formation of a new taxonomy of the psychology of man, especially as applied to psychology and psychiatry (the accompanying medical side). Examples of a taxonomy in my writings are Bloom's Taxonomy, the SIMA MAP pattern, and my own Theological Disciplines Taxonomy.[35] Here is my proposal for a taxonomy of the pastoral care tradition set forth for the early church, in a form that fits the contemporary global culture of the 21st century.

It is now my job to try to completely restructure the evangelical brain on this issue. Here, then, is my proposed taxonomy of the pastoral care tradition, to serve as a guide for building programs and models in our churches for the 21st century. (See chart below.) The main trajectory of the chart is to move a new believer from conversion to a productive member of the church community, with becoming established in the faith as a key part of the journey to maturity. The path, or trajectory toward maturity, is held up by two building blocks: (1) special help and shepherding/counseling to deal with strongholds that may divert from the path of becoming a mature productive member of community. And (2) life rebuilding, for those in need of significant help along the way. The first of these building blocks can often be accomplished in six months, but life rebuilding will often take three years or more. While special assistance may be required from solid psychiatric-medial professionals, the entire process must be shaped by the pastoral care tradition. The church must be in the driver' seat (ecclesiologically-driven as suggested in my paper "Church-Based Education Which is Truly Church-Based") and the elders shepherding the process.

Pastoral Care Taxonomy

Special Assistance
(Lifelong Psychiatric-Medical—if needed)

Productive Member of Community
LifeWork (paid if able)
Mature in faith
Faithful service, fully using abilities

Special Assistance
(Psychiatric-Medical—if needed)

Strongholds
Renewing mind
Working knowledge of Scripture
 - The Story, LifeStories
 - Psalms, Proverbs
 - Biblical ideas, in context
Complex life situations

Establishing Process
Learning the First Principles of the faith
Developing LifeWork Skills

Special Assistance
(Psychiatric-Medical—if needed)

Life Rebuilding
Living with a family
Learning the First Principles of the faith
Developing LifeWork Skills

3 years on average

Conversion Process
Embracing the Kerygma
Baptism
Join community of faith

---

[35] These examples are included in Appendix B.

Strongholds care will basically center on renewing one's mind with the Word (Romans 12:2). Here the whole counsel of God needs to be available to the community of faith and especially to the elders as they shepherd and watch over the lives under their care.[36] Here is an expanded look at the stronghold building block of the taxonomy.

```
Strongholds
Renewing Mind
Working Knowledge of Scripture
    - The narrative books
        lives of believers
        life situations and choices
    - Wisdom Literature
        Proverbs—general skill in living life
        Ecclesiastes—meaning and purpose in life
        Song of Solomon—skill in romantic love and marriage
    - Psalms
        Individual and community laments
        Psalms of trust and meditations
        Salvation history psalms
        Psalms of praise and thanksgiving
    - Epistles
        Paul's—established fully in Kerygma and Didache
        Peter's—staying with the faith long-term
        John's—remaining/dwelling in Christ
    - Gospels
        Strong proof of Christ as Promised Messiah and Son of God
        Full confidence in the Gospel Story
        A strong commitment to the progress of the gospel
Complex life situations
```

The second important building block is life rebuilding. It focuses on Paul's exhortation to the Thessalonians to "help the weak." There are at least three main spheres of those who are weak, who need life rebuilding: those with mental and physical handicaps; the perpetually poor or destitute; and the imprisoned, troubled youth or parolees. Here we need to give enormous assistance, even opening our homes. In the first 26 years of our marriage, Nancy and I had people living with us for 21 of them, mostly those needing life rebuilding. This is a big task that churches needs to reclaim, if we are to take seriously the tradition of pastoral care as laid out in the Thessalonian correspondence. We must build partnerships with government authorities and obey all their requirements, but the church must be in the driver's seat. In the next section, we will talk briefly about these partnerships and guidelines for the practice of the tradition of pastoral care. The following chart visualizes this part of the taxonomy more fully.

---

[36] *The Mastering the Scriptures Series* will be produced over the next five years, specifically having in mind equipping the eldership and the churches to be able to bring all of the leading ideas of Scripture to bear on these strongholds and the renewing of the mind process.

Special Assistance Spheres
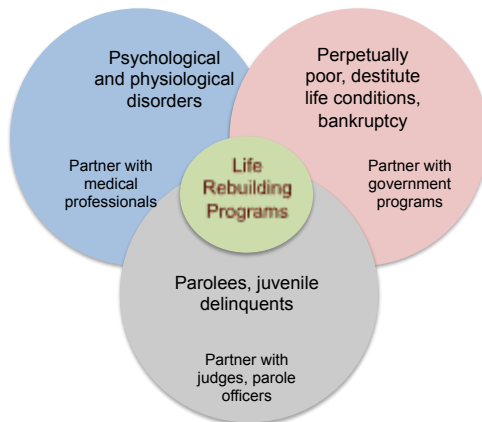
Now let's go back to a couple of our remaining questions. In what way does this taxonomy serve as a guide to beginning to build substantive answers to these questions? How should we think about psychology and psychiatry as disciplines? How should we think about professional Christian psychologists and psychiatrists? Again, Foucault's critiques serve us well. The first critique is from the back cover of *Discipline & Punish: The Birth of the Prison.*

> "For as he examines innovations that range from the abolition of torture to the institution of forced labor and the appearance of the modern penitentiary, Michel Foucault suggests that punishment has shifted its locus from the prisoner's body to his soul—and that our very concern with rehabilitation encourages and refines criminal activity."[37]

The second is from *The Birth of the Clinic: An Archaeology of Medical Perception.*

> "As in his classic *Madness and Civilization*, Michel Foucault shows how much what we think of as pure science owes to social and cultural attitudes—in this case, to the climate of the French Revolution."[38]

---

[37] *Discipline & Punish: The Birth of the Prison,* Michel Foucault, (Vintage Books, 1995) back cover.
[38] *The Birth of the Clinic: An Archaeology of Medical Perception*, Michel Foucault, (Vintage Books, 1994) back cover.

And the third critique is from *The Order of Things: Archaeology of the Human Sciences*.

> "It is so difficult for us to reinstate now, and so thickly overlaid by the system of positivities to which our own knowledge belongs, that it has for long passed unperceived. It is distorted and masked by the use of categories and patterns that are our own. An attempt is apparently being made to reconstitute what the 'sciences of life,' of 'nature' or 'man,' were, in the seventeenth and eighteenth centuries, while it is quite simply forgotten that man and life and nature are none of them domains that present themselves to the curiosity of knowledge spontaneously and passively."[39]

In building partnerships with government programs, judges, parole officers, and professional counselors, we must, to the best of our ability, shape the process in the context of community, according to the tradition of the pastoral care of the early churches. As much as possible, the churches, and their shepherds, must be in the driver's seat. And this often involves a set of decisions by the one being helped, to enable the church community to assume its proper role.

The Practice of Pastoral Care

Finally, we can move toward forming the practice of pastoral care. In building the practice of pastoral care there will be two main areas of focus: the varying roles of believers and leaders in the churches in the counseling/ shepherding process and second, the strategy for carrying out the tradition of pastoral care in our churches.
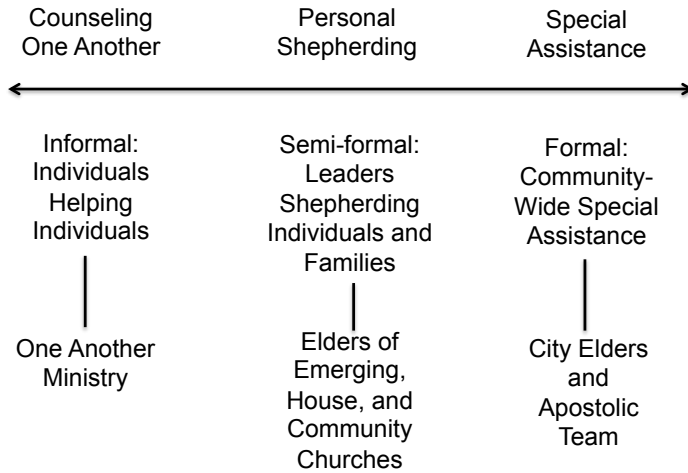
First, the practice needs sort of a framework. I am calling this framework a "Practice of Pastoral Care Continuum." It is designed to keep the balance of the leading ideas—the theology of pastoral care as seen in the thesis and the four corollary theses—in tension as we design models of practice for our churches. The whole church community needs to be part of the tradition of pastoral care. At its foundation, it is a one another ministry. This is informal. Special counseling and shepherding needs to take place in each local church community—by elders, deacons, and leading women. And more extensive life-rebuilding needs to be overseen by *city elders* (senior elders, called bishops and their team in some traditions) and apostolic team leaders, in partnership with the city at large as appropriate (professional counseling practicioners, government programs, the prison system etc.). I personally believe Titus 1 refers to city elders.[40]

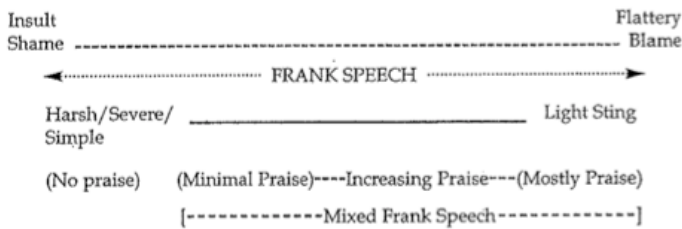[39] *The Order of Things*, Michel Foucault, (Tavistock Publications Ltd, 1974) p. 71.
[40] See *The Elders: Seniority in the Early Churches* by R. Alastair Campbell. The concept is that in every city there is a network of churches—a church of churches in Early Church times. See my encyclicals *The Churches of the First Century: From Simple Churches to Complex Networks* and *Kerygmatic Communities: Evangelism and the Early Church.*

The Practice of Pastoral Care Continuum

Counseling One Another	Personal Shepherding	Special Assistance

←——————————————————————————————→

Informal: Individuals Helping Individuals	Semi-formal: Leaders Shepherding Individuals and Families	Formal: Community-Wide Special Assistance
One Another Ministry	Elders of Emerging, House, and Community Churches	City Elders and Apostolic Team

One additional matter is important to consider at this juncture. We have a significant problem in Western evangelicalism that I refer to as "evangelical nice." This is a kind of speech and sees the acceptance of all ideas beyond the gospel itself as relative and in the realm of personal convictions (the didache included); it fails to get down to the real issues of life that often call for exhortation or at times even harsh rebuke. The balance is visualized in almost a perfect taxonomy by J. P. Sampley. Here is the chart on frank speech.[41]

The Practice of Pastoral Care

Insult Shame		Flattery Blame

←·· FRANK SPEECH ··→

Harsh/Severe/ Simple	———————————————	Light Sting

(No praise)   (Minimal Praise)----Increasing Praise---(Mostly Praise)

[-------------Mixed Frank Speech-------------]

---

[41] Taken from "Paul and Frank Speech" by J. Paul Sampley in *Paul in the Greco-Roman World: A Handbook* (Trinity Press International, 2003) p. 296.

The Strategy of Pastoral Care for Our Churches Today

We are now in a place to begin designing a strategy for our churches. This strategy must be culturally relevant, which means it will invariably be very complex. I have outlined the essence of this strategy below, only in the form of a set of guidelines for any culture to follow, based upon the apostolic traditional of pastoral care articulated above and the taxonomy derived from the leading ideas of the tradition.

As Families/Individuals (One Another Ministry)
1. We all need to help each other mature in an orderly fashion along the "pastoral care taxonomy": from solid conversion, to fully established, to a productive member of the community. We all need to care for each other, helping each other stay on track.
2. We need to fully embrace each family and individual as they move through the conversion process, helping them become fully a part of the church family and making ourselves available to serve them as they begin a solid developmental process.
3. We need to be available to use our own time and resources for those needing special assistance, even opening our homes for extended times and getting special training if needed.
4. We need to mature in the Scriptures, constantly preparing ourselves to be useful in counseling one another in the Scriptures, so that we can help each other work through complex life situations.

As Shepherds (Elders, Deacons, Leading Women)
1. Shepherds need to know their people, carefully assessing where they are in the "pastoral care taxonomy" and personally seeing that they are progressing in a healthy and timely manner.
2. Shepherds need to step in as needed—when disruptions to the developmental process occur, strongholds surface, or the need for special assistance becomes apparent—and see that the correct help is given.
3. Shepherds need to be on a strong course for developing a firm grasp of the teaching, in order to guard the counsel that is given, as well as developing ever-increasing skill in handling complex life problems from the whole of Scripture.
4. Shepherds need to help manage those in the formal counseling process or in a life rebuilding program in the context of the life of their church, keeping the appropriate senior church leadership informed of developments.

As Senior Leadership (City Elders, Apostolic Team Leaders)
1. Equip the shepherds and their churches in an ever-increasing working knowledge of Scripture and in a growing repertoire of counseling tools and resources.
2. Develop a well-thought-out plan for disciplining those who are unruly, built on a solid membership commitment for all

members and a formal counseling commitment and life rebuilding program for those needing special assistance.
3. Oversee the special assistance counseling in the churches and the partnerships with the community at large: medical professionals, judges, parole officers, governmental program leaders, etc.
4. In the complex world of counseling those in need of special assistance, help guide, shape, and use those with special interests and gifts, ranging from special service in the churches as well as good occupations in the community.

The Importance of a Well-Trained Eldership

Now that we have built a comprehensive argument on how the churches should handle shepherding and counseling, let's turn our attention to the issue of a trained eldership and sustainability. One of the main reasons the door opened wide to us in India was around the issue of sustainability.

I began the paper with two issues: first, the poison of the new professional psychological care paradigm, which the Western churches have embraced at a very significant level and second, the lack of serious training of the eldership. In the American evangelical church in the late 60s and early 70s, we got part of it right by rediscovering the role of elders in the early churches. All across the country, churches began debating the issue of eldership.[42] Eventually, the movement worked its way into mainline evangelical churches. However, to this day, I know of no serious attempts within the movement for serious ordered learning for elders. Thus, the movement has a serious untrained eldership wielding enormous authority in the churches. In fact, I know of no serious eldership training programs, of the type required by the demands of the Pauline tradition of pastoral care, anywhere in North America. At a local level, it is not possible to implement in our churches the tradition of pastoral care called for in this paper without a very serious eldership training program.

So we must again ask several questions. What is the role of the eldership in the taxonomy? How critical are they? How much training do elders need to function effectively with their responsibility as shepherds and counselors? Why do you think little or no training is required by our churches today to serve in the role of elder? What is the role of professionals in the taxonomy? How should the eldership of churches relate to medical and psychological professionals?

---

[42] Part of this was the contribution of several authors calling us back to the New Testament church, and especially to the recognition and appointing of elders. It sort of became the symbol of churches that were taking the Scriptures more seriously, rather than just focusing on the gospel. The first key one was Ray Stedman, followed by John MacArthur, then Gene Getz. I was part of this movement. Now forty years later, as we look back, many disasters have been wrought in the churches by looking at elders as the authority and pastors as merely staff under their authority. In our own situation, this led to a crisis of leadership that produced our *Leadership and the Early Church* course, which is one of our four flagship courses. In it we set forth the need to balance sodality (apostolic type leaders of Ephesians 4:11) with modality leaders (elders, deacons, and leading women who are local focused). Every movement in church history that flourished had a balance between sodal and modal leaders. See an address given by Ralph Winter, "The Two Structures of God's Redemptive Mission," included in BILD's Leadership course. But that is not our task in this encyclical.

We need to begin building our answer around just a few key passages that address the issues of the eldership in the tradition of pastoral care, which Paul laid out so clearly to his churches. We will focus on three main texts. Again I will quote all three at one time to assure the ideas are clear, as I make my final challenge in this paper.

> [28] Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. [29] I know that after I have gone, savage wolves will come in among you, not sparing the flock. [30] Some even from your own group will come distorting the truth in order to entice the disciples to follow them. [31] Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears. [32] And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified.
>
> Acts 20:25–28

> [12] But we appeal to you, brothers and sisters, to respect those who labor among you, and have charge of you in the Lord and admonish you; [13] esteem them very highly in love because of their work. Be at peace among yourselves. [14] And we urge you, beloved, to admonish the idlers, encourage the fainthearted, help the weak, be patient with all of them. 1 Thessalonians 5:12–14

> [5] I left you behind in Crete for this reason, so that you should put in order what remained to be done, and should appoint elders in every town, as I directed you…. [9] He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it. [10] There are also many rebellious people, idle talkers and deceivers, especially those of the circumcision; [11] they must be silenced, since they are upsetting whole families by teaching for sordid gain what it is not right to teach. Titus 1:5, 9–11

We can see several things from these passages. First, the entire process of pastoral care is overseen by the elders. Paul, in his final challenge to the Ephesian elders on the beach of Melitus, challenged them to shepherd the flock, commending them to God and to the Word. He spent night and day for three years teaching them the whole counsel of God. He warned them that even some of them would not last. They needed to work very hard.

In the Thessalonians passage, Paul refers to them as "having charge" over the churches, marked by two key words: *labor* and *work*. A very strong word is used for *labor*; it refers to one who works so hard he becomes tired and grows weary. In Latin the term is *defunctus laboribus*—to arrive at a state of saturation (Lidell–Scott lexicon). I like the feel of that phrase "defunctus laboribus," I don't understand it fully, but I can feel it! The word

for *have charge* is also a word full of meaning.[43] This kind of labor would involve late nights and opening our homes.

The Titus passage is especially insightful. By instructing Titus in the first chapter to appoint elders in every city, he is probably referring to senior elders.[44] They must have good character and a good reputation and be doing a good job managing their own households. But we easily pass over the final standard for appointing elders. They must have a firm grasp of the teaching and be able to refute those who contradict that teaching. In the Pastoral Epistles Paul refers to that teaching many times using several terms to describe it (the teaching delivered by the Apostles to the churches—the Didache, which Paul also calls the faith, the deposit, the sound doctrine, the traditions delivered to the churches). Not only must they fully grasp this teaching, but also they must be able to handle it in real live discussions and debates, because as soon as Titus leaves (apostolic leadership planting churches in any generation), false teachers will come in and upset whole families (Titus 1:9–11), and thus the churches will be upset, and sustainability of the movement will be impossible to maintain.

So a trained eldership is critical. Here are a few guidelines describing standards for a trained eldership.

Guidelines Describing Standards for a Trained Eldership
1. The eldership in key cities (like Ephesus) need extensive training, which in the case of Paul took place over three years. (It is hard to imagine elders today needing less training.)
2. The eldership were to oversee the entire shepherding process. According to Paul's tradition of pastoral care in the Thessalonian process, that included three main spheres: admonishing the unruly, encouraging the faint hearted, and helping the weak.
3. The eldership needed to work hard; using Paul's terms that meant hard work—tireless, exhausting, and at times discouraging.
4. The eldership needed to have a mastery of the teaching delivered by the Apostles to the churches—a mastery at the level of having a firm grasp of that teaching (The Teaching—the Didache; the faith, the deposit, or the sound doctrine using terms from the Pastoral Epistles), and have the ability to refute those who bring another teaching, thus guarding the flock at the level of the apostolic team.

In our own system amongst our network of churches we have set two standards for training our eldership and those who assist them: deacons and leading women. See Appendix C.

---

[43] The semantic range of *have charge* is "guide, be active in helping, strive; have authority over, manage" (EDNT); "devote oneself to, engage" (ANLEX); "to protect, to sponsor, to care for" (LK)

[44] For a discussion on the concept of seniority in the eldership see *The Elders: Seniority in the Early Churches* by R. Alastair Campbell (Bloomsbury T&T Clark, 2004). This is probably what Paul is referring to in 1 Timothy 4 when he encouraged double honor for elders with a mastery of the Scriptures.

Elders, deacons and leading women
BILD Institute

Senior elders
Antioch School: C.Min.

For the first standard, we chose the BILD Institute because *The First Principles* cover the Teaching in a solid, balanced manner, along with an extensive life development process; the whole training fits the "Tradition of Pastoral Care" taxonomy perfectly. For elders, we chose the first four courses in BILD's Leadership Series I, because they will guide the senior elders in gaining a firm grasp of the teaching in a way that will give them accompanying skills in refuting other teaching and protecting the churches. We require the C.Min. from the Antioch School rather than just having them take the course because it adds the additional ability to conduct the training at a high level of accountability—the type that is called for in Titus 1.

We need a standard for training leaders.[45] We are afraid of the term *standard*, but is that not what Paul is calling for in the qualification list he sets forth in both 1 Timothy and Titus? We are also preparing a shepherding-counseling manual[46] for the eldership to go along with the *Shepherding, Counseling, and the Early Church* course; this encyclical and the teaching series that accompanies it. As apostolic leaders, a well-trained eldership needs to be moved front and center in our priority list, if we expect sustainability in our church movements and if we expect to truly implement the tradition of pastoral care in our churches, church networks, and church-planting movements today.

---

[45] See BILD Leadership Standards in Appendix C.
[46] See Appendix D.

Appendix A

The chart below is designed to illustrate the use of *The First Principles Series* in the process of establishing and caring for believers in our churches.

"Tradition of Pastoral Care" in the Churches

Founding the Community	Shaping the Community	Stabilizing the Community
Conversion	Concept of Traditions (Commandments, instructions)	Challenge to Traditions

…full conviction
…word sounded forth
…turned from idols

Admonish the unruly

Encourage the fainthearted

Help the weak

Appendix B: Taxonomies

These are examples of taxonomies used previously in The Paradigm Papers and The Encyclicals; they are essential in the entire BILD educational and developmental process.

Bloom's Educational
Taxonomy

Level 6:
Create

Level 5:
Evaluate

Level 4:
Analyze

Level 3:
Apply

Level 2:
Understand

Level 1:
Remember
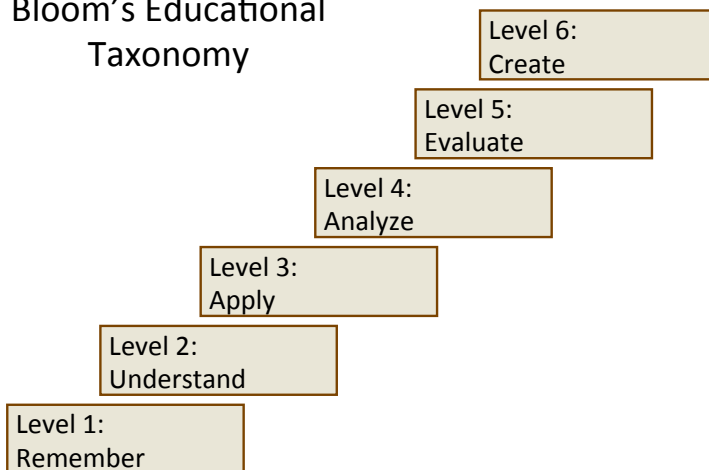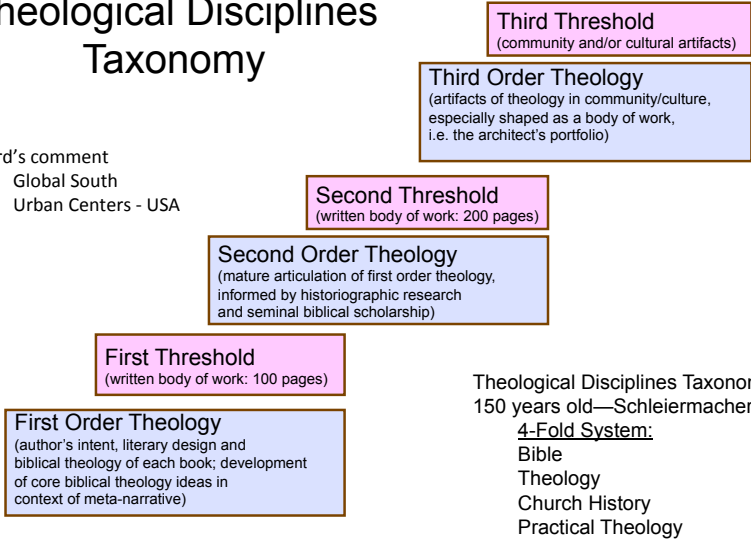
The SIMA Taxonomy

Motivated Abilities Pattern
Primary motivation
Motivated abilities
Subject matter that is always part of your achievements
Motivating circumstances
How you best work with people
How you prefer to be managed

Theological Disciplines Taxonomy

Third Threshold
(community and/or cultural artifacts)

Third Order Theology
(artifacts of theology in community/culture,
especially shaped as a body of work,
i.e. the architect's portfolio)

Ward's comment
    Global South
    Urban Centers - USA

Second Threshold
(written body of work: 200 pages)

Second Order Theology
(mature articulation of first order theology,
informed by historiographic research
and seminal biblical scholarship)

First Threshold
(written body of work: 100 pages)

First Order Theology
(author's intent, literary design and
biblical theology of each book; development
of core biblical theology ideas in
context of meta-narrative)

Theological Disciplines Taxonomy—
150 years old—Schleiermacher
    4-Fold System:
    Bible
    Theology
    Church History
    Practical Theology

Theological Education Taxonomy

Type I Leaders—GRASSROOTS

LEADERS
Small group leaders, household clusters, household heads
1 YEAR PROGRAM (average)
BILD's *First Principles Series I*
BILD Certified Programs

MINISTRY CERTIFICATION**
1-Year Ministry Experience and Portfolio
Leadership Mastery I (L.M. I)

Type II Leaders—OVERSEERS AND ASSISTANTS

LEADERS
Elders; deacons; women's ministry workers; youth and parents church workers, etc.
1–2 YEAR PROGRAM (average)
BILD's *First Principles Series II and III*
BILD Certified Programs

MINISTRY CERTIFICATION**
2-Year Ministry Experience and Portfolio
Leadership Mastery II (L.M. II)

Type III Leaders—VOCATIONAL/NON-VOCATIONAL

LEADERS
Pastors, church planters, elders, evangelists, etc.
1–2 YEAR PROGRAM (average)
BILD's *Leadership Series I and II* (25 courses—Basic Edition)
BILD Certified Programs

CERTIFICATES/DEGREES* (Competency-Based)
C.Min., C.Th., B.Min., B.Th.
MINISTRY CERTIFICATION**
3-Year Ministry Experience and Portfolio
Leadership Mastery III (L.M. III)

Type IV Leaders—REGIONAL

LEADERS
Leaders of leaders: pastors, church planters, regional leaders of church planting
movements (CPMs) and ministries
2–4 YEAR PROGRAM (average)
BILD's *Leadership Series I* and II (25 courses—Advanced Edition)
BILD Certified Programs

DEGREES* (Competency-Based)
M.Min., M.Th.

MINISTRY CERTIFICATION**
4-Year Ministry Experience and Portfolio
Leadership Mastery IV (L.M. IV)

Type V Leaders—NATIONAL

LEADERS
Leaders of church-planting movements and ministries, denominational leaders,
pastors of strategic churches, etc.)
2–4 YEAR PROGRAM (average)
Paradigm Transformation Projects (5 BILD D.Min. courses)
BILD Certified Programs

DEGREES* (Competency-Based)
D.Min., D.Th.

MINISTRY CERTIFICATION**
5-Year Ministry Experience and Portfolio
Leadership Mastery V (L.M. V)

    * Offered through BILD's Antioch School of Church Planting and
      Leadership Development or partner academic institutions.
    ** Granted through partner church-planting movements and/or church
      networks.

Appendix C: Leadership Standards

BILD Leadership Standards

The Concept of Leadership Standards

The concept of *leadership standards* is built into Paul's instructions to Timothy and Titus to evaluate and appoint leaders in the churches. BILD has built two comprehensive programs for leadership development: The BILD Institute and The Antioch School of Church Planting and Leadership Development. These two systems are built around the agenda of biblical qualifications in the Pastoral Epistles. BILD's vision of leadership training in its *600-City Global Initiative* is to see 40 million "modal leaders" (elders, deacons, and leading women) and 4 million "sodal leaders" (apostolic teams) trained up to the following leadership minimum standard.

A Large Grassroots Leadership—40 million worldwide

At the foundation of this vision, and the need of all spontaneously expanding movements of churches, is trained grassroots leadership. The entire BILD Institute diploma is the standard because it ensures that leaders hold to the mystery of the faith and meet the basic qualifications of shepherding a church, through using Series III of *The First Principles Series*. The minimum standard for this grassroots leadership participation in the 600-City Global Initiative:

- Elders, deacons, leading women—BILD Institute Diploma of Ministry

A Well-Trained Senior Eldership—8 million worldwide

One of the distinct commitments of the 600-Global City Initiative is a commitment to a well-trained senior eldership. Most church movements make some distinction around the idea of senior elders. Some call them bishops, some ruling elders, some city elders, some a chairman of the board, some make no formal distinction but recognize those with the strongest leading gifts. This senior eldership provides the stabilizing infrastructure to church-planting movements worldwide. Here our standard becomes the Antioch School C.Min. because it includes the 4 core Leadership Series I courses, which will enable elders to meet the Titus 1:9 qualification of "a firm grasp of the word in accordance with the teaching" and an ability to refute those who contradict. The minimum standard for senior eldership in the 600-City Global Initiative:

- Senior eldership—Antioch School C.Min.

Apostolic Leaders and Their Co-workers—4 million worldwide

Apostolic teams also need clear standards of training. This can also be seen in the Pastorals as Paul reviews the "job descriptions" of Timothy and Titus, especially in Paul's challenge to Timothy in 2 Timothy. Paul's co-workers needed solid training since they often served as emissaries of Paul. Standards for BILD trained apostolic team leaders and their co-workers:

- Co-workers—Antioch School B.Min. (with entrepreneur, civic leader, or cultural-creative ministry practicum distinctives)
- Apostolic leaders (5-fold gifted leaders)
    1. Local: Type III b (nodes)—Antioch School B.Min.
    2. Regional: Type IV (clusters, hubs)—Antioch School M.Min.
    3. National: Type V (network shapers)—Antioch School D.Min.

Appendix D: Toward a Tradition of Pastoral Care Senior Eldership Training Manual

The following is the basics of a senior eldership shepherding-counseling manual designed to train an eldership in the tradition of pastoral care using the BILD training system.

Part 1: The Tradition of Pastoral Care

- The Antioch School C.Min. with shepherding-counseling ministry practicum
- *Teaching the First Principles*
- *Shepherding, Counseling and the Early Church*—BILD Leadership Series course
- *Shepherding, Counseling and the Early Church* video series

Part II: Mastering the Scriptures

- *Mastering the Scriptures* Series
- *4th Generation Life Cycle System*—theology of wisdom literature with 65 categories

Part III: Basic Skills and Tests

- *SIMA and Your LifeWork* basic training
- *Artisanship and the Lifelong Pursuit of Wisdom*
- Spiritual Warfare and Bondage Breaking processes
- *Premarital Training* practicum
- *Core Tests* workshops
  - TJTA, Genograms, Psychological Publications Association basic tests

Part IV: Life Rebuilding: Building Community-Wide Partnerships

  - Partnerships with government programs
  - Partnerships with professional counseling practitioners
  - Partnerships with prison system and parole officers