

A Qualified Man

Should we as a nation be called to defend our hearths and homes, we should not send out our boys and girls with swords and guns to meet the foe, neither may the church send out every fluent novice or inexperienced zealot to plead for the faith. (Charles Spurgeon)¹

The conduct of the prelate should so far surpass the conduct of the people as the life of a pastor sets him apart from the flock. . . . It is necessary, therefore, that one should be pure in thought, exemplary in conduct, discreet in keeping silence, profitable in speech, in sympathy a near neighbor to everyone, in contemplation exalted above all others, a humble companion to those who lead good lives, erect in zeal for righteousness against the vices of sinners. (Cyprian)²

Better have no elders than the wrong ones. (Jon Zens)³

Many people wonder why it is necessary to have qualifications for a pastor. They might think, "If someone wants to be a pastor, should he not have that right, regardless of whether he meets a list of criteria? And who decides what the criteria are anyway?" The Acts 29 network is often criticized for being "too focused" on assessing the qualifications of prospective church planters.

The truth, however, is that all of us see the need for criteria in other professions. No one would board a plane if they knew that the "pilot" loved planes but didn't have a pilot's license. No one would want to be operated on by a "surgeon" whose primary credential was that his father was a doctor. A young couple would not entrust the design of their dream home to an "architect" whose portfolio was the back of a Lincoln Logs box. Qualifications are important in every job, and the more important the job, the more important the need for stringent qualifications.

The New Testament places a very strong emphasis on the importance of appointing qualified elders in the church.⁴ As Alexander Strauch notes, "The New Testament offers more instruction regarding elders than on other important church subjects such as the Lord's Supper, the Lord's Day, baptism, or spiritual gifts."⁵ Moreover, there is more teaching in the New Testament about the *qualifications* for eldership than about any other aspect of biblical leadership.⁶

The reason for this strong emphasis is that elders are charged with the sacred task of caring for the eternal souls for whom Christ died. Since a pastor has the extremely important job of teaching and caring for eternal souls, it is important to make sure that the wrong men

¹ Charles Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1972), 13.
² Quoted in William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Nashville: Abingdon Press, 2002), 301.

³ Jon Zens, "The Major Concepts of Eldership in the New Testament," *Baptism Reformation Review* 7 (Summer 1978), 29, quoted in Alexander Strauch, *Biblical Eldership: An Urgent Call to Reclaim Biblical Church Leadership* (Aurieton, CO: Lewis and Roth, 1997), 83.

⁴ Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-4.

⁵ Strauch, *Biblical Eldership*, 103.

⁶ Cf. *ibid.*, 68-72.

are not appointed to this office. When an unqualified doctor performs surgery, or an unqualified pilot flies planes, or an unqualified architect builds a house, people get hurt and things fall apart. It is no different in the church: people usually end up getting hurt when they are under unqualified leaders, and everything from marriages to the church itself is likely to fall apart.

The New Testament allows a lot of flexibility with regard to exactly how elders are to function in the church. We are told to have elders, but we are not told everything about elders. The pattern for leadership that the New Testament has set, however, is *a plurality of elders*.⁷ Elders serve as the lead overseers of the church, teach and preach the Word, protect the church from false teachers, exhort and admonish the saints in sound doctrine, pray for the sick, and judge doctrinal issues.⁸ Elders are men who are well known by the community, have tested character and proven integrity, and are doctrinally sound. Elders must be men who can pastor themselves as well as others, having personal self-discipline and maturity, as well as the ability to relate well to others and to teach and care for them. In plurality there is accountability and a strength that one man alone lacks. “Woe to him who is alone when he falls and has not another to lift him up!” (Ecclesiastes 4:10).

The Qualifications of Eldership in the New Testament

There are a few different lists of qualifications for eldership in the New Testament, but the most extensive is 1 Timothy 3:1–7:

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God’s church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the

⁷Acts 14:23; 15:20–17:28; 1 Timothy 5:17; Philippians 1:1; Titus 1:5; James 5:14; 1 Peter 1:1; 5:1.
⁸ Cf. Strach, *Biblical Eldership*, 16.

devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

In one regard this list of qualifications is noteworthy because it is so un-noteworthy. Almost all of what is required here of elders (or overseers) is required of any believer elsewhere in Scripture. For example, the stipulation that an elder not be a drunkard does not imply that other believers are allowed to imitate frat boys and be binge drinkers. Likewise, the fact that an elder must not be a lover of money does not suggest that non-elders in the church can make money their functional savior. Anyone who serves Christ is required to not be a drunkard or a lover of money. So what sets elders apart?

Elders are not a higher class of Christians. Rather, as D. A. Carson notes, “what is required in some sense of all believers is *peculiarly required of the leaders of believers*.”⁹ Carson couldn’t be more right. Elders are called to uniquely focus on and live out the virtues to which all Christians aspire.

The term *overseer* comes from the Greek *episcopo*, which is used interchangeably with the term *elder* (Titus 1:5, 7). *Episcopo* describes one who looks after, considers, examines, and provides covering for someone or something. In ancient Greek society, an overseer was a guardian, controller, ruler, or manager.

What does an elder oversee? Elders oversee *people*—people who are made in the image of God, people for whom Christ died, people deeply loved by God. One of the reasons it is essential for elders to be godly men is that when elders are not godly, it is very difficult for the people to become godly. As John MacArthur has written, “whatever the leaders are, the people become. As Hosea said, ‘Like people, like priest’ (4:9). Jesus said, ‘Everyone, after he has been fully trained, will be like his teacher’ (Luke 6:40). Biblical history demonstrates that people will seldom rise above the spiritual level of their leadership.”¹⁰

Although Paul’s list is not exhaustive and was written to address a particular set of circumstances in a particular context, the list is very helpful for discerning what *type* of person Paul thinks will make a good

⁹D. A. Carson, *The Cross and Christian Ministry* (Grand Rapids: Baker, 1993), 95, emphasis mine.
¹⁰Quoted in Strach, *Biblical Eldership*, 70.

elder. Let's look over Paul's list of qualifications and see what kind of people he has in mind for this office.

Anepibleptos, "Above Reproach"

This term describes a man who is free from any serious character bights, is respected by those who know him, and is widely known to live a godly life. Chrysostom notes, "Every virtue is implied in this word."¹¹ William Mounce argues that "above reproach" is really the fountain from which all the others flow: "the first stands as the title over all these qualities: the overseer must be above reproach; all that follows spells out what this entails."¹² The most basic and most fundamental qualification of an elder, therefore, is that he be beyond reproach; this is the all-encompassing title of all that Paul describes here in 1 Timothy 3. Mark Driscoll calls "above reproach" the "junk drawer" term that Paul applies to what it means to be qualified.

Mias Gunaikos Andra, "Husband of One Wife"

His mind and heart are devoted to his wife. He is a "one-woman man." At first glance, Paul might appear to be prohibiting a divorced man from being an elder.¹³ But it is more likely that he is speaking of a man's devotion for and connection to his wife. To be qualified, a man must be exclusively devoted to his wife, having a deep emotional, social, and sexual connection to her.

Practically, this means that a pastor's marriage must be sound. More than that, it seems to indicate that a lack of emotional or physical intimacy in a marriage could keep a pastor from ministry. In other words, it suggests that an unsatisfying sex life could keep a man from being a qualified pastor. Pastors are to take the lead in emotional, social, and sexual connection with their wives. As in all the qualifications, this does not mean that the pastor, or his marriage, is perfect. It means that the marriage is worth imitating. It means that other single and married men

look at how the pastor loves and serves his wife as a model for their own devotion to their wife or future wife.

Nephalios, "Sober-minded" or Temperate

The pastor is to be self-controlled (not led by emotions or lusts). He has freedom from debilitating excesses or rash behavior.

This qualification speaks to the emotional life of a man. A qualified pastor must be a man who is able to control his desires and emotions through submission to the power and authority of the Holy Spirit. The issue Paul seems to be addressing here is that a qualified man is led by the Spirit, not by his emotions. This doesn't mean that a pastor must become dead inside, unable to feel and emotive at all. It does mean, however, that a man who submits to the Spirit emotionally will likely avoid sins like marital infidelity, financial impropriety, and unrighteous anger. The hope is that he will lead the church he pastors to avoid the same. Consider Pastor Bruce Wesley's struggle to control his emotions.¹⁴

Bruce says,

Church planting really exposed my emotional dysfunction. Looking back at that time in my life, I was angry all the time. I lived just below the boiling point every waking hour of every day. I justified my anger by telling myself I was just driven to champion the gospel in my little area of responsibility. But the day-to-day reality at home was that my wife and children walked on eggshells because of my unpredictability.

Two years after we planted Clear Creek, I began to recognize a very distinct emotional detachment from my wife and kids. Worse, I realized that I was probably the last member of the family to figure this out. My wife and kids were already feeling disconnected.

I remember asking myself one day, "What if I planted a successful church, but did not know how to love, cherish, protect and connect with my own wife and kids? What if I reached the end of my one and only life and my wife and children wanted nothing to do with me?"

A wise and godly friend helped me realize a couple of things. First, he helped me see that angry outbursts are like doing a cannonball into a pool—you don't really know how far the splash reaches because

¹¹Quoted in William D. Mounce, *Word Biblical Commentary*, Vol. 46, *National Epistles* (Nashville: Nelson Reference and Electronic, 2000), 169.

¹²Ibid., 152.

¹³ Cf. the discussion in *Ibid.*, 170ff.

¹⁴For more information about Bruce and his church visit <http://www.clearcreek.org>

you're just jumping in with your eyes closed. My anger was splashing on people. I never intended to reach.

Secondly, he helped me realize that I was leveraging my emotional energy to help me stay engaged in a process or to fight through tough situations, which can be a very good thing. But my emotion was anger, and the anger was pointed squarely at people, especially those closest to me. I realized that my anger was connected to my over-desire to be successful. Anybody who stood in the way of me and my goals was met with my wrath.

Lo and behold, it was the gospel that changed me. One day my friend said to me, "There is nothing you can do that will make God love you more and nothing you can do that will make God love you less." Now, I had said about as much hundreds of times over the course of my ministry life. But when my friend said it in that particular moment, God's Spirit opened my heart to see again the vastness of his grace.

I realized that I was trying to earn God's love through hard work and success. I was angry because that is an unending, unproductive, and utterly futile task. The result of my idolatry and self-righteousness was anger. And the result of my anger was a growing distance between me and the people who loved me. It's when I learned to preach the gospel to myself that my emotional world changed. Under grace, in light of the gospel, I became a self-controlled man. I'm grateful . . . and so are my wife and kids.

Sophron, "Self-controlled"

He must have a sound mind (he is able to focus and not be distracted easily). He has good judgment and common sense.

Paul teaches in Galatians 5:22–23 that self-control is a result of the Spirit's work in our lives. In the context of that passage, Paul seems to indicate that self-control is not a result of willpower but is the fruit of God's power as we walk in and are led by the Holy Spirit. So it seems that Paul is saying here that a pastor should be a man whose life is characterized by the Spirit's controlling him with the result that his "self" is controlled.

Kosmos, "Respectable"

This means to have a well-ordered life (a life that is not characterized by chaos).

This qualification seems to deal with the general character of a pastor's life, something of a decibel meter for the life of a pastor. One of my pastor friends was a man who didn't have his life together. His car was never clean on the outside, and the inside was worse. His yard was landscaped by nature, which means it was full of weeds (he told his young children they were flowers). Not only were his car, house, and lawn disheveled, but *he* was disheveled. There was a general franticness about the way he carried himself. He was always in a hurry, his conversations were always rushed, and chaos permeated any environment in which he found himself. The result of all of this was that he was not respected, and that's because he wasn't respectable. To be respectable means that a pastor has a good handle on the responsibilities of his life, to the point that others view him not necessarily as a man who has it all together, but as one who can bear the weight and complexity of his life, which then qualifies him to lead the various complexities of the church.

Philoxenos, "Hospitable"

He loves strangers. He is not cliquish.

Contrary to popular belief, this qualification doesn't mean that the pastor and his wife should have potlucks at their house for all the people in the church. Nor does it mean that pastors' homes should be a revolving door for people in the church to come and hang out, watch network television, and "do community." The word "hospitable" refers to the way the pastor and his family welcome those outside the faith. In other words, to be hospitable is to be a friend of sinners and thus to be like Jesus.

An excellent example of community-centered hospitality is found in Alex Early's story of how he planted Four Corners Church in what he calls "a gay-friendly Americana rock 'n' roll bar."¹⁵

In January of 2007, I left a cushy church job for something more radical. I had continued to read the Gospels over and over again and continued to see Jesus as a "friend of sinners." I scrolled through my phone and looked at my calendar. I was appalled. I had no unbelieving friends. Everyone in my life was a Christian, white, upper-middle-class, Republican. I knew no "sinners." I started to think, "Who in

¹⁵For more information about Four Corners Church visit <http://fourcornersnewman.org>.

the Bible belt doesn't know Jesus and why?" I thought of the local bar scene. I thought of the homosexual community.

God told me to quit my church job and go downtown to a gay-friendly bar called the Alamo and get a job there. The clientele is unique, and staff are covered in sleeve tats and are quite open about their atheism. I thought to myself, "Perfect."

I got a job as a bar-back. My job was to stock fridges and clean the place up. I would substitute teach from 7:45 A.M.-3:15 P.M. and then go to the Alamo from 4:00 P.M.-2:00 A.M. four days a week. I started having conversations with Alamo coworkers and patrons, getting to know them, and slowly having opportunities to share about the person and work of Christ.

Eventually I won the ear of the owner of the Alamo, Amy Murphy. Amy, a thirty-seven-year-old lesbian and self-proclaimed atheist, found out I was planting a church. She asked me about it one day, and when I told her I was hosting a meeting in my living room for people who were interested in the church, she asked if she could come. "Of course," I said. To my surprise, she actually came.

After the meeting, Amy approached me, saying, "You need a bigger place for church." I laughed and said, "Yeah, why don't you give me the Alamo." In a grace-filled moment of utter surprise, Amy said, "OK. Done." And it was. She told me we could have it rent-free, and we started meeting at the Alamo the following Sunday.

Months later, Amy and I were sitting in her backyard on a summer day eating BBQ, and she said, "I feel like I have a new heart. I pray all the time and ask Jesus to forgive me for my sins and help me live for him at work because it's such a crazy job. I mean I've known over the past few months that God was with me, but now I feel like God is actually inside of me. Is that normal?"

It was my immense pleasure in that moment to tell Amy that Jesus had saved her, that what she was feeling and experiencing was one of the primary benefits of salvation, the indwelling of God's Spirit.

Since then, Amy has opened several other bars in and around Atlanta, and she wants to help other churches plant in her spaces so that more people can meet Jesus.

Didaktikos, "Able to Teach"

This indicates skill in teaching.

Though we will delve into this in detail in another chapter, we must note here that it is required that a pastor be able to teach. A qualified

pastor is able to take the Scripture and help people understand what it means in its original context and in its contemporary application.

"Not a Drunkard"

He has no known idolatry (addiction). In the King James Version, this reads, "not given to wine."

This qualification seems to speak to the release valve of the pastor. Working out is a legitimate way to blow off the pressure of the day. Playing with your kids is an acceptable manner of relieving stress. Making love to your wife is a biblically encouraged way of distracting yourself from the difficulties of ministry. Hitting the bottle is not. As Mark Driscoll has often said, "You know you are in trouble as a pastor when your accountability group is Jim Beam, Jack Daniels, and Jose Cuervo."

This qualification seems to be speaking to addiction to substances generally and is not limited to wine. As I coach and mentor church planters and pastors, I am shocked at the number of them who are either addicted or headed toward addiction to alcohol. Increasingly, the same is true with prescription drugs. One pastor I know could not relax without several beers after work and could not sleep without the aid of a sleeping pill. Not only is this physically, mentally, and emotionally dangerous, it is a sign of deep distrust in God's ability to meet our needs and provide our strength.

Plektes, "Not Violent"

In the King James Version of the Bible, *plektes* is translated "striker." Simply put, you can't be a pastor if you are getting into fistfights with church members or lost people in your city. I remember meeting one pastor who was in the process of being disqualified because he was a brawler. I was doing ministry in the French Quarter of New Orleans during the Mardi Gras festival. If you are not familiar with the street party known as Mardi Gras, it is one of the most decadent events in North America. Mardi Gras makes a frat party look like Sunday dinner at Great-grandma's house. At Mardi Gras I personally witnessed people having sex in the street, people vomiting on the street, more than a smattering of people getting drunk on the street, and many of those people

then relieving themselves on said street. Of course (surprise, surprise), this was no ordinary street; it was the infamous Bourbon Street.¹⁶ As shocking as it was to witness this kind of debauchery, it was even more of a shock to see one of the local pastors literally knock out a Mardi Gras reveler with a single right hook. Good fighter, bad pastor. In short, you can't be a pastor if you tend to handle conflict like Mike Tyson "handled" Evander Holyfield. Suffice it to say that tending the flock with brass knuckles is roundly frowned upon in Scripture.

Epiekes, "Gentle"

The word "gentle" here does not refer to soft, passive, dead-fish hand-shake guys who need rearview mirrors implanted in their heads because they back down so much. Gentleness in this context means to be lenient, willing to yield when yielding is possible. It describes a man who does not always have to have his own way. This qualification speaks to the stubbornness quotient of a man. Qualified men do not always have to have their way. They are willing to not be right for the sake of the church.

Amachos, "Not Quarrelsome"

He must not be quarrelsome (cf. 2 Timothy 2:24-25).

You can't be a pastor if your "pastoral counseling" produces more heat than light. In other words, you are not a qualified man if you turn most discussions into arguments. There are men who love nothing more than to "take the other side" and play "the devil's advocate." This kind of behavior might make you a successful seminary student, but it will disqualify you from being a pastor.

Aischrokeredes, "Not a Lover of Money"

He must not desire money more than God (Hebrews 13:5; 1 Timothy 6:7-9).

A man who understands the challenges and rewards of being free from the love of money is Jason Marin, who pastors the Journey Church in Atlanta, Georgia.¹⁷ In the course of his vocational ministry life, Jason

has served churches that made up for a lack of gospel focus by offering a nice salary and cushy benefits to pastors. The Holy Spirit convicted Jason of settling for the temporary monetary comforts the church provided instead of challenging people to promote the everlasting benefits the gospel alone can bring.

When Jason took the bold risk of replanting his church, putting all their resources into the formation of a gospel-centered presence on the west side of Atlanta, it came with financial disadvantages.

Jason says of that time, "Committing to unifying people and replanting was, from a financial perspective, a terrible move. I went from a very comfortable, full-time salary to not receiving anything from the church for almost three years." He adds, "I guess I'm like most men. I've always wanted to give my family the security and comforts that many other families have. But bringing gospel transformation into churches has often meant my family has to learn to live with less, not more."

While the tangible benefits might not be as plentiful, Jason admits he wouldn't change a thing.

"In the last couple of years of replanting, we have witnessed God do extraordinary things that are well worth the financial strain we've experienced. Temporary satisfaction with money and the pleasure it offers pales in comparison with eternal satisfaction with the gospel and the pleasures that come with forgiveness of sins and right relationship with God," Jason says.

Pastors who love money will eventually put that love before the good of the church. They will make decisions to ensure their own job security and salary increase, decisions that the majority of the time will hinder the forward progress of the gospel. In addition, pastors who love money tend to misappropriate money (using the church credit card for personal purchases, stealing from the offering, and increasing their salary without the elders' approval, to give just a few examples).

Proistemi, "Managing His Own Household Well"

This means to stand before, to rule, to be diligent (to be the spiritual leader in one's family).

The Puritans used to say that you can't pastor the big church (your

¹⁶Bourbon Street in particular and the French Quarter in general had a unique smell—a combination of alcohol, urine, and vomit, which I imagined as the smell of sin.

¹⁷For more information about Jason and the Journey Church visit their Web site: <http://discoverthegourney.net>.

congregation) if you can't pastor the little church (your family). If you can't teach your kids Scripture, you can't teach the church. If you can't answer your wife's theological questions, you can't be the one who answers the theological questions of the church.

Proteimi also refers to a man who is able to keep his children under control with all dignity—to cause children to obey in a graceful manner because of loving, pastoral parenting. Too many pastors' kids behave like rebellious little demons. It is not their fault. Many pastors discipline their children's rear ends but fail to discipline their kids' attitudes, the real catalyst of misbehavior. This doesn't mean that the kids of a pastor should always be perfect, sweet little angels, but rather that they should be under the loving control of parents whose discipline nurtures within them a healthy fear of God.

Neophytos, "Not . . . a Recent Convert"

He must not be newly sprung up (a baby Christian). This qualification has to do with the spiritual maturity of the pastor, specifically his longevity as a Christian. Obviously this qualification, along with the rest of the qualifications, is subjective, which is why the local church should be intimately involved with regard to this qualification issue.

Maturian kalen, "Well Thought of by Outsiders"

He must have a good reputation with those outside the church, one who knows unbelievers and is respected for his faith. This qualification implies, first and foremost, that elders will have relationships with unbelievers. This qualification makes no sense otherwise. Elders should be men who are respected not just by the church but by non-Christians as well. While elders are called to a biblical standard, which is higher than the world's standard, they should *at least* meet the world's standard for decency. A good reputation with non-Christians also protects against character attacks from those outside the church.

Qualified elders will exhibit integrity in their workplace and will be known as hard workers, in accordance with Colossians 3:22–23. They will also pursue relationships with non-Christians with interest and will

allow themselves to be known by others. In such relationships they will be honest about their faith and their life.

Moving on from Here

If you have some "red flag" areas that are surfacing in your thoughts as you read these chapters, please do not foolishly ignore them. If the Holy Spirit is convicting you in an area of qualification, it must be addressed. While some of us who have tender consciences need to be reminded that the only person who is ultimately qualified for ministry is Jesus, others of us need to spend some serious time in prayer about these issues and not just brush them off. These qualifications are not arbitrary: they are designed to protect you, your family, and the church from failure, sin, and pain. It would be much better to take a season off from ministry than to disqualify yourself from ministry.¹⁸ If in reading these qualifications you realize that you are not yet qualified for the pastorate, I want to give you three encouragements.

First, it is important to remember that the biblical qualifications for ministry are not a now-or-never thing. In other words, being disqualified from ministry is not necessarily permanent. If after reading these qualifications you realize that you are not qualified for ministry, it does not mean that you can never be in ministry again. If you are a young aspiring pastor who is struggling with an addiction, for example, it may be that the Lord wants you to make progress in this struggle for a time before you enter ministry in order to help you minister more effectively. But it does not necessarily mean you can never enter ministry. Or if you are currently a pastor guilty of neglecting your family, it may mean you need to take a season away from ministry and circle the wagons in order to invest in your family. But it does not necessarily mean that you can never be in ministry again.

Second, being a pastor is not the most important thing in your life. Your first calling is not to be a pastor but to be a Christian. We must never idolize the ministry by thinking that we are of no value without it. We must look to Christ and his work on the cross on our behalf in order

¹⁸For those in the ministry struggling with sexual sin, a helpful resource is John H. Armstrong, *The Stan That Stays: The Church's Response to the Sexual Misconduct of Its Leaders* (Ross-shire, Scotland: Christian Focus Publications, 2000).

to find our deepest identity and purpose. If you have to make a choice between continuing in the ministry or being a faithful Christian, choose the latter. It will be much better for you, your family, and Christ's church.

Third, being a pastor is not the only way you are valuable to the church. If you take a season away from the pastorate, that does not mean you are prohibited from supporting the church and its leadership, from serving in the church as a layperson, or from using your spiritual gifts to edify the body. Your willingness to step down for a season will be instructive to others about the need for personal holiness and the height and weight of the pastoral office. Ultimately the Lord can use such a scenario for his good.

For all of us, wherever we are in our calling, these qualifications are a challenge to seek holiness and blamelessness in our personal lives, in our relationships, and in our public office. Ultimately none of us are qualified before God to serve his people. As the apostle Paul asks, "Who is sufficient for these things?" (2 Corinthians 2:16). Our hope is not in ourselves but in Christ who calls us, purifies us, equips us, and qualifies us.¹⁹

¹⁹If you have further questions about your qualification for ministry, the best thing to do is ask for help from the leadership of your church. If this is not an option, you should consider attending an Acts 29 assessment process. You can learn about that at <http://www.acts29network.org/planet-a-church/assessment-process>.