A Theology of Pastoral Ministry from an Adventist Perspective

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Abstract

This article aims to review the main biblical texts that refer to the pastoral function in the Old and New Testaments. In reviewing these texts as a whole, it is possible to identify a series of orientations that can contribute to the elaboration of a Theology of Pastoral Ministry from an Adventist perspective. There are some essential concepts that emerge from this study: (1) Jehovah is the pastor of his people par excellence. (2) God decides to share the pastoral ministry with human pastors who are sovereignly elected by Him. (3) These human pastors are in charge of leading the church in fulfilling the mission that God shares with them. (4) The concept of pastoral leadership in the NT reaches its climax with the incarnation of the Son of God. (5) After the ascension of Christ, the apostles are in charge of leading pastorally the new church. (6) With the ministry of Paul, a ministerial paradigm focused on the fulfilment of the world mission was strengthened. (7) Later, the pioneers of the Adventist movement, with the guidelines of Ellen G. White, developed a pastoral model following the Pauline example.

1. Introduction

The Seventh-day Adventist Church attaches unique importance to pastoral ministry. This ministry is understood as a divine call to exercise spiritual leadership at the different organizational levels of its ecclesiastical structure. In general, it is usually pastors who lead the different levels of the organization.

Recent research shows that there is confusion regarding the pastoral office (Fain III 2010, 1–2). An insufficient understanding of the role of the pastor from a biblical and theological perspective seems to be one of the main causes...
of this situation.¹ The divergence of opinions regarding the role of the pastor has resulted in pastors who are overloaded with multiple tasks as they do not have defined guiding criteria that help them determine their priorities. Without a clear theology of the pastoral ministry that provides them with a definite understanding of what is expected of them, they are disposed to copy ministerial models shaped by cultural pressures or by the expectations of their denomination. The present study is a contribution to the development of a biblical theology of pastoral ministry that can guide the ministerial exercise of pastors in the midst of multiple contemporary challenges.

As we read the Sacred text, it is noted that throughout history God chose human instruments to lead His people through a distinctive style of leadership that the Bible qualifies as pastoral (Ps. 77:20; 78:70–72; Jer. 23; Isa. 44:28; Ezek. 34; John 10:11; 21:15–17; Acts 20:28; Heb. 13:7). In his book, Timothy S. Laniak concludes that “One of the primary metaphors by which biblical authors conceptualized leadership is shepherding. This is quite consistent throughout the Old and New Testament” (Laniak 2006, 21).

Although these people were called to perform different functions, they had the duty of exercising pastoral leadership. That is to say, they should act as human shepherds in representation of the divine Shepherd (Gen. 49:24; Ps. 23:1; Isa. 44:28; 1 Peter 2:25; 5:4). In this sense, every leading task could be compared with pastoral work.

2. **Notions of Pastoral Leadership in the OT**

The notion of pastoral leadership was widespread in Old Testament times. Laniak says (Laniak 2006, 24):

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Most of the Bible’s pastoral imagery is embedded in two traditions ... The first is the exodus/wilderness complex. Looking back on this time in Israel’s history, inspired writers saw YHWH revealing himself as protector, provider and guide, the ultimate Shepherd of his flock. In this setting Moses functioned as God’s undershepherd. When Israel subsequently requests a king, another major tradition emerges that is
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¹ Some examples of different opinions about pastoral office are: Purves 2001, 5; Stitzinger 1995, 36; Thompson 2006, 7.

² Longman III also mentions that “Shepherd is a common metaphor (Ps. 23; Ezek. 34) for the leaders of Israel” (Longman III 2008, 97).
associated with the shepherd king David and his dynasty. Many messianic promises are situated in this latter stream. These two traditions provide prototypes for the leaders who follow. Moses and David are prototypical leaders. More importantly, YHWH reveals himself as the true Shepherd Ruler of Israel.

On the other hand, it is important to consider that the figure of the king as a shepherd is common among archaeological findings in the Ancient Near East (cf. Alter 2007, pos. 6404 [Kindle edition]). This reference to the monarch as a shepherd was also common in Egypt and Greece (cf. Awes Freeman 2015, 168–174). From the biblical perspective, this kind of leadership involved a set of crucial responsibilities to ensure the well-being of God’s people.

The Hebrew term to describe the pastoral function is רָעָה. This word can be translated as “being a shepherd”, either in a literal or figurative sense. The shepherd “cares for and attends the sheep, but also has authority over the flock and its rules as a superior” (Swanson 2014, s.v. “רָעָה”). The Hebrew root רעה is a cognate of an ancient Akkadian root that was used as an honorary title as part of royal names around 2300 BC (White 1980, 2:852). In the OT, it appears more than 160 times and it is related to the pastoral task more than 60 times. Its main meaning is related to “feeding” domestic animals (Gen 29:7).

Although from ancient times, the rulers of the nations were considered responsible for pastoring their subjects, in the OT it is God who shepherds His people and who receives praise for His merciful provision (Gen. 48:16; Ps. 23:1; 28:9; Isa. 40:11; Hos. 4:16). However, it is important to notice that God, the divine Shepherd of His people, decides to take care of and guide His people through human shepherds (2 Sam. 5:2; Jer. 3:15).³ “This attribute of God is one of the marks of the offices of the prophet, priest, and king.” (W. White 1980, 2:853)⁴

The human instruments chosen by God to provide pastoral care to His people have three fundamental tasks: (1) to take care of all the herd placed under their care (Ezek. 34:4); (2) to pasture the people of God with the right food, looking for all of the nourishment and well-being of the people, especially the

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³ W. White 1980, 2:853. Ellen G. White, referring to the pastoral work, states: “In every period of this earth’s history, God has had His men of opportunity, to whom He has said, ‘Ye are My witnesses.’” (E. G. White 1915, 13)

⁴ Although it is not an issue covered in this research, it is interesting to notice that prophets, priests and kings were anointed with oil before they could perform their functions.
word of God treasured in their hearts; and (3) to lead the people toward the fulfilment of the purposes of the divine Pastor. These activities require both character qualities and adequate skills. In this sense, Ps. 78:72 states: “So he shepherded them [שׁבִּיף] according to the integrity of his heart, and guided them [נחָד] with his skillful hands.”

2.1 Moses and David: Shepherd Models for the Lord’s Flock

In the OT, it is clear that different characters who played different roles understood the great need that the people of God had to be led by leaders. People like Moses (Num. 27:17.) and the psalmist Asaph (Ps. 78:70–72) understood that the success of the people of Israel was inextricably linked to an adequate leadership.

A careful reading of the OT in relation to this subject suggests that Moses (Ex. 2:15–4:31, 14:30–31; 32:11–12; 33:11–23; cf. Ps. 77:20; Isa. 63:11) and later David (Ps. 78:70–72; cf. 1 Sam. 16: 7,11–12; 2 Sam. 5:2; 1 Kings 9:4; 14:8; 15:5, etc.) were models as shepherds of the flock of God. Moses is the shepherd used by God to bring deliverance to His people and to lead them through the wilderness toward Canaan. In the book of Isaiah there is a paradigmatic passage that emphasizes the way how God, the divine Shepherd, leads His people by a human shepherd.

The prophet Isaiah depicts the great deliverance during the exodus using His servant Moses:

Then his people recalled[a] the days of old,
the days of Moses and his people—
where is he who brought them through the sea,
with the shepherd of his flock?
Where is he who set
his Holy Spirit among them,

—Isaiah 43:17

5 See especially Ezek. 34 where God denounces that the main problem of the shepherds of His people is that they are worried about “feeding themselves” (v. 2) rather than “appealing to the people” (vv. 2, 3). Later, Jesus will say that “every scribe learned in the kingdom of heaven is like a father of a family, who brings out of his treasure new things and old things” (Matt. 13:52).

6 Ps. 77:20 is a good example of this. This text says that God guided or led (Heb. הביא) His people by the hand of Moses and Aaron. At the same time, Ps. 78:14 mentions that God guided or led (Heb. ננה) His people by the cloud and the columns of fire. It seems to highlight the need of the human shepherd to know the divine will in order to follow it precisely.

44
who sent his glorious arm of power
    to be at Moses’ right hand,
who divided the waters before them,
    to gain for himself everlasting renown,
who led them through the depths?
Like a horse in open country,
    they did not stumble; (Isa. 63:11–13 NIV)

Besides this, Deut. 17:14–20 shows the biblical ideal of a king. David was the shepherd who appears in the Bible as the best example of such a description.

Walter Brueggemann explains that the term shepherd is a conventional metaphor used in the ancient world to refer to the king. Brueggemann underscores the fact that the monarch had to take care of, feed, nurture and protect the community which was under him. Using this metaphor, it is possible to see how the narrative of David progresses from being a shepherd boy (1 Sam. 16:11) until he becomes the shepherd-king (cf. Brueggemann 1990, 237).

David was the instrument used by God to defeat His enemies and to establish true worship. In that way, it started a reign of peace and prosperity that was called to attract other monarchs of those days (1 Chr. 11:2, 9; 12:1–40; 18:13; 22:17–19). Ps. 78 highlights the divine election of David, his character and the abilities he possessed. This Psalm states:

He also chose David His servant,
    And took him from the sheepfolds;
From following the ewes that had young He brought him,
    To shepherd Jacob His people,
And Israel His inheritance.
    So he shepherded them according to the integrity of his heart,
    And guided them by the skilfulness of his hands (Ps. 78:70–72).

2.2 Unfaithful Shepherds and Prophecies about the Future and Ideal Shepherd

Prophets like Micaiah (1 Kings 22:17), Jeremiah (Jer. 50:6) and Zechariah (Zech. 10:2) denounced the infidelity of the shepherds on duty and the terrible consequences that would result from their regrettable behaviour. Tremper Longman III states that the mistake of the leaders (kings, prophets and priests)
was to neglect their duty, which was, to guide the people (Longman III 2008, 306).

Unfortunately, the sacred record makes it clear that in most cases the exercise of pastoral leadership was not performed with solemnity and responsibility. On the contrary, the flock of God was poorly nourished by receiving human teachings instead of the word of God (Jer. 8:9–11) and was mistreated by leaders who used their position for their own benefit (Jer. 23:1–4). It is an obvious truth throughout the OT that the failure of the spiritual leaders in fulfilling their pastoral function eventually led to apostasy and the subsequent destruction of the people of God.” (Jer. 10:21; 50:6,17).

Finally, because of the repeated failure by those in charge of pastoring the people of Israel, the pre-exilic and post-exilic prophets prophesied the arrival of the ideal Pastor, the messianic and Davidic king who would rule and tend the people with justice. He would be responsible for ensuring that the people of God would move forward along the path of obedience to the commandments of the Lord and thus would receive all the covenantal blessings (Jer. 3:15; 23:1–6; Ezek. 34:1–31; Mic. 5:1–9; Zech. 11:4–13:9).

As God’s spokesmen, Isaiah and Ezekiel reiterate the announcement:

Like a shepherd He will tend His flock,
In His arm He will gather the lambs
And carry them in His bosom;
He will gently lead the nursing ewes (Isa. 40:11 NASB).

I will establish one shepherd over them, and he shall feed them—
My servant David. He shall feed them and be their shepherd. And I, the LORD, will be their God, and My servant David a prince among them; I, the LORD, have spoken (Ezek. 34:23–24 NKJV).

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7 Longman III (2008, 81) points out that, in prophetic passages, “It is particularly the religious leaders who are to blame for the rebellion of the people.”

8 It is paradoxical to note that in the midst of a long period characterized by the continuous infidelity of those who had to exercise pastoral leadership, God announces that He will fulfil His purposes through a foreign monarch, Cyrus, declaring: “He is my shepherd and he will accomplish all that I want” (Isa. 44:28).
My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them. (Ezek. 37:24).

2.3  Summary
The OT highlights the following teachings about pastoral ministry:
(1) God is the true Shepherd of His people.
(2) God cares pastorally for His people through human instruments (priests, kings and prophets) chosen by Him.
(3) The main pastoral functions include the feeding, nurturing, leading and protection of the flock.
(4) Moses and David are depicted as examples of the pastoral leadership that God desires for His people.
(5) The persistent infidelity of the leaders was the main cause of Israel’s failure to fulfil its mission.
(6) God promises to send the ideal Pastor who would be responsible for restoring pastoral leadership in the midst of His people.

Beatrix Pias concludes that the work of a shepherd, “because of the richness of the day-to-day experience of the shepherd, ... became the primary metaphor for leaders and even for God in the Bible. Both Israel’s leaders and God himself are portrayed as shepherds of their flock/people.” (Pias Kahlasi 2015, 12) She also points out that the OT use of the metaphor of the shepherd and his sheep “introduces an entire theory of government and power. But power ought to be used in the spirit of service.” (Pias Kahlasi 2015, 17)

3.  Notions of Pastoral Leadership in the NT
References to pastoral leadership are also evident throughout the NT. In the following lines, this kind of leadership is presented based on the synoptic Gospels and especially on John. After that, the apostolic perspective regarding the pastoral role is described, focusing especially on the apostolic ministry of Paul.

3.1  Pastoral Leadership in the Synoptic Gospels
The Gospels point out that Jesus of Nazareth was the fulfilment of the OT prophecies that announced the substitution of the unfaithful shepherds of the
people of Israel for the ideal Pastor, the promised Messiah, who would come from the lineage of David.

Matthew has as one of the essential purposes of his gospel the demonstration that Jesus is the Messiah prophesied in the OT. In that sense, he quotes the OT prophecy found in Mic. 5:2 and applies it directly to Jesus: “But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd [ποιμαίνω] My people Israel.” (Matt. 2:6) The compassion of Jesus stands out as it stated that: “when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep [πρόβατον] having no shepherd [ποιμήν].” (Matt. 9:36)

Another important detail presented by Matthew is the itinerant and complete pastoral ministry of Jesus when the evangelist states: “And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.” (Matt. 4:23; cf. 9:35) “Jesus’ teaching and preaching were accompanied by His healing ministry; He healed the sick, diseased, demon-possessed, epileptics, and paralytics (v. 24). This ministry consisted of both word and deed—proclamation of the good news of the kingdom alongside demonstrations of the greatness of the King” (Platt 2013, pos. 1511 [Kindle edition]).

The gospel of Mark, generally accepted as the first gospel to be written, also endorses the pastoral language used in the OT when he mentions: “And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep [πρόβατον] not having a shepherd [ποιμήν].” (Mark 6:34; cf. Matt. 9:36; Num. 27:17; 1 Kings 22:17; 2 Chr. 18:16). However, Mark adds at the end of this verse: “So He began to teach them many things”. Later Mark quotes Jesus when He applies the prophecy of Zech. 13:7 to Himself: “I will strike the Shepherd [ποιμήν], and the sheep [πρόβατον] will be scattered.” (Mark 14:27; cf. Matt. 26:31)

In the apocalyptic section of Matthew, Jesus is the Shepherd-King who judges the nations: “When the Son of Man comes in His glory, and all the holy
angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats” (Matt. 25:31‒32).

Moving to another gospel, Luke presents Christ as the one who guides the believers and as the one who searches for the lost sheep (Luke 15:3‒7). Through these passages, Christ is represented as the good Shepherd who knows, protects, seeks, provides, sacrifices Himself for and ultimately judges (vindicates) His sheep. Another emphasis in this gospel is the frequent mention of the action of the Holy Spirit in the life and work of the Messiah (Luke 3:21‒22; 4:1,14). Later, this pattern would serve as a model for His followers. In the same way as He fulfilled His ministry by the power of the Holy Spirit they, His disciples, should do as well (Luke 24:29).

### 3.2 Pastoral Leadership in the Gospel of John

The Gospel of John is the place where the identity of Jesus as the ideal Shepherd stands out most clearly. The Gospel of John declares directly that Jesus is the Good Shepherd. While the Jewish leaders (human pastors appointed to shepherd the people of Israel in representation of the divine Shepherd) expel a blind man from the synagogue (John 9:22,34), Jesus, after healing him, establishes the contrast between the Good Shepherd and the false shepherds who take advantage of the flock of God (John 10‒11).

It is important to note that there are occasions on which Jesus refers to His divinity through the use of the expression “I am,” as a clear allusion to the name by which God revealed Himself to Moses (Ex. 3:23‒15).\(^\text{10}\) Two of these cases occur in John 10: “I am the door of the sheep” (10:7,9) and: “I am the Good Shepherd” (10:11,15). Besides, there are three main themes in relation to the image of Jesus as the Good Shepherd in John 10 (Talbert 1992, 164): first,

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\(^{10}\) Cf. Pias Kahlasi 2015, 15. She says: “The evangelist carefully selected seven (7) statements each beginning with the declaration – I am (ἐγώ εἰμί)
1. – I am the bread of life (6:35,41,48‒51)
2. – I am the light of the world (8:12; 9:5)
3. – I am the door of the sheep (10:7,9)
4. – I am the good shepherd; the good shepherd gives his life for the sheep (10:11,14)
5. – I am the resurrection and the life (11:25)
6. – I am the way, the truth, and the life (14:6)
7. – I am the true vine (15:1,5).”
as a good shepherd, I give my life for the sheep (10:11,15); second, My sheep hear my voice, I give them eternal life and they will never perish (10:27–28); and third, I must bring my other sheep into a single flock (10:16).

Undoubtedly, one of the highlights of John 10 is the description of Jesus as the exemplary “Good Shepherd/King” whose death is interpreted as a complete sacrifice for the sheep (John 10:11). This passage establishes a clear contrast between Jesus and the false shepherds of Israel, represented by the Pharisees, who rejected instead of having saved the man who had received his sight (cf. Vawter 1968, 444).

Another purpose of John 10:1–21 is to demonstrate that Jesus is the incarnation of the divine Shepherd announced in Ps. 23 and Ezek. 34. Although it is possible to establish several similarities regarding the divine Shepherd among these passages (John 10:1–21; Ps. 23; and Ezek. 34), there are some qualities attributed to Jesus, the Good Shepherd, which appear neither in Ps. 23 nor Ezek. 34. John says that: He knows His sheep and they know Him (10:14b-14c); He gives His life for them (10:11b,15c,17b,18b); He also brings to His fold other sheep which are not part of His flock (cf. Vargas 2013, 201).

Everything mentioned up to this point makes it clear that Jesus is announced as the Good Shepherd. The apostle intends to expand the comprehension of the shepherd image based on the OT. Actually, Jesus – the incarnate Good Shepherd – is the one who opens a better and full understanding of this image. Besides the functions of caring, nurturing and protection observed all along in the OT, John also emphasizes other functions which are pivotal for the pastoral work: First, there should be a close relationship between the shepherd and the sheep; second, the spirit of commitment and sacrifice that should characterize the pastoral work; and third, the importance of seeking for the lost sheep in order to bring them to the safety of the divine flock.

John 21:1–19 is another pivotal NT passage in the development for the understanding of the pastoral function. In this passage, Jesus as the Good Shepherd shares with the apostles, represented on this occasion by Peter, the pastoral function. This pastoral mission (cf. Kim 2017) is a fundamental part of the redemptive dialogue between Jesus and Peter in the presence of the disciples. This becomes evident through the use of two pairs of words in the repetition of the command to feed [βόσκω] / tend [ποιμαίνω] the lambs [ἀρνίον] / sheep [πρόβατον] (vv. 15–17). In these verses, ποιμαίνω appears once (v. 16)
and βόσκω appears twice (vv. 15,17); while ἀφνίον appears once (v. 15) and πρόβατον appears twice (vv. 16–17).  

Obviously, the command given by Jesus to Peter to tend the sheep must be understood in the context of the language and pastoral images that are used throughout the OT. Also, it is important to consider the pastoral language that John himself uses in other passages of his Gospel (see especially John 10). The intertextuality of John 21:15–17 and the Septuagint is established by the use of the terms βόσκω and ποιμαίνω. On the one hand, βόσκω appears frequently in Ezek. 34, where God faces the unfaithfulness of the shepherds of His people, announcing that He himself will tend His people (Ezek. 34:13–16). On the other hand, this term is only used in the NT to refer to the action of shepherding in John 21:15,17. According to Sean Seongik Kim, the evangelist stresses in this passage the idea of God as “the Shepherd” (Kim 2017, 58).

The word ποιμαίνω, a synonym for βόσκω, appears frequently in the Septuagint in passages where God presents himself as the Shepherd of His people and also in texts where He provides leaders to pasture His people according to His own way (Ps. 23:1; 80:1; Mic. 7:14; Jer. 3:15). By the use of this term, John reinforces the OT message in the sense that the mission of shepherding the people of God is a divine prerogative; therefore, the pastoral work must be assumed considering that God Himself is the supreme Shepherd of His people. Then, those who have been chosen by Him to share in this work must accomplish the task according to the heart of God (Jer. 3:15).

Regarding the context provided by the same Gospel of John, the mission of shepherding should be understood based on the essential claim that Jesus is the Good Shepherd, as it is suggested by the intertextuality between John 10:1–18,26–30 and 21:15–17. Although ποιμήν does not appear in John 21, the connection is established through the terms πρόβατον (10:1–4,7–8,11–13,15–16,26–27; cf. 21:16–17) and ποιμήν (10:2,11–12,14,16). Jesus emphasizes in John 10 what it means to feed the sheep when he mentions what He does as a

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11 Regarding this episode, Ellen G. White notes: “The great Shepherd has under-shepherds, to whom He delegates the care of His sheep and lambs. The first work that Christ entrusted to Peter, on restoring him to the ministry, was to feed the lambs.” (White 1915, 182) “The charge given to Peter by Christ just before His ascension was, ‘Feed My lambs;’ [John 21:15] and this charge is given to every minister.” (White 1915, 207)

12 The other times that βόσκω is used in the NT is to refer to the work of grazing pigs (Matt. 8:30,33; Mark 5:11,14; Luke 8:32,34 and Luke 15:15).
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Good Shepherd (cf. Kim 2017, 59). The Shepherd knows His sheep (10:14,27), calls them by name (10:3), takes them out (10:3), leads them (10:4), gives them abundant life (10:9,10,28), protects them (10:13,28,29), and finally gives His life for them (10:11,15,17,18).

This analysis leads to the conclusion that when Jesus ordered Peter to pasture His sheep, He is calling him to follow His own example as the Good Shepherd (cf. Culpepper 2010). Moreover, some authors observe that in the previous verses (21:1–14), Jesus is modelling how to take care of His sheep. This kind of work must be carried out by the one who has been pastored by the Good Shepherd. In essence, the pastoral task is about continuing the work of love performed by the Father and the Son as Pastors (cf. Lincoln 2005, 515).

In this episode with Peter, Jesus delegates to His apostles the task of shepherding the new people of God (His church). Laniak states: “Having given the disciples his promised Spirit (20:22) and authority to forgive sins (20:23), he has revived their faith, even that of Thomas (20:25). In the epilogue, the disciples are now (re)called from their fishing nets to follow him.” (Laniak 2006, 221) On that occasion, the Lord Jesus clearly established that love should be the foundation of the pastoral task. Before he denied his master, Peter had shown signs of self-sufficiency. In this redemptive dialogue, Jesus showed him that true pastoral ministry can only be exercised when those who have been appointed to be pastors have the right motivation: an undivided love for the Good Shepherd (John 21:15–17).

This message is in complete harmony with what was previously said by Jesus in John 10:7 and 9 where He describes himself as “the door of the sheep.” Then, He is the Good Shepherd and also “the only access door” to the sheep.

13 Additionally, Jesus’ concern for the ongoing care of his sheep was clearly seen as he walked through the cities and villages of Galilee. His words in Matthew 9:36 are an evidence of this. “Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd”. Witmer suggests that Jesus’ “compassionate response was twofold. First, he commended his disciples to ‘beseech the Lord of the harvest to send out workers into His harvest’ (Matt. 9:38). Second, his compassion led to action. He immediately authorized and sent his disciples to ‘the lost sheep of the house of Israel’ (Matt. 10:6). His mission was to become their commission. Jesus had every intention of providing shepherding care for his sheep, even in his absence. The apostles were to be the foundation of the perpetual ministry that Jesus intended for his flock.” (Witmer 2010, 32–33)
of the flock of God. Therefore, only through a close relationship with Jesus, are human pastors recognized as true shepherd by both, God and the sheep (John 10: 8,9).

Ellen White comments:

The Saviour’s manner of dealing with Peter had a lesson for him and for his brethren. It taught them to meet the transgressor with patience, sympathy, and forgiving love. Although Peter had denied his Lord, the love which Jesus bore him never faltered. Just such love should the undershepherd feel for the sheep and lambs committed to his care. Remembering his own weakness and failure, Peter was to deal with his flock as tenderly as Christ had dealt with him. (White 1898, 815; italics added)

3.3 Apostolic Pastoral Leadership

The book of Acts narrates that after the ascension of Christ, the apostles assumed the commission of pastorally leading the emerging church that was entrusted to them by Jesus during their dialogue by the sea in John 21:1–19.14 Earlier, in John 20:19–22, Jesus had defined the role of his disciples as missionaries. “So Jesus said to them again, ‘Peace to you! As the Father has sent [ἀποστέλλω] Me, I also send [πέμπω] you’” (John 20:21).15 Through these words, Jesus wanted to emphasize that “He sends his disciples in the same way in which he was sent (vv. 21–23): in obedience to the Father, empowered by Spirit, to proclaim the message of salvation.” (Carter and Wredberg 2017, pos. 8179 [Kindle edition]) Such a description should be considered a pivotal aspect of the apostolic pastoral ministry.

From the very beginning, the narrative structure of the book of Acts clearly shows that its theology is about mission (Marshall 2008, 55). In that vein, Eckhard J. Schnabel presents an exegetical structure of Acts of the Apostles focusing on the missional feature of the book. For that reason, his structure will be commented upon in the following paragraphs. Schnabel’s structure starts with the first section entitled “Jesus’ Exaltation and the Commission of the

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14 See footnote 13.
15 In this case, “Jesus used two different terms to "send", which in John are synonymous.” This is clearly seen in chapter 8, where pempo is used to present Jesus being sent by the Father (8:16,18, 26,29), and apostello is used in 8:42; which also applies to chapter 5.6. See www.biblestudytools.com/commentaries/utley/juan/juan20.html (accessed: April 17, 2019).
apostles” (1:1–14; cf. Schnabel 2012, pos. 1720 [Kindle edition]). The reference to the kingdom of God in v. 3 and also in the last sentence of the book (28:31) establishes an inclusio. This phenomenon connects the content of Acts, the life of the church and the missionary activity of the apostles, with Jesus and His proclamation of the arrival of the kind and sovereign kingdom of God (cf. ibid, pos. 1843).

Under the pastoral leadership of the apostles, the church consisted of missionary communities, strengthened by the Spirit of God, in order to spread the message of Jesus Christ to the ends of the earth (cf. Köstenberger and O’Brien 2011, 157). Schnabel points out that if the title Acts of the Apostles is attributed to Luke himself, “whose work focuses particularly on Peter (Acts 1–6; 10–12) and Paul (Acts 9; 13–28), the formulation ‘Acts of the Apostles’ may be intended to emphasize that both Peter and Paul are apostles par excellence.” (Schnabel 2012, pos. 1128 [Kindle edition])

In his first intervention, Peter proposes that the replacement of Judas Iscariot should be tackled (Acts 1:21–22). It is important to note that, following the example of Jesus (Luke 24:27–32,44), Peter considers the Scriptures as the foundation of his actions (Acts 1:20–21; cf. Ps. 69:25; 109:8). Moreover,

The reconstitution of the Twelve through the election of Matthias underscores the identity of the community of Jesus’ followers as the people of God, as the manifestation of the restoration of the kingdom of Israel, and emphasizes the mission of the church, whose leaders are commissioned to be witnesses of Jesus’ life, death and resurrection. (Schnabel 2012, pos. 2528 [Kindle edition])

Thus, from the beginning, Luke makes clear that God is the one who takes the initiative for entrusting the mission to the emerging church. In that sense, the responsibility of human agents in Acts is not a responsibility in the sense of planning events or deciding strategies but “the responsibility of being obedient to God” (Gaventa 2004, 81).

Besides, the book of Acts makes clear the centrality of the word (λόγος) for apostolic pastoral ministry. This word should be the foundation for both their preaching and way of life. Out of the 134 times λόγος appears in the NT, 33 are found in the book of Acts. Those who receive the word are later on baptized (2:41). Peter’s speeches in Acts 2 and 3 are the proclamation of the Word. Those who believe are the ones who hear the word (4:40) and to proclaim the word requires courage (4:29,31).
In the context of their pastoral ministry, the apostles announced the primary of prayer and the ministering of the Word (6:2,4). Sometimes the solution to administrative issues could be delegated, but not prayer and the ministry of the Word. Such procedure not only preserved unity within the church, but kept “the priority of preaching and teaching, which require much prayer” (Schnabel 2012, pos. 9157 [Kindle edition]). In that consideration, the idea of prayer could also refer to prayer with and for sick believers (cf. Schnabel 2012, pos. 9294 [Kindle edition]).

This decision was vital for the proclamation of the gospel. Acts 6:7 states: “And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith” (ESV). Schnabel suggests that the reference to “growth of the Word” (Schnabel 2012, pos. 9515 [Kindle edition]) in Acts 6:7 would be an echo of Isa. 2:3 which reads: “Many people shall come and say, ‘Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.’ For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”

Therefore, the growth of the Word can be understood primarily as a reference to the numerical growth of the people who accepted Jesus as Messiah and Saviour. However, it should not be excluded that this growth occurred within the congregation, in the sense that believers continued to be transformed by the presence of the Holy Spirit as they heard and obeyed the teachings of the apostles (cf. Schnabel 2012, pos. 9363 [Kindle edition]).

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16 Schnabel points out that the Greek phrase that appears in Acts 6:2 (οὐκ ἁρεστόν ἐστιν) which is translated as “is not fair” or “is not appropriate” could be understood as “not appropriate for the twelve.” However, considering the description of the commission given by Jesus in 1:8,21–22; it could more likely refer to “God.” For her part, Ellen G. White comments: “The Holy Spirit suggested a method whereby the apostles might be relieved from the task of apportioning to the poor, and similar burdens, so that they could be left free to preach Christ.” (White 1947, 259)

17 On the importance of prayer for the sick as an essential part of the pastoral ministry, Ellen G. White instructs: “The very essence of the gospel is restoration, and the Saviour would have His servants bid the sick, the hopeless, and the afflicted take hold upon His strength. God’s servants are the channels of His grace, and through them He desires to exercise His healing power. It is their work to present the sick and suffering to the Saviour in the arms of faith. They should live so near to Him, and so clearly reveal in their lives the working of His truth, that He can make them a means of blessing to those in need of bodily as well as spiritual healing.” (White 1915, 213)
All along in the book of Acts, it is also observed that “the ministry of the apostles is parallel to the ministry of Jesus” (ibid, pos. 30903 [Kindle edition]). Actually, the pastoral ministry of the apostles was an extension of Jesus’ ministry. Thanks to the power of the Holy Spirit, in the likeness of Jesus, they also preached (Acts 2 and 3), taught (15:35, 20:20) and healed and expelled demons (3:1–10; 9:32–35; 36–43; 5:16; 8:7; 16:16–24, etc.).

3.4 The Apostolic and Pastoral Ministry of Paul
In the book of Acts, Luke describes not only the ministry of Peter (chapters 1–6; 10–12) but also the ministry of Paul (chapters 9; 13–28). Most of these passages are written as historical narratives describing paradigmatically the life and ministry of the early church led by the apostles. Schnabel suggests that the best way to address these passages is by considering them not only as narratives with principles and rules but as paradigms (cf. ibid., pos. 30956–30964 [Kindle edition]).

The apostleship of Paul should be studied carefully since it seems to introduce a new biblical scope of the pastoral function. On the one hand, there is a broad consensus regarding the idea that the position of the twelve apostles and Paul was unique. They fulfilled a foundational role for the entire church (Eph. 2:20–22) and in this sense, their function was limited to the period of the early church. In the same vein, Raoul Dederen concludes regarding the apostleship of the twelve and Paul: “As foundation of the church they have no successors” (Dederen 2009, 553; own translation from Spanish). Therefore, from a biblical perspective it is not possible to speak of the succession of the apostolic office after the twelve. Moreover, Viggo N. Olsen seems to be right when he says that the apostolic succession “is not to be found in the establishment of an apostolic office, order or position, but functionally in the proclamation, as Christ’s ambassadors, of the gospel” (Olsen 1990, 70). Then he adds,

the essence of various functions and offices or orders of church ministry, as it developed within New Testament times, is rooted in the apostleship of the Twelve. The different ministries which Paul mentions in his list of spiritual gifts were to a large degree bestowed upon the Twelve. In this sense, and only in this sense, can we speak—like the Protestant Fathers did—about apostolic succession and apostolicity. (Ibid., 70–71)
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At the same time, Olsen considers that Paul represents an apostle or figure of transition.

In one sense Paul belonged to the Twelve although “ultimately born” (1 Cor. 15:8-11), and in another to a wider group which includes Barnabas, Andronicus, Junia, Silvanus, Timothy, Apollos and Epaphroditus. Directly and indirectly these are referred to as apostles and representatives of the church (See Acts 13:2,3; 14:14, Gal. 2:9, Rom. 16:7, 1 Cor. 4:6,9; 1 Thess. 1:1; Phil. 1:1; 2:25). (Ibid.)

From this second perspective, the apostolic ministry can be considered as a point of reference or paradigm for the pastoral ministry of the people of God. The apostolic ministry lead to the establishing of a new local congregation of believers; and that local congregation, as part of the body of Christ, must also develop an apostolic ministry (cf. Manson 1948, 58). In other words, the apostolic pastoral ministry produced apostolic churches. Thus, “from its very inception the church was a witnessing and missionary community, and its activities and ministry must necessarily be evaluated from the perspective of outreach. The apostles were called ‘our brothers … messengers [Gr. Apostoloi] of the churches, and the glory of Christ’ (2 Cor. 8:23)” (Olsen 1990, 73).

Ellen G. White seems to share this perspective because she considers the apostolic ministry in general, and that of Paul in particular, as a paradigm for the Seventh-day Adventist pastoral ministry. This is particularly evident in her work also entitled The Acts of the Apostles, published in 1911, near the end of her ministry. In that book one can distinguish her concept of the church and her philosophy of the SDA pastoral ministry, which has the life and ministry of Paul as its main point of reference.

In a statement that clearly defines the SDA pastoral ministry as the apostleship, she points out:

The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry. The evidence of his apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives. Christ is formed within, the hope of glory. A minister is greatly strengthened by these seals of his ministry. (White 1911, 328; italics added)

Later, she presents Paul’s ministerial experience as a reference for the SDA pastoral ministry:
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What the church needs in these days of peril is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed “the hope of glory,” and who with lips touched with holy fire will “preach the word.” For want of such workers the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race. (Ibid., 507)

In another of her writings, Ellen White pointed out that SDA ministers should follow the example of Paul by investing time in preparing future gospel ministers:

Paul made it a part of his work to educate young men for the gospel ministry. He took them with him on his missionary journeys, and thus they gained an experience that later enabled them to fill positions of responsibility. When separated from them, he still kept in touch with their work, and his letters to Timothy and Titus are an evidence of how deep was his desire for their success. “The things that thou hast heard,” he wrote, “commit thou to faithful men, who shall be able to teach others also.” (2 Tim. 2:2).

This feature of Paul’s work teaches an important lesson to ministers today. Experienced laborers do a noble work when, instead of trying to carry all the burdens themselves, they train younger men, and place burdens on their shoulders. It is God’s desire that those who have gained an experience in His cause, shall train young men for His service. (White 1915, 102)

This apostolic ministerial paradigm promoted by the writings of Ellen G. White was supported by the church leadership of her time. Arthur G. Daniells, president of the General Conference in those days, was a strong promoter of this apostolic ministerial paradigm. In a statement summarizing his position, Daniells declared:

In the New Testament record we find that Jesus abolished the priesthood. He brought the old covenant priesthood to an end at His death; but He prepared for it before His death, in establishing the ministry by the selection of the apostles. He chose and ordained the first ministers of the new dispensation ... From that time to this, men have been chosen by God to succeed the apostles to represent His church, and to
have charge of the work of promulgating the gospel of the kingdom of God in this world. (Daniel n./d., 21)

In a recent study on the historical development of the understanding of SDA pastoral ministry from 1844 to 1915, Wellington Barbosa summarizes the prevailing SDA position during the years when Adventism moved from being a small local movement to a world church. During that period of time, it was believed that:

In general terms, ministers should adopt an apostolic model for the pastoral work by planting churches, teaching spiritual issues to the church members, developing missionary plans and maintaining a line of supervision that would serve congregations. Regarding the church elders, they were considered as local pastors, representatives of the church and responsible for the missionary performance of the congregation. (Barbosa 2015, Summary)

This apostolic model should consider the priority of an evangelism focus, but at the same time take care of church’s health. In this sense, Michael W. Campbell mentions:

Thus, from 1863 through 1881 ministerial identity was connected to both evangelism and the local church. The primary task of the minister was outreach: ministers should preach the gospel and hold evangelistic meetings. This was especially true of young aspiring ministers. At the same time, the role of the minister was closely connected to ecclesiology and the life of the local church. As ministers travelled, they were responsible to make sure that order was maintained. (Campbell 2019, 44)

All of these ideas make it reasonable to agree with Russell Burrill, when he refers to the pastoral model developed by the pioneers:

Apparently the organization of the Adventist Church as a lay movement without settled pastors was not an accident or a temporary arrangement due to the size of the church, but a deliberate theological

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18 In this article, Campbell also suggest that today, “One of the greatest challenges facing the denomination is the need for Adventist pastors who can achieve balance by focusing on both church health as well as evangelism, the two original tasks of the Adventist pastor.” (Ibid., 47)
It is interesting to notice the similarities that can be established between the pastoral paradigm of the apostles that started with Paul and the pastoral model progressively developed by the Adventist pioneers, based on the guidelines of Ellen G. White. The following table presents interesting parallels:20

Table 1. A Comparison of Paul and the beginning of the SDA Church

<table>
<thead>
<tr>
<th>Rights and functions of the apostolic pastoral paradigm from Paul</th>
<th>Ministerial rights and functions at the beginning of the SDA Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Call made directly by God and confirmed by the Church (Acts 9:15)</td>
<td>Call made directly by God and confirmed by the Church</td>
</tr>
<tr>
<td>The apostleship is supported by the church (1 Cor. 9:14)</td>
<td>The pastoral ministry is supported by the church</td>
</tr>
<tr>
<td>Ministering the Word as its main responsibility (2 Tim. 4: 1‒5)</td>
<td>Ministering the Word as its main responsibility</td>
</tr>
<tr>
<td>Itinerant ministry (Rom. 15:19)</td>
<td>Itinerant ministry</td>
</tr>
<tr>
<td>Evangelism and church planting (Rom. 15:20)</td>
<td>Evangelism and church planting</td>
</tr>
<tr>
<td>The apostle as the first ecclesiastical authority (1 Cor. 4: 1, 2)</td>
<td>The minister as the first ecclesiastical authority</td>
</tr>
<tr>
<td>The local pastoral leadership is empowered and the local church members are equipped for the fulfilment of the mission through the use of their spiritual gifts (Acts 20:17‒31; Eph. 4:11,12)</td>
<td>The local pastoral leadership is empowered and the local church members are equipped for the fulfilment of the mission through the use of their spiritual gifts</td>
</tr>
</tbody>
</table>

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19 On other hand, Damsteegt has argued about how this apostolic model was replaced by a settled pastor model. He affirms that “The Adventist pioneers adopted the New Testament model. Local elders had the oversight of congregations and functioned as their pastors. Throughout the nineteenth century this model was maintained, with full support of the Spirit of Prophecy. After the death of Ellen White the model was abandoned, and the ‘settled minister’ took the local church leadership function of the elder, who then became the minister’s assistant. With the introduction of a Church Manual in 1932 this new leadership model became institutionalized. Subsequent manuals showed an increase of the influence of the minister over the congregation.” See Damsteegt 2005, 685.

20 This table summarizes some of the conclusions presented in Soto 2012, 161‒195.
At the same time outside of Adventism, the ministry of Paul is also considered by some as the paradigm for the pastoral function. Thomas Oden pointed out that in recent decades pastoral theology has been neglected and has lacked a sustainable theoretical reflection (cf. Oden 1983, xi). Such negligence is evident since after the writing of the work of Washington Gladden’s, *The Christian Pastor* (1898), there is no other systematic and biblically based pastoral theology written in English (cf. Oden 1983, 9).21 James W. Thompson, in agreement to Oden, states that “Paul provides a coherent pastoral vision that can be the basis for a contemporary pastoral theology.” (Thompson 2006, pos. 89 [Kindle edition])

Thompson recognizes that there are other biblical portions that can be taken as a guide for the establishment of a pastoral theology. But at the same time, he points out that the Pauline Epistles have a special value because they trace a clear comprehension of the ultimate goal of pastoral ministry (see ibid., pos. 98, 107). Then, he explains:

The center of Paul’s thought is a theology of transformation, which provides the basis for Paul’s pastoral theology.
A very consistent understanding of ministry emerges in all of his letters, allowing us to define it in precise terms: *ministry is participation in God’s work of transforming the community of faith until it is “blameless” at the coming of Christ.* The community is unfinished business, standing between its beginning at baptism and its completion at the end. Paul’s pastoral ambition, as he states consistently in his letters, is community formation [...] is to participate with God in affecting the transformation of his communities. (Ibid., pos. 204, 213, 2655)22

For Paul,23 Jesus Christ is the supreme “Apostle and High Priest” (Heb. 3:1) who in the heavenly sanctuary continues ministering as the “great Shepherd
of the sheep” (Heb. 13:20). His high priestly work is part of His pastoral ministry, that has the purpose of equipping the faithful for “every good work”; and enabling them “to do His will, working in you what is well pleasing in His sight, through Jesus Christ” (Heb. 13:21). In this way, “the work of God makes man’s work possible” (Westcott 1982, 449).

The aforementioned seems to be sufficient to affirm that, through Paul’s pastoral apostolic ministry, God provided for His new church a pastoral paradigm with a clear missional focus for the community. Such a paradigm, through the witness of the church members filled with the Holy Spirit, might spread the Gospel unexpectedly and surprisingly fast throughout the world as a prelude to the imminent return of the Lord Jesus.

Later on, in what seems to be one of the last steps in the development of pastoral ministry in the NT, Paul orders Timothy (1 Tim. 3:1–7) and Titus (1:5–9) to appoint bishops/elders in the churches already established as the result of the apostolic pastoral work. Those who would be appointed for this pastoral work in the local church should be individuals of a firm character and a
consistent Christian witness. These leaders should first guide their own families properly in order to be qualified to lead a larger community, the family of God (the Church). It is interesting to realise that in the list of qualities of character, there is an essential competence which stands out: they must be “able to teach [the Word]” (1 Tim. 3:2; cf. Titus 1:9).

In that sense, it seems that a crucial step is taken by the establishment of a pastoral paradigm shared between the apostles and the elders/bishops. This pastoral model offered an important balance between the initial pastoral work led by the apostles (who were itinerant evangelists) and the pastoral work of preserving and providing care for the church members, which was highly necessary for the development of a mature community led by the elders/bishops. These two kinds of leaders – apostles and local elders – worked together as a team (Acts 15:4,22; 20:17–38).

Ellen G. White promoted and supported this ministerial paradigm for the community of believers with a clear missionary focus during her prophetic ministry. She emphasized this perspective as she came closer to the end of her ministry. In 1869, regarding the advantages of an itinerant ministry and the dangers when the ministers spent most of their time managing the local church issues, she declared:

It is often the case that ministers are inclined to visit almost entirely among the churches, devoting their time and strength where their labor will do no good. Frequently the churches are in advance of the ministers who labor among them, and would be in a more prosperous condition if those ministers would keep out of their way and give them an opportunity to work. The effort of such ministers to build up the churches only tears them down.... If they would leave the churches, go out into new fields, and labor to raise up churches, they would understand their ability and what it costs to bring souls out to take their position upon the truth. And they would then realize how careful they should be that their example and influence might never discourage or weaken those whom it had required so much hard, prayerful labor to convert to the truth. (White 1871, 340; italics added)

27 John Knox states: “The very term suggests – what all our data confirm – that the apostle was an itinerant evangelist. Paul not only gives such a picture of himself, but he seems to imply it of ‘the other apostles’ also (1 Cor. 9:5)” (Knox 1956, 7).
The gospel is to go to every nation, tongue, and people, and ministers are not to devote their labors so entirely to the churches which know the truth. Both ministers and people lose much by following this method of labor. (White 1895, §8)

In 1900, she repeated her admonition with these words:

Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: “Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields.” (White 1946, 382; originally: White 1900, 30)

The next year, in 1901, regarding the burden upon the hearts of the ministers for the salvation of the lost, she pointed out:

As I traveled through the South on my way to the conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches which know the truth while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that He may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again. (White 1946, 381; italics added; originally in: Manuscript 150, 1901)

One year later, in 1902, in the context of the reorganization of the church, she wrote several statements emphasizing the need for ministers to maintain the evangelistic focus and the education of the church members to carry out the missionary work. She said:
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Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields. Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labour successfully … The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond. (White 1946, 353; italics added; originally: White 1902, 19f.)

God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, that it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions. It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers … There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath.

Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. (White 1902, 18–20)

Later, in 1909, she reiterated her admonition:

It is the duty of those who stand as leaders and teachers of the people to instruct church members how to labor in missionary lines, and then to set in operation the great, grand work of proclaiming widely this message, that must arouse every unworked city before the crisis shall come, when, through the working of satanic agencies, the doors now open to the message of the third angel shall be closed …
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The righteous judgments of God, with their weight of final decision, are coming upon the land. *Do not hover over the churches to repeat over and over again the same truths to the people, while the cities are left in ignorance and sin, unwarned and unlabored for.* Soon the way will be hedged up and these cities will be closed to the gospel message. Wake up the church members, that they may unite in doing a definite and self-denying work. (White, Manuscript 61, September 17, 1909; italics added)

4. **Summary**

The concept of pastoral leadership in the NT reaches its climax with the incarnation of the Son of God. According to the synoptic Gospels, Jesus is the messianic and ideal Shepherd who fully cares for His flock and was promised by the prophets of the OT. In the Gospel of John, Jesus is depicted as the Good Shepherd, who sacrifices Himself for His sheep. At the same time, He is interested in reaching His sheep that are not yet part of His flock. At the end of this gospel, Jesus delegates the pastoral function to His apostles who will become His representatives.

After the ascension of Christ, the apostles are in charge of leading the new church pastorally. They, following the model of their Teacher, need be filled with the Holy Spirit and lead the Church into the same experience. In the book of Acts, the apostles appear as models for the pastoral ministry. Following the example of their Master, they prioritize the ministry of prayer and the Word. This clear missionary focus resulted in the exponential growth of the Church.

With the ministry of Paul, a ministerial paradigm focused on the fulfilment of the world mission was strengthened. Later, the pioneers of the Adventist movement, with the guidelines of Ellen G. White, developed a pastoral model following the Pauline example. This view about the ministry became an influential factor within Adventism which grew from a small movement to become a worldwide Church in few decades. Today, one of our more urgent needs is to recover this biblical paradigm of pastoral ministry.
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Zusammenfassung


Résumé

Cet article vise à passer en revue les principaux textes bibliques qui se référent à la fonction pastorale dans l’Ancien et le Nouveau Testament. En examinant ces textes dans leur ensemble, il est possible d’identifier une série d’orientations qui peuvent contribuer à l’élaboration d’une théologie de la pastorale dans une perspective adventiste. Il y a quelques concepts essentiels qui se dégagent de cette étude : (1) Jéhovah est le pasteur de son peuple par excellence. (2) Dieu décide de partager le ministère pastoral avec des pasteurs humains qui sont élus souverainement par lui. (3) Ces pasteurs humains sont chargés de diriger l’église dans l’accomplissement de la mission que Dieu partage avec eux. (4) Le concept de leadership pastoral dans le NT atteint son apogée avec l’incarnation du Fils de Dieu. (5) Après l’ascension du Christ, les apôtres sont chargés de diriger pastorale la nouvelle église. (6) Avec le ministère de Paul, un paradigme ministériel axé sur l’accomplissement de la mission mondiale a été renforcé. (7) Plus tard, les pionniers du mouvement adventiste, avec les directives d’Ellen G. White, ont développé un modèle pastoral suivant l’exemple de Paul.

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