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DEVELOPING A LEADERSHIP TRAINING CURRICULUM BASED  
ON CHARLES HADDON SPURGEON'S *LECTURES TO  
MY STUDENTS* FOR USE AT THE WEST ELK BIBLE  
INSTITUTE IN GUNNISON, COLORADO

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Frederick Monroe Barton  
December 2015

**APPROVAL SHEET**

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## PREFACE

In his classic collection of talks to aspiring pastors, *Lectures to My Students*, Charles Spurgeon writes, “If we had not believed in the Holy Spirit, we would have laid down our ministry long before this; for who is ‘sufficient for these things.’” In a lesser way, the same is true for this Doctor of Ministry project. Human frailty and satanic opposition have combined to discourage this work. Still, sensing it was God’s will, loving the material encompassed, and trusting in His Spirit’s strength have proved sufficient to reach this point.

The continued encouragement of Melva, my wife of over forty years; my late mother, Martha; co-laborers in ministry, Rich and Shelba Townsend; the board of Rick Barton Ministries, and a host of others has prodded me to continue. I am the most fortunate of individuals to have been blessed with each one.

The classes at Southern Baptist Theological Seminary were challenging as well as uplifting. Even in my sleep, I hear Dr. Adam Greenway and Dr. Timothy Beougher crying out, “Press on, Brother.” And a huge crown in heaven belongs to Mrs. Betsy Fredrick, who patiently guided me through each step of editing.

My prayer is that this project will bless those sensing God’s call to His service as much as studying the writings of Pastor Spurgeon has blessed me: “Oh for the Spirit of God to make and keep us alive to God, faithful to our office, useful to our generation, and clear of the blood of men’s souls.”

*Soli Deo Gloria*

Rick Barton

Gunnison, Colorado

December 2015

## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of this project was to develop a leadership training curriculum based on Charles Haddon Spurgeon's *Lectures to My Students*<sup>1</sup> to be taught to students of the West Elk Bible Institute in Gunnison, Colorado.<sup>2</sup>

#### **Goals**

This project had three goals, the fulfillment of which would meet its purpose. The first goal was to develop an initial version of the curriculum. This goal was measured by having the curriculum evaluated by an expert panel using a rubric provided (see appendix 1). The goal was considered successful if 95 percent of the categories were rated "agree" or above.

The second goal was to field test the curriculum with a select group of students from the West Elk Bible Institute. Students were recruited by contacting and encouraging various local church and campus ministry leaders to participate as well as those they recommended. The curriculum was taught over a ten-week period. Following the course, an assessment dealt with the curriculum's content, the teaching methodology used, and the student's increase in knowledge of the material covered. In addition, it identified any

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<sup>1</sup>Charles Haddon Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1954). Select chapters were included "The Minister's Self-Watch," "The Call to the Ministry," "The Preacher's Private Prayer," "Our Public Prayer," and "The Holy Spirit in Connection with Our Ministry."

<sup>2</sup>Men and women who sense a calling to Christian ministry leadership and who were currently active in some type of Christian ministry were accepted into this class. They may or may not have previously read anything by Charles H. Spurgeon.

changes occurring in attitude or ministry philosophy of the students.

This assessment included a pre-course test and post-course test which was administered to participants to measure increase of knowledge (see appendix 2). A survey was utilized to measure the change in attitude toward topics covered in the course such as the role of the Holy Spirit in ministry (see appendix 3). The survey also identified any changes in ministry philosophy. Third, the survey was used to evaluate the effectiveness of the teaching methodology.

The third goal was to revise the curriculum in light of the results of the above evaluations. This goal was measured by having the revised curriculum reviewed by the expert panel and was considered successfully met when the panel graded the revision as 95 percent of “agree” or better on the rubric provided (see appendix 4).

### **Ministry Context**

The nine evangelical (Baptist and non-denominational) churches in Gunnison, Colorado, and surrounding communities have experienced many of the same problems that churches in larger cities have endured, including scandals involving sexual misconduct, the misuse of finances, and marriage breakups. One of the hindrances in such matters is the lack of any forum for fellowship and accountability among local evangelical pastors and leaders. As a result, pastors and ministry leaders need to meet and be encouraged, strengthened, and challenged concerning their personal relationship with Jesus, integrity in ministry affairs, and dependence on the Holy Spirit.

Even though Gunnison is a small community with a small state university, it has seen a number of students and businessmen experience a call to Christian ministry. Over 300 have responded to God’s call in the past forty years with more joining the ranks each year.<sup>3</sup>

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<sup>3</sup>This number is my estimate of those who have gone into either long-term or short-term ministry from Gunnison, CO, since I began ministry there in 1969.

Those who sense God’s call to Christian leadership in Gunnison search for mentors. They have a passion to seek wisdom and counsel from someone already in ministry as well as deeper study. Yet, this mentoring is difficult to find. Most local pastors, several being bi-vocational, have little time or inclination to invest in developing new leaders who will soon leave the community. As a result, the “newly called” often struggle in preparing for their ministry until they can leave the area. The nearest evangelical seminary is 200 miles away.

In response to this need, the West Elk Bible Institute was established in 2009. The purpose was to provide a more accessible venue for academic study to supplement the zeal and willingness of those called to serve. Currently, the West Elk Bible Institute is equipping twenty-five workers from three local, evangelical churches. Its courses include systematic theology, apologetics, and church history. Until this class was offered in the fall of 2014, the institute did not offer a course covering the personal life of the pastor, the call to the ministry, the private and public prayers of the minister, and the importance of the Holy Spirit in Christian leadership. Addressing these issues with current and future ministry leaders fills a major void in the Bible Institute’s preparation of Christian workers and meets a compelling need in the community.

### **Rationale for the Project**

Sadly, 80 percent of Bible college and seminary students who enter the evangelical ministry will leave it within the first five years according to research distilled from Barna, the Fuller Institute, and Focus on the Family. That research reports that over 1,500 pastors leave the ministry each month.<sup>4</sup> The primary reasons given were moral failure, spiritual burnout, or contention in their churches. Seventy-five percent of those

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<sup>4</sup>Richard J. Krejcir, “Statistics on Pastors,” accessed April 16, 2013, [www.intothyword.org/articles/default.asp?articleid=36562](http://www.intothyword.org/articles/default.asp?articleid=36562). This website is affiliated with the (Francis) Schaffer Institute. The study was conducted in 2005 and 2006.

remaining in the Lord's work felt that they were poorly trained by their seminaries to lead and manage the church or their ministry.<sup>5</sup> These pastors did not mention a lack of Greek or Hebrew instruction; instead, they fought depression and sexual temptation, and only 40 percent read the Bible for personal devotions and study aside from sermon preparation. Many of these struggles are addressed by the topics covered in *Lectures to My Students*.

An additional benefit of the curriculum is that it provides a platform for fellowship among Christian pastors and workers as well as a time for "iron sharpening iron" as the topics are discussed.

Those who have studied and taken heed to Spurgeon's *Lectures to My Students* realize their need to establish firm roots in personal faith and holiness, to clarify and confirm their calling to ministry, to develop their private and public prayer lives, and to strengthen their dependence on the Holy Spirit. This process will undergird them during difficult times and aid them in avoiding the pitfalls of ministry.

Therefore, considering the state of church leadership and the desperate need for men and women in those positions to live in integrity, successfully accomplishing this project was of utmost importance.

### **Definitions and Delimitations**

*Lectures to My Students*. This term referred to the five specific chapters of *Lectures to My Students* by Charles H. Spurgeon covered in the curriculum that was developed. These are "The Minister's Self-Watch," "The Call to the Ministry," "The Preacher's Private Prayer," "The Preacher's Public Prayer," and "The Holy Spirit in Connection with Our Ministry."<sup>6</sup>

The primary limitation was the fifteen-week duration of the project. The course was intentionally limited to men and women who sense a calling to and were already

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<sup>5</sup>Krejcir, "Statistics on Pastors."

<sup>6</sup>Spurgeon, *Lectures to My Students*.

involved in some form of Christian ministry. The curriculum was limited to the topics covered in the five chapters identified previously.

### **Research Methodology**

The first step in the project was to rewrite the five selected chapters of *Lectures to My Students* in easier to comprehend language and form, as well as to explain some of the illustrations and some of the individuals to whom Spurgeon refers. The second step was outside reading pertaining to leadership as it applies to the topics covered in the selected chapters of Spurgeon's *Lectures to My Students*. The third step was the development of an initial version of curriculum, which included pre-class study guides and discussion questions to facilitate each weekly discussion.

After the development of an initial curriculum, that material was reviewed by an expert panel consisting of three individuals, one each from the pastoral, teaching, and leadership fields. They evaluated the initial curriculum using a rubric provided (see appendix 1). The initial curriculum was then modified as appropriate.

A pre-course test was administered to the students enrolled in the course to gauge their knowledge of Spurgeon and his leadership principles (see appendix 2). The same test was completed at the end of the course to note improvement.

In addition, a post-course survey was given to each student concerning their impressions of the course content, teaching methodology, and any changes in attitude or ministry philosophy that may have occurred during the course (see appendix 3).

After reviewing the pre-course and post course test results as well as the survey, a revised curriculum was developed for evaluation by the expert panel on a rubric given (see appendix 4).

CHAPTER 2  
BIBLICAL AND THEOLOGICAL SUPPORT

Scripture explicitly and implicitly instructs Christian workers to learn from godly leaders who have preceded them. The verses presented in this chapter provide a biblical basis for developing a leadership training curriculum using Charles Spurgeon’s *Lectures to My Students*.

**Numbers 11:28**

“Then Joshua the son of Nun, the attendant of Moses from his youth, said, ‘Moses, my lord, restrain them.’”<sup>1</sup> At first glance, this passage seems almost inconsequential in showing the value of teaching Spurgeon’s *Lectures*. However, when one looks closer, the tremendous impact of the daily, step-by-step mentoring relationship between Moses and Joshua is seen. *Lectures* strives to accomplish some of the same goals, offering step-by-step guidance to both the new and mature pastor-teacher.

Joshua was the attendant of Moses “from his youth.” The Hebrew word used for “attendant” in this passage is *sharath*, which is to attend as a menial, a worshipper, or a servant. The expression “from his youth” is tied to the Hebrew *bechuwrowth*, which is a young person, a young man, or possibly even a child.<sup>2</sup> Joshua was probably present when Moses returned from the desert and confronted Pharaoh, and he saw the miraculous power of God displayed as the Israelites were delivered (Exod 7-14). He was one of the spies sent into Canaan and only one of two who expressed faith rather than fear (Num

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<sup>1</sup>All Scripture references are from the New American Standard Bible, unless otherwise noted.

<sup>2</sup>New American Standard Bible, updated ed. (with Strong’s Numbers), PC Study Bible Version 5 (La Habra, CA: BibleSoft, 2010), OT:979.

13). Joshua walked with Moses through the parted Red Sea (Exod 14) and he served Moses as God led the children of Israel through 40 years in the wilderness. He watched Moses learn from Jethro how to delegate leadership roles (Exod 18) and he saw both miracles and mistakes in his mentor's leadership (Exod 14; Num 20:8-12). As the passage continues, Joshua observes Moses' gracious response to what might have been Joshua's concerns that Moses' leadership could be undermined.<sup>3</sup> "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put His Spirit upon them!" Later on, Joshua sees the mantle of leadership passed to him (Deut 31). Could Joshua's courage and leadership qualities be a reflection of what he had seen in Moses' life? It seems obvious that it is.

One can see the words and life of Moses penetrating Joshua on a moment-by-moment basis throughout the years. In the same way, Spurgeon leads the would-be pastor through self-examination to discern his motives and calling. The five chapters covered in this curriculum take the student through their daily walk with Jesus, the call to ministry, their private prayer life, their public prayer life, and the work of the Holy Spirit in their ministry. Spurgeon's personal illustrations challenge and encourage each attendee.

Charles Spurgeon once called the Pastor's College his "first-born and best beloved." "This is my life's work, to which I believe God has called me," he said at another time, "and therefore I must do it. To preach the Gospel myself, and to train others to do it, is my life's object and aim."<sup>4</sup> The lectures were specifically chosen by Spurgeon from all the others to "keep my counsels alive in the memories of those who heard them years ago, and impressing them upon others who dwell beyond the precincts of a class-

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<sup>3</sup>William MacDonald, *Numbers*, Believer's Bible Commentary (Nashville: Nelson, 1995), 180.

<sup>4</sup>W. Y. Fullerton, *C. H. Spurgeon: A Biography* (London: Williams and Norgate, 1920), accessed April 15, 2014, <http://www.spurgeon.org/misc/bio11.htm>.

room.”<sup>5</sup> The theme of inculcating the wisdom that God had given Him into the lives of others following God’s call to service is apparent.

### **First Kings 19:16, 19, 21**

Similar to Moses’ and Joshua’s transition in the Numbers passage, 1 Kings shows the transition of Elijah’s ministry to Elisha: “Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place . . . and Elijah passed over to him and threw his mantle on him . . . then he arose and followed Elijah and ministered to him” (19:16, 19, 21). In these verses there are at least three significant themes. First, God chooses each successive leader, second, they are to be set apart; and third, the preceding leaders are to pour themselves into the lives of those who are to follow.

The word, “anoint” (Hebrew *mashac*) means to declare or set apart for holy use.<sup>6</sup> God has directed His people to set apart those He has chosen (Acts 13:2)

The word “ministered” (Hebrew *sharath*) means to serve.<sup>7</sup> Elisha realized his role was that of learner and servant. Spurgeon, throughout his *Lectures*, instructs pastors to cultivate a life-long role of servant and learner even while leading God’s flock. Spurgeon quotes John Newton in his chapter on “The Call to the Ministry”: “But, as sometimes is the case, if a person is very eager to preach to others, yet has little hunger and thirst after grace in his own soul, then it is feared that his zeal springs from a selfish motive rather than from the Spirit of God.”<sup>8</sup>

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<sup>5</sup>Charles H. Spurgeon, *Lectures to My Students: Introduction and Apology* (Grand Rapids: Baker, 1995), vi.

<sup>6</sup>New American Standard Bible, OT:4886.

<sup>7</sup>Ibid., OT:8334.

<sup>8</sup>Rick Barton, “*Lectures to My Students* by Charles Spurgeon: Paraphrased” (Gunnison, CO: self-published, 2011), 65.

In addition, an entire chapter (lecture 15) is devoted to the need for the minister's continued growth mentally, morally and spiritually.

### **Second Kings 2:9-14**

Here one sees the official passing of the Prophet Elijah's mantle. When they had crossed over, Elijah said to Elisha, "Ask what I shall do for you before I am taken from you." And Elisha said, "Please, let a double portion of your spirit be upon me." He said, "You have asked a hard (Hebrew *Qashah*: dense, tough, severe)<sup>9</sup> thing. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so."

Even here Elijah does not promise what only God can do, that Elisha will have a double portion of his anointing. The request for a double portion (2:9), was not that he might excel his master, but that he should receive the eldest son's share according to the law (Deut 21:17). Such a son had the responsibility to carry on the father's name and work. The "hard thing" ("difficult thing" in NIV and RSV) for Elijah was that since God alone can give the gift of his Spirit to someone (cf. John 3:34; 1 John 3:24; 4:13) it was impossible for Elijah to fulfill Elisha's request.<sup>10</sup>

Spurgeon echoes this thought when he says,

Before a man can stand as God's ambassador, he must first wait for the call from above. If he doesn't wait, but instead rushes into the sacred office, the Lord will say of him and others like him, "I did not send them or command them, nor do they furnish this people the slightest benefit" (Jeremiah 23:32).<sup>11</sup>

Spurgeon's *Lectures* instruct the worker to seek the Spirit's leading and empowerment and not to trust in their own strength. In chapter 14 he states, "Our hope of

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<sup>9</sup>New American Standard Bible, OT:7185.

<sup>10</sup>Russell Dilday, *2 Kings*, The Preacher's Commentary [CD] (Nashville: Thomas Nelson, 1987).

<sup>11</sup>Barton, "*Lectures to My Students*," 41.

success, and our strength for continuing in service, lies in our belief that the Spirit of the Lord rests upon us.”<sup>12</sup>

Many who have been around Billy Graham in the later years of his earthly ministry have heard him say that he cannot appoint his successor. He states that the Lord appointed him and only the Lord can appoint those who will take his place. However, he has made every effort to train those God is calling to take up his mantle. His evangelistic training conferences, both national and international, helping establish graduate schools of education focusing on evangelism, and his Schools of Evangelism held around the world are proof enough of his commitment. In recent years, the Billy Graham Evangelistic Association has instituted online training, recognizing that those who cannot attend the training in person can benefit from what is often called “distance learning.” In a real sense, Graham is following the biblical mandate of training those who follow him in the Lord’s service. By teaching this class I am allowing students to learn from the “distance” of time from Spurgeon.

To become part of Spurgeon’s Pastor’s College, one had to prove his call to ministry not only through an interview, but by ministry experience along with a desire and ability to win souls.<sup>13</sup> Spurgeon was not shy about turning away those who did not show evidence of God’s calling:

The institution receives no man in order to make him a preacher, but it is established to help in the further education of brethren who have been preaching with some measure of success for two years at the least. . . . Men in whom piety, zeal, and the indwelling Spirit are to be found.<sup>14</sup>

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<sup>12</sup>Barton, “*Lectures to My Students*,” 173.

<sup>13</sup>Spurgeon, *Lectures to My Students* (1995), 28.

<sup>14</sup>*Ibid.*, iii, iv.

## Psalm 1:1

“How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers!” In this passage, the Psalmist contrasts a man who avoids ungodly counsel with one who succumbs to it. Spurgeon’s Treasury of David makes the following observation in his discussion about Psalm 1:1:

When men are living in sin they go from bad to worse. At first they merely walk in the counsel of the careless and ungodly, who forget God—the evil is rather practical than habitual—but after that, they become habituated to evil, and they stand in the way of open sinners who willfully violate God's commandments; and if let alone, they go one step further, and become themselves pestilent teachers and tempters of others, and thus they sit in the seat of the scornful.<sup>15</sup>

Spurgeon is correct when he states that this is actually a progression. First, a person seeks counsel from the wrong sources, either their wicked selves or the corrupt world around them. Second, they begin to join in the world’s sinful activities. And third, they begin to scoff or mock those who strive to follow the Lord (1 Pet 4:3-5).

Breaking down the first verse of Psalm 1, one sees the expression “how blessed.” The Hebrew expression *esher* is plural and carries with it the thought of “how full of blessings!”<sup>16</sup> It can mean “under God’s blessings, happy or fulfilled, or intrinsically right.”<sup>17</sup> It implies an abundance of blessings, or as Martin Luther said, “In the Hebrew, the word blessed is a plural noun, *ashrey* (blessedness-es), that is, all blessednesses are the portion of that man who has not gone away.”<sup>18</sup>

The Psalmist goes on to identify who that blessed man will be: the man “who does not walk in the counsel of the wicked” (see also Pss 26:4-5; Jer 15:17). The Hebrew

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<sup>15</sup>Charles Spurgeon, *Treasury of David* (Peabody, MA: Hendrickson, 2008), 1:1-2.

<sup>16</sup>New American Standard Bible, OT:833.

<sup>17</sup>D. A. Carson et al., eds., *New Bible Commentary*, twenty-first century ed. (Downers Grove, IL: InterVarsity, 1994), 489.

<sup>18</sup>Martin Luther, *A Complete Commentary on the First Twenty-Two Psalms*, trans. Henry Cole, accessed November 12, 2013, <https://archive.org/details/completecommenta01luth>, 12.

word for “walk” in this passage (*halak*)<sup>19</sup> means to walk, behave, to go on continually. The word for “counsel,” (*etsah*),<sup>20</sup> means the advice of, plans, or strategy of someone. That someone is identified in this passage as a “wicked,” (Hebrew *rasa*),<sup>21</sup> an actively evil, or guilty person. The blessed man is the one who does not seek or receive the counsel of those who disobey God.

VanGemeran states, “As a didactic Psalm, Psalm 1 encourages the pursuit of godliness by contrasting God’s rewards and His judgment.”<sup>22</sup> An individual can walk in the counsel of the ungodly and suffer God’s displeasure or follow the teaching of those who know and love God and experience His “blessedness-es.”

The stresses and demands of church and ministry leadership create a vacuum for guidance and something has to fill that void. Either a person tries to be self-guided, often unaware of their own shortcomings and limited vision, or they seek outside input. Each one eventually walks in someone’s counsel, either the godly, “semi-godly,” or the wicked; and it makes a significant difference whose input is chosen. By teaching Spurgeon’s *Lectures to My Students* in an easier to read version, followers of the Savior who feel a tug toward Christian ministry will have greater accessibility to important, godly counsel.

#### **Proverbs 11:14**

In contrast to the man who walks in the counsel of the wicked, Proverbs 11:14 admonishes the man wishing to be blessed to seek counselors who will enlighten him,

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<sup>19</sup>James Strong, *Strong’s Exhaustive Concordance of the Bible*, updated and exp. (Peabody, MA: Hendrickson, 2007), H1981.

<sup>20</sup>*Ibid.*, OT:6098.

<sup>21</sup>*Ibid.*, OT:7563.

<sup>22</sup>William A. VanGemeran, *Psalms*, in vol. 5 of *The Expositor’s Bible Commentary*, ed. Temper Longman III and David E. Garland (Grand Rapids: Zondervan, 1991), 77.

“Where there is no guidance the people fall. But in abundance of counselors there is victory.”

The book of Proverbs is often described as practical, daily instruction for godly living. Obviously, Proverbs 11:14 can be useful in business, family, and church. It can also be narrowed down in its application to forming a rationale for faithful men to receive counsel and instruction from godly men who either are walking alongside or have gone before them. As one of Spurgeon’s favorite commentators, Matthew Henry,<sup>23</sup> said concerning this verse,

Here is, 1. The bad omen of a kingdom's ruin: Where no counsel is, no consultation at all, but everything done rashly, or no prudent consultation for the common good, but only caballing for parties and divided interests, the people fall, crumble into factions, fall to pieces, fall together by the ears, and fall an easy prey to their common enemies. Councils of war are necessary to the operations of war; two eyes see more than one; and mutual advice is in order to mutual assistance. 2. The good presage of a kingdom's prosperity: in the multitude of counselors, that see their need one of another, and act in concert and with concern for the public welfare, there is safety; for what prudent methods one discerns not, another may. In our private affairs we shall often find it to our advantage to advise with many; if they agree in their advice, our way will be the more clear; if they differ, we shall hear what is to be said on all sides, and be the better able to determine.<sup>24</sup>

In Proverbs 11:14, the word for “guidance” (Hebrew *takbulah*)<sup>25</sup> in “where there is no guidance” has been translated as direction, wise counsel, or good advice. The emphasis here would be that the guidance be good, godly guidance. Sadly, Scripture and life holds numerous examples of poor or wicked guidance (for instance, King Saul in 1 Chronicles 10:13 where Saul consults a medium for counsel).

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<sup>23</sup>Spurgeon said, “First among the mighty for general usefulness we are bound to mention the man whose name is a household word, MATTHEW HENRY. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy,” (emphasis original). Charles H. Spurgeon, “Commenting and Commentaries, Lecture 1,” accessed January 13, 2014, <http://www.spurgeon.org/misc/c&c.htm>.

<sup>24</sup>Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible* (Grand Rapids: Zondervan, 1961), 751.

<sup>25</sup>New American Standard Bible, OT:8458.

Solomon goes on to say that “the people fall.” The word for “fall” (Hebrew *naphal*),<sup>26</sup> has been translated as fail, fall away, totter, and cast down, all indicating a poor result. How do they fall? The context of the Proverb includes a number of seemingly small ways. Some obviously wrong, others by the use of poor judgment. Having a dishonest scale in business (20:23), being prideful (16:18), putting riches ahead of righteousness (11:4), having slanderous lips (10:18), being a co-signer for a stranger (6:1-3), and gossip (25:9-10), are all mentioned. All in all, the same type of issues that can ruin ministers and ministries today.

In contrast, the wise man points to having an “abundance of counselors.” The word for “abundance” in this passage (Hebrew *robe*)<sup>27</sup> means a large number of, or a multitude. Again, one has to be careful of the character of the “abundance of counselors” he chooses. Counselors, both living and departed, must consist of those who have shown themselves to be trustworthy. The end result of such a godly multitude of counselors is “victory,” deliverance, and safety (Hebrew *yasha*).<sup>28</sup>

Where does the pastor or worker receive this good, godly counsel? Timothy received it from Paul, but also from his grandmother Lois and mother, Eunice. Where did they receive good, godly counsel? From the studies of the Old Testament read in the synagogue each week. Therefore, the reader sees the need for good, godly counsel, guidance, and advice from both contemporaries and those who have gone before through their writings.

Charles H. Spurgeon has shown himself to be one of the “abundance of counselors” who presents wise counsel for those pastors willing to seek guidance. Over 100 million of his printed sermons in at least twenty-three languages were sold by the end

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<sup>26</sup>New American Standard Bible, OT:5307.

<sup>27</sup>Ibid., OT:7231.

<sup>28</sup>Ibid., OT:8668.

of the nineteenth century,<sup>29</sup> and his various works continue to be read today by evangelical believers around the world.

### **Mark 3:13-20 and Luke 9:1-6**

In Mark 3:13-20 and Luke 9:1-6, one sees that the call to Christian ministry is from none other than the Lord Jesus Himself and that He instructed those He called to accompany Him and learn from Him. In Mark 3:13-20, one sees Jesus calling the twelve, their responding to His call, His appointing them to “be with Him” in ministry, and His empowering for that ministry. In Luke 9:1-6, one sees the outworking of His commission and the accountability that follows.

In Mark 3:13-20, a very definite pattern appears. First, Jesus went up to the mountain by Himself, where Luke tells that He spent the night in prayer (Luke 6:12). Clearly, when someone is being considered for a leadership position, the leadership of the church should approach the decision with much prayer. Secondly, after He reached the mountain, Jesus called those whom He wanted and they came to Him. Jesus definitely calls men to His ministry, and they must choose to respond. Spurgeon spends an entire chapter of *Lectures* (chap. 2) dealing with how to discern that God is calling a person to the pastoral ministry or whether it is merely a whim on that person’s part.<sup>30</sup>

Jesus then appointed (Greek *poieo*)<sup>31</sup> twelve from that larger group who had spent the night in prayer with Him.<sup>32</sup> Spurgeon refers to those called to the ministry as “the choicest of His choice, the elect of His election, a church picked out of the church.”<sup>33</sup>

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<sup>29</sup>Peter Mordent, *C. H. Spurgeon—The Peoples Preacher* (Farman, UK: CWR, 2009), 113.

<sup>30</sup>Spurgeon, *Lectures to My Students* (1995), 18.

<sup>31</sup>New American Standard Bible, NT:4160.

<sup>32</sup>A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1935), 1:279.

<sup>33</sup>Charles H. Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan,

These men were appointed to “be with Him.” Robertson believes that one of the primary tasks of Jesus was to train these men.<sup>34</sup> This training was necessary preparation for their mission as apostles, being “his commissioned representatives with authority to proclaim his message.”<sup>35</sup> Only after spending time with Jesus were they qualified to be sent out to preach and cast out demons. The first chapter in *Lectures*, “The Minister’s Self-Watch,” is devoted to the minister’s personal salvation and relationship with Jesus.

In Luke 9:1-9, Luke reiterates some of Mark’s account and then gives an expanded perspective of another mission on which Jesus sent the twelve. Jesus calls together the twelve He has chosen and gives them power to exercise authority over all the demons and to heal diseases. Then He sends them out to proclaim the kingdom of God and perform healing (*kerussein ten basileian tou theou kai iasthai*, continuously proclaim and heal).<sup>36</sup> He gives the twelve explicit instructions as to how the logistics of their mission are to be handled as well as how to respond to those who reject their gospel. Finally, the men return and give an account to the Lord of all they have done.

Spurgeon similarly gives those whom Jesus has called to ministry both practical instructions on subjects such as how to choose a topic for a sermon and the appropriate use of posture, actions, and gestures, and the spiritual emphasis on the absolute necessity of depending on the Holy Spirit’s power as they are sent out.<sup>37</sup>

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1954), 13.

<sup>34</sup>Robertson, *Word Pictures in the New Testament*, 2:279.

<sup>35</sup>Darrell Bock and David Turner, *Matthew and Mark*, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale, 2005), 428.

<sup>36</sup>Robertson, *Word Pictures in the New Testament*, 2:124.

<sup>37</sup>Spurgeon, *Lectures to My Students* (1954), chaps. vi, xx, and xiv.

In a second illustration found in Luke 10:1-17, Jesus exhibits “hands on,” practical instruction to those He has called and is sending out, and once again they give a report of their work upon their return.

As before, Jesus specifically appoints the men. The term used for “appointed” (Greek *anadeiknumi*)<sup>38</sup> means to indicate, designate, or appoint. Throughout the New Testament Jesus appoints men to service as His ministers. In Mark 3:14-19, Jesus appointed (Greek *poieo*, to make or do)<sup>39</sup> those He wanted. In Acts 9:15, Jesus tells Ananias that He has chosen (Greek *ekloge*, divinely selected)<sup>40</sup> Paul to be His instrument (Greek *skeuos*, equipment or apparatus)<sup>41</sup> to share the gospel with the Gentiles. In Acts 1:24-26, He chooses (Greek *eklegomai*, select)<sup>42</sup> Matthias to replace Judas, and in Acts 13:1-2, He calls (Greek *proskaleomai*, to call towards oneself)<sup>43</sup> Paul and Barnabas to go out.

Chapter 2 of *Lectures* addresses the “Call to the Ministry” and is as much intended to discourage potential pastors who are not called of God as to encourage those who are. Spurgeon states in the lecture, “The fact that hundreds have misunderstood their calling and stumbled into the pulpit is sadly evident from the fruitless ministries and decaying churches around us.”<sup>44</sup> “‘Do not enter the ministry if you can help it!’ was the deeply wise counsel given by a clergyman to one who sought his judgment on this subject. If any student in this room could be content to be a newspaper editor, or grocer,

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<sup>38</sup>New American Standard Bible, NT:322.

<sup>39</sup>Ibid., NT:4160.

<sup>40</sup>Ibid., NT:1589.

<sup>41</sup>Ibid., NT:4632.

<sup>42</sup>Ibid., NT:1586.

<sup>43</sup>Ibid., NT:4341.

<sup>44</sup>Barton, “*Lectures to My Students*,” 46-47.

farmer, doctor, lawyer, senator, or king, in the name of heaven and earth, he should do so. He is not the one whom God has called for the pastorate.”<sup>45</sup>

In the Luke 10 account, Jesus gives specific instructions to his followers concerning topics such as finances (v. 4), lodging (vv. 5-7), household blessings (vv. 5-6), and even how to respond to unreceptive audiences (vv. 10-11). Spurgeon addresses many aspects of the ministry of the Christian pastor as well, including things which may seem profane (i.e., the length of public prayers in chap. 4), as well as sacred (the devotional life of the minister in chap. 1).

### **Ephesians 4:11-12**

“And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.” In Ephesians 4:11-12, one sees a mandate that is sadly missing in many churches today. One of the primary responsibilities of apostles, prophets, evangelists, and pastor/teachers is to ensure that the saints are equipped to the work of service. Why is this missing? Perhaps it is from a feeling of inadequacy to equip on the part of the apostles, prophets, evangelists, and pastor and teachers. Maybe it is a reluctance to take the time or energy necessary to equip the neophyte. Or, sadly, it might even be protecting one’s feeling of superiority; a feeling that “knowledge is power” (Francis Bacon, 1561-1626) and to share that knowledge means to lose one’s grip on that power.

Regardless, a terrible disservice is done to Christ’s church by an unwillingness to use one’s spiritual gifts to equip others. Francis Foulkes holds that this “equipping” referred to in Ephesians is three-fold. First, he feels that the saints must be perfected or brought to a state of fitness for the particular ministry they are called to. Second, he contends that they are equipped to do the “work” of the church, not looking for a position

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<sup>45</sup>Barton, *“Lectures to My Students,”* 49.

of authority, but working within the church to meet its needs no matter how menial. And third, as a result, as the saints are equipped and using their gifts for the Lord's church, the whole body of Christ is edified.<sup>46</sup> Teaching the practical and spiritual truths found in an easier to read edition of *Lectures to My Students* will provide "equipping of the saints."

Ephesians 4:11-12 is paramount to effective church development, yet it is often neglected. The following is an overview of the words used in the passage.

In the words "He gave," it is apparent that the author is referring to Jesus. When Jesus ascended after His resurrection, He gave gifts—in this case gifted people, to His church.<sup>47</sup> The Greek word translated "gave" (*didomi*)<sup>48</sup> can simply mean that Jesus gave a gift. Yet, the word can also imply "entrusted to,"<sup>49</sup> which is a point for the rest of the church to appreciate as well. Seeing these men and women as entrusted to its care by the Savior, the church might treat them differently and encourage them through the teaching of godly men such as Charles Spurgeon.

"Some" (*ho*, definite article "the," "that," "one")<sup>50</sup> implies that not everyone is gifted the same, which is consistent with Paul's instructions in his letter to the church at Corinth (1 Cor 12:7-11).

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<sup>46</sup>Francis Foulkes, *Ephesians*, Tyndale New Testament Commentaries (Downers Grove, IL: Inter-Varsity, 1975).

<sup>47</sup>Peter O'Brien, *The Letter to the Ephesians*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 297-305.

<sup>48</sup>New American Standard Bible, NT:1325.

<sup>49</sup>James Strong, *The Exhaustive Concordance of the Bible: Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*, electronic ed. (Ontario: Woodside Bible Fellowship, 1996), NT:1325

<sup>50</sup>*Ibid.*, G3588.

The term “apostles” (Greek *apostolos*) means one sent out.<sup>51</sup> Even though the church typically applies the term to “the twelve,” and they undoubtedly hold a unique role, Scripture also refers to others as apostles; those sent out from the local church with the message of Christ, establishing churches, etc. Others listed as “apostles” in Scripture besides the original twelve include Matthias, Paul, Barnabas, Andronicus, Junia, Silas, Timothy, Epaphroditus, and Apollos.

“Prophets” (Greek *prophetes*, a foreteller)<sup>52</sup> refers to men and women (Acts 2:17) who share words they have received from God by inspiration (not in the sense of new Scripture), especially concerning future events, but also referring to the kingdom of God and salvation.

“Evangelists” (Greek *euaggelistes*)<sup>53</sup> are those who are bearers of good news; preachers of the gospel. Of course all followers of Jesus are to “do the work of an evangelist” (Matt 28:18-20; 2 Tim 4:5), but some individuals are entrusted to the church with a special gifting to share the gospel with powerful effect.

“Pastors” (Greek *poimen*, shepherds)<sup>54</sup> are defined as under-shepherds of Jesus; those who people have entrusted themselves to for care.

“Teachers” (Greek *didaskolos*, instructors)<sup>55</sup> refer to those who teach the things of God and the duties of man. In this passage, the roles of pastors and teachers are united, however, in the overall context of the church, not all teachers are pastors, nor are all pastors gifted teachers.<sup>56</sup>

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<sup>51</sup>Strong, *The Exhaustive Concordance*, G652.

<sup>52</sup>Ibid., G4366.

<sup>53</sup>Ibid., G2099.

<sup>54</sup>Ibid., G4166.

<sup>55</sup>Ibid., G1320.

<sup>56</sup>Robertson, *Word Pictures in the New Testament*, 4:537.

“Equipping” (Greek *katartismos*, complete furnishing)<sup>57</sup> means perfecting, finishing, and participating in the on-going process of helping the church press forward in her commission from her Master.

“Saints” (Greek *hagios*)<sup>58</sup> refers to holy ones, those who have been made holy through trusting in the shed blood on the cross of Jesus to save them.

“Work of service” is self-defined in the verses that follow in the passage. It consists of building up the body of Christ in various ways; for instance, unity of the faith, knowledge of the Son of God, spiritual maturity, and steadfastness in doctrine.

These men and women are to be concerned not only with their own ministries but for the “equipping of the saints for the work of service.” Spurgeon has taken this instruction seriously as he attempts to pour his equipping gifts into these *Lectures*. As stated previously, in his introduction to *Lectures* he says, “I am conscious of no motive in printing them but that of desiring to keep my counsels alive in the memories of those who heard them years ago, and impressing them upon others who dwell beyond the precincts of our class-room.”<sup>59</sup>

### **Second Timothy 2:2**

In 2 Timothy 2:2 one finds the apostle Paul as he reaches the end of his earthly ministry. Paul writes what is possibly the keynote of his final letter: “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.”

Paul urges Timothy to take what he has learned from him and pass it on to “faithful men” who will in turn pass it on to still other faithful men. In effect, this project

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<sup>57</sup>Strong, *Strong’s Exhaustive Concordance*, G2677.

<sup>58</sup>Ibid., G40.

<sup>59</sup>Spurgeon, *Lectures to My Students* (1995), vi.

takes what Spurgeon has learned from Jesus and others, and passes it on to those embarking on the voyage of ministry.

From time to time, one hears a phrase like “the church is only one generation away from becoming extinct.” This comment is generally meant as an exhortation to win, train, and send each new generation. Although the statement is untrue in the sense that God promises His church will not become “extinct,” but rather removed (Matt 16:18; 2 Thess 2:7), the central point is a valid one. The mantle of equipped church leadership must continually be passed to those who come behind. If a ministry ends with those it trains, it has ultimately failed. To be successful, the church must train the next generation to equip the one following it. The Luthers, Calvins, and Spurgeons of yesterday can influence, but not take active leadership in the church of today, let alone tomorrow. Therefore, they have done what they could to entrust their wisdom to those who follow through their writings.

When Paul realized that martyrdom was imminent, he exhorted his protégé, Timothy, to incorporate the truth of multiplication into his pastoral ministry. Timothy had been the grateful beneficiary of years of Paul’s impartation of gospel truth and practice into his own life; now Paul was challenging him to look beyond the immediate and see himself as a conduit for God’s truth and Paul’s wisdom to future generations of believers.

In 2 Timothy 1:6, Paul directs Timothy to “kindle afresh” (Greek *anazopureo*)<sup>60</sup>—to stir up, blow on, add fuel to—the spiritual gifts he had been given. Paul instructs him not to be ashamed of Paul’s suffering for the gospel, but instead to step up and join with him. Paul admonishes Timothy to “retain the standard of sound words,” and to guard, through the Holy Spirit, the “treasure” which had been entrusted to him. In 2 Timothy 2:1, Paul continues to exhort Timothy to strengthen and firm up (*endunanou*

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<sup>60</sup>New American Standard Bible, NT:329.

present passive imperative tense), “keep on being empowered” and “keep in touch with the power”)<sup>61</sup> his personal walk with Christ by living in and drawing from the grace of Christ Jesus.

In 2 Timothy 2:2, Paul seems to shift gears for a moment. Before dealing with Timothy’s need for undistracted courage under pressure, Paul places before him the “big picture,” the eternal perspective affecting the future of the church. Paul reminds Timothy to take “the things which you heard from me in the presence of many witnesses” and to “entrust them to faithful men who will be able to teach others also.”

To which “things” was Paul referring? It had to be those truths which were to become Holy Scripture, the wisdom which Jesus, through the Holy Spirit, had taught Paul on the road, in the wilderness, and throughout his life in Christ. Knight observes the broad and indefinite terms in the Greek and concludes that it includes all that Paul taught.<sup>62</sup>

What did Paul mean when he said to “entrust” them? The Greek (*paratithem*)<sup>63</sup> implies to deposit something. It must mean to hand them over carefully to others with a sense of the value of their worth.<sup>64</sup>

Who were the “faithful men?” The Greek word (*pistois*) refers to reliable, able, capable, and qualified men.<sup>65</sup> Carson understands it to refer to men who have the qualities of faithfulness and the ability to teach others. These are juxtaposed against those who had abandoned Paul.<sup>66</sup> The faithful men were those upon whom Timothy

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<sup>61</sup>Robertson, *Word Pictures in the New Testament*, 4:616.

<sup>62</sup>George W. Knight, *The Pastoral Epistles*, The New International Greek Commentary (Grand Rapids: Eerdmans, 1992), 390.

<sup>63</sup>New American Standard Bible, NT:3908.

<sup>64</sup>Donald Guthrie, *The Pastoral Epistles*, Tyndale New Testament Commentaries [CD] (Downers Grove, IL: Inter-Varsity, 1975).

<sup>65</sup>New American Standard Bible, NT:4103.

<sup>66</sup>Carson et al., *New Bible Commentary*, 1306.

would see the Holy Spirit's hand, the up and coming leaders of Christ's church. Those chosen-by-God men had shown their faithfulness through devotion to Jesus, godly service, and standing firm through trial.

Paul goes on to require men "who will be able to teach others also." He is looking for men who have been carefully equipped in the Lord's Word; men who have been prepared to live out the gospel and share it with others. They must be men who will not become a "Dead Sea," always receiving but never giving, but rather a "Jordan River" through who these truths are entrusted to other faithful men who will entrust them to still other faithful men.

Charles Spurgeon received his theological education principally through reading the Puritan classics as a child and personal study after his conversion. He was converted under a poorly educated Free Methodist preacher in a Primitive Methodist chapel. As biographer W. Y. Fullerton records, "There were a dozen or fifteen persons in the chapel—no more, and the preacher was an unlettered man. The minister is unknown, though no doubt he knows now how great a deed he did that day."<sup>67</sup> At one point Spurgeon was to be interviewed as a prospective theological college student. However, a servant girl inadvertently failed to connect Spurgeon and the college representative though they were both waiting for the appointment in the same home. Spurgeon considered it an act of Providence and never pursued formal theological training.<sup>68</sup> Still, through the writings of godly men of the past, as well as Christian family and concerned men in his life, Spurgeon became pastor of what was probably the largest evangelical church in the world at that time; and more importantly, a voice for the gospel and God's Word, which sounds forth even today.

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<sup>67</sup>W. Y. Fullerton, *Charles Haddon Spurgeon—A Biography* (Chicago: Moody, 1966), 33-34.

<sup>68</sup>*Ibid.*, 52-53.

One might have thought that Spurgeon would take an “every man for himself” approach to pastoral training, especially since he was essentially self-taught. Instead, he and his wife, Susanna, distributed study books to uneducated pastors (founding a book fund) and started a pastor’s college (now known as Spurgeon’s College), which still exists today, almost 150 years later.

Spurgeon’s *Lectures to My Students* is a compilation of some of the lectures he felt essential in the training of young men for ministry in that college. Clearly Spurgeon felt these lectures fulfilled a portion of Paul’s admonition to Timothy by helping “faithful men” apply godly wisdom to biblical instruction in their lives and ministries.

### **Scriptures Related to the Five Selected Chapters**

The following section deals specifically with how Scripture applies to the five selected chapters taught in the curriculum. It highlights how Spurgeon’s *Lectures* closely correlates and amplifies biblical truth.

#### **Chapter 1**

Concerning chapter 1, “The Minister’s Self-Watch,” Scripture has much to say about the personal life of one set apart to lead and feed God’s sheep. That person’s heart must be constantly vigilant to remain humble, pure, and obedient to God.

When Saul, a man chosen by God to lead Israel, disobeyed God’s instructions to destroy the Amalekites, Samuel tells him, “Behold, to obey is better than sacrifice” (1 Sam 15:22). In other words, obedience from the heart of the leader is more important than religious observance. This theme appears again when Samuel is looking for God’s replacement for Saul. As he walks among the sons of Jesse, the Lord instructs him, “Do not look at his appearance . . . for God sees not as a man sees, for man looks at the outward appearance, but the Lord looks at the heart” (1 Sam 16:7). Indeed, the one God chooses is David, “a man after My heart, who will do all My will” (Acts 13:22).

After David's grievous sin with Bathsheba, he confesses and proclaims, "You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart O God, You will not despise" (Ps 51:16-17). David elaborates on this when he states, "But know that the LORD has set apart the godly man for Himself . . . tremble and do not sin; meditate in your heart upon your bed, and be still. Offer the sacrifices of righteousness, and trust in the Lord." (Ps 4:4-5). The fear of the Lord, avoiding sin, meditating upon God and His Word, and being still before the Lord all deal with the personal, intimate life of the servant of God.

Jehoshaphat, one of the godly kings of Judah, gave strong instructions and warnings to the leaders of the land concerning their personal integrity. To the judges he said, "Consider what you are doing, for you do not judge for man but for the LORD . . . let the fear of the LORD be upon you . . . be very careful what you do . . . have no part in unrighteousness or partiality or the taking of a bribe" (2 Chr 19:5-7). Righteousness, impartiality, and judging for the LORD, not man, are all indicators of a watched-over heart.

In the New Testament one sees the twelve apostles looking for seven men to serve as "table waiters." These were to be men "of good reputation, full of the Spirit and of wisdom" (Acts 6:3). Under the guidance of the Holy Spirit, the apostles were more concerned about the personal life and integrity of these men than their status or wealth. The apostles were looking for men whose lives revealed they had maintained vigilance over their own character.

When Paul addressed the elders of the church at Ephesus, he specifically admonished them to "be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers" (Acts 20:17-38). The specific danger referred to in this passage is from false teachers inside and outside the church, savage wolves, who will introduce perverse teaching. But in order for the elders to effectively guard the flock they must first "be on guard for themselves." Paul admonishes them to "be on the alert," to

stay close to God and the Word of His grace. He reminds them not to covet, to work hard, to care for the weak, and to keep Jesus' words about generosity before them. All of these deal with their "self-watch."

In Paul's letter to the church at Galatia he tells of an instance where he had to confront his fellow apostle, Peter. Peter, and even Barnabas, had allowed fear of "certain men from James" to cause them to become hypocritical in how they related to the Gentile Christians (Gal 2:11-19). Christian leaders must be extra "watchful" about their hearts and attitudes. James warns, "Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment" (Jas 3:1).

When Paul instructs Timothy about the qualifications of overseers and deacons (1 Tim 3), he points to qualifications which can only be the result of a personal life which has been carefully guarded. The man chosen must be above reproach inside and outside the church, a faithful husband with children who are under control, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine, not quarrelsome, not greedy, etc. He reiterates those qualifications to Titus adding that they must love what is good (Titus 1:5-9). This love, of course, is the fruit of a heart filled with the Spirit (Gal 5:22).

## **Chapter 2**

Chapter 2, "The Call to the Ministry," has much biblical support as well. How tragic and eternally harmful is the one who fills the place of Christian leadership without the Lord placing them there.

In the Old Testament one sees men called by God specifically, by name, to be His ministers. For instance, the boy Samuel was lying down in the temple of the LORD after ministering before Eli. The LORD calls him by name, reveals His Word to him and in the days following confirms Samuel's calling by letting "none of his words fail" and confirming him as a prophet of the LORD (1 Sam 3:1-21). Also in 1 Samuel, one sees God's specific call of David to be King. David is chosen to lead God's people by the LORD speaking to Samuel: "Arise, anoint him; for this is he" (1 Sam 16:12).

In the Jeremiah 1, the lad Jeremiah was told that not only had God appointed Him to be a prophet, but that He had set Jeremiah apart for that calling from before his birth. That in spite of his youth and lack of speaking ability, he was being appointed to tear down and build up nations, and he would survive because Jehovah Himself was with him (Jer 1:5-10).

In the first three chapters of Ezekiel, this spokesman of God had a similar experience. Ezekiel records that the Word of the LORD came “expressly” to him (Ezek 1:3). God then informs Ezekiel that He was sending him to the sons of Israel, a rebellious house (2:3). He, the LORD, feeds Ezekiel with His words (3:3). Then the Spirit of the LORD lifted up (3:12, 14) and entered Ezekiel (3:24), giving him empowerment (3:14) and direction (3:11) for his calling.

In his famous answer to the backslidden prophet Amaziah, Amos proclaims, “I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs. But the LORD took me from following the flock and the Lord said to me, ‘Go prophesy to My people Israel’” (Amos 7:14-15) Here again it is obvious that God gives a specific call to those He chooses to anoint and appoint for leadership roles in His kingdom.

New Testament references confirming the truth of the call to the ministry being specific and initiated by God are abundant as well. Luke records the miraculous conception of John the baptizer. His father was told to name him John (Luke 1:13), and that John would be filled with the Holy Spirit while still in his mother’s womb (1:15). Then Zacharias was told that John would be used to prepare the people of Israel for the Lord their God (1:17).

Luke also records that Jesus went up on the mountain, spent the night in prayer, and then called to Himself twelve specific men (Luke 6:12-13). These were men He wanted to be with Him in ministry and become leaders of His church. Out of a large group only twelve were chosen by name to be part of this inner circle. Mark tells that

Jesus called them, they responded, and Jesus appointed them to “be with Him,” go out to preach, and to have authority over the demons. Mark also gives their names, reaffirming a specific calling (Mark 3:13-19).

When Jesus returned to the Father, the disciples were instructed to wait in Jerusalem until they were baptized in the Holy Spirit (Acts 1:4-5). During that waiting time, Peter arose among the 120 followers of Jesus and recalled how Scripture had directed that another take Judas’ place among the twelve. They did not vote, instead they prayed and asked God for the specific man He had chosen to fill that role. God answered by choosing Matthias (Acts 1:15-26).

When the zealous persecutor Saul was on the road to Damascus, he was met by the voice of the risen Lord. As he was being led by the hand into the city, God spoke to His servant Ananias instructing him to go to Saul. Jesus then informs Ananias that Saul is “a chosen instrument of Mine to bear My name before the Gentiles and kings and the sons of Israel” (Acts 9:15). It is clear that the principles addressed in Spurgeon’s second lecture concerning God specifically calling and empowering men to His service are consistent with Scripture.

### **Chapter 3**

Chapter 3 of *Lectures* addresses “The Preacher’s Private Prayer.” Again, much Scripture is directed toward the importance of this subject.

In Psalm 5 David prays, “Give ear to my words, O LORD, consider my groaning. Heed the sound of my cry for help, my King and my God, for to You I pray. In the morning, O LORD, You will hear my voice; in the morning I will order my prayer to You and eagerly watch” (Ps 5:1-3). This passage is obviously referring to David’s private prayer time. In Psalm 51 the reader listens to David as he cries out to God a prayer of confession and repentance along with His desire for a clean heart (Ps 51:1-10). He pleads for deliverance from his guilt and for the privilege of once again proclaiming the praises of God (51:11-15). This is obviously a private prayer between a sinner and His Savior.

Many of Daniel's private prayers are famous. Perhaps none as much as the account of his prayer before an open window in defiance of Darius' ill-conceived order forbidding prayer to anyone but himself (Dan 6:7-9). The text informs the reader that Daniel's practice consisted of kneeling three times a day, praying and giving thanks before his God. These actions were a continuation of what Daniel had been doing all along (6:10).

The book of Habakkuk records the prophet's private prayer of anguish and frustration over the seeming victory of the enemies of God's people (chap. 1), and also records the LORD's answer (Hab 2:20). It then goes on to record Habakkuk's small but powerful prayer: "Lord, I have heard the report about you and I fear. O LORD, revive Your work in the midst of the years, in wrath remember mercy" (3:2).

New Testament examples showing the importance of a Christian leader's private prayer life are numerous as well. The disciple's request for the Savior to teach them to pray (Luke 11:1) was the result of watching Him in private prayer. At the beginning of His public ministry one sees Jesus going to a "secluded place" and praying (Mark 1:35), and at the end He is seen alone in the garden in his agony and passion (Matt 26:39).

Matthew records that the first directive on prayer that Jesus gave was concerning private prayer. Jesus taught that private prayer is to be just that, private (Matt 6:5-6). It consists of worship, praise, and submission, as well as supplication (6:9-13). He said that vain repetition is wrong (6:7) and that prayer without having one's heart in right standing with God is worthless (6:7, 14-15). Jesus' instructions are echoed in Spurgeon's third lecture.

Peter is in private prayer when the Lord gives him the vision which will send him to Cornelius' house (Acts 10:9). This has huge ramifications to the evangelization of the gentiles. When the Lord gives him direction contrary to his prejudices, he submits (10:28-29). In Peter's experience the reader sees his desire to meet with his Lord in

private prayer, his receiving a word from the Lord in response, and his ultimate submission to that word.

In 1 Corinthians 14, Paul instructs the Corinthian believers who have the gift of tongues to pray in the Spirit as well as with the mind. Praying in the Spirit edifies or builds them up; but those prayers should be primarily private (1 Cor 14:18-19).

In his letter to the church at Thessalonica, Paul instructs the believers to “pray without ceasing” (1 Thess 5:17). Paul echoes this thought in Ephesians where he instructs the church members to pray at all times in the Spirit (Eph 6:18). Or, as Spurgeon says in this lecture, one is to always be in the spirit of prayer even if they are not always in the posture of it.<sup>69</sup> Obviously this refers to private prayer.

Paul tells the church in Ephesus that he prays, most certainly in private, for their hearts to be opened to see and understand all that God is and has for them (Eph 1:18-20). Here Paul is trusting that God will in fact flood their hearts with the Holy Spirit’s light.

Paul assures the church in Philippi that he prays for them often (Phil 1:4). Not only was he their spiritual father in planting the church, he is their prayer supporter even while in prison. Each of these is an example of the importance of private prayer in the life of the pastor or Christian worker.

## **Chapter 4**

In Spurgeon’s fourth lecture he deals with the subject of the “The Preacher’s Public Prayer.” Here again one sees both Old Testament and New Testament examples of the importance of this discipline being taught.

As Moses faced Pharaoh and his army, he cried out to the Lord, and as a result the Egyptians were destroyed (Exod 14:13-28). This public prayer and its answer helped those who were fearful to believe in the Lord and in His servant Moses (14:31).

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<sup>69</sup>Barton, *“Lectures to My Students,”* 89.

When Jehoshaphat and Judah were attacked by three nations, he called the people together “to seek help from the Lord.” In his public prayer Jehoshaphat reaffirmed the sovereignty of God over the affairs of heaven and earth, rehearsed God’s faithfulness to Israel in the past, called upon His promise to help them when they cry out to Him, and then placed their need into God’s hands. God answered with a wonderful deliverance and they gave Him the praise (2 Chr 20:1-34). In fifteen of the Psalms called “ascents” the Israelites would sing praise and prayers publicly as they ascended to the temple.

In the New Testament one sees the Lord Jesus praying in public on various occasions. This belies the argument that public prayers were forbidden by Jesus (Matt 6:5-7). His primary concern appears to be the motive and sincerity of public prayers which Spurgeon’s lecture also addresses.

At Lazarus’ tomb Jesus prays publicly so those standing about will recognize that He is from the Father (John 11:41-42). He prayed publically before feeding the multitude (Mark 8:6) and before sharing the Passover meal with His disciples (Matt 26:26). On the cross He prayed for those who were tormenting Him (Luke 23:33). It seems obvious that Jesus wasn’t prohibiting public prayer, only the misuse of it.

In Acts 1, the disciples corporately prayed seeking the Lord’s choice for Judas’ replacement among the twelve (Acts 1:24). In chapter 4, Peter and John joined with their companions and they all prayed to be able to speak God’s Word with confidence, and that healing, as well as signs and wonders, would take place through the name of Jesus (4:24-30).

Stephen prayed aloud, as his final earthly act, for those stoning him (Acts 7:60). Peter and John prayed for new believers to be filled with the Holy Spirit (8:14-15), and in Ephesus the church prayed publicly as they sent out Paul and Barnabas on their missionary journey (13:3).

It is clear from the above passages that public prayer is an important part of the Christian leader's life and ministry. Therefore, Spurgeon's instructions on how to keep those prayers sincere and meaningful are appropriate.

## Chapter 5

The final chapter of Spurgeon's *Lectures* covered in the project is "The Holy Spirit in Connection with Our Ministry." Old and New Testament Scriptures illustrating the importance of the Spirit's ministry are numerous. They typically fall into at least three categories: regeneration or spiritual rebirth, indwelling, and empowerment for service.

A major emphasis in Spurgeon's ministry was that of winning souls. In fact, one of the things he felt confirmed a man's calling to preach was "that he sees a certain measure of conversions in his ministry."<sup>70</sup> He goes on to say, "There must be some measure of conversion in your occasional preaching before you can believe that you are called to a life of preaching."<sup>71</sup>

As a preface to regeneration, the Scriptures tell that it is the Spirit Himself who will "convict the world concerning sin and righteousness and judgment" (John 16:8). The book of Acts records that after the Holy Spirit baptized Peter, those listening to his Pentecost message were "pierced to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do.' Peter said to them, 'Repent, and each of you be baptized in the name of the Jesus Christ for the forgiveness of your sins'" (Acts 2:37-38). In Psalms, David recounts how his strength evaporated under the Spirit's conviction, how his body wasted away and how his days were filled with groaning (Ps 32:3-5).

The Spirit joins the Father, Son, and the church in calling those convicted souls to salvation. Isaiah gives God's invitation: "'Come now and let us reason together,' says the Lord, though your sins are as scarlet, they will be white as snow; though they are red

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<sup>70</sup>Barton, "*Lectures to My Students*," 60.

<sup>71</sup>*Ibid.*, 61.

like crimson, they will be like wool, if you consent and obey”(Isa 1:18). Jesus cries out, “Come to Me all who are weary and heavy-laden, and I will give you rest” (Matt 11:28). Jesus also declares that “no one can come to Me unless the Father who sent Me draws him” (John 6:44). Among the last words of the book of Revelation one sees that the Spirit draws sinners as well: “The Spirit and the bride say, ‘come’” (Rev 22:17). The Father and Son draw souls through the convicting and wooing work of the Spirit.

The Spirit opens hearts to hear the message of salvation. As Lydia “was listening” to the gospel message, “the Lord opened her heart to respond to the things spoken by Paul” (Acts 16:14). The church at Ephesus needed their heart opened by the Spirit to understand what the calling of God’s entails. Paul prays that “the eyes of your heart may be enlightened, so that you may know what is the hope of His calling” (Eph 1:18-19).

The Spirit explains the gospel. Jesus teaches that the Holy Spirit will guide into all truth (John 15:26, 16:13). He goes on to say that the Spirit will “glorify Me, for He will take of Mine and will disclose it to you” (John 16:14). The apostle John said that the Spirit would testify about the Savior (1 John 5:7).

Once a heart is convicted of sin and wooed to the Savior, the Spirit gives the new birth. In the Old Testament God says He will circumcise the hearts of those Israelites who return to Him (Deut 30:6). Such a circumcision is done by the Holy Spirit as explained in the book of Romans, which refers to those who have had their hearts circumcised by the Holy Spirit (Rom 2:29).

In Ezekiel God says He will give His people a new spirit (Ezek 11:19 36:26). He goes on to say, “I will put My Spirit within you and you will come to life” (37:14). In the New Testament, Peter declares, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit” (Acts 2:38).

In John's gospel, Jesus explains that the Spirit gives the second birth that is necessary for salvation: "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God . . . unless one is born of water and the Spirit he cannot enter into the kingdom of God" (John 3:3-8).

In Paul's letter to the Romans he states, "You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him" (Rom 8:9). Peter further explains that we are "born again to a living hope" (1 Pet 1:3). All this is the work of the Spirit

In addition, the Holy Spirit is the Person of the Trinity who indwells the believer, helping them experience the abundant life. After telling His followers that the Father would send the Holy Spirit to walk with them, Jesus goes on to say that the Spirit would not only abide with them but be "in" them (John 14:16-17). The Spirit gives gifts for the building up of the corporate church (1 Cor 12:7). He produces spiritual fruit commiserate with the new life of the believer (Gal 5:22-23). He helps the follower of Jesus walk in holiness and not succumb to the desires of the flesh (5:16).

The Spirit empowers His workers for service. For instance, in the Old Testament, the Lord tells Moses that He has filled Bezalel with the Holy Spirit in wisdom, understanding, in knowledge, and in all kinds of craftsmanship that he may help build the tent of meeting (Exod 31:3). The Spirit of the Lord came mightily upon David as Samuel anointed him to lead the nation as King (1 Sam 16:12-13). In Numbers, God tells Moses to set apart Joshua to be his successor as the leader of the Israelites because Joshua is "a man in whom is the Spirit" (Num 27:18).

In the New Testament, Jesus instructs His followers not to begin their "Great Commission" work until they are "clothed with power from on high" (Luke 24:49). In Luke's further account, Jesus elaborates by telling the disciples to wait until they were "baptized with the Holy Spirit" (Acts 1:4-5). He tells them, "You will receive power when the Holy Spirit comes upon you; and you shall be my witnesses both in Jerusalem, and in

all Judea and Samaria, and even to the remotest part of the earth” (1: 8).

In his letter to the Galatians, Paul admonishes the church not to leave behind their dependence on the Holy Spirit. “Are you so foolish?” he says, “Having begun by the Spirit, are you now being perfected by the flesh?” (Gal 3:3). It is obvious that Spurgeon’s emphasis on the work of the Holy Spirit in conjunction to the Christian leader’s work and ministry is warranted from Scripture.

There is biblical and theological support for teaching these portions of *Lectures to My Students*. Even as Spurgeon himself was greatly influenced in his service for Christ through reading the Puritan writers, in the same way his *Lectures* can powerfully influence those who seek to love and serve the Savior today.

CHAPTER 3  
THEORETICAL AND SOCIOLOGICAL RESOURCES

This chapter shows that the type of Christian leadership taught in *Lectures to My Students* is consistent with other writings by Spurgeon as well as those by selected Christian and secular leaders. Comparing the material covered in the five lectures addressed in the curriculum with other leadership texts demonstrates this consistency.

**“The Minister’s Self-Watch”**

Spurgeon realized that the minister’s own spiritual growth was essential if he was to lead those in his congregation to greater maturity in Christ. Therefore, his first lecture dealt with spiritual growth. In this lecture, Spurgeon states the minister must be strong and active in his spiritual life rather than “content with being an average Christian, he must be a mature and advanced believer.”<sup>1</sup> In a collection of Spurgeon sayings, *The Quotable Spurgeon*, Spurgeon contrasts speedy and slow growth maturity:

Those graces which are most precious and durable will cost us longest to produce. Those good things which spring up hastily may have some transient worth about them, but we cannot look for permanence and value in them. There is no reason to deplore the slowness of our spiritual growth, if that which comes of it is of a solid character.<sup>2</sup>

In his book *An All-Around Ministry*, Spurgeon recognizes that those who follow a pastor’s leadership desire a “man who is better than myself to be my spiritual

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<sup>1</sup>Rick Barton, “*Lectures to My Students* by Charles Spurgeon: Paraphrased” (Gunnison, CO: self-published, 2011), 16.

<sup>2</sup>Charles H. Spurgeon, *The Quotable Spurgeon* (Wheaton, IL: Harold Shaw, 1990), 250.

guide.”<sup>3</sup> In the same book he states, “Let us aspire to saintliness of spirit and character. I am convinced that the greatest power we can get over our fellow men is the power which comes from consecration and holiness.”<sup>4</sup>

Spurgeon says that one must be honest in their affections for the Lord and not become rote in their prayer times. Such a rigid routine “may lead to bondage and may strangle prayer rather than assist it.”<sup>5</sup> A similar warning in this lecture is not to succumb to “Ministerialism” or conducting duties not as sincere Christians but as “professionals.” In *My Conversion*, Spurgeon admonishes the new pastor not to be artificial in preaching or teaching; not to become as the preacher who wrote “cry here” and “smile here” in his sermon notes;<sup>6</sup> but rather be genuine and honest in all regards. In this lecture, Spurgeon also states that the “highest moral character must be carefully maintained.”<sup>7</sup>

Seminary professor and author Howard Hendricks once stated that “the greatest crisis in the world today is a crisis of leadership, and the greatest crisis in leadership is a crisis of character.”<sup>8</sup> John Maxwell in his book, *Becoming a Person of Influence*, writes, “The need for integrity today is perhaps as great as it has ever been. And it is absolutely essential for anyone who desires to become a person of influence.”<sup>9</sup>

Likewise, Tim Irwin in *Derailed: Five Lessons Learned from Catastrophic Failures of Leadership* observes that the underlying reason for Robert Nardelli’s failure

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<sup>3</sup>C. H. Spurgeon, *An All-Round Ministry* (Pasadena, TX: Pilgrim, 1973), 351.

<sup>4</sup>Ibid., 245.

<sup>5</sup>Barton, “*Lectures to My Students*,” 22.

<sup>6</sup>Charles H. Spurgeon, *My Conversion* (New Kensington, PA: Whitaker, 1966), 77.

<sup>7</sup>Barton, “*Lectures to My Students*,” 18.

<sup>8</sup>Aubrey Malphurs, *Being Leaders* (Grand Rapids: Baker, 2003), 18.

<sup>9</sup>John Maxwell, *Becoming a Person of Influence* (Nashville: Thomas Nelson, 1997), 19.

to be made Chief Executive Officer of General Electric and his subsequent failures in that role at Home Depot and Chrysler were not a lack of intellect or hard work; rather, it was “internal flaws, character flaws that were difficult to see but not impossible to remedy.”<sup>10</sup>

Spurgeon similarly states in this lecture,

The man of God in all other aspects can be perfectly useful but, by some small defect, be greatly hindered or rendered utterly useless for the work. The end result is even more tragic when it is associated with the spreading of the gospel, the most important assignment of all.<sup>11</sup>

General Richard B. Meyers, US Air Force (retired), former chairman, Joint Chiefs of Staff, puts it this way,

In the beginning of the 21<sup>st</sup> century we need one thing for sure if we are to succeed—and that’s strong leadership. And strong leadership means leaders with great character. Great character can be described in many ways. I think most people agree that it means leaders with great integrity. Men and women who do what they say they’ll do and have the courage to always do what they think is right. It also means we need leaders who serve selflessly, serving something bigger than themselves.<sup>12</sup>

Perhaps most succinctly, the late Adrian Rogers commented, “I’m firmly convinced that if we would clean up the pulpits of America, we’d go a long way to cleaning up America.”<sup>13</sup>

Derek Prime and Alistair Begg, in their book *On Being a Pastor*, allude to the pastor’s personal life:

Behind our public life there needs to be a hidden life where our roots are firmly fixed in God Himself (Psalm 1:3) . . . we have in view that most private part of our daily life when we go into our room, close the door and spend time with our Father

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<sup>10</sup>Tim Irwin, *Derailed: Five Lessons Learned from Catastrophic Failures of Leadership* (Nashville: Thomas Nelson, 2009), 26.

<sup>11</sup>Barton, “*Lectures to My Students*,” 7.

<sup>12</sup>Richard B. Meyers, quoted in Dick Abel, *The DNA of Leadership* (Mustang, OK: Tate, 2008), 13.

<sup>13</sup>Adrian Rogers, *Adrianisms: The Wit and Wisdom of Adrian Rogers* (Memphis, TN: Love Worth Finding Ministries, 2006), 136.

in secret (Matthew 6:6). . . . One of the great hazards of pastoral ministry is to be so caught up with the legitimate spiritual needs of others that we neglect our own.<sup>14</sup>

Donald Whitney, in a sermon based on 1 Timothy 4:16, states the importance of the pastor's self-watch: "Don't let the ministry keep you from Jesus. And that's just what will happen—the ministry will turn your attention from Jesus-unless you 'Pay close attention to yourself.'"<sup>15</sup>

Spurgeon's placing the personal life of the pastor as the foundation of any subsequent ministry is borne in contemporary leadership not only in ministry but also in business and military service.

### **"The Call to the Ministry"**

In this second lecture Spurgeon takes a position that seems to be sadly lacking in most seminaries and Christian colleges today. Rather than trying to encourage men to become pastors, he tried to dissuade them unless their calling was tested and true: "Some of our neighbors accuse us of running a 'Pastor Factory.' This charge is not true. . . . It would be nearer the truth if they called me a 'pastor-killer,' for I have convinced quite a few beginning students to abandon the pastoral ministry."<sup>16</sup> Spurgeon recalls, "'Do not enter the ministry if you can help it!' was the deeply wise counsel given by a clergyman to one who sought his judgment on this subject."<sup>17</sup> In other words, if a man can be happy in any other vocation without preaching and shepherding the flock, then let him do so. This lecture continually points to the truth that only God can call someone to Christian ministry. This was not intended to denigrate non-pastoral ministries, but to keep men out

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<sup>14</sup>Derek Prime, and Alistair Begg, *On Being a Pastor* (Chicago: Moody, 2004), 85-86.

<sup>15</sup>Donald Whitney, "The Almost Inevitable Ruin of Every Minister . . . And How to Avoid It," *Southern Seminary Journal* 77 (Spring 2009): 12, accessed August 1, 2014, <http://biblicalspirituality.org/ruin.html>.

<sup>16</sup>Barton, "*Lectures to My Students*," 69.

<sup>17</sup>*Ibid.*, 50.

of the pulpit who were not called to be there and who could harm Christ's church as well as frustrate themselves.

Another issue dealt with in this lecture is that of wrong motives in seeking a pastoral role. Spurgeon identifies a number of erroneous reasons men desire to be pastors as well as warning signs in the lives of others. These include men who have an ambition to "shine" among men, conceited men, men who dislike their current work as well as men with a lack of conviction who can easily be led into strange doctrines and gross sin, men who cannot endure hardship, and men with zeal but no knowledge.<sup>18</sup>

Armed Forces chaplain Janet McCormack addresses this subject when she says,

Sometimes people get into the ministry for the wrong reasons. I see new Christians who feel they must become professional, ordained Christian leaders to show their gratitude to God, when all of their talents, abilities and experiences seem to say that God would rather they be a godly Vice President of a corporation or a godly used car salesman.<sup>19</sup>

The late Fred Smith, business and ministry consultant, states,

It is possible, even probable, that some in Christian leadership are misplaced. Leaders who are not endowed with gifts energized by the Spirit become easy prey to human methodology of leadership. This opens them to the temptation of power, prestige, and money.<sup>20</sup>

Spurgeon identifies four signs or indicators that a man is called to pastoral ministry. First, he should have an "all absorbing desire for the work."<sup>21</sup> Second, there must be "an ability to teach and a certain measure of other necessary gifts." These gifts are to be tested and critiqued by mature believers.<sup>22</sup> Thirdly, after the testing of his gifts,

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<sup>18</sup>Barton, "*Lectures to My Students*," 70-74.

<sup>19</sup>Janet McCormack, "Lead, Follow or Get Out of Ministry: Leadership in and to an Institution," *Focal Point* 19 (Spring 1999): 16.

<sup>20</sup>Fred Smith, Sr., *Leading with Integrity* (Minneapolis: Bethany, 1999), 70.

<sup>21</sup>Barton, "*Lectures to My Students*," 49.

<sup>22</sup>*Ibid.*, 54.

there should be souls converted under his ministry.<sup>23</sup> Fourthly, the church should recognize the calling upon the potential pastor: “God usually opens doors to preach, to those whom He has called to speak in His name.”<sup>24</sup>

Regarding the first indicator, the intense desire for the work of the ministry, Spurgeon elaborates that such a desire must be thought-out and not a spur of the moment impulse. It must be a desire that transcends offers of wealth or fame; a clearheaded and calm resolve.<sup>25</sup>

Russian author Boris Pasternak addresses the need for intense desire: “It is not revolutions and upheavals, That clear the road to new and better days, But revelations, lavishness and torments, Of someone's soul, inspired and ablaze.”<sup>26</sup>

Abraham Lincoln stressed the fact that leaders must be fully committed to the cause they are asked to lead: “A house divided against itself cannot stand. . . . Our cause must be entrusted to, and conducted by its own undoubted friends-whose hands are free, whose hearts are in the work-who *do care* for the result.”<sup>27</sup>

Malphurs and Mancini, in their book *Building Leaders*, point to Lyle Schaller’s statement, “I think passion is the critical variable. . . . If a pastor does not have a passion for the mission, you can forget the rest. I would insist that the number one quality of a leader be passion.”<sup>28</sup>

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<sup>23</sup>Barton, “*Lectures to My Students*,” 60.

<sup>24</sup>*Ibid.*, 63.

<sup>25</sup>*Ibid.*, 51.

<sup>26</sup>Boris Pasternak, “After the Storm,” accessed August 22, 2014, <http://www.poemhunter.com/poem/after-the-storm-22/>.

<sup>27</sup>Donald T. Phillips, *Lincoln on Leadership* (New York: Business Plus Hachette, 1992), 27.

<sup>28</sup>Lyle Schaller, quoted in Aubrey Malphurs, *Building Leaders* (Grand Rapids: Baker, 2003), 79.

In agreement with the second and fourth indicators, Fred Smith states, “When God calls, He equips with gifts and opportunities.”<sup>29</sup>

In this lecture Spurgeon states, “Before a man can stand as God’s ambassador, he must wait for the call from above.”<sup>30</sup> Prime and Begg write,

God always gives a clear call to those whom He has chosen for the ministry; so that when that call comes they can do nothing other than respond to it. . . . If it is right for a man to give himself completely to the ministry of the gospel, he will feel that it is the only thing he can do. . . . The ministry demands much of a man and his family. Before entering upon it, therefore, he needs to count the cost. Our Lord’s words about the importance of a man not looking back once he has put his hand to the plow have particular relevance to pastors and teachers. Many have begun and then, sadly, stopped.<sup>31</sup>

John Maxwell, in *The Maxwell Leadership Bible*, comments on Isaiah’s call to ministry: “Isaiah wants to communicate a message that begins to burn inside of him (as it did with Jeremiah). The divine message gives him an urgency to connect with others and spread God’s word. God’s call gives him a divine compulsion to speak and act.”<sup>32</sup>

Concerning Spurgeon’s third indicator, that there should be conversions to Christ under the “called” man’s preaching, Tom Nettles writes, “He believed that ministers should preach with expectation.”<sup>33</sup> When counseling a zealous young man, T. W. Medhurst, who was concerned that he was not seeing as many souls converted as he would desire, Spurgeon asked, “‘Why, you don’t expect conversions every time you open your mouth, do you?’ Medhurst responded, ‘Of course not.’ ‘Then that is just the reason

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<sup>29</sup>Smith, *Leading with Integrity*, 65.

<sup>30</sup>Barton, “*Lectures to My Students*,” 41.

<sup>31</sup>Prime and Begg, *On Being a Pastor*, 19.

<sup>32</sup>John Maxwell, *The Maxwell Leadership Bible*, 2<sup>nd</sup> ed. (Nashville: Thomas Nelson, 2007), 839.

<sup>33</sup>Tom Nettles, *Living by Revealed Truth* (Fearn, Scotland: Christian Focus, 2013), 175.

you haven't had them.' Spurgeon responded."<sup>34</sup> To Spurgeon, unless a pastor was winning souls to Jesus, his calling to the ministry was unverified.

Prime and Begg state,

We need to know what to expect as a result of gospel preaching: We look for conversions! There is a relationship between what we expect and what we receive. . . We are to be men of faith every time we preach, expecting God the Holy Spirit to accompany His own Word with power and conviction (1 Corinthians 2:4-5).<sup>35</sup>

Relating to Spurgeon's fourth point, that of the church recognizing the call upon the man called to pastor, Prime and Begg note, "Most important of all, the spiritual leaders of the church to which a Christian belongs may take the initiative in raising the issue of the call of God to the ministry."<sup>36</sup> If a man is called to the pastorate, God will confirm it through other discerning Christians.

Methodist Bishop L. Scott Allen remarked to pastors in training at Gammon Theological Seminary, "The bishop may appoint you, but the people make you pastor."<sup>37</sup>

In addition to the four indicators mentioned, Spurgeon lists in this lecture,

There must be other abilities to complete the pastoral character. Sound judgment and solid experience must instruct you; gentle manners and loving affections must guide you; firmness and courage must shine through you and tenderness and sympathy must not be lacking in you. Administrative gifts and the ability to rule well must be as much of your call as the ability to teach well. You must be able to lead, prepared to endure hardship and tribulation, and ready to persevere.<sup>38</sup>

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<sup>34</sup>Nettles, *Living by Revealed Truth*, 175.

<sup>35</sup>Prime and Begg, *On Being a Pastor*, 141.

<sup>36</sup>Ibid., 24.

<sup>37</sup>Marvin A. Moss, "The New Pastor: Insights for Transitional Leadership," accessed August 23, 2014, <http://www.ministrymatters.com/all/entry/2753/the-new-pastor-insights-for-transitional-leadership>

<sup>38</sup>Barton, "*Lectures to My Students*," 59.

Donald Phillips slightly adapts James MacGregor Burns' classic definition of leadership in the following way, "Leadership is leaders acting—as well as caring, inspiring and persuading others to act."<sup>39</sup>

Overall, Spurgeon's lecture on the call to the ministry is confirmed by historic as well as contemporary church and secular leadership.

### **"The Preacher's Private Prayer"**

"More than any other person in the church," says Pastor Spurgeon in the opening lines of his third lecture, "the preacher should be distinguished as a man of prayer."<sup>40</sup> "It would be monstrous, says Bernard, for a man to hold the highest office and yet be lowest in soul."<sup>41</sup> Again, in this lecture, Spurgeon deals primarily with the heart and soul of the man pursuing the ministry rather than methods or abilities. A well-known fact among men and women of God is that where there is no prayer there is no power; where there is little prayer there is little power, and where there is much prayer there is much power.<sup>42</sup>

Prime and Begg write, "Effective prayer in pastoral work arises from the habit of private prayer for prayer's own sake-or better, for the sake of fellowship with God."<sup>43</sup> They also hit upon a concern that resonated with Spurgeon, that of becoming "professional" rather than becoming a man with a heart toward God. In his first lecture, "The Ministers Self Watch," Spurgeon puts it this way:

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<sup>39</sup>Donald T. Phillips, *Martin Luther King Jr. on Leadership* (New York: Warner, 1999), 23.

<sup>40</sup>Barton, "*Lectures to My Students*," 87.

<sup>41</sup>Ibid.

<sup>42</sup>Julius Calvin Tremble, "No Prayer, No Power. Little Prayer, Little Power. Much Prayer, Much Power!" accessed August 22, 2014, <http://circuitwriter.org/2013/06/10/no-prayer-no-power-little-prayer-little-power-much-prayer-much-power/>.

<sup>43</sup>Prime and Begg, *On Being a Pastor*, 66.

There are more subtle snares than these, ones that are more difficult to escape from. The worst is the temptation to “Ministerialism.” That is, reading Bibles as “ministers,” praying as “ministers,” and conducting duties not as sincere Christians but as “professionals.”<sup>44</sup>

Prime and Begg express it similarly: “It is healthy to have a fear of professionalism in our Christian service, of falling into the snare of praying publicly because we are expected to do so but not actually being men of prayer in private.”<sup>45</sup>

E. M. Bounds in his powerful booklet, *Preacher and Prayer*, shares,

As an engine has no power until the cylinders ignite, so preaching, with all its machinery, perfection, and polish, is at a dead standstill, as far as spiritual results are concerned, until prayer has ignited the fuel. The texture, fineness, and strength of the sermon is as so much rubbish unless the mighty impulse of prayer is in it, through it, and behind it. . . . It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing.<sup>46</sup>

Bounds also writes,

What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men and women whom the Holy Ghost can use—people of prayer, people mighty in prayer. . . . He does not anoint plans but people—people of prayer.<sup>47</sup>

In Psalm 5, David expresses that he cries out to the Lord early in the morning. Obviously, this was a private time of prayer wherever he might be at the moment; a cave, the palace, or in the temple. Genuine public prayer must spring forth from a heart that is in continual inward communication with God. Prime and Begg state, “What we say about prayer in public will have the ring of truth about it—and will be backed up by the Holy Spirit—as it is true in private.”<sup>48</sup>

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<sup>44</sup>Barton, “*Lectures to My Students*,” 22.

<sup>45</sup>Prime and Begg, *On Being a Pastor*, 66.

<sup>46</sup>E. M. Bounds, *Preacher and Prayer* (Wheaton, IL: World Wide, 1993), 34.

<sup>47</sup>*Ibid.*, 10.

<sup>48</sup>Prime and Begg, *On Being a Pastor*, 67.

John Maxwell comments on Jesus' "high priestly prayer" in John 17:

Prayer is a chief task of the leader (Acts 6:4). The leadership we provide which no one sees may be more important than what we do in public. . . . A leader's prayer tells you a lot about the leader. It reveals his or her commitment and concerns. It keeps a leader dependent upon God. It sustains the leader's heart for people. If we are to lead people, we must pray for them."<sup>49</sup>

Edward Payson, an American Congregational pastor known for his exceptional piety, advised his fellow ministers, "Prayer is the first thing, the second thing and the third thing necessary to a minister. Pray then my dear brother, pray, pray."<sup>50</sup> David Smithers goes on to comment,

It has been well said that the secret of Edward Payson's ministry was that he prayed much in secret. The scars on his bedroom floor testify to this fact. Next to Payson's bed were deep grooves in the hardwood floor where his knees had pressed repeatedly in times of travail.<sup>51</sup>

Spurgeon also addresses the need for private prayer to unlock the Scriptures:

Texts will often refuse to reveal their treasures until they are unlocked with the key of prayer. . . . Your prayer closet becomes your best study. . . . It is a wonderful thing to pray ourselves into the spirit and marrow of a text. To work our way into it prayerfully as a worm would bore its way into the kernel of a nut.<sup>52</sup>

Prime writes,

Often as I have begun a day I have felt the pressure of getting ready for the next meeting, that I have wanted to get on with my preparation as quickly as possible, only to find myself struggling and not really getting anywhere. Frequently it has been because I have not looked to God for His help as I have begun. It is as impossible to understand the Scriptures without the Spirit's help as it is to read a sundial without the sun.<sup>53</sup>

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<sup>49</sup>Maxwell, *The Maxwell Leadership Bible*, 1331.

<sup>50</sup>David Smithers, "Edward Payson," accessed August 18, 2014, [http://www.watchword.org/index.php?option=com\\_content&task=view&id=34](http://www.watchword.org/index.php?option=com_content&task=view&id=34).

<sup>51</sup>Ibid.

<sup>52</sup>Barton, "*Lectures to My Students*," 90-91.

<sup>53</sup>Prime and Begg, *On Being a Pastor*, 78.

Prime adds that one must first pray the message home to his own heart before applying it to the lives of others.<sup>54</sup>

In *Spurgeon and the Power of Prayer*, Larry Michaels writes,

Spurgeon was said never to have prayed more than five minutes at a time, but he never went more than five minutes without praying. He often mentioned that the secret of his success was prayer, and he cited the many church members who prayed regularly in the basement during the services and on other significant occasions.<sup>55</sup>

William Penn said of George Fox,

But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, and the fewness and fullness of his words have often struck even strangers with admiration. . . . The most awful, living, reverent frame I ever felt, or beheld, I must say, was his in prayer.<sup>56</sup>

John Piper, in a message on Mark 9:29 and the importance of living in a state of private prayer, states,

I recently rearranged my study at home. But I did not remove the prayer corner or the prayer bench. I made it more private. All I have ever read and experienced teaches me that deep spiritual influence for the good of sinners and the glory of God comes from men and women who give themselves to prayer and meditation.<sup>57</sup>

Piper goes on to stress the importance of prayer to the church:

In other words, without persistent prayer we have no offense. As a church we are meant to invade and plunder the strongholds of Satan. But no prayer, no power. The same is true of defense. Look at . . . Mark 14:38 (“Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak” NASU.) If we are not vigilant we will enter into temptation. Our *defense* and our *offense* as a church is an active, persistent, earnest, believing prayer force.<sup>58</sup>

The confirmation of the absolute primacy of “The Preacher’s Private Prayer” and Spurgeon’s instruction contained in this lecture is overwhelming.

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<sup>54</sup>Ibid.

<sup>55</sup>Larry Michael, “Spurgeon and the Power of Prayer,” accessed August 14, 2014, [http://www.prayerfoundation.org/spurgeon\\_and\\_the\\_power\\_of\\_prayer.htm](http://www.prayerfoundation.org/spurgeon_and_the_power_of_prayer.htm).

<sup>56</sup>William Penn, “Introduction to George Foxe’s Journal-Part 2,” accessed August 18, 2014, <http://www.hallvorthington.com/wjournal/journalintro.html>.

<sup>57</sup>John Piper, “No Prayer, No Power,” accessed August 17, 2014, <http://www.desiringgod.org/articles/no-prayer-no-power>

<sup>58</sup>Ibid.

## **“The Preacher’s Public Prayer”**

In this fourth lecture, Spurgeon bridges the gap between the private prayer life of a man of God and his public prayers. He reminds the student that “private prayer is the training ground for public prayer. We cannot neglect our secret devotions or soon we will fail in our public ones.”<sup>59</sup>

William Penn wrote that “nothing reaches the heart but what is from the heart, or pierces the conscience but what comes from a living conscience,”<sup>60</sup> stressing the fact that public ministrations must flow from private ones. Bounds recounts John Wesley’s words, “Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on Earth.”<sup>61</sup>

Begg writes, “My concern is always the same—that my pulpit prayers should be marked by integrity, clarity and fervency.”<sup>62</sup> Prime, in his thoughts on public prayer, comments, “The more important we believe prayer to be, the more time we are ready to give to preparing ourselves for it.”<sup>63</sup>

In this lecture Spurgeon states,

Regretfully, there are houses of worship where the supplications are not as devout or earnest as we desire. In other places the prayers are earnest enough, yet marred by so much ranting that no intelligent believer can enjoy the service. Praying in the Spirit is not universal among us, nor do we all pray with the understanding as well as the heart.<sup>64</sup>

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<sup>59</sup>Barton, “*Lectures to My Students*,” 119.

<sup>60</sup>William Penn, “The Book of Cookery Has Outgrown the Bible,” accessed August 18, 2014, <http://www.whittierfriendsschool.org/penn3.html>.

<sup>61</sup>Bounds, *Preacher and Prayer*, 53.

<sup>62</sup>Prime and Begg, *On Being a Pastor*, 83-84.

<sup>63</sup>Ibid., 83.

<sup>64</sup>Barton, “*Lectures to My Students*,” 116.

Prime and Begg address this same thought:

The best public prayers are those that come from the heart and are prompted by the Spirit. Bearing in mind that necessary and first principle, the best prayers are those that arise from our current reading and application of the Scriptures to our lives, for then they will be both fresh and different every time we pray. It is in public prayer especially that we must be cautious of anything approaching professionalism-of simply using words that are expected rather than words that flow from our hearts. . . . We should carefully think and pray beforehand concerning the praise and worship we should offer God, and the matters for intercession to bring before Him.<sup>65</sup>

It is clear that Spurgeon's linking of a preacher's public and private prayer life as well as the need to strongly resist "professionalism" in public prayers is confirmed.

### **"The Holy Spirit in Connection with Our Ministry"**

Douglas Wilson, in his talk at the 2009 *Desiring God National Conference*, said,

More preachers ought to ascend into the pulpit with the look that Wylie Coyote had on his face when he was just handed the anvil. Spurgeon used to walk up the stairs to his pulpit, and every step he would say "I believe in the Holy Spirit," "I believe in the Holy Spirit. . . ." Now why was this? Is this because Spurgeon had butterflies? Why is Saint Paul after many years in ministry asking believers of his day to pray for boldness so that he could preach the Word? Why was he praying for boldness? It is not because Paul struggled with stage fright. That's not why. He knew what happened when he preached the Word. . . . There was an Anglican cleric who said famously, "you know wherever the Apostle Paul went, there was either a revival or a riot. Everywhere I go they serve tea."<sup>66</sup>

Spurgeon explains why he invokes the Spirit's anointing in this lecture:

Unless we have the spirit of the prophets resting upon us, the mantle which we wear is nothing but a rough garment, intended to deceive. We should be driven forth in anger from the society of honest men for daring to speak in the name of the Lord, if the Spirit of God does not rest on us. We may believe ourselves to be spokesmen for Jesus Christ, appointed to continue His witness on earth; yet the Spirit of God always rested on Him and His teaching. If it is evident that it does not rest upon us, then it is obvious that we are not sent forth into the world as He was.<sup>67</sup>

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<sup>65</sup>Prime and Begg, *On Being a Pastor*, 82-83.

<sup>66</sup>Douglas Wilson, "The Sacred Script in the Theater of God," accessed August 19, 2014, <http://www.desiringgod.org/conference-messages/the-sacred-script-in-the-theater-of-god>

<sup>67</sup>Barton, "*Lectures to My Students*," 177.

Smith explains his understanding of spiritual leadership: “As I think about spiritual leadership, I become convinced that the key is the Holy Spirit energizing and directing the leader’s uniqueness and gifts by giving him or her a vision that creates a passion.”<sup>68</sup> Smith goes on to cite the loss of respect in society, burnout, depression, stress, immorality and short tenure of the pastor, as stemming primarily from losing their identify in Christ,<sup>69</sup> which of course happens as one loses touch with the Spirit.

Ray Ortlund, Jr., alluded to 1 Corinthians 4:20 when he said, “The kingdom of God does not consist in talk, but in power. We must realize that we are preaching the gospel from a power far beyond ourselves.”<sup>70</sup>

Speaking of the love of God, Spurgeon says,

There is richness and fullness in it, but it is not perceived till the Spirit of God pours it out like the rain of fragrance over the heads and hearts of all the living children of God. See, then, the need of having the love of God shed abroad in the heart by the Holy Ghost.<sup>71</sup>

As a young evangelist on a preaching mission in Wales, Billy Graham sensed his need to be filled with the Holy Spirit. After hearing Welsh evangelist, Stephen Olford speak on the filling of the Spirit, Graham exclaimed, “You’ve spoken of something I don’t have. I want the fullness of the Holy Spirit in my life too.”<sup>72</sup> After two days of searching the scriptures and praying with Olford, Billy Graham cried out,

“I have it, I’m filled. This is a turning point in my life.” And he was a new man. As Billy recalls the experience years later, “I was beginning to understand that Jesus himself was our victory, through the Holy Spirit’s power.” That night, when Billy preached, “for reasons known to God alone, the place which was only moderately

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<sup>68</sup>Smith, *Leading with Integrity*, 69.

<sup>69</sup>Ibid., 69-70.

<sup>70</sup>Ray Ortlund, Jr., quoted in “Said at Southern,” *Southern Seminary Journal* 77 (Spring 2009): 38

<sup>71</sup>Spurgeon, *The Quotable Spurgeon*, 24.

<sup>72</sup>Harold Myra and Marshall Shelly, *The Leadership Secrets of Billy Graham* (Grand Rapids: Zondervan, 2005), 22.

filled the night before was packed to the doors,” said Olford. “As Billy rose to speak, he was a man absolutely anointed.” Members of the audience came forward to pray even before Billy gave an invitation. At the end of the sermon, practically the entire crowd rushed forward.<sup>73</sup>

Charles Stanley, in *The Wonderful Spirit Filled Life*, explained his experience with the Holy Spirit:

Whatever you call it, I didn’t have it. I had the Holy Spirit but for some reason He wasn’t making much difference. . . . I wanted to get the Holy Spirit out of the “hidden sanctuary;” and into my daily activities. . . . I prayed, “You promised that if I ask anything according to Your will, You will hear me. I know it’s not Your will for me to be frustrated and overwhelmed with this feeling of inadequacy. I believe it’s Your will for me to experience the power of the Holy Spirit. . . .” Immediately; I was overcome with an amazing sense of confidence and assurance. It was a feeling. But it was in such stark contrast with what I had been feeling for the past three months that I knew something had happened. My fear was gone. It had vanished completely.<sup>74</sup>

Evangelist Dwight L. Moody recalls,

Two holy women used to come to my meetings. It was delightful to see them there, for when I began to preach I could tell by the expression of their faces they were praying for me. At the close of the Sabbath evening services they would say to me, “We have been praying for you.” I said, “Why don’t you pray for the people?” They answered, “You need power.” “I need power,” I said to myself, Why I thought I had power. I had a large Sabbath school, and the largest congregation in Chicago. . . . They poured out their hearts, that I might receive the anointing of the Holy Ghost. And there came a great hunger in my soul. I knew not what it was. I began to cry as never before. . . . I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh what a day—I cannot describe it. I seldom refer to it; it is almost too sacred an experience to name. . . . I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted.<sup>75</sup>

Spurgeon addresses two fundamental questions in this important lecture. The first is “In what ways may we look for the aid of the Holy Spirit?”<sup>76</sup> Spurgeon then lists eight areas of aid the Spirit bestows: He gives knowledge, wisdom, the words to speak,

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<sup>73</sup>Myra and Shelly, *The Leadership Secrets*, 23.

<sup>74</sup>Charles Stanley, *The Wonderful Spirit Filled Life* (Nashville: Nelson, 2014), 38, 41-42.

<sup>75</sup>Dwight L. Moody, quoted in V. Raymond Edman, *They Found the Secret* (Grand Rapids: Zondervan, 1984), 100-101.

<sup>76</sup>Barton, “*Lectures to My Students*,” 178.

the anointing to preach along with love for the audience; He produces real effect from the gospel; He intercedes according to God's will; He is the Spirit of Holiness—helping to live the message; and He gives discernment in dealing with people. Spurgeon then states, “Yet the list is far from complete. I have intentionally left it imperfect.”<sup>77</sup>

The second question Spurgeon addresses is “How may we lose this needed assistance? . . . It is certain that ministers may lose the aid of the Holy Spirit. . . . You won't perish as believers, for everlasting life is within you, but you may perish as ministers and no longer be heard of as witnesses of the Lord.”<sup>78</sup> He warns that the Holy Spirit may be grieved, vexed or resisted through such things as pride, lack of honesty, and hearts hardened from disobedience and even laziness. Then, Spurgeon gives instruction on how to avoid such tragedies.<sup>79</sup>

Francis Chan stresses the need for submitting to and relying upon the Holy Spirit in his book, *Forgotten God*: “Let's focus on believing the promises given to us by God, on submitting to Him the fears that we have, and on surrendering ourselves fully to the work and will of God, the Holy Spirit.”<sup>80</sup>

A myriad of testimonies of men and women used of God attests to the absolute necessity of the need to be continually filled with the Holy Spirit. Certainly Spurgeon was correct when he said, “If we had not believed in the Holy Spirit, we would have laid down our ministry long ago; for ‘who is sufficient for these things. Our hope of success and our strength for continuing in service, lie in our belief that the Spirit of the Lord rests upon us.’”<sup>81</sup>

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<sup>77</sup>Barton, “*Lectures to My Students*,” 203.

<sup>78</sup>*Ibid.*, 203-4.

<sup>79</sup>*Ibid.*, 204-8.

<sup>80</sup>Francis Chan, *Forgotten God* (Colorado Springs: David C. Cook, 2009), 57.

<sup>81</sup>Barton, “*Lectures to My Students*,” 173.

In review, one sees that the instruction given in the five selected chapters of Charles Spurgeon's *Lectures to My Students* is affirmed by both Christian and secular leaders.

## CHAPTER 4

### THE FIFTEEN-WEEK PROJECT

This chapter offers a breakdown of the fifteen-week project. It gives a brief description of what took place each week.

#### **Weeks 1 and 2**

Weeks 1 and 2 were spent developing the course curriculum. The paraphrased chapters to be covered were distributed to the participants to be studied ahead of time along with a study guide consisting of questions dealing with the material covered. An interactive format was used in each class session which involved going through the questions, discussing the questions I felt needed extra attention, and dealing with areas of particular interest to the students. Relevant outside material was utilized as appropriate.

A pre-test and post-test gauged the students' prior knowledge of Spurgeon's ministry and teaching concerning the topics covered in the class as well as any changes in understanding at the end of the class.

#### **Expert Panel**

An expert panel was approached and their assistance was requested in reviewing the curriculum. The panel consisted of an educator, a pastor and an active layman. Robert Drexel, a retired school administrator agreed to be the educator on the panel. Drexel is a committed Christian, head of the deacon board at the local Southern Baptist church, mayor of Gunnison, Colorado, and has over thirty years of educational experience. Lyn Lampert was the pastor on the panel. Lampert planted an interdenominational church in Lake City, Colorado and has pastored it for almost 30 years. Lampert and his church family are evangelical and mission-minded; financially

supporting, training, and sending out missionaries and mission teams on a regular basis. The layman on the panel was Dan Nelson. Nelson is a lawyer in Oklahoma City, Oklahoma and is active as a lay preacher, teaches in mission churches around the world and is an elder in his local church. In addition, he is an avid reader of Pastor Spurgeon's writings.

The panel reviewed the curriculum before the course was presented. They also gave their reactions to any revisions made following the course. They reviewed the curriculum and responded positively. In addition, some submitted suggestions. For instance, Drexel observed that there might be too many study questions. He felt that focusing on fewer questions might be more useful in fostering interactive discussion among the students. That observation found merit as the course was presented. Overall, he felt the material was appropriate and should be taught to every pastor and lay leader in the church. Each of the panel members felt that the rewritten, paraphrased edition of *Lectures to My Students*, as well as the curriculum to be used in the course, was true to Spurgeon's original meaning, true to Scripture, and would be useful to its intended audience.

### **Weeks 3 and 4**

A class of 7 students was recruited. After receiving input from the students, the class met from 7 a.m. to 9 a.m. on Thursdays in a local motel meeting room. They students had access to a small breakfast as well as time to interact before the class began. This format met one of the goals of the West Elk Bible Institute, which is to encourage fellowship and interaction among pastors and Christian workers in the community.

Because of scheduling conflicts and the Christmas break, the students requested the class cover one chapter a week of Spurgeon's *Lectures* rather than half a chapter, leaving more time at the end of the class to finish their reading assignments and to prepare their biography and book reports. Although this was done, the recommended pace would be one half chapter a week to allow for significant discussion.

A pre-course questionnaire was administered to each student to assess the student's general knowledge of Charles H. Spurgeon and his instruction concerning the specific topics to be covered in the selected chapters. Each student read and signed the belief statement of the National Association of Evangelicals (see appendix 5) as well as agreed to the principles of the West Elk Bible Institute.

### **Student Information**

The class consisted of 2 senior pastors, 1 associate pastor, the director of a Christian coffee-house ministry, 2 pastor's wives and 1 college student. Each senses a call to Christian ministry in one area or another.

The churches represented by the students included Independent Fundamental Baptist, Baptist General Conference, Southern Baptist, an interdenominational church, and an interdenominational para-church ministry.

When Spurgeon originally gave these lectures, his college was limited to male students, which was in line with his conviction that only men were biblically called to the role of senior pastor. The West Elk Bible Institute holds to that conviction as well. Female students are welcomed with the understanding that their ministry gifts and roles are different from that of senior pastor or "teaching or exercising authority over a man" in the church (1 Tim 2:12).

Each student was either a pastor or endorsed by their pastor. One of the requirements of the West Elk Bible Institute is that students be recommended by their pastor and actively serving in a local church.

One student had a degree from Bob Jones University, and one was studying online through Liberty University, while the others had experience in ministry and a desire for more training.

Each student had a strong commitment to Christ, felt a call to Christian ministry, and was actively involved in the local church.

The Independent Baptist pastor served as an assistant pastor in his church as

part of a planned transition to the senior pastor role. He is active in the community holding nursing home services and conducting a jail ministry, in addition to his senior pastor position.

The interdenominational senior pastor had served as a youth pastor in the community for several years before starting a new church five years ago.

The interdenominational associate pastor came to the community six years ago on a two year mission commitment to the local Southern Baptist church. At the end of that time, he and his wife became affiliated with an interdenominational para-church ministry and have served with them for the past four years.

The two pastors' wives serve with their husbands in para-church ministry and with the local Southern Baptist church. Both have extensive ministry experience with women and children's ministries.

The college student serves in her local interdenominational church as part of the worship team and has participated as a member of several short-term mission teams.

The Christian coffee-house director graduated from the local university and stayed to direct the coffee-house outreach which focuses heavily on evangelism and college outreach. The coffee-house has a small bookstore attached with classic and contemporary Christian titles. He attends the local Baptist General Conference church. Unfortunately he had to withdraw from the class after the initial session due to his wife giving birth to their first child.

## **Week 5**

Each student was assigned the reading of a biographical overview of Spurgeon's life and ministry with a report of insights observed due at the end of the course.

Several biographies were made available from the West Elk Bible Institute library, including, but not limited to, *Living by Revealed Truth* by Tom Nettles, *The Prince of Preachers* by Christian Timothy George, and *The People's Preacher* by Peter

Morden.<sup>1</sup> Each student was assigned the reading of a book by Spurgeon with a report of insights observed, due at the end of the class. A variety of books by Spurgeon was made available from the West Elk Bible Institute library, including, but not limited to, *Counsel for Christian Workers*, *The Soul Winner*, and the entire volume of *Lectures to My Students*.<sup>2</sup> The students could choose to read other biographies or books by Spurgeon if they desired.

The paraphrased chapters of “*Lectures to My Students*” by Charles Spurgeon were distributed along with the study guides for each chapter. By giving out all the chapters and study guides at the beginning of the course, the students could work at their own pace during the busy Christmas season.

Chapter 1 of the paraphrased “*Lectures to My Students*” was assigned to be read and the study guide completed before the first session. When this class is offered in the future, this and the following reading and study sheet assignments will be cut in half.

### **Week 6: Class Session 1**

Prayer was offered asking the Holy Spirit to guide the class and to mold each of the students as well as the instructor more into the image of Jesus. The class then began by sharing each person’s personal testimony, call to ministry, and current ministry involvement. An overview of the class was presented along with attendance expectations and the out-of-class assignments were explained.

“Spurgeon-Prince of Preachers,” a video by Ken Connolly, dealing with Charles Spurgeon’s life and ministry was shown.<sup>3</sup> I felt that it was important for the

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<sup>1</sup>Tom Nettles, *Living by Revealed Truth* (Fearn, Scotland: Christian Focus, 2013); Christian Timothy George, *Charles Spurgeon, the Prince of Preachers* (Fearn, Scotland: Christian Focus, 2009); Peter Morden, *C. H. Spurgeon—The People’s Preacher* (Farman Surrey, UK: CWR, 2009).

<sup>2</sup>C. H. Spurgeon, *Counsel for Christian Workers* (Fearn, Scotland: Christian Focus, 2014); C. H. Spurgeon, *The Soul Winner* (New Kensington, PA: Whitaker House, 1995); C. H. Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1954).

<sup>3</sup>Ken Connolly, *Spurgeon-Prince of Preachers*, DVD, The Biblical Heritage

students to have an overview of the life, times, and ministry of Spurgeon. This knowledge helped the student to better understand Spurgeon's background, ministry experience, and why he felt it imperative to give the lectures.

Chapter 1, "The Minister's Self-Watch," was discussed using the study guide. A positive discussion ensued as to the importance of each student maintaining a strong and vibrant personal relationship with Jesus in their daily ministry. Examples of ministers who have experienced moral failure and/or spiritual burnout were explored using survey material discovered during the research and bibliography portion of this project.

The difference between being a worker the Lord "can" use and being one He will use "most effectively" was discussed using Spurgeon's admonition that the gifts and graces given are to be maintained. Spurgeon's statement, "How horrible to be a preacher of the gospel and yet unconverted"<sup>4</sup> was addressed. I asked if it was possible to be a Christian leader and yet be unconverted? There was a common consensus that sad as it may be, there were in fact unconverted men and women in ministry.

Baxter's statement, quoted by Spurgeon in Lecture 1 was discussed with the emphasis being on what things in our lives might bring Satan "joy" and how to avoid them: "Do not bring Satan joy! Do not give him victory. Don't let him do to you what the Philistines did to Samson; first he will deprive you of your strength, then put out your eyes, and finally make you the object of his triumph and ridicule" (25).

Spurgeon exhorts that "the life of the preacher should be a magnet to draw men to Christ!" (29). The class interacted with the idea of what in their lives attract men to Jesus and what repels them.

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Collection Archive, International Baptist Missions.

<sup>4</sup>Spurgeon, quoted in Rick Barton, "*Lectures to My Students* by Charles Spurgeon: Paraphrased" (Gunnison, CO: self-published, 2011), 9. Parenthetical page numbers referenced in this chapter are from this book.

Spurgeon also stresses that “holiness is a minister’s chief necessity and his best adornment” (28). The class discussed how that truth should impact their lives and ministry.

Finally, the class discussed Spurgeon’s admonishment that “even in your recreation and free time, remember that you are ministers” (34). The conclusion was that ministers are “on duty” as representatives of Jesus at all times.

For the next session, chapter 2, “The Call to the Ministry,” was assigned for reading and the study guide was to be completed. The class closed with prayer.

### **Week 7: Class Session 2**

Prayer was offered by the students seeking the Lord’s help in understanding and applying what we would learn into our lives and ministries. Testimonies and concerns of the students were shared and prayed over.

Chapter 2, “The Call to the Ministry,” was discussed using the study guide. The introductory paragraphs of chapter 2 were discussed, particularly the points that everyone, men and women alike, are called to share the gospel, yet men alone are allowed by God’s Word to take on the role of public preaching. The class members agreed with Spurgeon’s conclusions.

The statement that “the Holy Spirit appoints and gives grace to some in the church to watch over; and to some He gives the grace to be willing to be watched over for their good” as well as the enjoinder that “before a man can stand as God’s ambassador, he must first wait for the call from above” (41), was discussed and found to be enlightening, especially in today’s culture of independence. The class agreed that even as these assertions by Spurgeon are not “politically correct” in many places, they are biblical truths and must be held to.

The trauma that will come to both church and minister if he is not called and anointed of God was discussed. The observation was made that there are many tragic examples of that very thing in the church today. The class agreed with Spurgeon’s

remark that this is “evident from the fruitless ministries and decaying churches around us” (47-48).

Reference was made to the previously mentioned research showing the high dropout rate during the first five years of men entering the ministry. It was felt by the class that some, perhaps many, of those who dropped out were never called and anointed of God to that role in the first place. That they, as zealous believers, were shuttled toward a pastoral track in seminary without adequate attention given to their own unique spiritual gifts and calling.

Spurgeon states in this chapter that he discouraged many men from being pastors. He disputed the claim of some that his college was a “pastor factory.” He tried to help young men determine if they were truly called to pastoral leadership. If he determined they were, then he would encourage them, if not, then he would gently nudge them toward other areas of service. The class felt there was a need for more of that approach in Bible colleges and seminaries today.

Spurgeon’s four marks of a heavenly calling to the pastoral ministry, and by extension to all Christian ministry leadership, were discussed. The first, “an intense, all-absorbing desire for the work” (49), a desire which is evidenced by a hunger for direct involvement in ministry more than security and position, struck home to the students. Many of the students had laid aside personal pleasure and security to follow their calling.

The second, that a certain amount of ability and giftedness must be present was challenging (54). The class felt that this was a more difficult thing to discern. As Spurgeon noted, few if any start out as accomplished speakers, teachers, or counselors. It takes time for these skills to be honed (54-55). However, the class felt that after a trial period the gifts or lack of gifts in a certain area of ministry should begin to become apparent.

The third evidence of a man’s calling to pastoral leadership, conversions taking place under his ministry (60), was perhaps more convicting to the class members than the other tests. They felt it was easy to slip into a rut of maintaining the status quo and

neglecting evangelism. Yet, each one felt it was legitimate evidence, especially when referring to a pastoral or church elder. They wondered if perhaps someone called and gifted as an administrator might not see as many conversions, but those called to pastoral roles must. The feeling was that the pastor(s) set the tenor for the church. If he does not have a burden and aptness for winning souls, then the church will not.

The fourth evidence, the prayerful judgment of the church (63), seemed to the class to be almost self-evident. Yet, they observed that local churches often do not exercise biblical discernment with their pastors. Many times, they felt, the church “votes with their feet,” quietly slipping away, or if the pastor moves on they give a “neutral” report to any inquiring churches. This, the class felt, hurts both the churches as well as the would-be pastor. As Spurgeon says in the chapter, “it would be better to be a janitor or chimney sweep than to stand in the pulpit as a fruitless tree” (62).

Of some interest was Spurgeon’s counsel that a man called to pastoral ministry should not go around trying to get invitations to preach (64). The class found this interesting since they had seen this at various times, men trying to force themselves upon the church. Spurgeon’s meaning became clear as we discussed his admonition to be more concerned about improving ability and earnestness in following God than promoting oneself. If one does so, Spurgeon says, the opportunities to preach will come.

Other, more subjective, evidences were more subtle and difficult. The class noted the need for the Spirit’s discernment concerning the candidate’s motives, physical limitations, and endurance under stress.

Finally, Spurgeon’s conviction that “God does not call men to the ministry who have no doctrinal knowledge or convictions” (77) prompted discussion among the class. The class felt that there exists today a dearth of basic biblical knowledge in the majority of churches. Many church attendees serve with little or no discipleship training. The class agreed that without a foundation in basic Bible knowledge and strong

conviction of Bible doctrine, no person should be placed in leadership on Christian ministry.

Chapter 3, “The Preacher’s Private Prayer,” was assigned to be read and the study guide to be completed before the next session. The class closed in prayer, asking the Holy Spirit to aid each one in discerning their calling and gifts.

### **Week 8: Class Session 3**

Prayer was offered by the class seeking the Lord’s help in understanding and applying what was learned into our lives and ministries. Testimonies and concerns of the students were shared and prayed over. Chapter 3, “The Preacher’s Private Prayer,” was discussed using the study guide.

The class discussed Spurgeon’s assertion that the true minister is always praying. In other words, even though he may not always be in the act of prayer, he should always be in the spirit of it (89). Several examples of how prayer takes place in the daily life of the minister were shared by the class and me.

The difference between the end result of time spent in academic studies and time spent in prayer was discussed. The conclusion was that both had their place in the minister’s life, but no amount of scholastic attainment could take the place of heartfelt communion with God through prayer. The phrase “much prayer-much power, little prayer-little power” was brought up and unanimously agreed to.

Spurgeon’s comment that many Bible texts are not opened to the reader without prayer was met with agreement by the class. Some expressed that they sometimes forget and struggle in the morass of their own understanding. Many were convicted by Spurgeon’s words:

The minister who doesn’t earnestly pray over his work must be a vain and conceited man. He acts as if he thinks he is sufficient in himself, and therefore doesn’t need to appeal to God. Yet what baseless pride (it is) to conceive that our preaching alone can ever be so powerful that it can turn men from their sins. (98)

The class felt that Christian leaders often allow church business and the “tyranny of the urgent” to rob their quiet communion with God, times of being still before the Master, and hearing His voice. The class was exhorted by Spurgeon’s assertion that “the minister who ignores prayer will never plow deep and reap abundant harvests” (99) and “Not only *should* we pray more, we *must*. The fact is, the secret of all ministerial success lies in our attendance at the mercy seat” (101).

Less obvious, but no less important, was the class discussion of Spurgeon’s stress of the importance of listening in prayer. Many confessed their weakness in this area. Most felt comfortable speaking to the Lord, but much less comfortable sitting quietly before the Lord. The idea of taking spiritual vacations, or time apart for days or even weeks of quietly seeking the Lord’s face was alien.

Chapter 4, “The Preacher’s Public Prayer,” was assigned to be read and the study guide to be completed before the next session. The class closed with prayer seeking the Lord’s help in developing a more meaningful prayer life.

#### **Week 9: Class Session 4**

Testimonies and concerns of the students were shared and prayed over by members of the class and me. Biographies of Spurgeon and more of his writings, which had been ordered earlier to supplement the books already on hand, arrived and were made available from the West Elk Bible Institute. Chapter 4, “The Preacher’s Public Prayer,” was discussed using the study guide.

The class seemed somewhat taken back at Spurgeon’s assertion that “there is not the wide distinction between preaching and prayers that some would have us believe” (116). As he explained how the “one softly blends into the other; and the sermon frequently inspires the hymn and the prayer” (116), the concept seemed to make more sense. Some seemed initially surprised at Spurgeon saying that listening to sermons is actually an act of worshipping God (116).

His regret that many times prayers are not earnest, devout, rational, or Spirit-led was easier to identify with (116). All class members had visited church services where the public prayers were sterile, confusingly emotional, or even poor theologically, including what Spurgeon referred to as “an arrogant, demanding from God” (123). There was agreement among the attendees with Spurgeon’s statement that “free” or extemporaneous prayer was the most biblical form of prayer (117); although there was recognition that certain written prayers could be helpful devotionally. It was enlightening to some to think of the Holy Spirit praying through them. The class resonated with the idea that “private prayer is the training ground for our public prayer” (119).

Other parts of the chapter evoked responses as well. The instruction to let the Lord alone be the object of prayers chastened some, including me (120), who tend to rehash the sermon in the prayer. The repetition of phrases because they are popular, without meaning them, reminded the class of Jesus’ warning of meaningless repetition in Matthew 6.

The folly of choosing an unprepared person to pray in a service to honor them, or because they hold a certain status, sounded a warning to many in the group. Most had done so at one time or another.

An interesting path Spurgeon took was using Scripture in prayers. He encouraged his students to do so but warned them not to misquote or mix the verses out of context. This was well received by the class as was his suggestion to vary the pattern of the service in order to avoid it becoming ritualistic.

Finally, a strong note was sounded for the class as they discussed the need to prepare the heart to pray before actually praying. For some, this was a new concept.

Chapter 14, “The Holy Spirit in Connection with Our Ministry,” was assigned to be read and the study guide to be completed before the next session. The class closed in prayer, asking the Holy Spirit to teach each one to pray.

## Week 10: Class Session 5

Testimonies and concerns of the students were shared and prayed for. Chapter 14, “The Holy Spirit in Connection with Our Ministry,” was discussed using the study guide. I felt the theme of this chapter of *Lectures to My Students* to be, as Spurgeon said, “of the highest importance.” Therefore the Holy Spirit, and the necessity of His aid, was taught in this introductory course; although it meant several other chapters were skipped. The response of the class to the material in the chapter seemed to verify the decision. The class had varied degrees of exposure to the person and work of the Holy Spirit, so the ensuing discussions were wide ranging with much reference to Scripture.

The first discussion centered on Spurgeon’s statement that “the presence and work of the Holy Spirit are the foundation of our confidence concerning the wisdom and promise of our life’s work” (173).

This naturally led into a discussion of the difference between being conscious of the Holy Spirit’s existence and what Spurgeon called “actual acquaintance” with Him. At this point, I brought in the testimonies of Billy Graham, Charles Stanley, “Praying” John Hyde, Stephen Olford, and D. L. Moody concerning their experiences of being filled with the Holy Spirit. The discussion included the variety of ways the Holy Spirit manifests Himself with, in, and through His workers. In other words, what it means to not only believe that He exists, but to *know* He does and that He is active in one’s life and ministry.

Next, the class discussed Spurgeon’s comment that “if you study the original languages, consult the commentaries, and meditate deeply, yet neglect to cry mightily to the Spirit of God, your study will not profit you” (179-80). A realization of this truth became apparent during the discussion and a commitment began to form in the students to appropriate it afresh in their ministries.

The discussion then turned to Spurgeon’s eight aspects of the Spirit’s work in relation to ministry. The Holy Spirit being the Spirit of knowledge, wisdom, power in speech, anointing oil, the One who produces real effect from our preaching, the One who

intercedes according to the Father's will, the Spirit of holiness, and the Spirit of discernment (178-201).

Finally, the discussion concluded with studying Spurgeon's insights on how Christian workers may lose the Spirit's aid in ministry, and what things will encourage His choosing to work within them (203-12).

The post-course questionnaire was distributed near the end of class. The class closed in prayer seeking a fresh filling of the Holy Spirit for each student as well as His empowerment and direction in each ministry.

### **Week 11**

The class met to discuss how the class went and receive suggestions to improve the class. Post-course questionnaires were collected. The instructor was called out of state at the last minute to conduct a funeral, so the session was under the direction of his associate, a pastor who was a member of the class as well.

Many of the comments from class members during the last session centered on how Spurgeon's *Lectures* had reaffirmed their own convictions concerning the topics covered. An added bonus was that several class members felt they had developed friendships and a sense of unity that had not existed before.

### **Weeks 12 through 15**

During the following weeks the students completed their reports on the biography and book by Spurgeon they had chosen. One student noted that she was impacted by the book *Counsel for Christian Workers*. She suggested that copies be purchased for each of the evangelical pastors and their wives attending an upcoming dinner sponsored by the West Elk Bible Institute. This was done.

### **Conclusion**

Overall, this project accomplished several important goals. First, it exposed students from a variety of churches and ages groups to some of Charles Spurgeon's

wisdom found in *Lectures to My Students*.

Second, Spurgeon's writings and the class discussions helped reinforce and encourage those students to remain faithful to the biblical truths found in the lectures covered.

Third, it fostered unity and cooperation among the four churches represented, which is part of the core vision of the West Elk Bible Institute.

Fourth, it helped me to identify weaknesses and develop strengths in several areas of my teaching and class organization. These areas included better class scheduling, closer monitoring of out of class assignments and follow-up of class progress when I was forced to miss a session.

Since attending this class, one of the students has begun a Bible Institute in his church. Another student from an earlier class is joining with his pastor in starting an institute for further equipping their members. It seems that this class and the West Elk Bible Institute program showed the various churches who participated that their congregations have a need for further training, which can be done locally, using instructors and resources already in place.

The project has been successful in meeting its goal of creating a helpful curriculum for the students of the West Elk Bible Institute. It is the prayer of those involved that it will continue to be used to equip workers for many years.

CHAPTER 5  
EVALUATION OF THE PROJECT

**Introduction**

This project was a wonderful, but at times exasperating, experience. After spending several hundred hours researching and writing a paraphrased portion of Charles H. Spurgeon’s *Lectures to My Students*, it initially seemed anti-climatic to develop a curriculum to present it. Yet, believing there is an ever-increasing need for this material to be taught to a new generation of aspiring workers, the effort was joined.

Spurgeon’s initial audience consisted of men who had been active in pastoral ministry for at least two years and had shown some fruit in their fields of service.<sup>1</sup> In line with that, this project focused on men and women who were “travelers” not “balconees,” as J. I. Packer classified them in his classic book *Knowing God*.<sup>2</sup> In other words, *Lectures to My Students* was aimed at individuals who were doing the work of the ministry, not merely observing it. This idea is in alignment with the purpose of the West Elk Bible Institute of which this curriculum was taught as a course. The West Elk Bible Institute offers classes at no charge for men and women who are already active in ministry and regular attendees of local churches.

In addition to the positive results listed in this chapter, the project served to whet the appetite of each person involved for more study of Spurgeon’s lectures and other writings. That alone is considered a victory in a world where even the Christian faith is often reduced to sound bites and “pop” theology. The end result of this project is

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<sup>1</sup>C. H. Spurgeon, *Lectures To My Students* (Grand Rapids: Baker, 1995), introduction to the The Pastors College.

<sup>2</sup>J. I. Packer, *Knowing God* (Downers Grove, IL: Intervarsity, 1973), 5.

a curriculum which can be used in a variety of settings ranging from Bible colleges and seminaries to individual and small group studies.

### **Evaluation of the Project's Purpose**

The purpose of this project was to develop a leadership training curriculum based on Charles Haddon Spurgeon's *Lectures to My Students* to be taught to students of the West Elk Bible Institute in Gunnison, Colorado. This purpose was successfully met, not only in developing and teaching the course, but by the positive response of members of the class.

### **Evaluation of the Project's Goals**

The purpose was achieved through the implementation of the three goals. The first goal was to develop an initial version of the curriculum. This initial version was completed and then sent to an expert panel consisting of an educator, a pastor, and an active layman. The goal was achieved when the expert panel rated the curriculum with "agree" or above in 100 percent of the categories.

The second goal was to field test the curriculum with a select group of students from the West Elk Bible Institute. Seven students were recruited from four different churches. The individuals came from a range of diverse ages, positions in ministry, and with varying educational backgrounds. The curriculum was taught over a period of ten weeks.

At the beginning and end of the class, a test was given to ascertain the student's prior knowledge of Spurgeon and his teaching concerning the topics covered in the class, as well as any changes in that knowledge as a result of taking the class. In addition, the students were asked if there were any changes of attitudes or philosophy toward the subjects covered in the class. Finally, the students were asked to evaluate the effectiveness of the teaching method employed.

This goal was met when the students showed improvement in their knowledge of Spurgeon and his teaching on the topics covered in the class. Most of the students were already in agreement with Spurgeon's philosophy in the topics covered, so the research instruments recorded only small changes in their ministry philosophy, however, there was an added interest in his writings, including the rest of *Lectures to My Students*.

The third goal of the project was to revise the curriculum in light of the results of the evaluations received. The revised curriculum was completed and delivered to the expert panel for review. This goal was met with 100 percent of the expert panel rating the revised curriculum at "agree" or better.

These goals were appropriate and achievable. The goals flowed from one to the next in a natural progression and the process for rating was straightforward and easily ascertained as having been achieved or not.

### **Strengths of the Project**

There were several strengths to this project. First, the material included in the selected chapters is imminently useful to Christian workers of all generations. The chapters cover timeless truths applicable across racial, denominational, and cultural lines. The development of a curriculum to teach these selected chapters of *Lectures to My Students* will assist the body of Christ in learning these truths.

Second, the project provided a workable curriculum for disseminating the material in a semi-Socratic or guided discovery style, which allowed for purposeful interaction between students and instructor. This style proved to be highly successful and was a particularly useful approach for small group settings with those who have demonstrated a proven calling and have practical ministry experience.

The study guides used in the curriculum proved to be helpful as they ensured the chapter was read and important points noted. In addition they created interest in topics that could be discussed during the class.

The discussion times included in the curriculum were definitely meaningful as well. Spurgeon's *Lectures to My Students* speaks directly to the heart of evangelical pastors and Christian workers. Even members of the expert panel made comments that reading the material served as devotional times for them. As the students, each from diverse traditions and experiences, interacted with the lectures, they found themselves realizing common ground with Spurgeon and one another. As the class proceeded, there were conversations about joint outreaches and other cooperative ventures among some of the pastors. This too is a goal of the West Elk Bible Institute.

A third strength of the project was the use of the paraphrased edition. By using updated language, shorter paragraphs, explaining obscure illustrations, and identifying lesser known individuals alluded to in the chapter, the student achieved a better grasp of the material presented. All other versions referenced used language from the nineteenth century; long paragraphs which tend to make reading difficult, and fail to identify obscure individuals or events referred to in the chapters. The paraphrased edition seeks to remedy that as much as possible.

In Western Colorado there are still small communities without an evangelical church or a trained pastor. As one church deacon said to me, "There are enough men graduating from Southern Baptist seminaries alone to fill the pulpit of every pastor-less church in Colorado; but they're all waiting to be called to First Baptist-Dallas." In some cases, the men who step into the roles of leadership in these churches lack even the basic preparation for this service. Others come with seminary or Bible college training but have not sufficiently integrated the academic with the spiritual. The paraphrased *Lectures to My Students* are intended to make Spurgeon's wisdom and instruction accessible to these workers.

Fourth, since the project represents only a portion of Spurgeon's of *Lectures to My Students*, it leaves the door open for further chapters to be installed into the course offerings.

## **Weaknesses of the Project**

Two weaknesses hindered the project. First, the time of year that the class was held was less than optimal. Because of time restraints in finishing the project, the class was taught during the Thanksgiving and Christmas seasons. This caused class scheduling to be altered to fit the needs of the pastors involved, resulting in covering a full chapter each week rather than breaking them in half as the curriculum was designed. This format will be rectified in future offerings of the class.

Secondly, as pointed out by a member of the expert panel, there were too many study questions per chapter, particularly with the compressed discussion time. Following the class, the curriculum was adjusted. It now has fewer questions allowing for more in depth discussion.

## **What I Would Do Differently**

First, the timing of the class would be different. In the future I would schedule the class earlier in the fall or during the spring, which would ensure the class not encroaching on the holiday season, a harried one for pastors and church workers alike. The class would also be appropriate as a summer class in certain venues, depending on vacation schedules and, in the case of the West Elk Bible Institute, the out-of-town speaking schedules of the instructors.

Second, the progress of out-of-class assignments would be more closely monitored. In this session, the students were allowed to proceed without progress reports, and in a few cases the reading and papers were not completed on time.

## **Theological Reflections**

Perhaps the simplest way to approach this section is to address each chapter of Spurgeon's *Lectures* covered in the project and share the impact it had in my theological growth.

In "The Minister's Self-Watch," I was challenged to re-examine my own sense of the interaction of life, worship and service. First, I saw afresh what could be called

“divine cooperation”; that although God is sovereign, He chooses to enlist my efforts in His service along with His grace. I was reminded that although God has given me certain grace-gifts, I must train and maintain them (5).<sup>3</sup>

Spurgeon challenged me to take responsibility for improving my gifts and skills. I must train my voice if I expect to preach God’s Word forcefully and clearly. It is my responsibility to continually educate my intellect and discipline my emotions. As Michelangelo made his own brushes, I am to work toward becoming an instrument He will be pleased to use. In my work fighting forest fires I know the ineffectiveness and even danger that comes from using a dull or poorly maintained tool. As my Master’s tool I want to be in the best condition possible, and that takes effort on my part. I must continue to sharpen my intellect through study (2 Tim 2:15) and perform maintenance on my emotions (Titus 2:12).

However, as important as those things are, Spurgeon stresses that studies and strategies cannot take the place of nurturing an inner life with Christ: “It is not great talents God blesses but a person’s likeness to Jesus.” (6)

I was fortunate in the early days of my Christian life and service to be blessed with zeal, hunger for the Word, and a childlike faith. Yet, over the years, there have been times where I have been lured into trusting my own energy, studies, and understanding. God’s Word admonishes us not to be “led astray from the simplicity and purity of devotion to Christ.” (2 Cor 11:3) This study of Spurgeon’s *Lectures* helped me renew my commitment to that simplicity and purity.

Continuing in the first chapter, Spurgeon deals with the tragic reality of unsaved men in the pastorate. This is a strong reminder that there are men and women standing in leadership roles in Christian ministry, who are not born-again. As a young member of a

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<sup>3</sup>Rick Barton, “*Lectures to My Students* by Charles Spurgeon: Paraphrased” (Gunnison, CO: self-published, 2011), 13. Parenthetical page numbers referenced in this chapter are from this book.

Baptist church, I served on the pulpit committee representing the youth. We chose a man who appealed to me because of his energy. Sometime later, I was saved, and a year later, he was. As a result of that experience and Spurgeon's warning, I have become more inquiring of the testimonies of Christian leaders and those aspiring to be.

My theological conviction concerning the matter of pastors who have fallen into gross sin has been validated and strengthened as a result of this project. I have adopted John Angell James' policy, recounted by Spurgeon, of not restoring a man to ministry leadership until the reputation of his repentance is as at least as great as the reputation of his sin (18). I believe this addresses both the severity of the offense and the possibility for grace and rehabilitation (1 Cor 5:1-5; 2 Cor 2:1-8). I have also taken another long look at Spurgeon's view that "open immorality, in most cases, however deep the repentance, is a fatal sign that ministerial graces were never in the man's character"(19).

Also in this first chapter, Spurgeon reminded me that Satan would attack the shepherds, so that he could scatter the sheep (23). As an under-shepherd of Jesus, I must pay extra attention to my walk and character. My life has to be one which draws men to the Savior, not repel them (Matt 5:13-16). Spurgeon warned that the minister who is spiritually empty and has only an outward appearance of spirituality will eventually stumble in his moral character and bring disgrace on the gospel message. As a result, "the Name of God is blasphemed among the Gentiles because of you" (Rom 2:24). I pray I will not be a disgrace to my Lord.

In chapter 2, "The Call to the Ministry," I found much to aid me, especially in the area of helping young men discern if they are called into pastoral ministry

I was reminded that the role of pastor is not open to all who seek it, rather, only those who have a divine calling from the Lord Himself. In addition, that calling must be tested and honest evaluation given. In Spurgeon's chapter "The Call to the Ministry," he states,

To prophesy, or its contemporary equivalent, is the gift and calling of a relative few. I believe that calling is for those who are moved by the Holy Spirit to give oneself completely to the proclamation of the gospel. Those who feel this call must test it and be assured of its validity. Otherwise, how can they justify occupying the seat of such a ministry? (44)

I realized that the church is often powerless and fruitless because of the men leading her; even well-intentioned men (48). That some seek church positions out of unguided zeal, excited and wanting to serve the Lord, yet knowing no other path to that service than seminary and the pastorate.<sup>4</sup> I found myself questioning whether I had shuffled someone off to outside ministerial training too quickly, without taking the time to help them test and discern their gifts. Such testing and discerning takes time and effort; did I recognize that effort as the responsibility of the local body of believers or did I take the easier path of passing that on to the “professionals?” What if the seminary or Bible College did not assume that role either? My conviction grew to continue to test and equip would-be workers; to redirect those who have gifts that differ from spiritual leadership to more suitable areas of service, and to encourage those whose efforts bear witness to a pastoral or leadership calling into training more conducive to that calling. I realized that though I agreed with Spurgeon’s reluctance to discourage some zealous men from the ministry (53), at times I had gone beyond reluctance and allowed some to continue and become frustrated rather than share the hard observation that their calling could not be confirmed and perhaps there were other areas of service more appropriate.

Another indicator of a calling to the pastorate was that the pastoral candidate “sees a certain measure of conversions in his ministry” (60). As I reflected on this idea, my spirit resonated. How can someone be a leader of men and women charged with the Great Commission and yet not see the fruit of disciples being made under his leadership?

In his lecture on the “Preacher’s Private Prayer,” Spurgeon remarks on how Martin Luther was said to address God: “With so much reverence, as if he were speaking

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<sup>4</sup>Janet McCormack, “Lead, Follow or Get Out of Ministry: Leadership in and to an Institution,” *Focal Point* 19 (Spring 1999): 14-16.

to God, yet with so much confidence as if he were speaking to his friend” (96). Scriptures such as Matthew 6:9-10, “Our Father, who is in heaven, hallowed [to make holy, to venerate, and to sanctify]<sup>5</sup> be Your name,” came to mind as I recognized the need of awesome reverence in addressing God in heaven. Then Romans 8:15 showed the other aspect, that the children of God can also approach Him as Abba, “Father.”<sup>6</sup>

When Spurgeon says, “It would be a great thing if every now and then a band of our truly spiritual brothers would spend a day or two in real burning agony of prayer” (105-6), my heart is both warmed and convicted. I need, not just desire, more times of concerts of prayer with like-minded brothers! His statement brings to mind the times when Jesus withdrew with His disciples (for instance in Mark 3:7).

Perhaps most importantly, Spurgeon talks of sitting quietly before the Lord, which makes the mind “receptive like an open flower drinking in the sunbeams, like a sensitive photographic plate accepting the image before it” (104). In this statement, I think of how my Savior spent the entire night alone with the Father (Luke 6:12) and my need to do so as well.

In the fourth lecture, “The Preacher’s Public Prayer,” I was convicted of the times I have recapped the sermon in the closing prayer, my prayer being directed to men rather than God. I recalled the times I called upon a spiritually unprepared person to pray. It was brought to mind how I have “honored” a person by asking them to pray, rather than choosing someone I sensed was in a better attitude of prayer. And all the times I prayed in a way that Jesus reproved, “so that they may be seen by men” (Matt 6:5).

Another part of the lecture caught me off guard; when Spurgeon said, “If I have a choice, I would sooner give up the sermon than the prayer” (127), I had to admit that I place more value on the preaching of the Word than I do the prayer before and after

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<sup>5</sup>James Strong, *Strong’s Exhaustive Concordance of the Bible*, updated and exp. ed. (Peabody, MA: Hendrickson, 2007), 1599.

<sup>6</sup>Ibid.

the sermon. Yet, as a result of Spurgeon's lectures in this project, I have begun to take this part of worship much more seriously.

The fact that private prayer life is the training ground for public prayers (119), that "every word and thought must be aimed at God" (120), and that "prayer must be a matter of the heart" (129) are valuable lessons for my prayer life.

Spurgeon continues with suggestions for keeping public prayer times from becoming rote and monotonous. However, what hit me most was his concluding prayer that the Holy Spirit would instruct every student of his college how to offer public prayer (148). I pray this for myself as well (Romans 8:26-27).

In my rewriting of *Lectures* and in the preparation of this project I deliberately jumped ahead to chapter 14, "The Holy Spirit in Connection with our Ministry." This was because Spurgeon called the person and work of the Holy Spirit a theme of "the highest importance" (173). He said, "To us the presence and work of the Holy Spirit are the foundation of our confidence concerning the wisdom and promise of our life's work. If we had not believed in the Holy Spirit, we would have laid down our ministry long ago" (173).

My rationale continued that if Jesus told His disciples not to begin their Christian life and service without His infilling (Acts 1:4-5), and if the Spirit through Paul commanded believers to be continually filled (Eph 5:18) and told the Galatian church not to try to continue as a church without dependence on the Holy Spirit (Gal 3:3), then this lecture belonged in the first class. Or, as Spurgeon puts it, "Failure to distinctly recognize the power of the Holy Spirit lies at the root of many useless ministries" (195). I have become even more convinced, as a result of this project, that I must learn more and teach more about His person, work, gifts and fruit.

As I prepared the curriculum for the class, I realized anew that my presenting the gospel and teaching the Word of God had to be entwined with an underlying dependence on the Holy Spirit. Without His work of anointing my words, as well as

convicting and drawing men to Christ, my ministry would be fruitless (98). He is in fact the One Who walks alongside me, teaches me, guides me, empowers me, and brings conviction to my messages, as well as gives my hearers new life.

The Spirit is also the Spirit of holiness and I need His aid in living the life of holiness that the Savior has called me to. As I read and taught through this lecture I saw much more of the Holy Spirit's character and ministry than I had grasped before.

A solemn note was added as Spurgeon reminded me that the Spirit may withdraw His anointing on me if I choose to quench or grieve Him. My eyes were opened to the tragic reality that I may in fact lose the potency of the Spirit's power through negligence or disobedience (211-12).

### **Personal Reflections**

I grew spiritually and in my teaching abilities in several ways as a result of this project. First, I developed a fresh sense of humility as I attempted to plumb the depths of Spurgeon's wisdom. I have more formal training and even more years in service than he, yet my spiritual wisdom is but a small stream compared to his mighty river. It is as if I only see the surface of a topic, while he dives into its innermost depths. Yet, regardless of how deep his thoughts, he presents them in a way that I may understand and apply them. I am convinced that this is the result of the Holy Spirit working in and through him.

I was reminded that no matter how long I serve in ministry, there is no substitute for sitting at the feet of Jesus and allowing the tutor, the Holy Spirit, to teach me and lead me in paths of righteousness.

In the same vein, I was reminded that God is looking primarily at my heart over and above my scholastic or ministerial achievements. In "The Minister's Self-Watch," Spurgeon says, "Books, ministries and strategies are only the secondary tools of my holy calling. My own spirit, soul and body are my most important machinery for sacred service" (5).

Another important lesson for me is the need to pull away from the business of ministry and be alone with Jesus. Above the desk in my study hangs a quote by Spurgeon that reads in part, “There are times when solitude is better than society, and silence is better than speech. We would be better Christians if we were more alone, waiting upon God, and gathering through meditation on His Word spiritual strength for labor in His service.”<sup>7</sup> I have identified this area of my life as a top priority for improvement and this project has only strengthened that resolve.

A more subtle lesson impressed on me was the importance of avoiding what Spurgeon calls “‘ministerialism.’ That is, reading our Bibles as ‘ministers’, praying as ‘ministers’ and conducting all our duties not as sincere Christians but as ‘professionals’. To lose the practice of repentance and faith is no small loss” (22). There are times, such as funerals, weddings, and even when giving the invitation at the close of a service, when I can easily slip into this trap. I can say the same words, the same way, almost by rote, and lose the living, vital message the Lord wants me to bring to each setting. It becomes what Jesus calls “meaningless repetition” (Matt 6:7).

My growth as a teacher was an important, yet difficult, part of the project. I have a tendency to either err on the side of less preparation, depending on the Holy Spirit without doing my part spending time in diligent study; or I spend much time in preparation and study with little dependence on the Spirit. I struggle at times to balance the two; giving time for preparation, but also depending on prayer and allowing the Holy Spirit to guide and empower.

Teaching the class reminded me of my tendency to drift toward less preparation during busy times. Having to apply the discipline involved in completing the project, I found myself enriched by the outside reading and thus preparing a knowledge “pool” the Spirit could draw from in my teaching.

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<sup>7</sup>C. H. Spurgeon, *Morning and Evening: Daily Readings* (Peabody, MA: Hendrickson, 1997), morning, October 12.

I learned that more attention has to be made to ensure students are on track with their assignments. I also learned that when I have to leave unexpectedly, I need to be clearer concerning my expectations of those who graciously fill in behind me.

How I conduct my ministry has been impacted from this project. I am learning to be more diligent in checking the background of those I encourage into ministry. Have they demonstrated a commitment to Jesus and His church? Have they been faithful over a period of time? Do their efforts show fruitfulness and produce godly disciples? All these questions and more I am applying more strenuously to my training of workers for the Master's service.

### Conclusion

In what might be considered a preface to Charles Haddon Spurgeon's *Lectures to My Students*, Spurgeon bemoans the fact that

many men of earnest spirit and established Christian character are hindered in their efforts to do good by the slenderness of their knowledge. Conscious of their own defects, they endeavor to improve themselves, but the absence of a guide, their need of books, and their scanty time, all prevent their making progress. These are the men whom the Pastor's College welcomes. Men in whom piety, zeal, and the indwelling Spirit, are to be found.<sup>8</sup>

He goes on to say the college's goal was "to help them understand the word of God," and that "to be wise to win souls is the wisdom ministers should possess."<sup>9</sup>

In the same way, the West Elk Bible Institute seeks to encourage and train men and women called to Christian service that lack access, funding, or time to travel to Bible colleges or seminaries. The Institute has offered classes in basic Christian theology, Christian apologetics, church history, *The Pilgrim's Progress*, and most recently, this class on *Lectures to My Students*. The results have been encouraging with one pastor

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<sup>8</sup>Spurgeon, *Lectures To My Students*, introductory section on The Pastors College.

<sup>9</sup>Ibid.

who participated calling to let us know that the classes helped him to pass his entrance exam to a seminary program with a perfect score.

This project, focusing on Charles Haddon Spurgeon's *Lectures to My Students*, has taken the West Elk Bible Institute further down the road toward its goal of providing trustworthy "guides" to those who have heard the Master's voice.

APPENDIX 1

EXPERT PANEL PRE-COURSE  
CURRICULUM EVALUATION

Name:

Role: Pastor \_\_\_\_\_ Teacher \_\_\_\_\_ Leadership \_\_\_\_\_

Date of Evaluation:

Please evaluate the curriculum using the following scale:

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
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A. Biblical Faithfulness:

SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ The curriculum remains true to the Scriptures.

B. Content:

SD__ D__ DS__ AS__ A__ SA__	The curriculum gives an adequate overview of Charles H. Spurgeon and his ministry.
SD__ D__ DS__ AS__ A__ SA__	The curriculum adequately addresses the chapter on "The Minister's Self Watch".
SD__ D__ DS__ AS__ A__ SA__	The curriculum adequately addresses the chapter on "The Call to the Ministry".
SD__ D__ DS__ AS__ A__ SA__	The curriculum adequately addresses the chapter on "The Preacher's Private Prayer".
SD__ D__ DS__ AS__ A__ SA__	The curriculum adequately addresses the chapter on "Our Public Prayer".
SD__ D__ DS__ AS__ A__ SA__	The curriculum adequately addresses the chapter on "The Holy Spirit in Connection with Our Ministry".
SD__ D__ DS__ AS__ A__ SA__	The study guides prepare the students to participate in the class discussion.
SD__ D__ DS__ AS__ A__ SA__	The "paraphrase" of the chapters was an accurate restating of Spurgeon's <i>Lectures</i> .
SD__ D__ DS__ AS__ A__ SA__	The "paraphrase" of the chapters was easier to read than the original version of Spurgeon's <i>Lectures</i> .

C. Methodology:

SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ The discussion questions are sufficient to promote interactive learning.

## APPENDIX 2

### STUDENT PRE-COURSE AND POST-COURSE TEST

Name: \_\_\_\_\_

Pre-Course \_\_\_\_\_ or Post-Course \_\_\_\_\_ (Check One)

**Please answer on the basis of your actual knowledge, not guesses.  
(Circle your choice)**

1. Charles Spurgeon was a
  - a. Missionary.
  - b. Pastor.
  - c. Monk.
  - d. Unsure
  
2. Charles Spurgeon lived and ministered in
  - a. The United States.
  - b. India.
  - c. China.
  - d. England.
  - e. Unsure
  
3. Theologically speaking, Charles Spurgeon was considered
  - a. A liberal.
  - b. A conservative.
  - c. Unsure
  
4. Charles Spurgeon was a
  - a. Hyper-Calvinist.
  - b. Calvinist.
  - c. Arminian.
  - d. Unsure
  
5. Charles Spurgeon's *greatest* goal was that of
  - a. Reforming the Baptist denomination.
  - b. Winning souls to Christ.
  - c. Starting a Bible College to train workers.
  - d. Correcting the doctrinal errors so prevalent in his time.
  - e. Unsure

6. According to Charles Spurgeon, a minister who presides over a religious system, which aims at nothing higher than a “formal religious meeting” is
  - a. A disappointment to God and man.
  - b. Ineffective.
  - c. More a servant of the devil than of God.
  - d. Unsure
  
7. According to Charles Spurgeon, the most dangerous of “subtle” temptations for the minister was
  - a. “Ministerialism.”
  - b. “Having too much formal training without experience.”
  - c. “Having too large a salary and benefits.”
  - d. “Having too much free-time”.
  - e. Unsure
  
8. Charles Spurgeon believed
  - a. There was no such thing as a “call” to the pastoral ministry; but that everyone had the freedom in Christ to choose to be a pastor or not.
  - b. That any “call” to the pastoral ministry comes primarily from the local church.
  - c. That men and women were both qualified to be senior pastors with proper training.
  - d. That only men were biblically qualified to be senior pastors and their calling is from God and should be specific and tested.
  - e. Unsure
  
9. In regard to a “call” to the ministry, Charles Spurgeon believed that we must first
  - a. Go to a reputable seminary or Bible college and receive the best training.
  - b. Be sure of our own salvation.
  - c. Have our gifts evaluated by other pastors.
  - d. Unsure.
  
10. Charles Spurgeon believed that a pastor who committed a “gross” sin was
  - a. Unsaved.
  - b. Lacked the grace to be a pastor.
  - c. Was only human and should be restored to the pastorate as soon as people would accept him back.
  - d. Unsure
  
11. Charles Spurgeon was convinced that a pastor who didn’t earnestly pray over his work was
  - a. Confident and self-assured.
  - b. Vain and conceited.
  - c. Very careless about his ministry.
  - d. B & C.
  - e. Unsure.
  
12. Charles Spurgeon felt that public prayers
  - a. Were un-biblical since Jesus referred to praying in our closets.
  - b. Were to be the outgrowth of the minister’s private prayer life.
  - c. Were primarily symbolic and for the listener’s encouragement.
  - d. Should be written and read to have the most impact.

13. Concerning public prayers, Charles Spurgeon's conviction was that
- Reading prayers was the best approach, since you could get your thoughts organized and be more precise.
  - Extemporaneous, "free" prayers were the most scriptural form of prayer.
  - That "liturgies" were a wonderful addition to the prayer life of the church.
  - Unsure
14. Charles Spurgeon felt that "lazy, careless, lifeless talk disguised as prayer, made to fill a certain space in the service . . ."
- "Is disappointing but not that serious an offense."
  - "Seldom happens in Protestant churches."
  - "Is weariness to man and an abomination to God."
  - "Is a poor example and should be replaced by good written prayers."
  - Unsure
15. Charles Spurgeon taught that our sermons must
- Never be topical but always cover entire passages of Scripture.
  - Be full of instruction, teaching on what to believe and practice and stir people to act on what they are instructed to do by God's word.
  - Always include a Scripture reference but not necessarily dwell on it.
  - Deal with the entire gospel, not just one or two aspects.
  - A and B
  - B and D
16. Charles Spurgeon views on the Holy Spirit
- Because of potential controversy he never taught on the Spirit.
  - He referred to the Spirit as an impersonal force. He referred to the Spirit as "It."
  - He felt being filled with the Holy Spirit was an absolute necessity for the Christian worker.
  - He felt that every Christian was filled with the Spirit at conversion and that it was a lack of faith to continually seek to be filled.
  - Unsure
17. Charles Spurgeon believed that "our hope of success and strength for continuing in service"
- "Rests in finding the 'right church' to serve in."
  - "Lies in our belief that the Spirit of the Lord rests upon us."
  - "Depends upon our training."
  - Unsure
18. Charles Spurgeon said we could look to the Spirit for aid in all of the following areas except
- Knowledge.
  - Wisdom.
  - To ignite our preaching.
  - To make us eloquent speakers.
  - To produce real effect from our preaching.
19. Charles Spurgeon stated that he sensed a "foretaste of heaven" when he was
- Enjoying a vacation on the French sea coast.
  - Witnessing on the streets of London.
  - Preaching.
  - Unsure.
20. I have read at least one book by Charles Spurgeon. Yes \_\_\_\_\_ N \_\_\_\_\_

APPENDIX 3

STUDENT POST-COURSE SURVEY

Thank you for attending this course. Your participation in this survey will help make the course even more useful for the encouragement and training of Christian workers. All survey responses will be kept anonymous.

Please evaluate the course using the following scale:

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
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- SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ The study guides provided for each class session adequately prepared me for the week's discussion.
- SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ The discussion questions stimulated productive interaction on the chapter.
- SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ Each member of the class was encouraged to participate in the discussion.
- SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ The outside reading assigned was appropriate in nature for the topics covered.
- SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ The amount of assignments to be completed outside of class was appropriate.
- SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ The dialogical approach to teaching the class was preferable to the lecture approach.
- SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ I would recommend this class to others who sense a call to Christian leadership.
- SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ As a result of the course I experienced a change in my attitude toward at least one of the topics covered in *Lectures to My Students*.  
What area(s)?

In what way(s) has your attitude changed?

SD\_\_ D\_\_ DS\_\_ AS\_\_ A\_\_ SA\_\_ As a result of the course I have changed/adjusted my philosophy of ministry in at least one area.  
What area(s)?

In what way(s) has your philosophy changed?

Suggestions you would make for the improvement of the study guides or course in general:

APPENDIX 4

EXPERT PANEL POST-COURSE  
CURRICULUM EVALUATION

Your Name:

Your role: Pastor \_\_\_ Teacher \_\_\_ Leadership \_\_\_

Date of Evaluation:

Please evaluate the *revised curriculum* using the following scale:

Strongly Disagree	Disagree	Disagree Somewhat	Agree Somewhat	Agree	Strongly Agree
SD	D	DS	AS	A	SA

A. Biblical Faithfulness:

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The curriculum remains true to the Scriptures.

B. Content:

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The curriculum gives an adequate overview of Charles H. Spurgeon and his ministry.

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The curriculum adequately addresses the chapter on “The Minister’s Self Watch”.

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The curriculum adequately addresses the chapter on “The Call to the Ministry”.

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The curriculum adequately addresses the chapter on “The Preacher’s Private Prayer”.

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The curriculum adequately addresses the chapter on “Our Public Prayer”.

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The curriculum adequately addresses the chapter on “The Holy Spirit in Connection with Our Ministry”.

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The study guides prepare the students to participate in the class discussion.

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The “paraphrase” of the chapters was an accurate restating of Spurgeon’s *Lectures*.

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The “paraphrase” of the chapters was easier to read than the original version of Spurgeon’s *Lectures*.

C. Methodology:

SD \_\_\_ D \_\_\_ DS \_\_\_ AS \_\_\_ A \_\_\_ SA \_\_\_ The discussion format promotes interactive learning.

## APPENDIX 5

### NATIONAL ASSOCIATION OF EVANGELICALS STATEMENT OF FAITH

- We believe the Bible to be the inspired, the only infallible, authoritative Word of God
- We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
- We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
- We believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential.
- We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
- We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
- We believe in the spiritual unity of believers in our Lord Jesus Christ.

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## ABSTRACT

### DEVELOPING A LEADERSHIP TRAINING CURRICULUM BASED ON CHARLES HADDON SPURGEON'S *LECTURES TO MY STUDENTS* FOR USE AT THE WEST ELK BIBLE INSTITUTE IN GUNNISON, COLORADO

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The Southern Baptist Theological Seminary, 2015  
Faculty Supervisor: Dr. Adam W. Greenway

This project encompasses the development of a leadership training curriculum based on Charles Haddon Spurgeon's *Lectures to My Students* for use at the West Elk Bible Institute in Gunnison, Colorado.

Chapter 1 presents the purpose of the project, the three goals of the project. It also describes the history and context of the West Elk Bible Institute and the rationale for the project.

Chapter 2 provides the biblical and theological justification for Christian workers to learn from godly leaders who have preceded them.

Chapter 3 shows that the instruction in the five lectures covered in the curriculum is consistent with Charles Spurgeon's other writings, as well as those of selected Christian and secular leaders.

Chapter 4 is the curriculum which has been developed and taught.

Chapter 5 is an evaluation of the project; its effectiveness, its strengths and weaknesses, and the personal spiritual growth that took place during the course of the project.

## VITA

Frederick Monroe Barton

### EDUCATIONAL

B.A., Western State College, 1985  
M.A., Wheaton College, 1993  
M.Div. Denver Seminary, 2007

### MINISTERIAL

Evangelist/President, Rick Barton Ministries, Gunnison, Colorado, 1969-  
Pastor, New Song Christian Fellowship, Gunnison, Colorado, 1976-1992  
Minister-at-Large, New Song Christian Fellowship, Gunnison, Colorado,  
1993-2008  
Pastor-at-Large, Trinity Baptist Church, Gunnison, Colorado, 2009-

### ACADEMIC

Adjunct Professor of Evangelism, Denver Seminary, Denver, Colorado, 1996-  
1998  
Guest Lecturer in Evangelism, Southern Baptist Theological Seminary, 1995,  
1997  
Founder and President of the West Elk Bible Institute, Gunnison, Colorado,  
2009-

### PUBLICATIONS

“Beggar to Beggar, A Basic Handbook for Beginning Evangelists.” Wheaton,  
IL: Institute of Evangelism, Billy Graham Center, 1994  
Contributor to *Answering the Call NIV*. Colorado Springs: Biblica, 2012  
Contributor to *Stories of Faith and Courage from Firefighters and First  
Responders*, by Gaius Reynolds and Sue Reynolds. Chattanooga,  
AMG, 2010