MINISTRY AND TRAINING

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Dedication

To the Master Potter—
the One who calls, forms, corrects, and commissions.
Every vessel shaped by Your hand is a testimony of mercy and wisdom.
This work is for Your glory alone.

And to every called minister still in the hidden places—
those who have heard the call but are waiting in the process,
those who have said yes to the training that no one sees,
those who are becoming, even when it feels like they are forgotten—

This is for you.

May these words find you where you are.
May they confirm what God is building in silence.
May they strengthen your surrender and renew your joy.

For in due time,
the trained shall be trusted.

Preface

There is a call that echoes across generations—a call to serve, to shepherd, to speak for God. But alongside that call is a process that many overlook: the training of the minister. In a time where gifting is celebrated and visibility is pursued, it is easy to assume that calling alone is enough. Yet Scripture shows us a different pattern. God does not only call—He forms. He does not merely anoint—He prepares.

This book was not written to impress the already convinced. It was written for the sincere and the called, the hidden and the hungry—those who sense the weight of divine assignment and know, deep within, that it must be carried with preparation, not presumption. It is for the minister who is willing to be made before being sent. It is for the young leader wrestling with delay, for the servant in training who feels unseen, and for the seasoned voice who knows that learning never ends.

Training is not punishment. It is a sacred trust. It is God's investment into the vessel He desires to use. This is not just about skill; it is about stature. Not just about readiness to speak, but readiness to represent. In this book, we will explore not only the necessity of training, but its nature—why it matters, how it unfolds, and what it produces in those who yield to it.

Each chapter is a step through that journey—from understanding the very definition of ministry and training, to discerning seasons, submitting to fathers, and embracing the posture of a lifelong student. It is my prayer that as you read, your heart will be awakened to the wisdom of the process, and that your steps will be aligned with the pace of heaven.

Ministry is too sacred to be approached casually.
What is worth doing is worth training for.

May you be made deeply, sent wisely, and trusted fully.

— Pastor Emma Mukisa

Chapter 1: Why Ministry Demands Training

There are few concepts more misunderstood among emerging ministers than the relationship between calling and preparation. For many, the call to ministry is mistakenly interpreted as the immediate licence to function. Yet while the call may come suddenly, the preparation must be deliberate. Ministry, like any divine assignment, is not sustained by desire alone—it demands training.

To understand why training is essential, we must first define the terms at the heart of this conversation. The word ministry comes from the Latin ministerium, which means "service" or "office." It originates from minister, denoting a servant or attendant. At its root, ministry is not about prestige or public acclaim; it is about responsibility, stewardship, and service. In the New Testament, the Greek word often used for ministry is diakonia (διακονία), a word that conveys active service rendered for the benefit of others, especially in a spiritual or practical sense. It implies labour, attentiveness, and often sacrifice. From this perspective, ministry is less a platform and more a posture—a position of humility and dedication to the purposes of God and the edification of others.

The word training, on the other hand, is equally significant. Etymologically, "training" derives from the Old French trainer, meaning to draw or pull—eventually developing into the idea of leading, instructing, or preparing someone through structured practice. Biblically, several terms are used to express the process of spiritual formation. In the Greek, paideia (παιδεία) refers to instruction that shapes character and moral conduct, often through discipline. The word gymnazo (γυμνάζω), meaning to exercise or discipline like an athlete, is used in places like 1 Timothy 4:7, where believers are urged to "exercise thyself rather unto godliness." In Hebrew, the term chanak (חָנַךְ), used in Proverbs 22:6—"Train up a child in the way he should go"—means to dedicate, inaugurate, or initiate by instruction.

Together, these definitions form a theological truth: training is not simply about acquiring knowledge; it is about shaping a vessel to carry

and communicate divine purpose. If ministry is the task, training is the tool that refines the man or woman for it.

Unfortunately, many today enter ministry untrained, relying solely on spiritual zeal or charismatic expression. But passion without process leads to instability. We would never entrust a surgeon with a scalpel without years of rigorous training; yet many believe they can wield the Word of God, shepherd souls, and confront spiritual realities without being thoroughly prepared. This is not only unwise—it is dangerous. An untrained minister may carry anointing but lack structure; may possess revelation but mishandle doctrine; may be called but unfit to carry the weight of souls.

Scripture itself establishes the precedence of training before service. When God called Moses, He did not send him directly into deliverance. Moses spent forty years in Pharaoh's courts and another forty in Midian's wilderness. This was no accident—it was training. God was forming a deliverer, not simply commissioning a speaker. Paul, too, though dramatically called on the road to Damascus, did not begin his apostolic ministry immediately. He withdrew into Arabia for a time of divine schooling before emerging into public function (Galatians 1:17–18). Even Jesus, sinless and divine, submitted to growth. Luke 2:52 tells us He "increased in wisdom and stature, and in favour with God and man." He did not begin public ministry until He was about thirty years old, following baptism and wilderness testing.

Heaven's pattern has always been to form before sending. God does not rush men into function; He roots them in foundation. The idea that training is optional or merely academic is a distortion. Biblical training is not about earning God's approval—it is about stewarding His calling with integrity. Paul instructs Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). The word "study" in this context is translated from the Greek spoudazo (σπουδάζω), meaning to make diligent effort, to be earnest and eager. The goal is not to impress men, but to be approved by God—a craftsman who handles truth with precision.

Without training, ministry becomes performance or manipulation. Scripture is mishandled, authority is abused, and people are injured. Untrained leaders burn out quickly, because the weight of ministry cannot rest on enthusiasm alone. Training builds depth, resilience, and a framework for sustainability. It forms character as much as skill; it shapes perception as much as performance. To neglect training is to devalue both the calling and the people one is sent to serve.

There is a reason God often takes His time with those He truly intends to use. The wilderness seasons, the years of silence, the hidden assignments—all are part of His curriculum. In the making of a minister, God is not in a hurry. He is forming someone who will not only carry the Word but will become trustworthy under pressure, accurate in doctrine, patient in leadership, and enduring in trials.

To every man or woman who senses the call of God, the first step is not to go—it is to grow. Receive training. Submit to process. Embrace instruction. The weight of ministry requires more than inspiration—it requires preparation.

As my father and teacher, Pastor Chris Oyakhilome, wisely said: "What is worth doing is worth training for."

Let that truth guide your steps. If you are called, prepare. And if you will be sent, be formed. Heaven is not looking for those who are merely gifted. Heaven is looking for those who are ready.

Chapter 2: The Making of a Minister

To be called into ministry is not the same as being made into a minister. The calling is divine, sovereign, and often sudden. But the making—this is where the work begins. It is slow, hidden, and sacred. It cannot be microwaved, downloaded, or rushed. While calling sets you apart, training forms you. Ministry is not inherited like a family heirloom, nor assumed like a title; it is the result of divine formation.

There is a difference between being called and being sent. A man may receive a vision from God, a prompting in prayer, or a supernatural encounter that marks the beginning of his journey—but until he is made, he is not ready to function in that assignment. This is why Scripture never separates the work of ministry from the work of formation. Even Jesus, the Word made flesh, was not thrust prematurely into His assignment. He grew, He waited, and He submitted to the process of being made ready.

The making of a minister involves much more than theological education or pulpit practice. It is the shaping of the inner man—the formation of character, the strengthening of endurance, the development of spiritual disciplines, and the stripping away of pride, presumption, and self. God is not just preparing you to preach; He is preparing you to carry people, to represent Him, to steward His mysteries with fear and trembling. The call may come in a moment, but the vessel must be shaped over time to carry it without shattering.

When Jesus called Peter, He did not give him a title—He gave him a promise. "Follow Me, and I will make you…" (Matthew 4:19). This statement reveals a divine pattern. First comes the call to follow. Then, the process of making. Then, the release into purpose. Peter did not become a fisher of men overnight. He walked with Jesus, stumbled, was corrected, rebuked, restored, and finally re-commissioned. His making was a journey, not an event.

Similarly, Paul, whose conversion was dramatic and undeniable, did not begin apostolic ministry immediately. After encountering Christ on the

road to Damascus, he was led into a season of obscurity in Arabia. There, away from the crowds and stage, he was taught, emptied, and instructed by the Spirit. Only after this hidden season was he brought back into active ministry. The years he spent in preparation became the foundation upon which he would later build churches, write epistles, and endure suffering.

The mistake many make is to assume that the presence of a gift is proof of readiness. But God does not only examine gifting—He inspects weight-bearing capacity. A man may speak with eloquence, but is his heart pure? He may prophesy with accuracy, but has he been broken of pride? He may lead with energy, but has he learned to wait in silence? The making of a minister is not about what a person can do for God; it is about who they have become in God.

There is a kind of formation that only comes through fire. Joseph, destined to govern nations, was sold into slavery, falsely accused, and imprisoned. Those years were not a detour—they were the curriculum of destiny. The Psalmist says of him, "Until the time that his word came to pass, the word of the LORD tested him" (Psalm 105:19). Before Joseph could manage power, he had to be purified in prison. What God was doing in him was more important than what He would do through him.

True ministry is birthed in obscurity. It grows in secret. It is nourished in silence. It is often confirmed in private long before it is seen in public. The greatest works of God in a minister's life are not always visible to others—they are the long, slow, quiet dealings of God in the soul of a person who is willing to be made.

If you are in a season where nothing looks like ministry—no pulpit, no platform, no recognition—do not despise it. These are the days of being made. These are the days when roots go deep, convictions are formed, and the inner compass is set. What God does in secret is never wasted. He hides what He values until it is ready. The preparation may be painful, but it is holy.

To be made into a minister is to be conformed to the image of Christ. It is to die to self, to grow in wisdom, to walk in humility, and to embrace servanthood. The making will cost you your comfort, your pride, your