

# Rodney Alan Willoughby Jr.

## Address

720 Chickahominy Loop, #201  
Carrollton, VA 23314  
**Mobile:** (424) 832-4739

---

## MINISTRY RESUME

### MINISTRY HISTORY

- Volunteer** – The Lighthouse December 2017  
Lynchburg, VA
- Delivered food via van from various restaurants in Lynchburg to the Lighthouse
  - Served and prepared food to the people who attended this ministry
  - Organized clothing
- Youth Pastor** - Home of Christ Church April 2017 – October 2017  
Valencia, CA
- Youth/College Pastor** – Faith Bible Church August 2014 – August 2016  
Northridge, CA
- Teach Youth Sunday School and Worship Service Participation on Sunday mornings
  - Teach Youth Group on Wednesday Evenings
  - Teach College Group one night per week
  - Personal discipleship with pastor and youth
- Volleyball Outreach Leader** – Grace Community Church April 2014 – present  
Sun Valley, CA
- 10 – 15 minute Gospel Presentation to 20 – 50 volleyball athletes in the Grace Community gymnasium
  - Weekly meetings on Mondays from 5:30 – 8:00 p.m
- AWANA Sparks Leader** – Grace Community Church November 2013 – May 2014
- Listened to 1<sup>st</sup> graders recite verses and coached the kids in game time
  - Line judge at the Sparks Olympics in Pasadena, CA.
- Wilds Christian Camp** – Contracted Staff and Counselor May 2012 – August 2013  
Brevard, NC
- Counseled approximately 120 boys (ages 9 – 19) in weekly camps in the summers of 2012 and 2013
  - Performed various operational duties as seen in the following link: <http://www.wilds.org/staff/camp>
- Riverside Convalescent Center** October 2010 – May 2012  
Hampton, VA
- Weekly Bible teacher to the shut-in residents at this nursing home
  - Occasionally performed special music to residents
- 5<sup>th</sup> and 6<sup>th</sup> grade Sunday School Teacher** – Bethel Baptist Church June 2009 – October 2010  
Hampton, VA

**Intramural Softball and Volleyball Coach** – Bob Jones University March 2009 – April 2009

Greenville, SC

**Pendleton Manor** September 2008 – April 2009

Greenville, SC

- Weekly Bible teacher and extension leader to the shut-in residents at this nursing home

**Children’s Summer Ministry Game Director** – Bethel Baptist Church June 2008 – August 2008

Hampton, VA

June 2007 – August 2008

- Weekly leader and organizer for game time of children’s ministry
- Led this ministry for 2 summers

**Extracurricular Activities** – Bethel Baptist Church/Bethel Christian School August 2000 – May 2005

Hampton, VA

- **Student Body President** – Bethel Christian School October 2004 – May 2005

- **Missions Team Volunteer** – Sao Paulo, Brazil June 2004 – July 2004

- Preached to Brazilian church with a Portuguese interpreter
- Performed silent Gospel plays and instrumental music in public schools
- Cleaned and cleared debris from property for future church plant

- Played in High School Band and Church Orchestra from 2000 – 2005
- Performed 2 Oral Interpretations of Scripture from Exodus and Job on the Regional and State level in 2004 and 2005

## **EDUCATION**

**Master of Divinity** December 2016

The Master’s Seminary, Sun Valley, CA

**Holy Land Study Tour** May 2013

Israel

- Extensive Study Tour from Dan to Beersheeba led by American Seminary Professor and Israeli Tour Guide.

**Bachelor of Science in Human Resource Management** May 2009

Minor: Radio and Television Broadcasting

Bob Jones University, Greenville, SC

Here is a sample of my philosophy of ministry. My goal is to give a brief overview of the implementation of the following nine areas of church life from my point of view. These unalterable principles based on God's Word will determine how my ministry will function. This documentation provides a written record why a church ministers in a particular way. I have included many explicit Scripture references and some implicit methodologies that resemble what early church life was like. The areas are 1) Preaching/Teaching, 2) Church Leadership, 3) Membership, 4) Discipline, 5) Corporate & Individual Prayer, 6) Outreach/Missions, 7) Children's Ministries, 8) Adult Ministries, and 9) Biblical Counseling/Shepherding/Discipleship.

The first category is preaching and teaching. My ministry would have pastoral preaching at the center of attention for the church (I Tim. 4:13-16 and 5:17; 2 Tim. 4:2). Teachers would align with the doctrinal positions and biblical interpretations of the pastoral leadership. The pastors, elders, and teachers must have a high view of God and a low view of man. A sufficient view of Scripture should be taught. The preacher or teacher must believe that the Bible is inspired (2 Tim. 3:16; 2 Peter 1:20-21), inerrant (Psalm 19), authoritative (Psalm 119), sufficient (2 Tim. 3:17; Heb. 4:12; 2 Peter 1:3-4), and relevant (Isa. 40:8; 2 Tim. 3:17). A failure to have a sufficient view of Scripture will cause people to want to be comfortable rather than obedient. Personal experience will become the standard for one who has a low view of Scripture. Contemporary thinking will become more popular than objective divine truth as the importance of Scripture diminishes. The focus and substance of our preaching should be on the apostles doctrine (Acts 2:42). Our goal is that the church body will utilize their gifts according to God's blueprint (Ephesians 4:16). Preaching must be filled with sound doctrine for people to shine the lights of their lives in a dark world (Philippians 2:15). The speaker should be dynamic in his presentation of God's Word, but he does not need to control the audience by playing mind games. His goal is to be a vessel that accurately proclaims the truth of God's Word.

The second category is church leadership. A plurality of godly leadership should exist in my ministry (Acts 14:23 and 20:17; Phil. 1:1). Church leadership is not a 1 man show. Nepotism should not come into play for the consideration of pastor and elder candidates. A multiplicity of elders and deacons is indicated in Scripture. An elder should be appointed by God and meet the qualifications of Scripture. 3 Greek words describe an elder in the New Testament. 1) The Greek word *episkopos* refers to the elder functioning as a bishop

and overseer. 2) The Greek word *poimen* refers to the elder functioning as a shepherd and pastor. 3) The Greek word *presbuteros* refers to the stature and maturity of an elder. All elders are required to rule (I Tim. 5:17). The Scriptures give clear examples that there are leaders among leaders and all elders do not have equal authority. Timothy was given leadership over the elders and the church of Ephesus. Also, Titus was given leadership over the elders at the church of Crete. Paul appointed laymen to the office of elder in the New Testament. My ministry would seek to have a balance of full-time pastors and laymen as elders. A church should have elder run polity or congregational polity. My position would lean towards congregational polity based on 4 references in the New Testament. The church body was unified in their practice of church discipline (Matthew 18:15-20; I Corinthians 5:4-5). Deacon leadership was chosen by the church congregation in Acts 6:3. Deacons should be nominated by the congregation. A pastor/elder must also screen the ability, desire, and qualification for any potential deacon. A deacon will serve two-year terms with the option to be reelected for consecutive terms. A deacon should strive to meet the temporary needs of fellow church members, assist with the accommodations necessary for public worship, and find ways to benefit and promote the ministry. Finally, the elders and the church body agreed to send their own men from Antioch to accompany Paul and Barnabas (Acts 15:22-23). The elders and overseers are responsible to equip (Eph. 4:11), care for (Acts 20:28), and teach (I Tim. 3:2; Titus 1:9) the members. Church members should not hold blind loyalty for their leaders and expect them to be perfect (I Tim. 5:20). However, church members must respect (I Thess. 5:12) and submit to their God-ordained leaders (Heb. 13:17). All leaders should seek to abide by 2 principles. 1) Be charitable and non-divisive with members who disagree on non-central doctrines. 2) Teachers must align with the doctrinal positions and biblical interpretations of the pastoral leadership. Spiritual leaders in every ministry of church should not view themselves as masters but rather as servants (Acts 20:29). A failure to understand biblical leadership will lead to unbiblical discipleship and skewed ministry priorities. When biblical priorities are minimized in a ministry, the focus will point to skills and ability over godly character. Disqualifying sins will become prevalent in this kind of environment. If the leadership is not adequately equipped for their task of ministry, frustration will result. Frustration leads to high turnover in lay leadership. If disciples are unable to mentor and reproduce more disciples, only a faithful few will be doing the work of the ministry.

The third category is membership. Church membership in my ministry would demand a few prerequisites. Even though the Scripture does not demand church membership for every believer, Christians must submit to the authority of a local church (I Thessalonians 5:12-13; Hebrews 13:17). The Great Commission is a mandate for all believers and the context of a local church will better enable believers to submit to our Lord's command (Matthew 28:19-20). My philosophy expects a prospective member to make a profession of faith with Scriptural support before a pastor and stand in front of the congregation to affirm their desire for church membership. 2) My philosophy also expects a church member to take part in 2 ordinances, the baptism of the believer and the Lord's Supper. The church body should desire to grow and edify fellow church members with I Corinthians 13 love (I Corinthians 16:2; Hebrews 10:25). My church website would creatively show all the ministries of the church and a needs assessment for the various ministries. Visual aids and testimonials from church members serving in the various ministries would be included on the website. My ministry would seek not to devalue church members as numbers rather than people. A comprehensive book about church membership should be published and distributed to visitors who are interested in the possibility of church membership. The book should be advertised on the church website and provide detailed instructions for a visitor to be acquainted with the philosophy of the church ministry and the priorities that are necessary for church members. This book should highlight the mission, message, and ministry of the church. The constitution and statement of faith should be clearly and succinctly stated in this manual. Commitment is a key indicator of faithfulness for prospective church members. Every prospective church member should strive to accomplish the following 7 commitments in their personal lives. The 7 commitments are 1) "doctrinal and philosophical agreement". Members are expected to have 2) "faithful attendance and participation" in the regularly scheduled gatherings of the church. 3) "Biblical stewardship of resources" should be given by members joyfully, regularly, sacrificially, and voluntarily. 4) "Joyful submission" is expected through submission to God, one another, and church leaders. 5) "Peaceful conflict resolution" should be handled with the commitment "to deal with problems God's way" and "to seek peace". 6) "Joyful service" should be invested by members through their time and spiritual gifts. 7) "Christlike testimony" should be attractive and accurate to a watching world. These commitments will enhance individual growth in the church and accountability. A voting church member must

be 18 years of age, even though this position may vary from culture to culture. Church membership can be granted to minors under the age of 18 who are professing Christians, have been baptized, and take the initiative to identify themselves as a part of the local church. A person's membership will be terminated after a three-month absence or inactivity in the local church. Membership termination will result due to the following 4 reasons. 1) Pastors or elders do not receive a satisfactory explanation. 2) A member resigns on a voluntary basis. 3) A member decides to join another church. 4) A member dies.

The fourth category is discipline. Church discipline is generally perceived with a number of negative connotations. However, optimistic perceptions of joy should be seen in church discipline. Church discipline allows wandering sheep to be able to truly repent. The church and heaven is filled with joy during this occasion (Luke 15:3-8). Christ provides explicit guidelines for church discipline in the well known passage of Matthew 18. Church discipline is necessary to strengthen and refine the body of believers. God will be glorified when fallen members are spiritually restored. Holiness must be a primary objective for the local church. The body of Christ should be a regular participant in the business of recovery (Gal. 6:1). When an erring brother listens to the reproof from a fellow Christian in private, this brother has been won. The Greek word "won" was originally used to accumulate wealth in the sense of monetary commodities. When an erring brother repents, the church can rejoice at finding a lost treasure. The 4 step process of church discipline begins at the individual level (Matthew 18:15). This first step should be done in private and with humility and gentleness. If step 1 does not work, step 2 requires for 2 or 3 believers to confront the unrepentant brother (Matthew 18:16). This step confirms that a sinning brother has been rebuked properly and has or has not repented. If the unrepentant brother rejects steps 1 and 2, the witnesses in step are to publicly declare to the church the offense of the sinning brother (Matthew 18:17a). The most appropriate action is for these witnesses to communicate this issue to the elders. The elders can then inform the church body about this problem. A letter through registered mail should be sent to the unrepentant believer before step 3 and 4 come into fruition. The letter will indicate the penalty of discipline if the erring brother does not repent by a specific date. Ostracism is required if the sinning believer refuses to submit to steps 1, 2, and 3 (Matt. 18:17b). This person will not be allowed to participate in the blessings and benefits of the church. Christ refers to this person as a Gentile and a tax-gatherer. A Gentile had

no part in the covenant, worship, or social life of the Jews and is considered a pagan. A tax-gatherer was considered a traitor to his own people. Church discipline should never be conducted with a spirit of self-righteous superiority (2 Thess. 3:15). Humble love should be exemplified throughout the entire process. The unsuccessful result of church discipline will cause the individual to be left in his shame and sink deeper in his sin. A person who is expelled from the church should only be contacted for the purpose of admonishment and restoration. Church discipline should also exemplify the integrity of its witness to non-Christians.

The fifth category is corporate and individual prayer. Charles Finney proclaimed, "I would say that unless I had the spirit of prayer I could do nothing". Prayer must not be overlooked in the philosophy of ministry. A preacher must have a consistent personal prayer life. The pastor must also corporately pray during the regularly scheduled worship services. The shepherd should also encourage his flock to pray intimately in small groups and to individually seek personal communion with God. Jesus was the finest model of prayer. Christ did not only practice prayers; He lived out His prayers through His godly example and dependence on the Lord. Christ commenced and consummated His earthly ministry in prayer (Luke 3:21, 22; 24:49-51). The solitude of prayer would be essential before Christ could preach to the multitude (Luke 5:16). The church body must view prayer as a superb spiritual asset. When church members pray to God on a regular basis, they will increase their spiritual credibility and single minded devotion for God. A praying believer should passionately pursue God's values (Ps. 42:1, 2). Our prayers to God should plead for wisdom and insight (Proverbs 3:5-6). An open line of communication should come from God's children. He desires a relationship with all of His flock. Preachers must be balanced in their prayer lives and sermon preparation. The heavenly curtain must be penetrated before God can empower a preacher to penetrate the human curtain (Acts 16:14). Prayer elevates a dependence on God and minimizes human ability (I Cor. 2:1-5).

The sixth category is outreach and missions. The local church should have mission partners locally, nationally, and internationally (Acts 1:8). A church may desire to provide more support for missionaries who are church members. However, a church should be willing to provide opportunities for missionaries to explain their ministries and needs through preaching, videos, power point presentations, or visual displays. A church should always be willing to increase their missionary budget, but the leaders must make clear that the church

should first financially provide for the needs of the local church. A preacher should allow visiting missionaries to be able to speak to children and teenagers in the church programs or Christian school, so that they may be exposed to dynamic missionary ministries at an early age. Students may cultivate a desire for missions because of the example that they see in a current missionary.

The seventh category is children's ministries. God will be glorified in this ministry when children are evangelized, parents are encouraged, and servants are edified through the proclamation of the gospel. The motivation for a children's ministry should always begin with an evangelistic mandate (Matt. 28:18-20; Luke 24:46-47; Acts 2:39). The mindset for a children's ministry is to focus on their greatest need of regeneration. A relationship with God will motivate these children to have purpose for a Christ-exalting life (Rom. 3:23; 10:14-16). The mission for children's ministries is to plant the seed of the gospel into the hearts of the kids. The teaching will include the basics on fearing God, learning about facts of the gospel, and hatred over sin. The church can only be a tool to help assist families. The parents have a mandate to bring up children in the nurture and admonition of the Lord (Eph. 6:4; Col. 3:21). The church is expected to encourage parents to be godly role models for their kids (Eph. 4:12-16; Col. 3:18-21). Strong Christian families are the backbone of a solid church (Eph. 5 – 6). Quality childcare ensures that parents will be undistracted to attend worship services, Bible studies, or serve in other various ministries. Children's ministry provides many opportunities for saints to be able to serve the body of Christ. The cycle of ministering and being ministered to is accomplished through the service of church members in the children's program.

The eighth category is adult ministries. I Corinthians 13:11 (NASB) proclaims "When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things." This verse must radically influence adult leaders to be the proper role models for whatever ministry God allows them to serve in on a regular basis. A children's ministry will only flourish by having faithful, energetic, and godly adults. College ministries, sports ministries, widow/widower ministries, young couple ministries, crisis counseling ministries, bus outreaches, jail ministries, nursing ministries, vacation bible school ministries, AWANA, couples retreats, and camps will only flourish by adults who desire the meat of the Word. Adult ministries must have solid male leadership. Our effeminate society has caused men to not want to take the



leadership roles that the Bible commands. Men must set the standard in their personal lives, in their families, and in the ministries that God blesses them to serve. The adult ministries should spend time talking about the unity that comes from the diversity of spiritual gifts. God does not need more passive observers in the adult ministries. He expects active participants to utilize their gifts with opportunities and possibilities that will cause them to further the kingdom of God.

The ninth category is biblical counseling, shepherding, and discipleship. The first question you must ask any person before counseling, shepherding, or discipleship can take place is whether the person has a relationship with Jesus Christ. Man can only be justified, sanctified, and ultimately glorified through God's saving work in Jesus Christ (Rom. 8:30; I Cor. 6:11). Repentance and trusting Jesus' atoning death and victorious resurrection are prerequisites in Christian conversion (Luke 13:3; John 1:12; 2 Cor. 7:10; Heb. 9:28). Salvation is God's gift through grace alone, through faith alone, and in Christ alone (John 14:6; 1 Peter 1:18-19). When a person provides a clear profession of faith in Christ, the counselee must realize that the Scripture is sufficient for all areas of life (2 Timothy 2:15; I Peter 3:15). Christians must realize why doctrine matters so much. God the Father took doctrine seriously by providing His self-revelation (2 Timothy 3:16-17). God the Son took doctrine seriously by teaching it during his earthly ministry (John 6:63; 14:10, 24). Paul and the apostles took doctrine seriously by preserving it (Jude 1:3). Christian heroes took doctrine seriously by dying for it. These heroes paid the ultimate price, so that we might be able to believe these truths. Satan takes doctrine seriously by attacking it (2 Timothy 4:3; 2 Peter 2:1 and 3:16). A counselee must realize the importance of Bible study to be able to learn sound doctrine (2 Timothy 2:15). Agreeing on biblical truth brings genuine unity (John 17:17-21). Paul urges people to flee from apostate teachers that bring heretical teaching and twist doctrine (Romans 16:17-18). God allows wrong doctrine to creep into the church, so that the approved saints will be recognized (Deuteronomy 13:1; I Corinthians 11:19). Counseling, shepherding, and discipling should provide 3 instructions regarding false doctrine. 1) All true Christians must guard the truth vigilantly from false teachers (1 Timothy 4:1-5, 16). 2) Stay away from divisive or disobedient teachers or leaders (2 Timothy 3:1-5). 3) Warn false teachers of their harmful teaching. If they refuse the warning, they must be ejected from the church (Titus 3:10). Here are 4 guidelines to give to a person that is seeking to avoid false doctrine. 1) Be Word-filled. A

Christian must study and love God's Word. 2) Be obedient and holy. Have a low view of self and a high view of God. 3) Be humble and submissive to God-appointed authorities. 4) Be supportive and serving. You will be avoided by people involved with the evil that you are constantly refusing to tolerate. A counselee should be instructed about ways to grow in understanding biblical doctrine. A Christian should strive to be an attentive and aggressive listener when God's Word is preached or taught. Community groups in various homes will connect growing Christians doctrinally. Investing in a good study Bible will also allow counselees to be able to connect doctrinally. The MacArthur Study Bible and the ESV Study Bible are very helpful. A Christian may also want to be able to defend his faith more precisely by possibly reading *Basic Theology* by Charles Ryrie. *Understanding Christian Theology* is a helpful resource edited by Roy Zuck and Charles Swindoll. A more serious student may want to read *Systematic Theology* by Wayne Grudem.

The theocentric theme of any written philosophy of ministry should be "doing ministry God's way." All ministry decisions should be filtered from this comprehensive philosophy. May God allow this document to be a starting point for my ministry to be based on His objective revelation rather than my human intuition!

My doctrinal statement is aligned with the Masters Seminary. <https://tms.edu/about/doctrinal-statement/>