

Pastoral Ministry

Student Manual

Pastoral Ministry

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Lesson 1-2

Pastoral Responsibility

I. Key Passages Relating to Pastoral Ministry

A. Numbers 27:15-17

B. Psalm 23

C. Proverbs 27:23

D. Jeremiah 10:21

E. Jeremiah 23:1-4

F. Ezekiel 34:1-31

G. Zechariah 11:17

H. John 10:1-29

II. The Need for True Shepherds or Pastoral Ministry

A. God's people are likened to _____(Num. 27:17; I Kgs. 22:17; II Chr. 18:16; Zech. 10:2; Mt. 9:36; John 10:14, 27).

1. On the negative side, sheep are _____.

Sheep are especially needy because they have:

a. No ability to _____ on their own (Num. 27:16-17).

b. No instinct to _____ (Ezek. 34:6-8).

c. No natural _____.

2. On the positive side, sheep were always considered _____.

They were valuable to the shepherd because they are able provide most of man's needs including:

- a. Meat
- b. Milk
- c. Clothing

B. God's people, like sheep, are in need of _____.

The following chart demonstrates the condition of people with and without true shepherds.

Without True Shepherds	With True Shepherds
Sheep are scattered (Zech. 13:7; Ezek. 34:5-6)	Sheep receive provision (Ps. 23:1-2)
Sheep wander (Ezek. 34:6)	Sheep receive direction (Num. 27:17; Ps. 80:1)
Sheep are lacking (Jer. 23:4)	Sheep are fruitful (Jer. 23:3)
Sheep are devoured (Ezek. 34:5)	Sheep are kept (Jer. 31:10)
Sheep are weak (Mt. 9:36)	Sheep are strengthened (Ezek. 34:4, 16)
Sheep have want (Ps. 23:1)	Sheep are fed (Jer. 23:4; I Pet. 5:2)
Sheep are diseased (Ezek. 34:4)	Sheep receive healing (Ezek. 34:4, 16)
Sheep are broken (Ezek. 34:4)	Sheep receive binding up (Ezek. 34:4, 16)
Sheep are lost (Ezek. 34:4)	Sheep are found (Ezek. 34:15; John 10:16)
Sheep are prey for their enemies (Ezek. 34:8)	Sheep are safe (Ezek. 34:25)
Sheep are fearful (Jer. 23:4; Ps. 23:4)	Sheep receive rest (Ps. 23:2; Ezek. 34:15)
Sheep are despondent (Jer. 23:3)	Sheep are comforted (Ps. 23:4)
Sheep are destroyed (John 10:10)	Sheep are restored (Ps. 23:3)
Sheep are divided (Acts 20:30)	Sheep are visited (Jer. 23:2)
Sheep are robbed (John 10:1-2)	Sheep receive increase (Jer. 23:3)

III. Biblical Figures and Symbols Connected to Pastoral Ministry

There are several figures and symbols that are used in the Bible in connection with the shepherding or pastoral ministry. Each one of them emphasizes a different aspect of the function of shepherds.

A. Shepherd (Ezek. 34:7). Emphasis: _____

B. Staff (Ps. 23:4). Emphasis: _____

C. Stay. Emphasis: _____

D. Rod (Mic. 6:9; 7:14). Emphasis: _____

E. Door (John 10:9). Emphasis: _____

F. Elder (Acts 20:17, 28). Emphasis: _____

IV. The Responsibilities of True Shepherds

The Bible outlines nine areas of function for a true shepherd.

A. _____ the Sheep (Ezekiel 34:2, 13-15)

1. Feeding involves _____ the word (II Tim. 2:15).
2. Proper feeding involves a _____ (Ps. 85:10).
3. Proper feeding will bring authority and cause _____ (Ezek. 34:13).
4. Proper feeding will bring _____ to the flock (Ezek. 34:14-15).
5. Proper feeding will produce healthy _____ sheep (Jer. 23:3-4).
6. Proper feeding is dependent upon the pastor _____ (I Tim. 4:16).

B. Leading by _____ (I Pet. 5:2-3).

1. Leading is the opposite of _____ (Gen. 33:13).
2. Leading involves providing an _____ that people can follow (Phil. 3:17).
3. Leading involves going the way _____ (John 10:4).

4. Leading involves _____ your faith before the sheep (Hebrews 13:7).
5. Leading involves maintaining a good report or testimony inside and _____ of the church (Acts 6:3; I Tim. 3:7).

C. _____ Over the Flock (Acts 20:28, 31; II Tim. 4:5).

1. Watching involves knowing _____ the flock (Pro. 27:23).
 - a. The word “watch” in the Greek means “to hold to, to turn to, to turn one’s attention to; hence, to give heed to.”
 - b. The word “watch” in the English means:
 - To look or observe attentively or carefully.
 - To look and wait expectantly.
 - To stay awake at night while serving as a guard, sentinel or watchman.
 - To keep vigil
2. Watching involves _____ the saints (I Cor. 5:3).
 - a. This means being ready for _____.
 - b. This means getting involved in _____.
 - c. This means warning people of impending _____ and wolves.
3. Watching involves _____ the sheep and being aware of needs (Rev. 2:2, 9, 13, 19; 3:1, 8,15).

D. Reaching Out and _____ the Needy (Ps. 23:1).

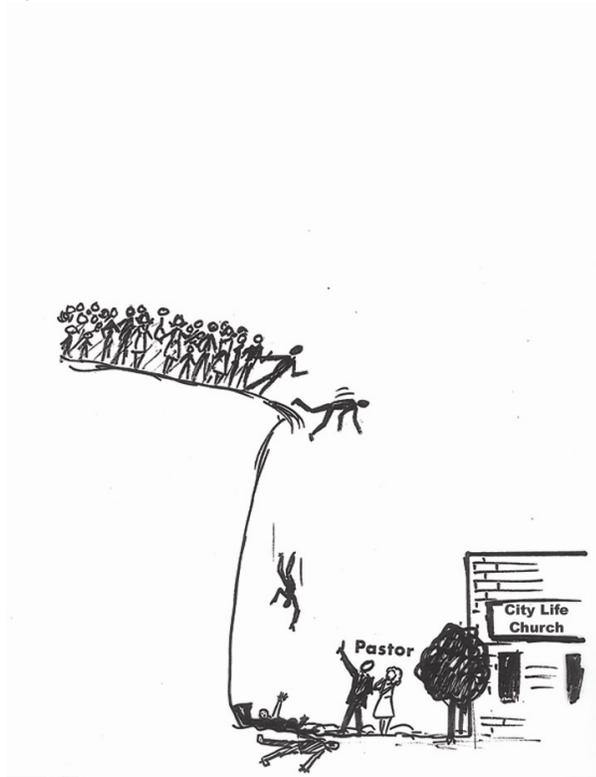
1. God sent pastors to _____ of His people (Jer. 23:1-4).
 - a. Physical needs
This includes things like health, food, clothing and shelter.
 - b. Emotional needs
This may include counseling in areas of addictions, personal stability, grief and stress related issues.
 - c. Financial needs
This includes issues of provision, prosperity, employment and future planning.

d. Spiritual needs

This includes personal growth and maturity, family success and relationships between God and man.

2. Pastors are not _____ until the people come (Ezek. 34:4, 16).

Pastors are to be proactive when it comes to ministering to the needs of the flock (See diagram).



3. Pastors must be able to give _____ (Is. 1:26).

E. _____ the Flock

1. Maturing involves _____ and disciplining when needed (Tit. 2:15).
2. Maturing involves teaching practical _____ (Ex. 18:20).
3. Maturing involves _____ (Mt. 28:20).
4. Maturing involves bringing people into their _____ (Eph. 4:11-12).

F. Training and Raising up _____ (II Tim. 2:2).

1. Shepherds must _____ in others (Ex. 18:21-23).
2. Shepherds must be able to _____ leaders (Ex. 18:21; Tit. 1:5-6).
3. Shepherds must impart _____ to others (Phil. 2:20).
4. Shepherds must be able to _____ others (Num. 11:17, 25, 29).

G. _____ the Sheep (Ezek. 33:6).

1. This involves _____ those who pervert the Gospel (Tit. 1:9-13).
 - a. Guarding against _____ (Eph. 4:14).
 - b. Guarding against a _____ (Gal. 1:9).
 - c. Guarding against _____ who would make spoil of the flock (Acts 20:28-30).
2. This involves protecting them from _____.
 - a. Guarding their _____ (Gal. 5:15).
 - b. Guarding their _____ (Eph. 4:3).
3. This involves protecting them from _____.
 - a. Guarding their _____.
 - b. Guarding their _____ (Mt. 6:33).

H. Keeping _____ (Acts 20:28).

1. _____ pure (I Tim. 5:22)
2. _____ pure (I Tim. 6:10)
 - a. This means _____ in handling finances (I Pet. 5:2).

A few tips include...

- Don't get yourself into personal debt.
- Keep accurate books of all income and expenses.
- Let someone else keep the books and sign the checks.
- Have a team of people count the money, make out the deposit slips and deposit the money.
- Be financially accountable.

b. This means being free from _____ (II Tim. 2:4).

3. _____ pure (I Tim. 4:14-16)

I. _____ to the Great Shepherd (Heb. 13:17).

Supplement 1, Lesson 1-2

THE JOB DESCRIPTION OF THE SENIOR PASTOR

The Senior Pastor is the equivalent of the father or head of a spiritual family. As such, many of the responsibilities of a natural father fall upon the senior pastor's shoulders in a spiritual sense. These responsibilities include the following:

1. THE GENERAL OVERSEER OF THE ASSEMBLY

As the general overseer of the assembly, the buck stops at the senior pastor's desk. The senior pastor serves as the head of the Board of Directors (eldership) and serves as the chief executive officer in his administrative responsibility. As the general overseer, no person should be hired or fired without his knowledge and approval. As general overseer, he is ultimately responsible to decide who functions in what area of responsibility. As general overseer, he has a principle voice in the congregation and acts as the spokesman for the eldership to the congregation and the outside world. As general overseer, all new programs and projects must bear his stamp of approval because he will have to give support to them in a public way. As general overseer, all church policies must meet with his approval before they are to be considered ratified. As general overseer, the senior pastor must initiate the procedure to ordain additional elders in the assembly.

2. THE PRINCIPLE FEEDER OF THE CONGREGATION

As the chief shepherd in the congregation, the senior pastor should preach and teach often, taking the Sunday morning service most of the time. As the principle feeder, no one is to be asked to preach or minister in song without his prior knowledge and approval. As the principle feeder, no doctrine is to be expounded in the assembly without his approval. As the principle feeder, guest ministries will be left to his selection and local ministries will be used at his discretion. As the principle feeder, much of his schedule should be released to prayer and Bible study.

3. THE FIRST EXAMPLE TO THE CONGREGATION

As the chief example to the flock, the senior pastor must be a model in every aspect of congregational life including prayer life, worship life, social life, domestic life, and servanthood. He should demonstrate to the congregation, by his example, what is expected of a model believer and how to live victoriously in Christ in this present world.

4. THE SPIRITUAL HEAD OF THE ASSEMBLY

As the spiritual head of the assembly, the senior pastor is responsible to establish the principle vision for the house. As the spiritual head, he must discern the present needs of the body and feed the flock accordingly with meat in due season. As the spiritual head of the family, he is to lead the congregation into their place of destiny. As the spiritual head of the assembly, the senior pastor must minister careful, individual care to all those elders who would serve with him. As the spiritual head of the assembly, all public meetings will be under his direction or the direction of his appointed representative.

The senior pastor, it should be noted, is a man under authority. He is submitted to the corporate eldership in the local assembly. He is a personal shepherd to each of the elders, but he himself is submitted to the corporate eldership. An eldership working in association with the senior pastor would be prepared to acknowledge the divine placement of the senior pastor and try to flow with his vision. The eldership serves to assist the senior pastor to fulfill his goals, to add to his vision, to bring a greater fullness, to serve as a sounding board for thoughts and ideas, and to serve as a check to the senior pastor.

An eldership should give some liberty to the senior pastor so that he can fulfill that which God has called him to do, not being too detail oriented. On the other hand, an eldership should be prepared to resist a senior pastor who is abusing his privileges, tarnishing his example, leading the people into error, or being abusive to the people of God. Elders should respect the office of the senior pastor and not challenge him publicly until they have done it privately with no results.

Scriptures to study:

Numbers 27:17; Psalms 23; Proverbs 27:23; Isaiah 56:10-11; Jeremiah 23:1-4;
Jeremiah 10:24; Ezekiel 34:1-31; Zechariah 11:17; Zechariah 13:7; John 10:1-29;
Acts 12:17; Acts 15:4-22; Acts 21:17.

Supplement 2, Lesson 1-2

THE SHEPHERD VERSES THE HIRELING

The following chart shows the biblical contrast between a true shepherd and a hireling:

A TRUE SHEPHERD	A HIRELING
1. Has a personal interest in the general well-being of the sheep (Pro. 27:23).	1. Neglects the sheep (Ezek. 34:4).
2. Leads the sheep (Ps. 80:1).	2. A hireling drives the sheep for his own personal gain (Ezek. 34:4).
3. Causes the sheep to lie down and rest (Ezek. 43:11).	3. Rules with cruelty and force (Ezek. 34:4).
4. Brings back those sheep driven away (Ezek. 34:16).	4. Fails to bring back those sheep driven away (Ezek. 34:4).
5. Knows the sheep (Ezek. 34:11-12).	5. Is ignorant of his Sheep (Jer. 23:1).
6. Binds up the broken sheep (Ezek. 34:4).	6. Abuses the sheep (Jer. 23:1).
7. Protects the sheep (Ezek. 34:4).	7. Leaves when the wolf comes (John 10:12).
8. Gives his life for the sheep (John 10:11).	8. Takes the life of the sheep for himself (Ezek. 34:3).
9. Feeds the sheep from good pastures (Ps. 23:2).	9. Feeds self, not the flock (Ezek. 34:1).
10. Watches the flock by night (Luke 2:8).	10. Is idle and leaves the flock (Zech. 11:17).
11. Restores the soul of sheep (Ps. 23:3).	11. Cares not for the sheep (John 10:13).
12. Seeks the lost sheep (Ezek. 34:16).	12. Fails to seek the lost sheep (Ezek. 34:4).
13. Enters the sheep-fold by the door (John 10:14).	13. Looks for his own way (Is. 56:11).
14. Gives water to thirsty sheep (Ps. 23:2).	14. Is filled with strong drink (Is. 56:11).
15. Unites with other shepherds to protect each other's flocks (Is. 31:4).	15. Cares only for his own flock and is harsh and divisive to other flocks (Ex. 2:17).

Supplement 3, Lesson 1-2

JUDGMENTS ON BAD SHEPHERDS

1. God is against the evil shepherds (Ezek. 34:10).
2. God will require the flock at their hand (Ezek. 34:10).
3. God will force evil shepherds to cease from feeding the flock (Ezek. 34:10).
4. Evil shepherds will no longer be able to feed themselves (Ezek. 34:10).
5. The arm of the evil shepherd is withered (strength diminished) (Zech. 11:17).
6. The eye of the evil shepherd darkened (vision clouded) (Zech. 11:17).
7. The glory of evil shepherds is spoiled (Zech. 11:3).
8. The anger of God is kindled against evil shepherds (Zech. 10:3).
9. God will visit upon evil shepherds the evil of their doings (Jer. 23:2).
10. God causes the pasture of evil shepherds to be spoiled (Jer. 25:34).
11. God causes evil shepherds to howl and cry (Jer. 25:34).
12. God comes upon evil shepherds as a lion (Jer. 25:34).
13. Evil shepherds have no way of escape from judgment (Jer. 25:34).
14. Evil shepherds are cut off (Zech. 11:8).
15. God loathes evil shepherds (Zech. 11:8).

Supplement 4, Lesson 1-2

THE 12 BIBILICAL RESPONSIBILITIES OF THE SHEEP

The responsibility of the sheep toward the Shepherd can be summarized in twelve areas:

1. **Hearing** the voice of the Shepherd (John 10:3).
2. **Following** the Shepherd (John 10:4, 9).
3. **Knowing** the Shepherd's voice against other voices (John 10:4).
4. **Ignoring** the stranger's voice (John 10:5).
5. **Recognizing** the true value of the Shepherd (Num. 27:16-17).
6. **Realizing** their helpless state alone (Is. 53:6).
7. **Understanding** their need of the fold (John 10:16).
8. **Submitting** to the Shepherd's rod (Ezek. 20:37).
9. **Esteeming** them very highly (I Th. 5:13).
10. **Supporting** them financially (I Cor. 9:11-14).
11. **Criticizing** them cautiously (I Tim. 5:1, 19-20).
12. **Praying** for them regularly (I Th. 5:25).

Lesson 3

The Call to Pastoral Ministry

I. There is a _____ that we all experience from God.

A. We are called:

1. With a Holy Calling (II Tim. 1:9)
2. By Grace (Gal. 1:15)
3. By the Gospel (II Th. 2:14)

B. We are called unto:

1. His Purpose (Rom. 8:28)
2. Liberty (Gal. 5:13)
3. Peace (I Cor. 7:15)
4. Fellowship (I Cor. 1:9)
5. His Kingdom and Glory (I Th. 2:12)
6. Eternal life (I Tim. 6:12)
7. Glory and Virtue (II Pet. 1:3)
8. Blessing (II Peter 3:9)

C. We are called to be:

1. Saints (Rom 1:7; I Cor. 1:2)
2. Sons (I John 3:1)
3. Disciples (Mt. 28:18-20)

II. There is a _____ call to a _____ ministry or area of service.

A. This call is based on _____.

1. The _____ of the people (Eph. 2:1-3; Mt. 9:36)
2. The _____ of the field (Luke 4:42-44; Acts 1:8)
3. The _____ of the harvest (John 4:35)
4. The _____ of the hour (John 9:4)

B. This call is based on _____.

1. No one _____ for a particular ministry (John 15:16).

2. God ordains _____ that we will have (I Cor. 12:18; Eph. 2:8-10; Col. 1:23, 25; I Tim. 1:12).
3. God supplies _____ needed for that ministry (Rom. 12:3; I Pet. 4:10).
4. This call is based on God's need for _____ (Is. 6:8; Rom. 10:14-15).

He needs a channel for:

- a. Intercession
- b. Healing
- c. Miracle Working
- d. Showing of Mercy
- e. Giving
- f. Comforting
- g. Serving
- h. Governing
- i. Teaching
- j. Evangelizing
- k. Guiding
- l. Grounding
- m. Fathering
- n. Shepherding

C. This call is an individual, _____.

1. The word "call" comes from the Greek word *klesis*, a forensic term meaning, "to summon to court" with the idea of _____ (I Cor. 9:16).
2. This call can be _____ (I Tim. 2:7; II Tim. 1:11; Tit. 1:3).

Principle: The _____ call of God can only be discovered and realized as one is co-operating with God to fulfill the _____ call of God.

III. God uses various ways and means to issue this call.

A. By an audible voice

3. Joshua (Josh. 1:1)
4. Jeremiah (Jer. 1:4)
5. Jonah (Jonah 1:1)

B. By Vision

1. Isaiah (Is. 6:1-8)
2. Paul (Acts 9:3-7; 26:13-19)

C. By Dream

1. Jacob (Gen. 28:12-13)
2. Joseph (Gen. 37:5f)

D. By a Theophany

1. Abraham (Gen. 2:7)
2. Isaac (Gen. 26:2)

E. By Angelic Visitation

1. Moses (Ex. 3:2)
2. Gideon (Judges 6:11-22)
3. Zacharias (Luke 1:11, 19)

F. By Prophecy and the Laying on of Hands

1. Paul (Acts 9:17; 22:12-16)
2. Timothy (I Tim. 4:14; II Tim. 1:6)

G. By the _____ and Witness of the Holy Spirit (Eph. 1:18)

God issues His call through reading the Word of God and meditation upon it. As we meditate upon it, we are consciously and unconsciously being identified with the word, just as the food we eat is being assimilated into our very life. Thus, our minds and life become saturated and identified with the great purpose of God and shaped and molded in accordance with them. It is, therefore, nothing unusual that someone will know himself called to some service and yet not be able to point to a definite experience or definite scripture passage through which God extended the call to the person.

IV. There will always be a _____ of our call.

- A. The _____ bears witness with our spirit through the peace of God (Col. 3:15).
- B. _____ over me bears witness (Heb. 13:17).
- C. The _____ in my life bear witness (I Tim. 3:2).
- D. The _____ bear witness (Acts 6:3).
- E. The _____ and the laying on of hands bear witness (I Tim. 4:14).
- F. Circumstances or _____ confirm the call (I Cor. 16:9).

V. How does one get into the pastoral ministry?

A. From a personal point of view.

1. Start _____ of the people.
2. Start _____ for others.
3. Make yourself _____ for all kinds of tasks.
4. As you are faithful, God will give you opportunities to _____.

B. From City Life Church leadership point of view.

1. Take advantage of the _____ offered by the church.
2. Distinguish yourself as a _____.
3. Get involved with the _____ of the church.
4. Share _____ with the leadership team.
5. _____ will all of the suggestions that are given to you.
6. Seek the confirmation of the leadership team regarding the call and _____
_____.
7. _____ to open the right door.

The Challenge of Pastoral Ministry

In many churches today, it seems that the pastor just cannot do anything right. No matter how sincere he may be or how hard he tries, there are always some who stand ready to find fault and to criticize. Someone has expressed the situation in this way:

If the pastor is young, they say he lacks experience; if his hair is gray, then he's too old for the young people.

If he has 5 or 6 children, he has too many; if he has no children, he's setting a bad example.

If he preaches from his notes, he has canned sermons and is dry; if his messages are extemporaneous, he is not deep.

If he is attentive to the poor people in the church, they claim he is playing to the grandstand; if he pays attention to the wealthy, he is trying to be an aristocrat.

If he uses too many illustrations, he neglects the Bible; if he doesn't use enough stories, he isn't clear.

If he condemns wrong, he's cranky; if he doesn't preach against sin, they say he's a compromiser.

If he preaches the truth, he's offensive; if he doesn't preach the truth, then he's a hypocrite.

If he fails to please everybody, he's hurting the church and ought to leave; if he does please everybody, he has no convictions.

If he drives an old car, he shames his congregation; if he drives a new car, then he is setting his affection upon earthy things.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he's shirking his responsibility.

If he receives a large salary, he is a mercenary; if he receives a small salary, well, then they say it proves he isn't worth much anyway.

As a result, when a pastor is called to a church today, he is expected to have superhuman, almost supernatural qualifications.

1. He must be a good speaker.
2. He must be a deep Bible student.
3. He must be a spirited evangelist.
4. He must be a compassionate pastor.
5. He must be a man with the wisdom of Solomon.
6. He must be one who has a pleasing personality.
7. He must be good-looking.
8. He must have a wife who is compatible with all the members of the church.

9. He must be a good businessman.
10. He must be an effective and efficient administrator.
11. He must be creative and original.
12. He must have the gift of dreaming up startling sermon topics to draw a large Sunday evening crowd.

A good pastor must have:

The strength of an ox,
The tenacity of a bulldog,
The daring of a lion,
The wisdom of an owl,
The harmlessness of a dove,
The industry of a beaver,
The gentleness of a sheep,
The versatility of a chameleon,
The vision of an eagle,
The hide of a rhinoceros,
The perspective of a giraffe,
The disposition of an angel,
The endurance of a camel,
The bounce of a kangaroo,
The stomach of a horse,
The loyalty of an apostle,
The faithfulness of a prophet,
The tenderness of a shepherd,
The fervency of an evangelist,
The devotion of a mother,
And then, he would not please everybody!

Lesson 4

The Heart of the Pastor

All ministry springs out of your heart. For this reason the development of the heart of a pastor is the most important part of the preparation process in becoming a pastor.

I. The Definition of “Heart”

A. The literal word “heart” can refer to many different things.

1. The _____ organ of the vascular system
2. A hollow structure which maintains the _____ of the blood
3. The seat of the _____ and emotions
4. One’s _____ thoughts and feelings
5. The _____ part

B. There are common expressions that are used in relation to the heart.

Each one of these expressions can be applied to a person’s ministry.

1. “After one’s own heart”

When something is said to be “after your heart” it means that it is _____ to you.

2. “From one’s heart”

When something is said to be done “from the heart” it means that it is done with all _____ and no hypocrisy.

3. “To have at heart”

When you say that you have something “at heart” it means that you cherish it and are earnestly concerned for it. What are you earnestly concerned about? Whatever is at your heart will be the object of your ministry.

4. “To take to heart”

When you take something “to heart” it means that you take it _____.

5. “With all one’s heart”

When we do something “with all of our heart” we do it _____, thoroughly and completely.

C. There are many conditions of the heart that are described in the Bible.

The following chart gives a summary of these biblical heart conditions.

Biblical Conditions of the Heart	
Negative Side	Positive Side
Hard (Mark 6:52)	Tender (II Kings 22:19)
Obstinate (Deut. 2:30)	Willing (Ex. 35:29)
Proud (Pro. 16:5)	Humble (Ps. 69:32)
Hateful (Lev. 19:17)	Loving (Mark 12:30)
Double (Ps. 12:2)	Single (Jer. 32:39)
Hypocritical (Mt. 15:8)	Integrity (Ps. 78:72)
Foolish (Rom. 1:21)	Wise (Ex. 36:2)
Stony (Ezek. 11:19)	Soft (II Chr. 34:27)
Withered (Ps. 102:4)	Enlarged (Ps. 119:32)
Deceitful (Pro. 17:20)	Meek (Mt. 11:29)
Unbelieving (Mk. 16:14)	Believing (Acts 8:37)
Restless (Eccl. 2:23)	Free (II Chr. 29:31)
Uncircumcised (Acts 7:51)	Circumcised (Rom. 2:29)
Rebellious (Jer. 5:23)	Contrite / Broken (Ps. 34:18)
Wicked (Pro. 10:20)	Pure (Pro. 22:11)
Erring (Heb. 3:10)	Perfect (Ps. 101:2)
Adulterous (Ezek. 6:9)	Faithful (Neh. 9:8)

II. There are several wrong motives that could be in the heart of a shepherd.

As leaders we need to be willing to constantly hold our motives up to the searchlight of God's word and the standard presented to us in Jesus Christ.

A. A person could be motivated by _____.

Personal ambition is characterized by several inward desires including:

1. To be in _____ (Mt. 6:1-5; 23:5)
2. To build _____ for oneself (Gen. 11:4; Phil. 1:15-16; 2:3-9)
3. To be great _____ (Jer. 45:5; Is. 14:13-14)
4. To seek _____ (Pro. 25:27; 27:2; John 7:18; Jer. 9:23-24)
5. To be _____ of men (Mt. 6:2; John 5:44)

- 6. To please or please or _____ men (I Th. 2:4; Gal. 1:10)
- 7. To have a _____ (Acts 20:29-30)
- B. A person could be motivated by _____ possessions (John 10:12; I Pet. 5:2; II Pet. 2:3; II Cor. 12:16-19).
- C. A person could be motivated by _____ (I Pet. 5:3; Mt. 20:20-28).

III. There are proper motives that should be in the heart of every shepherd.

There are positive things that should be in our heart to motivate our ministry including:

- A. _____ (I Pet. 4:11; I Cor. 10:31)
- B. _____
 - 1. Love for _____ (John 21:15-17)
 - 2. Love for _____ (I Th. 2:5-8; Phil. 1:7-8)
 - 3. Love for _____ (I Chr. 29:3; John 2:17)
- C. Fulfilling _____ (Phil. 3:13-14)
- D. Winning the _____ (I Cor. 9:19-23; 10:33; Rom. 10:1)
- E. _____ (Hebrews 11:6; II Chr. 15:7; I Cor. 3:8-15)

The true servant leader can expect several rewards for his or her labor.

- 1. Satisfaction of Accomplishment (II Tim. 4:6-7)
- 2. Pleasing God (Mt. 25:21)
- 3. Success (Josh. 1:8)
- 4. Crown of Victory (I Pet. 5:4; II Tim 4:6-8; I Cor. 9:24-27)

F. A _____ Heart (Jer. 20:9)

*Create in me a clean heart, O God,
And renew a steadfast spirit within me.
Do not cast me away from Your presence,
And do not take Your Holy Spirit from me.
Restore to me the joy of Your salvation,
And uphold me by Your generous Spirit.
Then I will teach transgressors Your ways,
And sinners shall be converted to You.*

Psalm 51:10-13

Lesson 5

The Example of the Pastor

I. The first area of ministry for which a pastor is responsible is his or her own soul (Acts 20:28; I Tim. 4:14-16).

The Pastor must take heed to _____.

A. To take heed means:

1. To fasten your _____ on something or someone.
2. To apply your mind with _____ attention to a matter.

B. Ministers must “take heed” to themselves for several reasons (Note: The following list is taken from *The Reformed Pastor* by Richard Baxter).

1. Ministers have heaven and hell to win or loose.
2. Ministers have sinful inclinations as well as others.
3. Ministers are the object of Satan’s first and sharpest attacks.
4. Minister’s sins are more likely to be sins against knowledge.
5. Ministers bear the honor of the Lord in their actions more than others.
6. Ministers are watched more closely than others.
7. Ministers can save or offend so many by their example.

C. As Ministers:

1. Ministers must not let their example _____ their doctrine.
2. Ministers must not be guilty of _____ that they condemn in others (Rom. 1:32; II Pet. 2:19).

II. Christ, the Good Shepherd, provided a perfect example to His followers (I Pet. 2:21-22).

A. Part of Christ’s mission was _____ the principles of the Word of God (John 1:14).

Jesus came to put a _____ (John 14:9; Col. 1:15)

B. We are not only saved by Christ’s death, we are saved by _____ that He lived in front of us (Rom. 5:10).

C. Sheep are followers and need _____ to follow (John 10:4, 27).

III. One of the greatest things that a pastor can provide for the sheep is an _____ to follow.

A. God's people are instructed to _____ of their leaders (Heb. 6:12; 13:7).

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Hebrews 13:7

Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. –NIV

B. Leaders are to be balanced Christians and examples for the flock in _____ of life (I Tim. 4:12)

Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.

Don't let anyone make fun of you, just because you are young. Set an example for other followers by what you say and do, as well as by your love, faith, and purity. –CEV

Leaders are to be an example in:

1. Word

Does your speech betray you? How do you talk? People naturally pick up a leader's expressions.

2. Lifestyle or Conduct

Is your lifestyle balanced? Is it conducted the same way you expect others to live? Does your life confirm your word?

3. Love

Do you lead the way in expressing love in action? Do you show the people how by leading the way?

4. Spirit

Is your spirit liberated and free in the Lord? Do you show enthusiasm for the things of the Lord?

5. Faith

Do your words and actions inspire and lift? Do you lift the congregation to a place of trusting God in difficult times?

6. Purity (I Tim. 5:22)

Are you warring a good warfare in personal areas of temptation? Are you in control of the internet?

C. The greatest thing that a pastor can provide for the sheep is his or her example (I Peter 5:1-4).

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2 Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly not for dishonest gain but eagerly; 3 nor as being lords over those entrusted to you, but being examples to the flock; 4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

1. Leaders are to _____ their example.
2. It is the example of the leader that gives them _____ to rule.
3. It is the fruit of the leader's personal life that attests to the _____ of his or her faith (I Tim. 3:4-5).

IV. Paul is a great example of this kind of leadership.

A. At times Paul deferred his own _____ in order to be an example (II Th. 3:7-9).

For you know that you ought to follow our example. We were never lazy when we were with you. We never accepted food from anyone without paying for it. We worked hard day and night so that we would not be a burden to any of you. It wasn't that we didn't have the right to ask you to feed us, but we wanted to give you an example to follow. –NLT

B. Paul readily _____ to follow his example (I Cor. 4:16; 11:1; Phil. 3:17).

C. Paul saw his example as an _____ of his Gospel message (I Th. 1:5-6a).

V. Pastors must be a willing example in every area of life.

They should be pattern believers in:

- Healthy Living
- Family Life

- Financial Matters
- Home / Yard
- Appearance
- Marital Relationships
- Recreation and Leisure time
- Character
- Prayer Life/Worship Life
- Faithfulness

Lesson 6

Balanced Pastoral Ministry

I. Balance is an important part of pastoral ministry.

A. Definitions

1. A state of being in equilibrium
2. Harmonious proportion
3. Counteracting influence
4. That which is needful to be added to one side or other to constitute equilibrium
5. An instrument for weighing (judging); the emblem of justice

“Balance implies a state in which no one part, element, factor or influence overweighs another or is out of its due proportion to the others. It therefore suggests a steadiness or well-being that is usually not outwardly evident until _____.” –Webster

B. Balance is necessary in many areas.

1. The pastor’s _____

This includes such areas as:

- Diet
- Exercise Regimen
- Personal Life (Balancing work and play)
- Family Life (church and family in right proportion).
- Social Life
- Entertainment Life
- Church Life

2. _____ emphasis

There is a delicate balance that needs to be achieved in areas of doctrine:

- Divine Sovereignty/Human Responsibility
- Law/Grace
- Faith/Works
- Gifts of the Spirit/Fruit of the Spirit
- Authority/Personal Freedom
- Prosperity/Self-Denial

3. Pastoral _____

- Inreach/Outreach
- Evangelism/Discipleship

- Word/Spirit
- Teaching/Preaching
- Ministry to the down-and-outer/Ministry to the up-and-outer
- Children’s Ministry/Elderly Ministry/Everything-in-between-Ministry

C. Maintaining balance involves maintaining the proper tension between _____

II. Balance is important in the way pastoral ministry is _____.

A. There are two extremes when it comes to how pastors relate to the church and the world. .

A	
BAL	NCE
The Mercy Church	The Truth Church
Mercy	Truth
Compassion	Correcting
Forgiving	Rebuking
Acceptance	Judgment
Patience	Intolerance
Grace	Law
Staff	Rod
Peace	Sword
Goodness	Severity

B. Either extreme will produce _____.

Key Verses: Psalm 85:10; 40:11; 89:14; Romans 11:22

III. Jesus is the example of _____ in ministry (John 1:14).

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

A. Jesus exemplified the kind, compassionate, forgiving _____.

1. Jesus reached out to the _____ (Mark 1:40-41).
2. Jesus extended _____ to an adulteress (John 8:10-11).
3. Jesus was moved _____ for a bereaved widow (Luke 7:12-15).
4. Jesus freely ministered to the _____ (Mark 5:1-19).
5. Jesus disregarded His _____ and touched the sick (Mt. 14:12-14).

6. Jesus showed _____ for the natural needs of people (Mt. 15:32).
 7. Jesus was moved by the need for shepherding a _____ people (Mt 9:36).
- B. Jesus, at the same time, exemplified the rebuking, correcting and cleansing _____ (Luke 17:3).
1. Jesus _____ cities and villages (Mt. 11:20-24).
 2. Jesus _____ Pharisees (John 8:43-44; Mt. 15:7; 23:13-33).
 3. Jesus _____ the money changers from the temple (John 2:13-17; Luke 19:45-46).
 4. Jesus _____ His own disciples (Mark 8:33; Luke 9:51-56; 24:25; Mark 16:14).
 - a. He rebuked Peter right _____ the rest of the disciples (Mark 8:33).
 - b. He called some _____ “O foolish ones and slow of heart to believe” (Luke 24:25).
 - c. He rebuked his disciples after his resurrection for their _____ and unbelief (Mark 16:14).
 5. Jesus rebuked _____ (Rev. 2:4-5; 2:14-16; 2:20-23; 3:1-3; 3:14-22).

Note: Credit is given to Rev. Richard C. Benjamin for this comparison in Jesus' life and ministry.

IV. Pastors are to accurately reflect the balance found _____.

- A. A pastor is to give his people a _____ of the Father (Rom. 11:22; Heb. 1:3).
- B. A pastor is to be _____ (Rom. 8:29).

Lesson 7 The Pastor's Schedule

Unless he manages himself effectively, no amount of ability, skill, experience or knowledge will make an executive effective. –Unknown

*If we do not successfully manage ourselves, we will not be successful in managing others.
–Unknown*

I. The Pastor must be a good steward of his or her _____.

A. A pastor is a steward of the mysteries of God (I Cor. 4:1-2).

1. The dictionary defines a steward as “a person entrusted with the management of estates and affairs _____; an administrator.”
2. The New Testament word translated “steward” means “the _____ of a household or household affairs” (I Cor. 4:1-2; I Pet. 4:10).
3. A steward is an individual who has been _____ by an owner to oversee possessions, property and household affairs.

B. A pastor is responsible to make wise and _____ of his or her time (Ps. 90:10-12; Pro. 24:30-34).

C. A pastor will be _____ to the Great Shepherd for his or her stewardship (Heb. 13:17a).

D. A pastor must possess all of the _____ of a good steward. These qualities include:

1. _____ and loyalty (I Cor. 4:1-2; Mt. 21:40-41).
2. _____ (Mt. 25:26; Rom. 12:11).
3. _____ and obedience (Col. 3:22-24; Tit. 2:9).
4. _____ and productivity (Mt. 25:20).
5. _____ and a servant's heart (I Cor. 4:7; Mark 10:43-45).

E. Jesus emphasized the issue of stewardship in two key parables.

See Matthew 25:14-30 and Luke 16:1-13. Here are some of the truths taught in these parables:

1. If we do not _____ what God has given us, we will _____ it.
2. God expects us to use our talents to bring _____ to His kingdom.

3. God expects us to use great _____ as we use our talents.
4. We are responsible to become all that God has made it _____ for us to become in Christ.
5. Even though God does not appear to be giving _____ to what we are doing, there will be a day of reckoning or accountability.
6. The industrious will be _____ by the Lord.
7. The wicked and slothful will be _____ by the Lord.
8. Faithfulness over _____ things will qualify us for _____ things.

II. The Pastor must organize a schedule with purpose in mind.

- A. This means the pastor must establish _____ (Phil. 1:9-11).

When we talk about priorities, we are talking about the _____ that we ascribe to things in relationship to the other things in our lives.

- B. This means the pastor must develop a customary _____ of weekly activities.

1. Fill in the _____ schedule (services and activities).
2. Put in a _____ that is really a day off.
3. Fill in your normal _____.
4. Fill in your times for _____, study and sermon preparation.
5. Fill in times that you are going to set aside for _____.
6. Prioritize the remaining time based on _____ you have established. This will include such things as:
 - a. Staff/Leadership Meetings
 - b. Regular Appointments with Staff
 - c. Visitation
 - d. Exercise
 - e. Etc.

7. Maintain _____.

8. _____ your schedule to avoid over scheduling or double scheduling.

- C. This means _____.

1. A six months plan
2. A one-year plan

3. A two-year plan
4. A five-year plan
5. A ten-year plan

D. This means rigorously maintaining an _____ or its equivalent.

People who fail to meet appointments leave the following impressions:

1. They are _____.
2. They are unconcerned and _____.
3. They are _____.
4. They are _____.

III. The Pastor must learn how to handle the things that can destroy his or her schedule.

A. Know how to handle _____.

- Telephone Calls
- Unexpected Visitors
- Unexpected Occurrences (sicknesses, deaths, etc.)

B. Know how to restrict _____ activities.

- Television, Entertainment
- Hobbies, Projects, Crafts
- Books, Newspaper, Magazines

C. Know how to _____ various tasks.

- Useless—Important—Urgent
- Good—Better—Best
- My Will—Their Will—God's Will

IV. The Pastor must learn how to keep his or her schedule in balance with other responsibilities.

Our life consists of several aspects including:

- A. Spiritual Life
- B. Family Life
- C. Church Life
- D. Ministry Life

E. Vocational Life

F. Social Life

G. Personal Life

All of these aspects of our life are competing for the _____
(time, energy, money).

The Big Rocks of Life

There is the story of a college professor who was trying to teach his class of high-powered achievers something about priorities.

He pulled out a one-gallon, wide-mouthed jar and set it on the table in front of him. Then he produced about a dozen fist sized rocks and carefully placed them, one at a time, into the jar. When it was filled to the top and no more rocks would fit inside, he asked, "Is this jar full?"

Everyone in the class said, "Yes!"

"Really?" he said, reaching under the table and pulling out a bucket of gravel. Then he dumped some gravel in and shook the jar, causing pieces of gravel to work themselves down into the spaces between the big rocks. Then he smiled and asked the group once more, "Is the jar full?"

By this time the class was onto him. "Probably not," one of them answered.

"Good!" he replied. He then reached under the table and brought out a bucket of sand. He started dumping the sand in and it went into the spaces between the rocks and the gravel. Once more he asked the question, "Is this jar full?"

"No!" shouted the class.

Once again he said, "Good!" Then he grabbed a pitcher of water and began to pour it in until the jar was filled to the brim. Then he looked at the class and asked, "What is the point of this illustration?"

One eager student raised his hand and said, "The point is, no matter how full your schedule is, if you try hard enough, you can always fit some more things into it!"

"No," the speaker said, "that is not the point. The truth this illustration teaches us is, 'If you don't put the big rocks _____, you'll never _____.'"

Lesson 8 The Pastor's Study

Quotes:

“As a result of failure in study habits some preacher, as they stand behind the sacred desk on Sunday morning, remind one of a football game played in the fog. The congregation knows something is going on, but they don't know exactly what.” --Unknown

“The measure of a man's education is not how many years he has gone to school, but whether or not he continues to learn after his formal education has ended.” --Bill Scheidler

I. What are some of the biblical challenges to the pastor relating to his or her study life?

There are several key verses that challenge the pastor in the area of study:

A. Acts 6:2-7

1. The apostles knew that their _____ was to “give themselves” to prayer and the word.
2. The apostles had to _____ the local church in such a way as to make that a reality.
3. The fruit of the renewed focus on their primary ministry was a release of _____.

B. I Timothy 4:13-16

1. Timothy was instructed to give _____ to reading and doctrine.
2. Timothy was to give himself _____ to them.
3. The fruit of it would be that his _____ would be evident to all.

C. II Timothy 2:15

1. When we rightly divide the word we _____.
2. When we rightly divide the word we will not be _____.
3. The only way that we can rightly divide the word is to _____.

D. II Timothy 4:13

E. I Timothy 3 and Titus 1

The qualifications for elders contain intellectual and educational elements, such as:

1. Able to teach
2. Holding fast the faithful word
3. Able to exhort in sound doctrine
4. Able to refute those who contradict
5. Able to exhort and reprove with all authority
6. Nourished on the words of faith and sound doctrine (I Tim. 4:6)

F. Ecclesiastes 12:12

II. What happens to the pastor who does not study?

- A. He will lack _____ spiritual experiences.
- B. He will become _____ in his preaching.
- C. He will repeat the same things _____.
- D. He will probably cease to _____ personally.

III. What are some hindrances to the pastor's study life?

- A. _____
- B. _____
- C. Improper _____
- D. Poor _____ management
- E. _____
- F. Lack of _____
- G. _____ tools

IV. On what areas should the pastor focus his or her study?

- A. The Bible
 1. Personal daily _____

2. Systematic _____ of the Bible

3. Preparation for “_____” ministry

B. Other Christian materials

1. _____

2. Current Christian _____

3. _____ of Church Leaders

4. _____

C. Miscellaneous, non-Christian materials

1. _____

2. _____ Magazine

3. Current Non-fiction _____

V. What are some of the dangers to avoid in the area of study?

A. Guard against becoming a _____.

B. Guard against _____ all of the ideas that you read.

C. Guard against reading that is too _____.

D. Guard against reading that is too _____.

VI. What are the main things to keep in mind when building a pastoral library?

A. Have a definite _____

B. Focus on _____ and software

C. Have a regular _____

D. Stay _____

E. Subscribe to some choice periodicals

F. Maintain a good _____

Lesson 9

The Pastor's Apparel, Poise and Mannerisms

I. Definition of Terms

A. Apparel

1. That which is fitted, adjusted or prepared
2. Dress, vesture, garments, clothing

B. Poise

1. The state of being balanced
2. Equanimity; repose; dignity, as in bearing or carriage

C. Mannerisms

1. Characteristic or marked adherence to our unusual or affected manner, style or peculiarity
2. A peculiarity of manner, as in behavior or speech

II. These areas all involve possible areas of offense.

A. The offense of the _____ versus the offense of the _____.

“The offense of the cross is one thing and cannot be avoided; the offense of the pastor is another.” --J. Adams

1. The word offense comes from a Greek word which means the trigger of a trap or _____. In social behavior it refers to an action which causes another person to _____.
2. Christ came as a stone of stumbling and a rock of _____ (Rom. 9:33).

B. Christians are admonished to be careful in their relationship with others not to _____ of other believers by causing offense.

1. II Corinthians 6:3

We try to live in such a way that no one will be hindered from finding the Lord by the way we act, and so no one can find fault with our ministry. –NLT

This verse that if some things that we are doing is a hindrance to them coming to Christ, we should be willing to _____ for the sake of a higher call.

2. I Corinthians 8:1-13 (especially verses 9-13, NLT)

This passage teaches several things:

- a. _____ we express the love of Christ is more important than _____ we know.
- b. There are a lot of erroneous beliefs about what true Christianity is and there are many _____ Christians who have set _____ standards and restrictions on themselves.
- c. When mature believers who have true biblical understanding encounter such weak Christians, they should not _____, but they should _____ in their presence so as not to offend them for superfluous reasons.

3. Romans 14:1-23 (especially verses 13, 20-21, NLT)

This passage teaches several things:

- a. We are _____ to Christ now and forever and we cannot get the idea that we can live _____.
- b. We must be willing to live our lives in such a way that we _____ others and how they feel about things by not becoming a stumbling block to them.
- c. It is not an act of love or Christian kindness to flaunt your liberty in the presence of those who will be _____.

III. There are many potential areas where pastors can offend.

A. The way they _____ (See supplemental article, *Clothing the Men of the Cloth*)

1. General guidelines that apply on every level

- a. Clothes pressed
- b. Shoes shined
- c. Laundered regularly

2. Specific guidelines for pastors

- a. Dress like _____ in your setting.
- b. Achieve a balance between dressing too _____ or too _____.

B. The way they _____ (I Tim. 4:12)

1. Avoid general _____ (Mt. 12:35-36).
2. Avoid _____ jesting (Eph. 5:3-4, NLT).

3. Let your words be _____ seasoned with salt (Col. 4:6; Luke 4:22).
- C. The way they _____ or carry ourselves in public
1. Courteousness
 2. Table Manners
 3. Restaurant, Shop, Garage Personnel
- D. The way they _____ of themselves
1. Personal hygiene
 - a. Body odor
 - b. Bad breath
 - c. Hair grooming
 - d. Clean shaven or neatly trimmed
 - e. Clean
 2. Personal fitness and exercise
- E. The way they conduct themselves in _____ of others
1. Respect their possessions and their privacy.
 2. Leave washbowls clean.
 3. Make bed
 4. Write thank you notes.

Supplement to Lesson 8, Clothing the Men of the Cloth

Note: While much of the content of the following article is a bit dated, the principles behind what he is saying are still valid and can be applied into the present day context.

CLOTHING MEN OF THE CLOTH

By Hedwig Jemison

Do you realize that clothing is one of the important factors that affect your ministry? "Clothing? Preposterous!"

But before you discard the idea, consider this statement--"When you meet a person for the first time, before you open your mouth, that person judges you on your appearance and bearing." -- Forrest H. Frantz, Sr., *The Miracle Success System* (West Nyack, N.Y.: Parker Publishing Co., Inc.). After all, first impressions are made in an amazingly short period of time -- perhaps thirty seconds -- and in that interval there is really little else to use in evaluation.

Today, reliable research can document down to the last detail how men's clothing affects our perceptions of its wearer. John T. Molloy, author of the best-selling, *Dress for Success* (for men), spent seventeen years collecting such data. His research includes the opinions and subconscious opinions of more than fifteen thousand people, constituting a wide cross section of the general public.

"We are preconditioned by our environment," says Molloy, "and the clothing we wear is an integral part of that environment. The way we dress has a remarkable impact on the people we meet and greatly affects how they treat us."

How can we avoid making mistakes in choosing the clothing we wear? The solutions, says Molloy, a former teacher turned management consultant, is to let research choose your clothing.

Studies of verbal and nonverbal communication show the nonverbal has stronger effects. Thus clothes and appearance (nonverbal communicators) either reinforce verbal impressions or contradict (and often overwhelm) them. The business executive who dresses conservatively doesn't have to explain his authority. His clothes do it for him. In fact, those who adopt the conservative look assume the authority that goes with it. Molloy early discovered that the value of a man's clothing is important in determining his credibility and acceptance. People who are well dressed receive preferential treatment in almost all social and business encounters. If you don't believe it, try it when you go shopping.

Molloy, named "America's first wardrobe engineer" by *Time Magazine*, did extensive research with the raincoat. There are two standard colors of raincoats sold in this country--beige and black. Molloy tested 1,362 persons by showing them almost identical pictures of two men assuming the same pose and in the same suit, shirt, tie, and shoes. The only difference was the color of their raincoats. Those being tested were asked to choose the most prestigious of the two. The beige raincoat was the choice of 1,118 people, or 87 percent.

Following this test, Molloy and two friends wore beige raincoats for a month. The next month they wore black raincoats. At the end of each period they catalogued the attitudes of people toward them. The three agreed that the beige raincoat created a distinctly more favorable impression upon waiters, store clerks, and businessmen they met.

Finally, Molloy picked a group of twenty-five business offices and went to each with a copy of *The Wall Street Journal*, asking the secretary to allow him to deliver it personally to the individual in charge. When he wore a beige raincoat, he delivered the papers in a single morning. Wearing the black raincoat, he spent a day and half to deliver the twenty-five papers.

Molloy conducted further research in a large corporation that had two branch offices. One office enforced a dress code: the other did not. Secretaries in the office that had no dress code were late or absent 3 to 5 percent more often than those in the office that had a code, stayed at their desks 5 percent less, and spent 5 percent less time at their typewriters!

After a dress code had been enforced for a year at the office that didn't have a code, the workers were found to have improved their performance in every area. They stayed at their desks longer, and their lateness record dropped 15 percent!

Molloy also conducted research to determine whether the white dress shirt was an important factor in IBM's spectacular success over its competitors. Most people in business know of IBM's once official but now unofficial enforcement of a rather strict dress code, particularly for its salesmen. Molloy

surveyed 106 executives, asking questions that called for moral values. Which men were late to work more often? Which cheated on their expense reports? Which were better family men? Of the 106 in the study, 87 attributed greater moral strengths to the men dressed in white shirts than to those wearing shirts of other colors! Ninety-three said they thought that a white shirt was an asset to the IBM salesmen.

Fifty-six executives of those interviewed had made major purchases of IBM equipment the previous year. They stated that their primary motivation for choosing IBM was a belief in that company's moral -- yes, moral -- superiority, says Molloy. Although each of the executives cited multiple reasons for his purchases, the white-shirt response was glaring in its importance, and the decision to buy IBM equipment was based largely on the positive moral characteristics attributed to the dress of IBM's salesmen -- a look the executives described as "conservative," "reliable," "efficient," and "morally upright."

When Molloy first began testing, he photographed a dozen men in conservative, well-matched colors and patterns. Then he photographed another dozen men in a more contemporary style of clothing such as is generally seen in fashion magazines. When these photographs were mixed together, 70 to 80 percent of those tested chose the men in the conservative dress as more tastefully attired than those in the more modern dress, even though as many as half the men being interviewed did not dress conservatively themselves! Even when 70 to 80 percent of the men being questioned themselves dressed in more modern color combinations and style, their answers never changed significantly!

The fact that the colors, patterns, and combinations of clothing that score the highest positive results among the largest majority of the population are all traditional and conservative came as no great surprise to Molloy. The most successful businessmen have worn conservative clothing for years, and most likely will for many years to come.

When Molloy confirmed this "familiarity effect," he tested it further, using shirts and ties. He asked three hundred people to judge a grouping of traditional shirts and ties and another grouping that, although nontraditional, were not gaudy. The subjects were to score each combination as exhibiting good taste, poor taste, or as being neutral. Eighty-seven percent chose the traditional combinations as in good taste. Seventy percent chose the more modern combinations as being in poor taste.

Molloy conducted more experiments testing the necktie than any other article of clothing. "Whether you like it or not, or believe it or not," he says, "your tie, more than any other aspect of your appearance, will determine how people view your credibility, personality, and ability." His surveys leave no question that the tie symbolized respectability and responsibility. Hundreds of tie patterns exist, but only a few are suitable for professional wear. Illustrations of these appear in Molloy's book. When properly tied, the tip of the tie should come just to the belt buckle. Thus your height will determine the length of tie you will need and how to knot it. For business wear, bow ties give off several negative effects. If bow ties are worn as sports attire, the same patterns are recommended as for all other ties.

In all tests, the most acceptable dress shirts are, and will continue to be, white and solid pale colors. These evoke the best responses for credibility and effectiveness. Properly color-coordinated solids go with every suit and tie. Pale-blue is still the most popular of the solid colors for shirts. Pink and lavender shirts are too feminizing and have negative masculine reactions. And according to Molloy, research shows that a man should never wear a solid red shirt, no matter who he is or what he does.

What about shirt-sleeve length? Molloy gives the following all-embracing caution: "You will never, ever, as long as you live, wear a short-sleeve shirt for any business purpose, no matter whether you are the office boy or the president." Research shows that men who wear short sleeves have secretaries who arrive late 125 percent more often and come back from lunch late 130 percent more often than secretaries of those who wear long-sleeved shirts.

Molloy is frequently asked whether there are any traits common to all successful executives. He answers, "There most definitely are: they always have their hair combed and their shoes shined. And they expect the same of other men."

Molloy makes two important statements in his book: "If I have conveyed nothing other than the message that clothing should be used as a tool, then I have fully succeeded in my goal.

"If the reader has accepted my second message, that beauty is not the name of the game, efficiency is--then I'm a perfectly happy man."

Fortunately, cost is not a significant factor in dressing for success. Molloy states that if a man knows how to choose his clothing, he can, without substantial increase in his clothing expenditure, look right on all occasions. After years of tabulation, he has devised a simple set of do's and don'ts that make it possible for any man to dress in a way that will greatly improve his effectiveness. Many men have already done so through their own innate knowledge of good taste.

Some of Molloy's research involved ministers and their clothing. He showed pictures of men in

various outfits and asked the respondents to identify the clergymen. Their image of a clergyman was a man in a conservatively cut two-piece black, navy, or dark-gray suit with a white shirt and conservative tie. They seldom identified men in three-piece business attire as clergymen.

This information is significant, because of the role of expectation. If people expect a man in a particular profession to dress in a certain manner, they are more likely to believe him and trust him if he appears in the expected garb.

The research also included pictures of several dozen men identified as clergymen wearing everything from traditional clerical attire to leisure suits. Molloy asked his subjects which ministers they considered most effective, sympathetic, best educated, et cetera. Then he had them choose the pictures of the men they would most like to have as their minister and the men they would least like to have. In both tests they chose men in conservative, two-piece suits as their favorites. Surprisingly, as many businessmen rejected "clergymen" wearing three-piece pin-striped suits as they did those wearing leisure suits.

Earlier research showed that the clergy who did not wear the conservative clergy garb were less effective in their ministry than were those who wore the identifiable clothing. Could it be that the way the minister dresses has some bearing even on his soul-winning activities?

William Thourlby wrote recently: "Aside from the glamour professions like entertainment and advertising, the top executives in most conservative corporations wear traditional clothing that does not call attention to itself. Quiet reliability is part of the look. In fact, be wary of any item of clothing that you are complimented on -- unless you sell clothing! You want to show that your mind is on business, not your clothes." -- *Sky*. January. 1980.

However, we must remember that most clergymen on any given day perform a variety of tasks and deal with a cross section of the public. Obviously, they would not wear a suit to help with church construction or when accompanying a group of young people to the beach. The first rule of dress is common sense.

The following words were penned in 1871, long before Molloy and his research: "It is important that the minister's manner be modest and dignified, in keeping with the holy, elevating truth he teaches, that a favorable impression may be made upon those who are not naturally inclined to religion. Carefulness in dress is an important item

"Black or dark material is more becoming to a minister in the desk and will make a better impression upon the people than would be made by a combination of two or three different colors in his apparel The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself

"A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably because they could not in any way link his appearance with the truths he presented. His dress was against him: and the impression given was that the people whom he represented were a careless set who cared for nothing about their dress, and his hearers did not want anything to do with such a class of people." -- *Testimonies*. vol.2, pp. 610-613.

Lesson 10 Ethical Conduct for Pastors

I. Every pastor needs to consider the issue of ethics in the work of the ministry.

A. What do we mean by “ethics”?

1. Ethics – “The study and philosophy of human _____, with emphasis on the determination of _____” (*Funk & Wagnall’s*)
2. Ethical – “In accordance with right principles, as defined by a given system of ethics or professional conduct” (*Funk & Wagnall’s*)
3. Ethic – “The standard of character set up by any race or nation” (*Funk & Wagnall’s*)

B. Why are one’s ethics so important?

1. Your ethical standards shape your _____.
2. Your ethical standards become your _____.
3. Your ethical standards determine your ultimate success or _____.

C. What are some words or concepts that relate to the area of ethics?

Positive

Honesty
Uprightness
Virtue
Morality
Straightforward
Above board
Fair

Negative

Dishonesty
Deceitfulness
Malice
Immorality
Deceptive
Crafty
Unjust

D. What serves as the underlying basis for biblical ethics?

_____!

Integrity implies such honesty “that one is incorruptible or incapable of being false to a trust or a responsibility or to one’s own standards.” (*Webster’s*)

II. What are some areas of ethical conduct that pastors should consider?

A. There are ethical conduct issues in the way we relate to _____ and pastors.

1. Speak to them and about them in a _____.
2. Be willing to work with them on joint efforts even when you are _____

- _____.
3. When they are speaking, give them your attention and _____ support.
 4. Answer mail and return phone calls _____.
 5. Return _____ books.
 6. Keep lines of communication open over _____.
 7. Be careful not to proselytize, but respect _____.
- B. There are ethical conduct issues in the way we relate to members of the _____.
1. Remain _____ in your dealings with people.
 2. Keep _____ inviolate.
 3. Maintain discreet conduct toward members of the _____.
 - a. Do not counsel _____.
 - b. Do not travel _____.
 - c. Show courtesy without undue _____.
 - d. Avoid physical contact denoting _____.
 - e. Love, admire and honor _____ in public.
 4. Do not demand the use of a certain _____.
 5. Take criticism without _____. Don't get defensive and especially do not _____.
 6. Be true to convictions, yet easy _____.
 7. Do not use the platform to _____ or adjust a few.
 8. Be honest in the use of _____.
 9. Do not constantly talk about how _____.
 10. Beware of accepting those who _____ themselves elsewhere.
 11. Do not _____ from church members.
 12. Do not enter into business practices that _____ of the congregation.
- C. There are ethical conduct issues in the way we relate to _____ at large.

1. Do not violate _____ in the work of the church.
2. Avoid the “_____ character” image.
3. Obey the _____.
4. Keep _____.
5. Keep the church and its properties _____.
6. Be _____ at all times.
7. Work towards good relations with _____ and neighboring businesses.
8. Always pay bills _____.
9. Leave _____ in restaurants.

And Jesus increased in wisdom and stature, and favor with God and man. Luke 2:52

Note: Acknowledgement is given to R.A. Stricker for his unpublished notes containing several of the points in this section.

Lesson 11-12 Ministerial Confidentiality

"...a time to keep silence, and a time to speak" - Solomon (Eccl. 3:7b).

I. What are some typical confidentiality dilemmas that the pastor faces?

How do you answer a person who says:

- A. "I want to tell you something, but I don't want you to _____?"
- B. "Please don't tell _____, but I am pregnant?"
- C. "No one knows this and I want you to _____ that this information will never leave this room...I plan to get an abortion."
- D. "Pastor, I know I can trust you not to say _____ about this but I got drunk and while driving I hit and killed someone and drove off."
- E. "Pastor, I came to you in confidence and I know that you will not divulge any of this information to _____. I am having an affair with my boss at work"

The subject of confidentiality has two sides and as pastors and leaders we must be challenged in two separate but equally important ways.

Ecclesiastes 7:7 summarizes this tension with the words, "there is a time to keep silent, and a time to speak."

II. Confidentiality is a _____.

A pastor must be trustworthy, reliable and loyal to the people just as he wants them to be to him.

A. What does the word "confidential" mean?

- 1. The word itself means:
 - a. Having secret or private relations; trusted; intimate.
 - b. Imparted in confidence; secret.
 - c. Disposed to confide in another.
 - d. In government functions, it connotes the idea of classified or "top secret" information.

It comes from a Latin word meaning "_____".

2. What are some related words?

- a. Confident

b. Confidence

B. What is our _____ when it comes to the issue of confidentiality?

All of our relationships should be governed by three scriptural laws relating to relationships.

1. It is my Christian duty to practice the three laws of relationship.
 - a. The law of _____ (Jam. 2:8; I Cor. 13:8; Phil. 2:3-4; Pro. 10:12; 17:9)
 - b. The law of _____ (III John 5; I Tim. 3:11; Pro. 11:13)
 - c. The law of _____ (Eph. 4:29-30; I Cor. 14:12)
2. It is my Christian duty to avoid all seven sins of the _____ (Jam. 3:1-2).
 - a. _____ or telling others those things that were told to him in trust and confidence (Pro. 18:8; 20:19; 26:20, 22; 16:28; Lev. 19:16).
 - b. _____ or speaking evil of a person in their absence (Pro. 25:23; II Cor. 12:20; Rom. 1:30).
 - c. _____ or speaking idly or with evil intent of the affairs of others (Rom. 1:29; II Cor. 2:20; I Tim. 5:13; Deut. 5:20).
 - d. _____ or speaking secretly of others to one individual at a time in a plotting manner (Pro. 16:28; Rom. 1:29; II Cor. 2:20).
 - e. _____ or speaking to others about someone else in a manner which denotes inward feelings of anger, hurt, indignation or repulsion (Eph. 4:31).
 - f. _____ or speaking of serious matters in a light and frivolous way (Eph. 5:4).
 - g. _____ or speaking falsehoods or misrepresentations which have the effect of damaging another person's reputation (Ps. 101:5; Col. 3:8; I Pet. 2:1).

Note: All of this is _____ expected of us as Christians.

2. How do we apply these mandates simply as Christians?

If we are going to exercise our Christian duty, it has to put certain cautions into us.

- a. Watch what you share with your spouse and other leaders concerning matters of _____.
 - b. Be careful at home especially in front of _____ not to discuss the problems of the people.
 - c. Do not repeat stories of the _____ or others especially when you do not have all of the facts (Ex. 23:1).
 - d. Do not allow request for prayer to become a _____.
 - e. Do not use your people and their problems _____ with other ministers.
- C. Beyond our duty as a Christian, what is our _____ as a pastor or church leader (Proverbs 25:9-10)?
1. It is my pastoral duty to observe three basic _____ at all times.
 - a. A commitment to the _____ (John 10:1-18).
 - b. A commitment to the _____ (Hebrews 13:20).
 - c. A commitment to _____ (Acts 20:28)
 2. It is my pastoral duty to act as a professional and to help people _____ to place confidence in their spiritual leaders.
 - a. Make sure your counseling office is _____.
 - b. Make sure your waiting area is not the center of _____.
 - c. Keep counseling notes under _____.
 - d. Avoid using specific cases in _____.
 - e. Ask _____ to share with other professionals for your own outside advice and counsel.

III. What are _____, if any, to confidentiality?

A. What about the myth of the “Confession Booth”?

The _____ of justice is not more important than justice itself.

In the Bible, there were times that you were not to _____ but you were to give testimony concerning what was happening.

1. When someone was planning on apostatizing (Deut. 13:6-18, esp. vs. 6-8).
2. When someone had committed murder (Ex. 21:12-14).
3. When you knew the facts concerning other crimes that had been committed (Lev. 5:1).

B. What are the biblical issues that limit confidentiality?

1. The Issue of Repentance and _____

Matthew 18:15-10 makes it clear that in the process of reconciliation it is sometimes necessary to include others. This process actually requires exposing the matter to a _____ group of people.

2. The Issue of _____

We can end up trying to be so _____ to a person that we actually become _____ to God and His word or disloyal to the other people who are involved in this matter (i.e. parents, family, employers, civil authorities, etc.).

3. The Issue of _____ versus Covering

- a. We must be committed to cover sin that has been properly dealt with (Jam. 5:19-20; Ps. 32:1, 5-6; 85:2; Pro. 28:13; Job 31:33).

- b. Sin that is hidden without being dealt with is to be exposed (Mt. 18: Eph. 5:11).

C. What are the basic biblical guidelines that should govern ministerial confidentiality?

1. Only offer _____ confidentiality based on _____.
2. Do not seek to _____ than you need to know (Pro. 17:4).
3. Encourage the person to report to his or her _____.
4. Become a pastor that is known for having _____.

Lesson 13

Administering Water Baptism

I. The Preparation of the Place

- A. There must be adequate _____ to baptize by immersion.
1. The water should be clean and fresh.
 2. The water should be a reasonable temperature.
 3. The water should be easily accessible for both getting in and getting out.
 4. The place should be useable all year round.
- B. Some possible places that could be utilized.
1. An official church baptistery
 2. A swimming pool
 3. A natural water source
 4. A large water trough
 5. A large bathtub or hot tub
- C. The place should be _____ for members of the congregation to witness the baptism.

II. The Preparation of the Candidate

- A. In the spiritual realm

Provide a baptismal class where the candidates can be instructed in the biblical basis for baptism (See supplemental notes on baptism). This class should be about 45 minutes in length and the person leading the class should see to it that the following occurs:

1. Make a list of _____ for a permanent record.
2. Begin with _____.
3. Have each person share very briefly, answering the following questions:
 - a. When, and under what circumstances, did you accept the Lord as your personal savior?
 - b. Why do you desire to be baptized today?

From these questions you will be able to discern their spirit and the _____
_____ of their experience.

4. Share with them a basic teaching concerning baptism.
 - a. This teaching should especially include _____ we should be baptized, and what we can expect to take place.
 - b. This teaching should be aimed at inspiring _____ God for a biblical experience.
 - c. This teaching should be _____ so that even the children can understand it.
 - d. This teaching should emphasize the truths found in _____ (dying to sin and living for God) and Colossians 3 (circumcision of the heart).
5. Ask the people if they have any _____.
6. Ask them if they have experienced the baptism of the Holy Spirit with the evidence of speaking with other tongues.
 - a. If they have not, ask them to remain behind when the others are dismissed.
 - b. Share a brief biblical teaching with them on the baptism of the Spirit when the others have been excused.
 - c. Pray with them if they so desire or encourage them to have faith for this experience when they are baptized in water.
7. Encourage them to spend time in prayer _____ their baptism.

As they pray they should:

- a. Seek God to do something _____ in their lives and to break off any life dominating sins.
- b. Ask God to _____ and purify their hearts and impart grace to them.
- c. Ask God to give them something to share with others as a _____ prior to their baptism.

B. In the natural realm

There are certain natural guidelines having to do with procedure that will make for a better all around experience.

1. Let them know how to _____.
 - a. _____ is the rule here especially in relation to the women who will be baptized.
 - b. Encourage them to wear a _____ under street clothes.
 - c. Encourage them to bring a complete change of clothes and a large _____.

- d. Have some towels on hand and robes available for those who do not have proper attire.
 - e. Have women ready _____ the women candidates before and after baptism.
2. Let them know _____ you want them to get ready.
 3. Let them know what they should do when they join you in the water. Ask them to:
 - a. Be prepared to share a testimony and/or answer questions.
 - b. Hold their nose with left hand and their wrist with right hand as we lower you into the water.
 - c. Come out of the water praising the Lord with hands extended speaking in tongues.
 - d. Wait in the water until those baptizing have had a chance to pray over them.
 4. Join the candidates prior to baptism for a corporate _____.
 5. Give a brief exhortation to the congregation concerning what takes place in baptism and encourage them _____ their vows to the Lord.
 6. Enter the baptistery with the candidates, one at a time.
 7. Introduce the candidate to the congregation and have them answer a few questions or give a brief testimony. Some appropriate questions would include:
 - a. Do you love the Lord with all of your heart?
 - b. Under what circumstances did you accept Christ?
 - c. Do you plan to serve God all of your life?
 8. Baptize the candidate, totally _____ them in water.
 9. As you baptize, say something like:

“Upon the confession of your faith in Jesus Christ as your Lord and Savior, I baptize you into the name of the Father, and of the Son, and of the Holy Ghost; in the name of the LORD JESUS CHRIST that like as Christ was raised from the dead by the glory of the Father, even so you also shall rise to walk in newness of life.”
 10. Encourage the candidate and the congregation to worship the Lord, speaking with other tongues.
 11. Pray over the candidates before you dismiss them.
 12. Encourage the newly baptized to go in newness of life.

C. Additional guidelines for children under 12.

Before baptizing young children:

1. Their parents must be convinced of their salvation by the confession of their mouth and by the fruit of their life.
2. It should be the child's persistent desire to be baptized.
3. Ideally the child should have the baptism of the Holy Spirit.
4. The parents must accompany the child to the class.
 - a. They should be encouraged to help explain the content of the class to their child.
 - b. They should be encouraged to make this a memorable time for the child.

III. The Baptismal Service

A. The Atmosphere

1. The congregation should be together to witness the baptism.
2. The context should be one of singing, worship, prayer and praise.

B. The Worship Leader

1. The worship leader should lead the congregation in worship as the candidate comes out of the water.
2. A song may be sung between the baptisms that take place depending on the time needed and the number of people being baptized..

Lesson 13 Supplement, Water Baptism Class Teaching Material

Water Baptism Class

By Bill Scheidler

I. What is meaning of the word “baptize”?

Christian baptism finds its origin in the command of Christ after His triumphant resurrection from the grave (Matthew 28:19-20; Mark 16:16).

- A. The word “baptize” (English) or “baptidzo” (Greek) means “to dip”, “to overwhelm”, “to plunge”, “to submerge.” It actually means “to cause something to be dipped” or “to immerse something beneath the surface of water, or some other fluid” (In most cases the act of immersion is temporary and not permanent).
- B. We are commanded of Christ to “baptize” believers. If this word were translated instead of transliterated, the command in the New Testament would read, “*Therefore go and make disciples of all nations, immersing them in the name of the Father and of the Son and of the Holy Spirit.*”

II. Why is the believer to be baptized?

- A. Because Jesus commanded that believers be baptized and, therefore, it is a matter of obedience (Matthew 28:19).
- B. Because the apostles commanded converts to be baptized (Acts 2:37-39; 10:44-48).
- C. Because Jesus was baptized to fulfill all righteousness (Mt. 3:13-17).
- D. Because we validate our faith by our obedience to the Word of God (Jam. 2:17-18).
- E. Jesus closely connected baptism with the experience of salvation.

Water baptism is an essential part of obedience; it is not optional. To refuse baptism is to live in disobedience to the clearly revealed word of God.

III. What are the prerequisites for baptism?

Baptism, in and of itself, cannot save anyone. It is faith in the Lord Jesus Christ as one’s savior that brings an individual to salvation. Therefore, baptism is only effectual for those who have met certain requirements. Those receiving baptism must have already laid the first two foundation stones in the Christian experience, namely—

- A. Repentance (Acts 2:38)

This means one is not baptized merely because he wants to be part of the church.

- B. Faith (Acts 8:12; 10:47; Mark 16:16)

This means that one must be old enough to know what he or she is doing. This requirement of faith rules out infant baptism.

IV. What takes place in water baptism?

We are baptized simply because we are commanded by God to do so. However, as we respond to the Word of the Lord in faith, some very important things will take place. Every person who goes into the waters of baptism should expect to experience five things by faith:

A. To be identified with the Lord Jesus Christ in His death, burial and resurrection (Rom. 6:3-5; Col. 2:12; 3:1).

1. We identify with Him in His death (Romans 6:3).

2. We identify with Him in His burial (Romans 6:4).

3. We identify with Him in His resurrection (Romans 6:4; Colossians 1:12).

B. A new victory over life dominating sins (Rom. 6:11-18).

When we are baptized, we lose our old master (sin, Satan) and become servants of righteousness.

C. A spiritual cleansing and renewal (Acts 22:16).

The water itself effects no cleansing, but as we respond in faith to the commands of Christ, the Holy Spirit works in connection with the God prescribed means.

D. An identification with the name of the Lord (Acts 2:38; 8:12, 16; 10:48).

Kenyon puts it this way, "Baptism in this sense is equivalent to marriage. When the wife puts on marriage she takes her husband's name and enters into her husband's possessions and has legal right to her husband's home. When the believer is baptized into the Name of Christ, he puts on all that is in Christ. He not only puts on the Name but takes his legal rights and his privileges in Christ."

E. A circumcision of the heart (Col. 2:11-12).

V. What is the significance of circumcision of the heart in connection with water baptism?

In the Old Testament God gave a covenant to Abraham in which He required those who were participating in the covenant to accept and experience the sign and seal of the covenant which was natural circumcision of the flesh (Gen. 17:10-14). In the New Testament God has taken that seal and made it a spiritual requirement. In water baptism we receive the spiritual experience of circumcision of the heart to which the natural rite pointed. The natural rite consisted of four elements that are all symbolic of something that takes place in the circumcision of the heart.

- A. The cutting away of the flesh. In baptism we put off the old man (Col. 2:11).
- B. The shedding of blood. In baptism a death to self is to take place (Rom. 6:3)
- C. The eighth day. Natural circumcision took place on the eighth day, which is symbolic of new beginning and resurrection life (I Pet. 3:20-21). In baptism we experience a new beginning and newness of life.
- D. The new name given. In baptism we have a new name invoked over us—the Lord Jesus Christ, the fullness of the Godhead bodily (Co. 1:19; 2:9).

VI. How should we be baptized?

- A. Scriptural baptism is baptism by immersion (burial).
 - 1. Refer again to the definition of the word baptism.
 - 2. In order for something to be buried, it must be all the way under. That which remains exposed will soon begin to stink.
- B. Baptism is to be administered in the name of the Lord Jesus Christ.

Jesus commanded that baptism was to be administered in the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19-20), which name the disciples came to see on the basis of Jesus' ascension and exaltation (Acts 2:33-36), was the Lord Jesus Christ. When they baptized, they baptized in this manner (Acts 2:36-41; 8:12-16, 35-38; 10:48).

A suitable statement to be made in conjunction with baptism would be:

“Upon the confession of your faith in Jesus Christ as you Lord and Savior, I baptize you in the Name of the Father, and of the Son, and of the Holy Ghost; in the Name of the LORD JESUS CHRIST that like as Christ was raised form the dead by the glory of the Father, even so you also shall rise to walk in newness of life.”

This formula:

- 1. Quotes the command of Christ as declared in the Gospels.
- 2. Invokes the Name of the Lord Jesus Christ as demonstrated in the Book of Acts.
- 3. Declares the spiritual significance as revealed in the Epistles.

VII. What is the responsibility of the baptized?

Even as the waters of the Red Sea served as a separation between the Egyptian life of slavery and the land of God's provision for the Israelites of old, so the waters of baptism should serve as a permanent landmark in the life of the believer. Baptism should signal three things:

(The following is from *God and His Word* by Ernest Gentile)

- A. A Break with the Old Way of Life. This means a willingness to sever all connections with ungodliness and those who live in ungodliness. It signifies the start of the CHRISTian life and dedication to Christ and the work of His Church. Baptism into His Name passes the ownership of our life over to the Lord Jesus Christ.
- B. A New Standard of Living. This means that from baptism on, there will be a determination to live by the principles of the Kingdom of God. This entails both its blessings and its obligations.
- C. A Disciple of Jesus. This means that the person being baptized should see himself as a follower of Jesus, a student and a witness to others of all that Jesus stands for.

CONCLUSION

It is very obvious that baptism is more than just an external experience in the Christian life. God wants to do something lasting and permanent at this special time. Sad to say, many people go down into the waters of baptism dry and come up wet and that is the extent of their experience. But if each individual would respond in faith to all that God says is available in baptism, baptism will be one of the greatest experiences of their Christian walk.

Lesson 14

Administering Communion

I. What guidelines should govern the practice of communion in the local church?

- A. The right foundation should be laid in the congregation (See supplemental notes on Communion at the end of this lesson).

This foundation should include:

1. Occasional _____ on communion.
 2. Frequent _____ during the celebration of communion itself.
 3. The service attendants being _____ on their responsibilities and procedures.
 - a. The bread should always be passed first.
 - b. The service attendants should respond immediately when they see the leadership move the service to this experience.
- B. Prior to the distribution of the elements, some statement may be made regarding who is invited to participate (especially for the sake of visitors).
- C. Distribution should be made while one or more of the following take place:
1. The leader gives a scripture exhortation (Common passages include: I Corinthians 11:23-26; Matthew 26:26-30).
 2. Special music is sung.
 3. The congregation sings.
 4. Special music is played.
- D. Prayer should be offered as blessing over each of the elements before they are partaken.
- E. The congregation should partake together, following Jesus' pattern of the bread first and the cup second. The phrase "Let us eat together" or "Let us drink together" will signal to the congregation when to partake.
- F. Communion should be followed by another song and some worship led by the worship leader.
- G. Collection of cups should be done in an orderly way while the congregation sings.

II. What are the possible variations on this theme?

The Bread Breaking Service

1. A large piece of bread is distributed to all.
2. People are encouraged to share a piece of their bread with others.
3. At the same time they are encouraged to give a word of encouragement to the other person.
4. They are also encouraged to mend any strained relationships.
5. Ample time is given for people to circulate freely.
6. The congregation is reassembled for the distribution of the cup.
7. The congregation partakes of the cup focusing on their relationship to God.

III. What are some additional communion considerations?

- A. The Age of the Children
- B. The Control of the Children
- C. Communion Ministry to the Shut-ins

IV. What are the specific procedures at City Life Church?

A. Time in Service

Normally the Communion time will take place sometime during the worship portion of the service. Always check with the Senior Pastor or the elder in charge prior to the service for the exact time. This must be coordinated with the worship team.

B. Announcing Communion

1. Go to the pulpit with microphone in hand (or receive it from the worship leader as you near the pulpit).
2. Ask the ushers to come to distribute the elements to the congregation.
3. Invite the congregation to be seated during the distribution.
4. Share an exhortation while the elements are being distributed (Note: In the event of no exhortation the worship team may continue with an appropriate song or a special number may be sung).

C. The Exhortation

1. The exhortation should be brief. It should only take as long as it takes to distribute the elements.

2. The exhortation should focus on our relationship to the Lord and tie into other communion scriptures.
3. Keep an eye on the ushers to see how the distribution is going.
4. At some point before partaking, it is good to read I Corinthians 11:23-26.
5. Ask the congregation “Is there anyone who has not been served the communion?”

D. The Partaking

Have the people stand at this point.

1. Always start with the bread and focus on the broken body of our Lord.
 - a. Hold the bread up in your hand.
 - b. Pray in relation to the bread.
 - c. Invite the people to partake together, “Let us eat together.”
 - d. Partake of the bread with the congregation.
2. Proceed to the cup.
 - a. Hold up the cup in your hand.
 - b. Pray in relation to the cup.
 - c. Invite the people to drink together, “Let us drink together.”
 - d. Drink the cup with the congregation.

E. The Conclusion

1. Invite the people to thank the Lord for His goodness.
2. Turn the microphone back to the worship leader for another song.
3. Exit the platform.
4. The ushers will collect the cups as the song is being sung.

Lesson 14 Supplement, Teaching on Communion

Communion

By Bill Scheidler

Purpose:

The purpose of this lesson is to help us understand the importance of communion as one of the main ordinances of the church and to grow in our appreciation of what is available to every Christian at the “Table of the Lord.”

Key Verses:

For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” 25 In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” 26 For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. 1 Corinthians 11:23-26

I. WHAT ARE SOME OF THE NAMES AND TITLES THAT ARE HISTORICALLY GIVEN TO THIS ORDINANCE?

There are many names and titles that are associated with this ordinance; some of them are biblical, some historical, some traditional. All of them have an element of truth to them.

- A. The Lord’s Supper (1 Corinthians 11:20). It is referred to in this way because it was at Christ’s last supper with the disciples, prior to his crucifixion, that Jesus established this ordinance (Matthew 26:26-29) and it points to a future supper that all believers of all ages will once again eat with Christ (Revelation 19:9, 17).
- B. The Lord’s Table or the Table of the Lord (1 Corinthians 10:21). A table speaks to us of a place of feasting, love, and fellowship. The Lord has provided a place for us to sup with Him in an intimate way.
- C. The Communion (1 Corinthians 10:16). The word “communion” means an intimate sharing of one person with another. Communion is to be a time of intimacy with the Lord and His Body.
- D. Breaking Bread (Acts 20:7). This title refers back to when Jesus initiated communion and He took the bread, broke it, and blessed it (Matthew 26:26).
- E. Other (non-biblical) terms:
 - 1. Eucharist. This word comes from the Greek word which means “giving thanks” (1 Corinthians 14:16). Certainly, as we remember the Lord, thanksgiving should fill our hearts.

2. Sacrament. This word comes from a Latin word meaning “holy” or “set apart.” The Communion Table should certainly be hallowed and revered by all.

II. WHAT IS THE FOUNDATION FOR THIS ORDINANCE IN THE BIBLE?

- A. From the first chapters (Genesis 3:8) to the last chapters (Revelation 21:1-3) of the Bible, God has revealed Himself as one who delights in and desires to have intimate fellowship and relationship with His creation.
- B. Even though sin separated man from God, God has always provided a means whereby this intimate relationship could be experienced in His house (Ex. 25:8).
- C. In the Old Testament, at different times, God provided different avenues through which this desire could be manifest. Two such avenues include:
 1. The Altar of Sacrifice (Exodus 20:24)
 2. The Table of Showbread (Leviticus 24:5-9)
- D. Under the New Covenant, the table of the Lord’s presence is the Communion Table. The table is the only piece of furniture taken into the New Covenant celebration or service.

III. WHAT SYMBOLS DID JESUS USE IN ESTABLISHING THE COMMUNION?

- A. Bread (Luke 22:19)
 1. The bread speaks of the body of Christ broken for sinful man.
 2. The bread which Jesus provided is necessary for spiritual life (John 6:58).
- B. Fruit of the Vine (Matthew 26:29)
 1. The fruit of the vine speaks of the blood of Christ that was shed for sinful man for cleansing sin (Matthew 26:28).
 2. Only the blood of Jesus has the power to cleanse from sin (1 John 1:7).

IV. WHAT SPIRITUAL REALITIES ARE DEMONSTRATED AND EXPERIENCED AT THE LORD’S TABLE?

Everything that we experience in the Christian life we experience as we exercise faith in the Word of God. The simple act of going through a certain formality does not accomplish anything in the spiritual realm. However, as we exercise faith in the

Word of God we should expect communion to be a very meaningful time.

- A. It should be a time of Remembrance (Luke 22:19; 1 Corinthians 11:24-25). As Christians, we should continually remember the death, burial, and resurrection of Christ and what it provided for us.
- B. It should be a time of Communion (1 Corinthians 10:16). All believers need to renew and maintain a communion relationship with the Lord.
- C. It should be a time of Unity (1 Corinthians 10:17). At the Table believers should be united around the Lord and recognize their interdependence and need for the spiritual Body of Christ.
- D. It should be a time of Love (Luke 22:15). Christ's death was the highest expression of His love for us. The Table of the Lord is a feast of His love.
- E. It should be a time of Healing (1 Corinthians 11:28-30). The truths found at the Table of the Lord should have healing effects on relationships among believers and bring health to the physical body.
- F. It should be a time of Examination (1 Corinthians 11:28-32). Every believer should examine his heart to make sure it is free from enmity toward God and enmity toward our fellowman (Luke 22:21; 1 Corinthians 11:29).
- G. It should be a time of Thanksgiving (Matthew 26:27). As we remember Christ's work, a new spirit of thanksgiving should be ours.
- H. It should be a time of Blessing (1 Corinthians 10:16). God's desire is to bless His people through the blessed bread and the blessed cup.
- I. It should be a time of Witness or Proclamation (1 Corinthians 11:26). Up to the Second Coming of Christ, the practice of communion in the Church is a visible sign and witness to the death of Christ.

V. HOW CAN A SINFUL MAN FIND A PLACE AT THE KING'S TABLE?

It is only on the basis of God's infinite love, mercy, and grace that we can sit and feast at the Table of the Lord. Gratitude should fill our hearts every time we share this meal together. The magnitude of Christ's love is symbolized in the Old Testament account of Mephibosheth finding a place at the table of the king (2 Samuel 9:1-13).

Conclusion:

Paul the Apostle had a great love and appreciation for the Table of the Lord. His understanding did not come because he was familiar with the procedure, because he read about it in a book, or because he was told by a church leader. Paul's understanding came to him by a personal revelation by the Spirit of God (1 Corinthians 11:23). As you read and meditate on the Scriptures in this lesson, ask God to give you a personal revelation of the love of God expressed to you in the Table of the Lord.

Lesson 15

Dedication of Infants

I. What are some important definitions relative to this practice in the church?

A. The English definition of the word “dedicate” means:

1. To _____ for sacred uses; consecrate.
2. To set apart for or devote to any _____, duty or purpose.

B. The New Testament Greek word used for “dedicate” (*enkainizo*) means to renew, to initiate, to _____ to use (John 10:22; Heb. 9:18; 10:20).

C. There are two Hebrew words for “dedicate”.

1. The first one (*chanak*) is most often translated dedicate or _____ (Deut. 20:5; Pro. 22:6; I Kgs. 8:63; II Chr. 7:5). It means:

- a. To make _____
- b. To initiate _____

See also: Num. 7:10; 7:11; 84, 88; II Chr. 7:9; Neh. 12:27; Ps. 30:1; Ezra 6:16, 17; Dan. 3:2, 3

2. The second one (*qadash*) is most often translated “consecrate, dedicate, hallow or _____ (Ex. 13:2; I Sam. 7:1; Num. 3:13). It means:

- a. To be pure, clean
- b. To be holy, sacred, set apart
- c. To consecrate to God

II. What the dedication of infants is not.

A. It is not equivalent to Old Testament _____ of the child for covenant privileges and relationship.

B. It is not equivalent to _____ without the water.

C. It is not _____ .

III. What the dedication of infants is.

Infant dedication is:

A. A _____ of the child to the Lord (I Sam. 1:24-28).

- B. A public declaration of _____ the parents to raise this child to serve the Lord.
- C. A placing of the child into the hands of the Lord to be used _____ (Luke 2:22).
- D. An impartation of _____ to the child through the laying on of hands (Mark 10:13-16; Luke 2:28).

IV. What is God’s attitude toward children?

- A. Children are a _____ of the Lord (Ps. 127:3).
- B. Children are _____ in the hands of their parents (Ps. 127:4-5).
- C. Children are _____ of the Lord’s time and attention (Mark 10:16; Mt. 19:14).
- D. Children are as _____ (Ps. 128:3).

V. What is the part of the parents in the dedication of the child?

- A. They are acknowledging the _____ of the child.
- B. They are acknowledging their _____ to oversee the development of that child.
- C. They are “setting apart” that child to God’s covenant and _____ (I Cor. 7:14).
- D. They are acknowledging their need for _____ in the rearing of that child.
 - 1. In giving _____ (Judges 13:8)
 - 2. In giving _____ (Mt. 18:10)
- E. They are making a _____ of their desire to keep the Lord as head of their homes (John 24:15c).

VI. What elements could be part of the dedication of infants?

- A. Appropriate Scripture
- B. Charge to the Parents
- C. Testimony of Parents (if time permits)

- D. The Meaning of the Name(s)
- E. Prayer for Child and Parents
- F. Introduction to the People

VII. What are some of the things to guard against in the dedication of infants?

- A. Leaders should avoid using _____ that would make the act of dedication of infants a _____ in the local church.
 - 1. Do not say, “_____ this child is a part of the family.”
 - 2. Do not associate it with infant baptism and _____ language.
 - 3. Do not approach infant dedication as if it is _____ from the Lord.
- B. Leaders should prepare for the dedication time in advance to avoid embarrassing mistakes such as:
 - 1. Referring to the child in the _____.
 - 2. _____ the first and/or last name of the child.

VIII. What are some additional benefits to the practice of infant dedication?

- A. Infant dedication becomes a great point of _____ for members and their relatives.
- B. Infant dedication gives a regular opportunity for _____ of child bearing and biblical concepts of parenting.

Lesson 16

Pre-marital Counseling

The following guidelines are suggested as a minimum in the preparation process. Each pastor must determine how much more is needed in each case. All couples vary in maturity and therefore some may require more attention.

I. Marriage Approval

A. Things to find out _____ approval takes place

1. Are both parties Christians (II Cor. 6:14)?
2. How long have they been Christians?
3. Are both parties free to marry (Mt. 5:32; 19:9)?
4. Has either party been married before?
5. How long have they known each other?
6. How long have they been dating?
7. How do the parents feel about their relationship?
8. How do the parents feel about the possibility of marriage?

B. Additional questions to ask the couple

1. Have you asked both sets of parents about marrying?
2. What have been their responses?
3. What kinds of activities have you been involved in on your dates?
4. Has God been a part of your relationship? In what way?
5. How intimate have you been in your relationship?
6. Why do you believe that you are to marry this person?
7. What do you feel you have to bring into this relationship?
8. What do you hope to get out of this relationship?

In order to facilitate the asking of the appropriate questions, you may want to use the *Pre-engagement Questionnaire* included as a supplement to this lesson.

C. Things to do

1. On the basis of the answers to the above questions make a checklist for the couple to work through prior to approval.
2. Talk to other leaders who may be more intimately involved with them.
3. Set a date for the wedding.
4. Set up the first pre-marital counseling session (should be within two weeks).
5. Inform them of pertinent state laws relating to marriage and the marriage license.
6. Help them or send them to a designated wedding coordinator who will help them make up a time table for wedding plan preparation.

II. The Pre-Marriage Questionnaire

Be sure to have each person fill out their questionnaire without consulting or sharing information with the other party. These questionnaires cover many areas that are vital to every couple's relationship. They are not meant to be an outline for your counseling time. It is only a tool for gaining information and should be used as follows:

- A. When they finish the questionnaire:
 1. Read it over carefully.
 2. Mark any areas concerning which you would like further clarification.
 3. Compare with the other party's questionnaire and note all differences in their answers.
 4. Set an agenda of areas to cover in the counseling sessions.
- B. Return the questionnaire to the parties involved when you are finished with them.

III. The Counseling Sessions

- A. The Number
 1. The counselor and his or her spouse (if possible) should meet between 3-5 times with each couple.
 2. It is good to schedule one session with an older couple who have a successful marriage (guidelines follow).
 3. The actual number of sessions will be greatly determined on the basis of your initial evaluation of the couple's readiness for marriage.
- B. Frequency

1. The first session should be within two weeks from the initial approval.
2. The other sessions should be spread evenly between the first session and the marriage date.
3. The final session should be approximately two weeks before the wedding.

C. The Content

The following areas should be covered in a general way, unless you can tell from the questionnaire that specific guidelines are needed.

1. Communication
2. Spiritual life (individually and together)
3. Priorities
4. Goals
5. Vocation
6. Children
7. Birth control
8. Church life and ministry involvements
9. Sex
10. Money matters (credit, savings, insurance)
11. Buying a home
12. Developing friendships
13. Solving conflicts
14. Leadership and submission
15. Relating to relatives

IV. Special Homework—Learning from the Pros

- A. The prospective bride must talk to an older married woman and the prospective groom must talk to an older married man (Titus 2:1-5).
 1. This older person should be in your church, if possible.

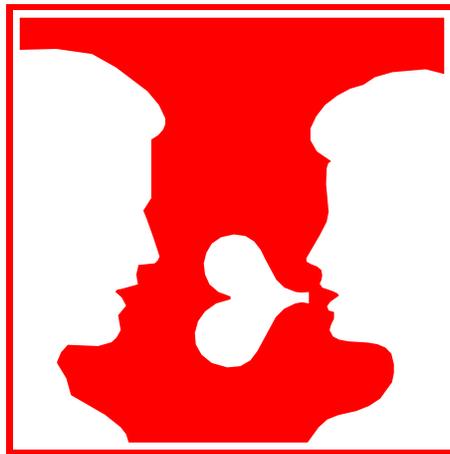
2. This person should be successful in marriage and a true servant of the church.
- B. Supply the bride and groom with questions to ask the older couple when they have the interview.
1. What has allowed your marriage to work?
 2. What have you personally done to help the marriage?
 3. How have you handled difficulties in your marriage?
 4. What did you do when the going got tough?
 5. As you look back over the last 50 years, what times were the hardest?
 6. What advice would you give to someone like me?
- C. The couple must report back to you concerning this interview.

V. Planning the Ceremony

- A. Be a resource person in relation to the ceremony.
- B. Warn them that this will be a tense time if they do not release their anxieties to the Lord.
- C. Help them make it a meaningful time.
- D. Be prompt in all your areas of responsibility.
- E. Give preference to the bride's desires when conflicts occur.
- F. Be sensitive to relatives and extend pastoral ministry to them.

A PRE-ENGAGEMENT QUESTIONNAIRE

A Guide for Couples and their Counselor



By Bill Scheidler

Pre-Engagement Questionnaire

The following questionnaire is designed as a counseling tool for pastors and a tool for Christian couples to help them evaluate their own readiness for marriage. It is meant to assist couples in considering the level of their relationship in a spirit of honesty, openness and true understanding. The questionnaire may be used with a pastoral advisor to help clarify the direction of and the speed with which the relationships should progress. Many of the questions have no right or wrong answer, but are only given to insure that the right kinds of questions are being addressed in the relationship.

ARE WE QUALIFIED TO MARRY?

A. Are we on the same level spiritually (II Corinthians 6:14-16)? _____

1. Born again? No ____ Yes ____ How long? _____

2. Baptized in the Spirit No ____ Yes ____ When? _____

3. Baptized in water? No ____ Yes ____ When? _____

4. Living a life committed to Christ and the service of others? No ____ Yes ____

5. Committed to a local church? No ____ Yes ____ Where? _____

B. Give three reasons why you want to marry: _____

C. Are we qualified to get married? Do we have a past marriage relationship that is not biblically resolved? _____

1. Any children from a past relationship? No ____ Yes ____

2. Is there a past marriage and divorce? No ____ Yes ____

3. If yes, was the divorce biblical? No ____ Yes ____ Unsure ____

4. If yes, am I biblically free to marry? No ____ Yes ____ Unsure ____

Explain your situation: _____

D. How do my parents and spiritual leaders *honestly* feel about our relationship and potential marriage? Check all that apply.

- | Mother | Father | Pastor / Elder |
|--|--|--|
| <input type="checkbox"/> Eager for it | <input type="checkbox"/> Eager for it | <input type="checkbox"/> Eager for it |
| <input type="checkbox"/> Reserved about it | <input type="checkbox"/> Reserved about it | <input type="checkbox"/> Reserved about it |
| <input type="checkbox"/> Against it | <input type="checkbox"/> Against it | <input type="checkbox"/> Against it |

If any authorities have reservations about the relationship, what are their concerns? _____

E. Is it God's will for us to marry? (Comment on answers)

1. Do I have the gift of singleness (I Corinthians 7:1-9, 17-40)?
No ____ Yes _____
2. Do we have the same long-term goals? (Amos 3:3)? _____

3. Does God have an active part in our relationship? _____

4. Have I prayed **sincerely** about this relationship? No ____ Yes ____
What has God said? _____

5. Would marriage hinder or help your usefulness to the Lord and fulfillment of His will? Help ____ Hinder ____ In what way? _____

ARE WE MATURE ENOUGH TO MARRY?

- A. Have we been able to solve problems biblically? No ____ Yes ____

1. What problems or disagreements have you had during your courtship?

2. How did you resolve them? _____

3. Do you feel that they are completely settled now? _____

4. Do you feel that either of you ever uses wrong means to get your own way?
No ____ Yes ____

- a. Is one a bully? No ____ Yes ____ Which one? _____

- b. Does one manipulate? No ____ Yes ____ Which one? _____

- c. Does one avoid facing problems? No ____ Yes ____
Which one? _____

- d. Do you let things slide until forgotten? No ____ Yes ____

- e. Do you store up resentments? No ____ Yes ____

- f. Does one of you sulk? No ____ Yes ____ Which one? _____

- g. Does one blame shift or make excuses? No ____ Yes ____
Which one? _____

5. Do you use biblical skills to solve problems?

- a. Do you bring things up and talk them through? No ____ Yes ____
 - b. Do you find it easy to express your true feelings to your partner?
No ____ Yes ____
 - c. Do you go to Christ for help? No ____ Yes ____
 - d. Do you ask forgiveness for your failures? No ____ Yes ____
 - e. Do you offer forgiveness to the other? No ____ Yes ____
 - f. Do you pray together? No ____ Yes ____
 - g. Do you keep lines of communication open? No ____ Yes ____
- B. Have we experiences maturity in our relationship? No ____ Yes ____
1. Does either manifest patterns of sin in his or her life? No ____ Yes ____
 2. Is either tempting the other sexually? No ____ Yes ____
Which one? _____
 3. Is either critical toward the other in a verbal or physical way?
No ____ Yes ____ Which one? _____
 4. Do I lie to the other in this relationship? Never ____ Occasionally ____
Often ____
 5. Does either spend money impulsively? No ____ Yes ____
Which one? _____
 6. Do we have a good relationship with our parents? Comment _____

 7. Do I have any extreme fears? No ____ Yes ____ Comment _____

 8. Do you detect strong feelings of jealousy in your partner? No ____ Yes ____
Is it a problem for you? _____

ARE WE WILLING AND READY TO “LEAVE” OTHER ATTACHMENTS?

A. Are we willing to emotionally break with our parents? No ____ Yes ____

B. Are we able to financially break from our parents? No ____ Yes ____

C. Are we willing to put the relationship before all other possessions?

No ____ Yes ____ Comment: _____

D. Are we willing to give up the right to make independent decisions?

No ____ Yes ____ Comment: _____

E. Are we willing to adjust our relationship to other singles of the opposite sex?

No ____ Yes ____

ARE WE READY TO “CLEAVE” TO EACH OTHER?

A. Are we willing to become accountable to the other? No ____ Yes ____

B. Are our lives going in the same direction?

1. What are my career goals? _____

2. What are my ministry goals? _____

3. What are the ministry goals of my desired spouse? _____

C. What basic lifestyle are we expecting? Summarize in a brief paragraph.

1. What income level? _____

2. What work hours? _____

3. What television habits? _____

4. What types of entertainment? _____

5. What types of recreation? _____

6. What kind of church life / commitment? _____

7. What church do we plan to attend? _____

D. Do we agree philosophically?

1. Do we have any theological differences? No ____ Yes ____ What areas?

2. Do we agree on male / female roles in the home? No ____ Yes ____
Comment: _____

3. Do we both plan on working outside the home? No ____ Yes ____ Comment:

4. What will be our financial priorities? _____

5. Do we want to have children? No ____ Yes ____ How many? _____

6. What are your views on contraceptives and which partner should use them?

7. Do we agree on styles of child discipline? No ____ Yes ____ Comment:

8. What is our attitude toward credit buying? _____

9. How do we envision our relationship to relatives? _____

10. Are there any factors that might make the relationship difficult? _____

ARE WE READY TO ACCEPT EACH OTHER JUST AS WE ARE?

QUALITY	MY POTENTIAL SPOUSE			ME		
	Usually	Sometimes	Rarely	Usually	Sometimes	Rarely
1. Strong godly character						
2. Fully trustworthy						
3. Brings out best in others						
4. A servant spirit						
5. A hard worker						
6. Self-sacrificing for others						
7. Financially responsible						
8. Plans ahead						
9. Good self-image						
10. Generous						
11. Courteous to others						
12. Builds others up						
13. Fun to be around						
14. Generally optimistic						
15. Complimentary						
16. Easy to talk to						
17. Faithful on the job						
18. Respectful of authority						
19. Not angry quickly						
20. Calm under pressure						

A. If my potential spouse never changed, am I willing to accept them as they presently are?

No ____ Yes ____ Comment: _____

B. Am I confident that this is **the right time** for us to be contemplating marriage?

No ____ Yes ____ Anticipated wedding date? _____

Lesson 17

Performing Weddings

I. Do everything you can to promote the sanctity of marriage in the life of the church.

- A. It is a _____ made before man and before God.
- B. It is a _____ of their covenant love.
- C. It is _____ of Christ's relationship to the church (Eph. 5:23-32).
- D. It is part of God's _____ for the man and the woman (Gen. 1:28).

II. Be sure a proper foundation is laid in the local church for successful marriages.

- A. Public teaching of _____ and courtship principles.
- B. Pre-marital _____ of marriage candidates.
- C. Working in close association with the parents in the _____.
- D. Consider training a _____ in the church to help couples through the process.

III. Settle for yourself those whom you will marry and those whom you will not marry.

Develop a _____ so that your decisions in these matters will not seem personal or arbitrary with a particular couple (See supplement to this lesson for a sample policy statement).

As a pastor, you must be able to answer the following questions:

- A. Would you marry people who were previously married, but are now divorced? If so, under what circumstances?
- B. Would you marry an unsaved couple? Why have you come to this decision?
- C. Would you marry anyone who came to you? Does a pastor have any responsibility before God for his or her function in the ceremony?
- D. Would you marry mixed situations?
 - 1. Protestant/Catholic
 - 2. Racial Differences
 - 3. Believers/Unbelievers
 - 4. Charismatic/Non-Charismatic

IV. Be familiar with the laws in your area so you can guide the couple on the proper time line.

- A. Physical exam?
- B. Marriage license?
- C. Waiting period?

V. Be a resource to the couple as they make wedding plans.

- A. Help them remain balanced in their perspectives.
 - 1. In finances
 - 2. In extravagances
 - 3. In length of ceremony
 - 4. In wedding participants
 - 5. In venue options
- B. Help them to have realistic expectations as the date approaches.
 - 1. In their budget
 - 2. In their relationship
- C. Help them make decisions concerning the ceremony itself.
 - 1. Attendants
 - 2. Involvement of Parents
 - 3. Singers/Songs
 - 4. Musicians
 - 5. Vows
 - 6. Officiants
 - 7. Reception
 - 8. Date/Time
 - 9. Other elements in the service
 - 10. Congregational concerns
 - 11. Pictures
 - 12. Taping (audio or video)
- D. Help them develop an order of service to their liking.

VI. Schedule a rehearsal a day or two before the wedding.

- A. Be punctual in all of your duties.
- B. Make sure all audio-visual personnel are present.

- C. Meet and be prepared to minister to relatives and other participants.
- D. Double check that all of the legal documents are in order.
- E. Keep the rehearsal flowing smoothly.

VII. Make the ceremony as meaningful as possible.

- A. Spend time getting your part down well.
- B. Be punctual in everything that you do.
- C. Be prepared for the unusual.
- D. Do your best to keep everyone relaxed.
- E. Make your exhortations meaningful, but brief.
- F. Be sure to say their names properly.
- G. Make sure all legal documents are properly signed and registered.

VIII. A Traditional Model

- Musicians playing as people are seated
- Parents and Grandparents seated
- Candles are lit by acolytes
- Groom and Groomsmen enter at front (pastor enters with them)
- Bridesmaids process
- Bride enters with father (congregation stands)
- Father and mother give the bride to the groom
- Couple join pastor at the altar
- Song is sung
- Exhortation by the pastor
- Vows exchanged
- Candle ceremony while song is sung
- Wedding prayer (couple kneeling)
- Pronouncement of “Husband and Wife”
- Kiss
- Recession
- Musicians play while people ushered out
- Reception

Lesson 17 Supplement: Wedding/Marriage Prerequisites at City Life Church

City Life Church Wedding/Marriage Prerequisites

Marriage is a sacred institution that was created by God to reflect the relationship of Christ to the Church (Eph. 5:25-32). God is concerned about every marriage relationship and the ultimate success of each marriage. We must also remember that the marriage decision is, apart from our decision to accept Christ in our lives, the most important and consequential decision that anyone makes because people must live with the consequences of that decision for the rest of their lives. How a couple starts out is very important if they are to have a rewarding life and a peaceful home. For this reason the leadership of City Life Church takes every marriage seriously and strives to represent Christ and His word to every couple that seeks their involvement in their wedding.

In order for the pastoral staff of City Life Church to be actively involved in the wedding of any couple, the following prerequisites must be met:

A. The couple must be Christian and must be willing to submit to the biblical standards for a Christian throughout their courtship. This means that:

1. Both parties in the relationship must be born-again Christians. It is advisable that both be baptized in water and in the Holy Spirit as well.
2. Both parties must be biblically free to marry.
 - a. They are of legal age.
 - b. They are not already married.
 - c. If they have been previously married, they are biblically released to remarry (Mt. 19:1-10; Mark 10:1-12; I Cor. 7:10-16).
3. The couple must not be involved in fornication which is a sexual relationship outside of marriage (I Th. 4:3-8). If they have been involved in this way, they must cease immediately.
4. The couple must not be living together. If they are, they must separate immediately.

B. The couple must be willing to follow the prescribed premarital track set forth by the eldership of City Life Church.

1. At least one of the parties must have been a regular attender of City Life Church for at least 3 months.
2. The parents of the couple must be in approval of the relationship and the wedding. Note: Under certain conditions, an exception may be made.
3. The couple must be willing to complete the Pre-marriage Questionnaire.
4. The couple must be willing to submit to three to four months of pre-marriage counseling with a leader of City Life Church assigned by the pastoral staff.
5. The couple must be willing to complete any homework that is given as an assignment by their counselor.

C. The couple needs to be aware that there are other things that could be a factor when it comes to the involvement of the leadership of City Life Church in their wedding.

In asking for the participation of the pastoral staff of City Life Church in their wedding, each couple is acknowledging the fact that they are Christian, that they want to live their married life as Christians and that they want God to be honored in all that they do in conjunction with their wedding experience. A Christian is someone who is more concerned about pleasing God than pleasing man. A Christian is a Christian at all times whether they are in a church service, on the job or at play.

If God is to be honored in what is done, the wedding plans should not include elements that clearly violate the spirit of the Word of God. If there is a desire for God is to be honored, the wedding atmosphere should be in keeping with his holy nature. Remember that your wedding ceremony should be a Christian witness to the world. This position could affect several things:

1. Gowns

While the leadership of City Life Church has no desire to speak to issues of dress, the Bible does hold up a standard of dress that reflects God's heart in this area. Christian apparel is to be modest at all times. This includes wedding ceremonies. No one who attends a wedding should be struggling with impure thoughts due to the immodest dress of the participants in the wedding party (I Tim. 2:9-10). Brides and bridesmaids are encouraged to be discrete when selecting the official garments to be worn for the ceremony.

2. Bachelor Parties

Many bachelor parties are totally unchristian in their atmosphere and activities including such things as intoxication, strippers, and other clearly sinful behaviors. If the leadership of City Life Church becomes aware of any such activity, they may refuse to perform the ceremony. It is the responsibility of the groom to inform the wedding party and friends that a Christian party is the only acceptable party. Note: This standard applies to the bride as well.

3. Wedding Reception

Because of the varying standards among Christians and the normal abuse of alcohol in relation to many wedding receptions, the leadership of City Life Church would prefer that no alcoholic beverages be served at the official wedding reception. However, if they are served, they should be served in moderation to ensure that drinking does not lead to the sin of drunkenness (Rom. 13:13; Gal. 5:21).

Maintaining a Christian atmosphere at the reception may also have a bearing on other activities included in the program, such as music selection, dancing and entertainment. The following questions should be asked when doing all planning:

- Is it to the glory of God?

Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. I Corinthians 10:31

- It is a stumbling block to others?

Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. I Corinthians 10:32-33

- Has it the appearance of evil?

I Thessalonians 5:22 says, “Abstain from all appearance of evil.” (KJV) The Knox translation says “all that has a look of evil about it.”

- Is its atmosphere good? Could you enjoy communion with God when engaging in this activity or would God be out of place?

Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

II Corinthians 6:14

Lesson 18

Handling Funerals

I. Introduction

Every death that takes place forces us to be reminded of two unchangeable realities (Hebrews 9:27-28).

A. The fact of _____

Every man, woman and child who is born into the world will ultimately die. No matter how much you care for your body or how much you try to extend your life through natural means you will not escape your _____ with death.

B. The fact of _____

A second fact is that every man, woman and child will ultimately face judgment after death. Believers who die will face the Judgment Seat of Christ and unbelievers will face the Great White Throne judgment.

II. What is the purpose of the funeral service?

Different cultures have many different practices associated with death. Some of these practices are very ungodly and based on a lack of understanding of spiritual realities. However, many practices surrounding the death of a loved one can be very meaningful and can provide a great benefit to the living. The funeral service has value for six reasons.

A. It is the final _____ for a life lived.

B. It is to help loved ones _____ of their loss.

C. It is a time for friends and relatives to share _____.

D. It is a time to highlight and affirm the _____ of the life lived.

E. It is a time to _____ in the hope of the resurrection (Ps. 116:15).

F. It is a time to _____ with sacredness of life and the necessity of living it for God (Ps. 90:12).

III. What is the pastor to do when a death takes place?

- A. Visit the home (or place of death) as soon as possible.
1. Be prepared to share a comforting _____ (Rom. 15:4).
 2. Be prepared to offer words of encouragement and _____ (Phil 2:1; II Th. 2:16-17).
 3. Be prepared to be still, listen and _____ (Rom. 12:15).
 4. Be prepared to handle unexpected and even _____. Some typical responses include:
 - a. Bewilderment—What should I do?
 - b. Hopelessness—What am I going to do now?
 - c. Anger—Why did God let this happen to me?
 - d. Resentment—Why did my beloved do this to me?
 5. Be prepared to _____ together with those present.

B. Assist in making immediate decisions.

1. Selection and notification of funeral home.
2. Notification of relatives and close friends

C. Be ready to follow-up in the days preceding the funeral.

1. Accompany them to the funeral home and help them to make the decisions that will be required.

However, they are decisions that have to be made and, unfortunately, they have to be made in a relatively timely manner.

- a. Where the service will be held (church, home, funeral hall)?
 - b. When it will be held (day, hour)? Is the venue available at that time?
 - c. Who is to participate in service (preach, play, sing, etc.)?
 - d. Who will be the pallbearers?
 - e. Will there be a grave side service and procession?
 - f. Casket selection and gravesite
2. Call daily prior to the service for help and support.
 3. Send or give a card with a personal note.
 4. Reserve necessary rooms and notify participants.
 5. Provide assistance relative to housing and meals for out-of-town guests.
 6. Make sure flowers are sent from the church.

7. Look for opportunities to minister to other family members and friends.

IV. How does the pastor prepare for the funeral service?

- A. Ask for _____ of the deceased a few days in advance.
- B. Ask the relatives for _____ about the deceased to get a personal perspective.
 1. Obvious strengths/character qualities
 2. Favorite songs
 3. What you remember the most
 4. Last words
- C. Ask immediate family for desires concerning the _____ (length, message, etc.).
- D. Ask God to give you the _____ of comfort to share.
- E. Arrange the order of service. The service *may* include some or all of the following:
 1. Congregational singing
 2. Prayers
 3. Special music
 4. Testimony of close friend or family member (Eulogy).
 5. An open microphone for selected persons to share.
 6. Exhortation and comfort
 7. Scripture reading
 8. Obituary
 9. Dismissal
- F. Call the funeral home to inform them of the approximate length of the service.

V. How should the order of service be arranged?

Many variations are acceptable in the service depending on the preferences of the family, but a general order would be as follows:

- A. Opening prayer and scripture reading
- B. Special musical number and/or congregational singing.
- C. Brief testimonial and obituary concerning the deceased
- D. Exhortation and words of comfort
- E. Special musical number

- F. Closing prayer and benediction
- G. Announcement regarding procession or grave side committal.
- H. Dismissal

VI. What is the pastor’s role at the graveside service?

- A. Be a strength to the family—ready to comfort.
- B. Read an appropriate scripture (e.g. I Corinthians 15:20-28; I Th. 4:13-18; Rev. 21:1-7; Psalm 23).
- C. Read an appropriate committal.

Then the dust will return to the earth as it was, and the spirit will return to God who gave it. Ecclesiastes 12:7

1. Committal for the Unsaved

Inasmuch as it has pleased God in His infinite wisdom and providence to remove from this world the soul of _____, we commit his (her) body to the ground, earth to earth, dust to dust, ashes to ashes, there to await the Day of Resurrection, when the earth and the sea will give up their dead, to appear before the Lord Jesus Christ, the Righteous Judge of the living and the dead.

2. Committal for the Saved:

Inasmuch as it has pleased God in His infinite wisdom and providence to remove from this world the soul of _____, we commit his (her) body to the ground, earth to earth, dust to dust, ashes to ashes, there to await the glorious appearing of Our Lord Jesus Christ, when at His coming the earth and the sea will give up the righteous dead, and the bodies of those who sleep in Jesus shall be raised and made like His glorious body.

3. Committal for a Crematory Service

. . . we commit his (her) body to the elements, awaiting the day of the resurrection, when the dead shall appear before the Lord Jesus Christ

3. Committal for a Vault or Tomb Burial

. . . we commit his (her) body to the tomb, awaiting the day of the resurrection, when the dead shall appear before the Lord Jesus Christ

- D. Close with prayer.
- E. Allow the family to take their time.

VII. What should be done when the service is over?

- A. Be open and sensitive to the needs of relatives.
- B. Call several times in the weeks ahead.
- C. Volunteer services in helping sort out affairs and disposing of personal possessions of deceased.
- D. Be ready to suggest ways in which that person can fill the obvious vacuum.

VIII. What about honorariums for participants?

Do not refuse honorariums that are given. Usually these areas are covered in the overall funeral package for which they have made arrangements. Most people value your involvement and help a great deal, but they do not know how else to say it but to give a monetary gift. On the other hand, if they do not offer an honorarium, please do not mention it.

Lesson 19

Hospital Visitation

I. The Importance of Visiting the Sick

- A. Jesus _____ it (Jer. 23:1-2; Mt. 25:34-45).
- B. Pastors and elders are _____ for visitation (Jam. 5:14-15; Luke 9:2; 10:9).
- C. People can be unusually _____ during times of sickness.
- D. People will remember what happened in the hospital for a _____.
- E. It is a time of special opportunity to _____ to people and other family members.

II. Preparations for the Visit

- A. Dress appropriately.
- B. Take your spouse, another elder or a leader in training when you visit (Luke 10:1, See also: Mt. 18:19).
- C. Bring your Bible. Ask God for a _____ to share for their specific situation.
- D. Bring some _____ and a card from the church.
- E. Pray for _____ to that person.

III. The Visit Itself

- A. Be prompt
- B. Handle yourself in a _____ manner.
 - 1. Be thoughtful
 - 2. Be cheerful
 - 3. Be courteous
 - 4. Be tactful
 - 5. Be natural
 - 6. Be observant

7. Be anxious to help
 8. Be strong
- C. Be brief, but not _____.
- D. Be sensitive in conversation.
1. Do not talk about _____ and your own problems.
 2. Do not _____ the sick person in their presence.
 3. Do not make jovial remarks or comments about _____ .
 4. Do not _____ or scold the patient.
 5. Do not preach _____.
 6. Do not _____ if the patient wants to talk to you about something serious to them.
- E. Be prepared for various _____ to their condition.
1. _____ or some other issue.
 2. Anxiety and worry about _____ or how things will work out.
 3. Anger and _____ that this is happening to them.
 4. _____ regarding God's love and promises to them.
- F. Do not _____ your authority.
1. Observe hospital rules.
 2. Co-operate with the medical instructions.
 3. Be supportive of staff and other personnel.
 4. Do not tell the patient what his feelings ought to be.
 5. Do not minimize the patient's condition.
 6. Do not give premature assurance or reassurance that you have no authority to give.
 7. Do not be presumptuous when dealing with contagious diseases.
- G. Other "don't's" for the pastor
1. Don't act as if their _____ was the most important goal in

their life.

2. Don't sit on the _____.
3. Don't bore or scare the patient with _____ sick people.

H. Other "do's" for the pastor

1. Share a good word of encouragement from the Bible.
2. Pray for them.
 - a. Anointing with oil (Mark 6:13)
 - b. Laying on of hands (Mark 6:5; 16:18)
3. Make sure you have helped with any natural needs.
4. Be aware of other _____ in the room.

IV. Following Up on the Visit

- A. Touch base with them every day.
- B. Visit every other day.
- C. Be prepared to assist them after they return home.
- D. For long term stays provide new flowers from time to time.

Lesson 20

Church Discipline

I. What is the foundation for pastoral discipline in the local church?

A. The foundation for discipline in the local church comes from Jesus Himself.

The foundation for discipline in the church comes from two important instructions given to us by Jesus Himself.

1. Jesus gave a commission to the church that involved making followers of Christ into “_____” (Mt. 28:19-20).
2. Jesus gave instructions to the church as to how to handle _____ that arise between members of the church (Mt. 18:15-18).

B. The foundation for pastoral discipline comes from the biblical job description of a pastor.

1. Pastors are to be watchmen.

This means pastors are on the alert for issues that might have a _____ on the flock and they warn them of potential danger.

2. Pastors are to guard and protect the flock from threats from _____ and without.
3. Pastors are to be those that bring the flock to _____.

C. The foundation for discipline in the local church is the actual need for it.

1. Without church discipline there is _____ of right and wrong among the congregation.
2. Without church discipline sinning members _____, destroying their own potential fruitfulness in God.
3. Without church discipline there is the potential for others to do outwardly what they have only been tempted to do _____.
4. Without church discipline the spiritual life of the body as a whole becomes greatly _____.
5. Without church discipline confidence and respect for the _____ is lost.

II. Why is pastoral discipline often neglected?

- A. It is neglected because of _____.
 - 1. Fear of _____ in general.
 - 2. Fear of being _____ among the people.
 - 3. Fear of a _____ or polarization.
 - 4. Fear of a negative _____ in the community.
 - 5. Fear of a _____.
- B. It is neglected because of _____.
 - 1. Ignorance of the _____ of it.
 - 2. Ignorance of the _____ of it.
 - 3. Ignorance of the true _____ concerning it.
- C. It is neglected because of a lack of true _____ for the sheep.
 - 1. Discipline is a demonstration of _____.
 - 2. Discipline requires a laying down of _____.

III. What are the biblical commands that are used in connection with leadership and discipline?

- A. Reprove (*Elenko*)
 - 1. Definition: To convict, to expose, by conviction to bring to light, to admonish, to correct, to call to account, to show one his fault (demanding an explanation), to chasten, to punish
 - 2. Other references: Mt. 18:15; Luke 3:19; John 3:20; 8:9,46; 16:8; I Cor. 14:24; Eph. 5:11,13; I Tim. 5:20; II Tim. 3:16; Tit. 1:9,13; 2:15; Heb. 12:5; Jam. 2:9; Rev. 3:19
- B. Rebuke (*Epitima*)
 - 1. Definition: To tax with a fault, rate, chide, reprove, censure severely
 - 2. Other references: Mt. 12:16; 16:22; 17:18; Luke 9:55; 17:3; Jude 9
- C. Admonish (*Noutheteo*)
 - 1. Definition: To admonish, warn or exhort

2. Other references: Acts 20:31; Rom. 15:14; I Cor. 4:14; 10:11; Eph. 6:4; Col. 1:28; 3:16; II Th. 3:15; Tit. 3:10

D. Correct (*Epanorthosis*)

1. Definition: To correct, to restore to an upright or right state, to raise up again, to reform, to restore, to reestablish
2. See: II Timothy 3:16-17

E. Judge (*Krino*)

1. Definition: To separate, put asunder, to select, to approve, to determine, decree, to judge, to pronounce an opinion concerning right and wrong, to rule, to govern, to preside over with power of giving judicial decisions
2. Other references: I Cor. 6:2-31; 14:29

IV. What areas of sin are to come under discipline in the local church?

(Taken from notes by Bill Gothard)

Notice that the key to all of these issues is the ongoing nature of them.

- A. _____ disputes between members (Mt. 18:15; I Cor. 5:11).
- B. _____ teaching of false doctrine (Tit. 1:9-11; 3:10-11; Rom. 16:17).
- C. _____ immorality and disorderliness (II Th. 3:6; I Cor. 5:11).

V. What are the levels of discipline in the local church?

Jesus laid out the prescription for discipline in the local church. He indicated that true discipline moves through stages and the acceleration of discipline is totally dependent upon the response of the person being disciplined (Mt.18:15-20).

A. Private

The first step of discipline is private, one on one.

B. Semi-Private

The next step is to include others. Who should be included? It should be those who have authority in the lives including parents, church leaders and people of influence in their lives.

C. Public

This step is handled by the leadership of the church and should only be done when all else fails.

VI. What are the pre-requisites for effective discipline in the local church?

Before any actual discipline can take place in the local church four things must be done.

- A. There must be the establishment of a biblical _____ of Christian living in the life of the church.
- B. There must be teaching of the membership concerning _____.
- C. There must be an _____ given by the church leadership in all areas of living.
- D. There must be a genuine dedication to _____ of confrontation, especially the first level.
- E. There must be a _____ application of discipline relative to the entire membership.

VII. What is excommunication and how does it work?

- A. Excommunication is the public _____ of a church member from membership and a _____ of fellowship with the believing community.
- B. What happens in excommunication?
 - 1. The sinning member is placed outside of the spiritual _____ of the church (I Cor. 5:17).
 - 2. The sinning member is turned over to God for _____ (I Cor. 5:12-13).
- C. What is the congregation's part in excommunication?

The power of excommunication is the congregation's _____ of the process (II Cor. 2:6). Members of the local congregation must:

 - 1. Refuse to _____ with the sinning member (I Cor. 5:9-11; Rom. 16:17-18; II Th. 3:6, 14; Tit. 3:10).
 - 2. Continually urge and implore the sinning member to _____ (Mt. 18:17; II Th. 3:15).
 - 3. Pray for the sinning member that they might be _____.
- D. How is the repentant excommunicant to be received back into fellowship (II Cor.

2:6-8)?

1. He is to be _____.
2. He is to be _____.
3. He is to be _____ by the congregation.

VIII. What are some practical steps for pastoral discipline?

Note: The following notes were gleaned from Bill Gothard's Pastors' Seminar

- A. Thoroughly investigate charges (Mt. 18:16; I Tim. 5:19; Deut. 13:14; 19:18; Pro. 25:9; 18:13).
- B. Work with parents and other authority figures whenever possible.
 1. Parents still have much influence (Deut. 4:9; Pro. 23:22).
 2. Parents can give background information.
 3. Parents should be first to get involved (Eph. 6:1; Deut. 21:20).
- C. Prepare the church for public discipline.
 1. In teaching
 2. In prayer, fasting and self-examination (II Cor. 7:11)
 3. In reminding them of the purpose and place of discipline in the church
- D. Inform the church (Mt. 18:17).
 1. Read a prepared and approved (lawyer and leadership) statement. Statement should be brief, factual and project no malice.
 2. The church should be called to continued prayer for and appeal to the sinning members.
 3. The posture of scriptural love, but avoidance should be followed.
- E. Restore the offender when repentant (II Cor. 2:7-11).

PUBLIC ANNOUNCEMENT

It has come to the attention of the leadership team that a member of our church must be dealt with by church discipline.

The elders have carefully and thoroughly investigated the facts, and have confirmed that discipline is necessary.

The parents and the elders have appealed to the one who has sinned. All attempts have so far been rejected.

Scripture now instructs us to inform the church so that the united prayer and obedience of the members to the scriptural steps of discipline may be used of God to bring this person to repentance and to a life of victory over sin.

During this period of discipline we would ask that you not continue to fellowship with this person as usual but when you see them implore them to adjust their behavior, repent and be restored to God and the local church.

In the meantime we urge you to pray for this person, but also to set aside a time of personal self-examination, confession of sin, and commitment to God's Word as the rule and norm for our lives.

We are doing this so that Satan will be given no opportunity to bring confusion or division on this matter and that God may be free, because of our obedience, to accomplish His purpose in the life of the one who has sinned.

Name the person
Identify the category of sin (no specifics)
Pray for the individual

Lesson 21

Training a Pastoral Team

I. The job description of a pastor is very comprehensive.

It includes the following:

- A. Getting to know the sheep personally.
- B. Helping bring the people of God to maturity and into their place of function.

Pastors are to:

- 1. Stir-up
- 2. Encourage
- 3. Comfort
- 4. Pray for
- 5. Admonish
- 6. Exhort
- 7. Counsel
- 8. Teach

- C. Maintaining personal disciplines that can serve as an example to the flock.

This includes:

- 1. Personal study in the word
- 2. Personal prayer life
- 3. Family times
- 4. Home in order
- 5. Good neighbor
- 6. Balanced life

- D. Providing assistance in emergency situations.

This includes such things as:

- 1. Baby showers
- 2. Wedding showers
- 3. Hospital visitation
- 4. Moving
- 5. Widows/Fatherless/Elderly
- 6. Ministry to poor
- 7. General emergency situations (night calls)

- E. Being available for counsel when needed.

- 1. Job/Vocational
- 2. Finances
- 3. Pre-Marital
- 4. Family crisis
- 5. Breaking power of sin

6. Confrontation
 7. Ministry/Function
- F. Providing specialized ministry to various groups.
1. Children
 2. Teens
 3. Single
 4. Single Parents
 5. Divorced
 6. Elderly
- G. Being sensitive to new prospects.
1. Evangelism/follow-ups
 2. Visitor follow-up
 3. Altar work
- H. Providing training for current and future leaders.
1. Personal Contact
 2. Study Times
 3. In depth counseling
 4. Impartation of vision
- I. Providing general pastoral services.
1. Wedding planning assistance
 2. Funeral arrangements
 3. Retreats / Special events
- J. Providing oversight for every area of the church.
1. Small Groups
 2. Ushers
 3. Greeters
 4. Education
 5. Outreaches
 6. Youth
 7. Young Adults
 8. Nursery
 9. Audio/Visual.
 10. Music/Choir
 11. Taping
 12. Administration
 13. Food Service
 14. Custodial/ Maintenance
 15. Secretarial
 16. Missions

L. Being available for many other tasks.

1. Meetings
2. Hospitality
3. Further education

QUESTION: HOW LARGE DOES A CHURCH HAVE TO GET BEFORE THESE RESPONSIBILITIES ARE TOO MUCH FOR ONE PERSON?

II. The Need for Team Ministry

If the pastor is to succeed in the ministry he will have to make the building up a pastoral team a high priority.

A. The need was felt by _____ (Ex. 18:17-26).

Jethro suggested three things:

1. Get back before the Lord in prayer, taking the needs of the people _____.
2. Take up the mantle of a teacher and teach the entire congregation the _____ that you are using in counseling.
3. _____ authority to others and bring them into your ministry according to their skill and ability levels.

B. The need was felt by _____ (Mark 6:35-44; 3: 13-15; Luke 6:12-13)

C. The need was felt by the _____ (Acts 6:1-6; 14:23; 20:17; Tit. 1:5).

III. Developing a Pastoral Team

A. What is a team?

A team is "Two or more beasts of burden _____ to perform a specific work or function."

B. What are the advantages of the team concept?

1. _____ (Eccl. 4:9; Deut. 32:30; Mt. 18:19)

A team can accomplish more toward a goal than a single individual or even two individuals.

2. _____ (Eccl. 4:10; Pro. 11:14)

A team can provide safety and accountability in ministry.

3. _____ MINISTRY (Eph. 4:11-12)

A team can demonstrate the principle of body ministry before the people.

4. _____ (Deut. 19:15)

5. _____ (Mark 3:13-15)

A team can become a source of great personal strength and fellowship.

C. What qualities make up a good team?

1. _____

2. _____ (I Tim. 1:12; II Tim. 2:2)

3. _____

4. _____ (I Cor. 1:10)

5. _____

6. _____

7. _____

8. _____

9. _____

D. What are the marks of a good team member?

1. Factors that should serve as “green lights” when selecting team members.

a. Faithfulness in all areas.

b. Humility when corrected or adjusted.

- c. Willingness to serve in menial areas.
 - d. High level of personal integrity.
 - e. Responsiveness to your preaching and teaching.
 - f. Genuine love for people.
 - g. Sensitivity to the needs of others.
 - h. Continual personal growth.
 - i. Successful relationship on the personal, family and occupational level.
 - j. Strong hunger for the Lord and the Word of God.
2. Factors that should serve as “red lights” when selecting team members.
- a. The opposite of all the above.
 - b. Inability to keep confidences.
 - c. Hasty in decision making.
 - d. Constant poor judgments (even after instruction).
 - e. Aggressive and domineering in relationships.
 - f. Emotional instability.
 - g. Pushing for promotion and recognition.
 - h. Constantly on the wrong side of decisions.
 - i. Continual conflicts with those under their charge.
 - j. Continual justifying and blame shifting.
- E. How does one develop a good a pastoral team?
1. Have _____ for a good team.
 2. Choose the right kind of _____.
 3. Spend _____ with your team members at work and at play.
 4. Teach them _____.
 5. Give appropriate _____.
 6. Keep lines of communication _____.

Lesson 22

Pastoring through Small Groups

I. The Desire of the Chief Shepherd (John 10:7-18)

Jesus is the Great Shepherd of the sheep and has certain desires in relationship to the sheep. As leaders, we must all share these desires.

- A. To care for all the needs of the flock (Ps. 23:1; Jer. 23:4)
- B. To raise up strong marriages and families (Mal. 4:6)
- C. To bring each person to a place of personal maturity (Eph. 4:13)
- D. To foster strong inter-personal relationships among the sheep (Eph. 4:16)
- E. To assist and equip each person in finding and fulfilling their place of ministry (Eph. 4:11-12)
- F. To be available to each member of the body for counsel, support, encouragement, and comfort (Ps. 23:3)
- G. To gather lost sheep and integrate them into the flock (Ezek. 43:12-16)

II. The Problem

- A. The generation in which we are living is _____ (Acts 2:40; II Tim. 3:1-7).

Some of the challenges of this generation include:

- 1. Self-centeredness and covetousness
 - 2. Divorce and anti-family mentality
 - 3. Irresponsibility and rebellion
 - 4. Isolation or lack of socialization
 - 5. Educational system and humanistic value system
 - 6. Sexual upheaval
 - 7. Neighborhood crime and general suspicion
- B. The church growth phenomenon compounds the problem. Five changes can occur in a church that grows.
 - 1. The church can become _____ orientated rather than _____ orientated.

2. The church can easily slip into _____ pastoring rather than _____ pastoring.
 3. The church can become an _____ rather than an _____.
 4. The church can become an _____ rather than a family _____.
 5. The church can become a ministry _____ rather than a ministry _____.
- C. As a church grows, different structures are needed to effectively minister to the people and assimilate new growth.

III. The Solution

- A. Moses' solution to overseeing 3,000,000 people (Ex. 18:17-26; Deut 1:9-18)

Jethro's advice can be capsulated in the following four steps.

1. Concentrate in public on the preaching and teaching of the word, focusing on _____ principles of living.
 2. Divide the congregation into _____ segments.
 3. Place over these segments, individuals who are _____ and responsible.
 4. Work to train and _____ these individuals to feed on their level.
- B. Jesus' solution to feeding the 5,000 (Luke 9:12-17; John 6:10-11)

Jesus' method could be summarized as follows:

1. Raise up and invest yourself into _____.
 2. Spend enough time with them so that they _____.
 3. Give to them that which _____ to focus on others.
 4. Divide the congregation into _____.
 5. Have the trained disciples/leaders _____ the small groups.
- C. The Early Church's solution to pastoring the crowds.

The Early Church utilized the home for accomplishing their purpose (Acts 2:38-47:5:42).

IV. The Purpose of Small Groups

A. Pastoral _____ and _____

God has definitely given His church the burden for pastoral care and discipleship. Our desire should go beyond just birthing people into the Kingdom, but it should involve providing effective covering and accountability that precipitates growth and the bringing of people to a place of personal fruitfulness and ministry. It is impossible to pastor a crowd in any individual way. The _____ approach is a biblical way of feeding a multitude of people.

B. Building _____ and _____

It is clear that God wants the individual members of the church to be more closely linked to one another so that they can be in a position to better minister to the needs of one another as the Bible clearly directs. This was a top priority of the church in the Book of Acts and the _____ helps to keep people from being alone in the midst of a large number of people.

C. Assimilating _____ into the Church

Whether people are newly saved or simply new to the church, there needs to be a means whereby they can quickly feel a part if they are going to be permanently established and genuinely committed to the vision of the local church. It takes several years to feel a part of a crowd, but in a few, brief contacts in an intimate setting, people can feel loved, cared for and needed.

D. _____

God wants every believer to be reaching out to others in their sphere of influence. The small group is a perfect place to introduce new people to other believers in the Body of Christ. Through the _____, it is possible for them to gain the support and the relationships that they need for them to be established.

V. The Successful Small Group Model

A. Small group models that have proven the most effective have some common elements.

1. The small group ministry is the _____ of the church.
 - a. It cannot be simply added on to a full church program.
 - b. It should not compete with other programs for leadership.
2. The small group ministry is led, fanned, and envisioned by the _____ leadership of the church.
 - a. This involves pulpit visibility and exhortation.
 - b. This involves leadership training (perhaps even weekly).

- c. This involves attendance to meetings.
3. The small group must meet _____.
 - a. It should not represent an extra night out for the people.
 - b. It should replace a service in their schedule.
 4. The small group must be _____ orientated.
 - a. No groups are closed groups (open to new people at all times).
 - b. Birthing new groups is the goal.
 - c. Multiplying in a certain time frame is encouraged.
 5. The small group must become the vehicle through which most _____ occurs.
 - a. Personal discipleship
 - b. Visitor follow-up
 - c. Pastoral care
 - d. Hospital visitation
 - e. Wedding / baby showers
 - f. Evangelistic endeavors
 6. The small group must be _____ in size.
 - a. Average of 10-12 adults
 - b. Maximum of 15 adults
 7. The small group must become the center for the release of the _____ in the church.
 - a. Caring for each other
 - b. Functioning in the gifts of the Spirit
 - c. Edifying each other
 8. The small group must exist for building _____ and a caring community.
 - a. Not for equipping.
 - b. Not for teaching.
 - c. For team ministry to the deep, felt needs.
 - d. For focusing on serving the needs of people coming into the groups.

9. The small group must be a priority function of all of the _____ of the church and every single _____ in the church.
 - a. Attending groups (good)
 - b. Leading groups (better)
- B. Other observations or issues that affect the group's success
1. Leaders must be prepared for every meeting so that something significant takes place.
 2. There needs to be a strong emphasis on training of leaders and every leader must have an intern leader who is being trained to start his or her own group.
 3. The focus of the corporate gathering is for worship, edification and the equipping of the saints.

VI. Small Groups Meet the Need

- A. They provide a context where deeper love can be cultivated. We are commanded to love others.
2. With a pure heart (I Pet. 1:22)
 3. With unfeigned love (II Cor. 6:6)
 4. With brotherly love (Rom. 12:10)
 5. With fervency (I Pet. 1:22)
 6. With abounding love (I Th. 3:12)
- B. They provide a context whereby deep relationships can be established and brotherly love can be demonstrated.
1. There must be a context for relating to each other spiritually.
 - a. Stirring one another up (Heb 10:24)
 - b. Encouraging one another (Heb 3:13)
 - c. Comforting one another (I Th. 5:14; Gal. 6:2)
 - d. Building up one another (Rom. 14:19; I Th. 5:11)
 - e. Praying for one another (Jam. 5:16)
 - f. Teaching and admonishing one another (Col. 3:16)
 2. There must be a context for caring for each other's natural needs.
 - a. Serving and sacrificing for others (I John 3:16)
 - b. Meeting the practical needs of others (I John 3:17-18)
 - c. Giving financially to others (Rom. 12:13)
 - d. Exchanging of skills with others (Eph. 4:28)
 - e. Rushing to the "emergency" needs of others (Tit. 3:13 NAS)
 - f. Showing hospitality to others (Rom. 12:13; I Pet. 4:9)
 - g. Doing good to others (Gal. 6:9-10)

3. There must be a context for fellowshiping with each other casually.
 - a. Eating together (Acts 2:46)
 - b. Thinking together (Phil. 2:2)
 - c. Rejoicing together (I Cor. 12:26; Rom. 12:15)
 - d. Sharing new songs (I Cor. 14:26)
 - e. Refreshing one another with joy (Rom. 1:12)

4. In addition, the small group is an excellent vehicle for the cultivation of interpersonal relationships in the Body.
 - a. It provides a context where someone new can be identified immediately with other members of the church.
 - b. It provides a context where people can get acquainted with those who live close to them.
 - c. It provides a context where people can be made aware of needs in the Body of Christ.
 - d. It provides a context where people can get more intimately involved with each other through practical expressions of love.
 - e. It provides a context where the people of God can get a vision for the salvation of their own communities.

Lesson 22, Supplement, “Small Group Discussion Guide”

City Cell Leader’s Discussion Guide

For general small groups that focus on a discussion centered on the Sunday morning message, the focus should be on the practical application of the message to our individual lives. For the sake of those who were not present in the morning service a brief summary of the message would be appropriate. This summary can be given as a group function.

In order to generate discussion relative to the Sunday morning message the leader should present some of the following questions to the group. There will not be enough time to go through every question in every meeting. Therefore, the actual questions chosen by the leader should be those that most specifically apply to the topic under discussion. The depth and personal nature of the questions should be determined on the basis of the leader’s knowledge of his or her group.

Starter Questions:

1. Does anyone remember the title of this morning’s message?
2. What are some of the key points or thoughts that you remember from the message?
3. What was the most interesting feature of this message to you personally?
4. Were there any points that you feel applied specifically to you?
5. Have you ever had a positive or a negative experience that illustrates the importance of this message?
6. If you had been preaching this message what would you have added to the message?
7. Are you facing any personal challenges in relation to the word that was preached today?
8. What are some of the ways in which we need to respond to this word to make sure that we are both hearers and doers of the word?
9. Do you have a personal testimony of victory that fits well with the message today?
10. What do you need to change personally if you are to apply this word to your life?
11. Is there any way in which this group can assist you in applying this word to your life?
12. Are there other people in your sphere of influence with whom you should be sharing the principles contained in this message?

The leader should be sensitive to the time. After about an hour of discussion the leader should try to summarize what has been said and turn it into a time of prayer for the specific areas discussed. The leader should also be sure to pray for any other pressing needs in the group before breaking for refreshments.

Lesson 23

Working with an Eldership

I. The Foundation for a Biblically Functioning Eldership

If the senior pastor is to have a strong, functioning eldership team, the senior pastor must have four deep convictions:

- A. A strong conviction concerning the _____ for eldership.

- B. A strong conviction that the biblical _____ for eldership are applicable for the church today (I Timothy 3; Titus 1).

- C. A commitment to wait until these qualities _____.

- D. A commitment to the principle of _____ (Acts 1:14; 2:1; 4:23-24, 32-33; I Cor. 1:10; 3:1-4; Jam. 4:1-2).

II. The Importance of a Clear Description of Function

- A. The function of the senior pastor includes several things.

The senior pastor serves as the pastoral team leader and as such is:

1. The public _____ and principle leader.
2. The ex officio _____ of all boards and committees.
3. Sets the principal _____ and is responsible for the overall spiritual health of the church.
4. In charge of all public _____ of the church.
5. Calls all elder's meetings and approves the _____.
6. The official nominator of all _____.
7. Has limited financial _____.
8. Maintains doctrinal _____.
9. Approves and invites all guest and local _____.
10. Has _____ on all hiring and firing.

11. Approves all _____ of the church.
12. Oversees all ministry placement and the _____ of team members.

B. The functions of the eldership

The eldership as a unit has corporate functions relating to the following:

1. Processing and approving all church _____ (i.e. excommunication).
2. _____ new elders and church members.
3. Endorsing any changes in _____ positions.
4. Approving overall _____ and finances of the church.
5. Approving of all ministries _____ by church including church plants.
6. Approving all buying and selling of _____.
7. Approving _____ in church life (service times, etc.).
8. Helping establish _____ for how things are handled.
9. Governing the _____ of the church (i.e. church programs).

III. How an Elders' Meeting Works (Acts 1 and 15)

- A. Proposal (Acts 1:15; 15:6)
- B. Discussion (Acts 1:23; 15:7, 12, 13)
- C. Prayer (Acts 1:24)
- D. Agreement (Acts 1:26; 15:22, 25)
- E. Action (Acts 1:26; 15:30)

IV. Some Challenges in Working with an Eldership

- A. Must allow for _____.
- B. Everybody must be _____ to somebody.
- C. Watch the political _____ of team members.

- D. Be sensitive to tension between peers, division, and _____ to other team members.
- E. Spend _____ with each other.
- F. Foster open lines of _____.
- G. _____ by an elder that reflects on the whole eldership.

V. Other Things that will make an Eldership Function Smoothly

- A. Administrative Chart
- B. Clear Written Job Descriptions
- C. Accountability Assignments
- D. Proper Scheduling/Calendar Planning
- E. Special Retreats and Activities
- F. Regular Meetings, Business and Relational

Lesson 24

The Pastor's Family

I. God is very interested in the restoration of the home.

- A. God is restoring the church (Jer. 30:1-12, 18-20).
- B. At the same time He also wants the message of restoration to touch the individual families of the church (Jer. 31:1)

II. A leader's home must be a model home.

- A. God rebuked or _____ whose ministry did not effectively begin on the home front.
 - 1. Moses was not allowed to lead Israel out of bondage until his own sons were in proper _____ (Ex. 4:24).
 - 2. Eli lost his priesthood because he failed as a priest in _____ (I Sam. 3:11-13).
- B. God _____ leaders on the basis of their faithfulness to their own family.
 - 1. God knew He could entrust Abraham with great covenant promises because He knew he _____ at home (Gen. 18:19).
 - 2. God made faithfulness at home a criterion for New Testament _____ (I Tim. 3:4-5; Tit. 1:6).
- C. The failure of many biblical leaders was due to a failure _____ godly values to their children after them.
 - 1. To a great extent Israel prematurely pressured Samuel for a king because of Samuel's failure to be a prophet _____ (I Sam. 8:1-5).
 - 2. While David was a man after God's heart, many of his offspring were not led into that same _____ (II Sam. 15; I Kgs. 1:5-6).

III. The leader's home should be a microcosm of the church.

- A. The church and the home are similar in structure.
 - 1. Both the home and the church are established on a covenant basis.
 - 2. Both the home and the church have similar members and similar relationships.
 - 3. Both the home and the church have a defined membership.
 - 4. Both the home and the church have a plurality of oversight.

5. Both the home and the church are autonomous social units.
 - a. Self-governing
 - b. Self-supporting
 - c. Self-propagating
- B. The church and the home are similar in function.
1. Both the home and the church provide protection and covering.
 2. Both the home and the church provide a context for discipline.
 3. Both the home and the church provide training and instruction.
 4. Both the home and the church are centers for spiritual life.
 - a. Worship
 - b. Prayer
 - c. The Word
 - d. Fellowship
 5. Both the home and the church are places of commitment.
- C. The church and the home are the instruments of God to fulfill His eternal purpose.

Both the home and the church are places where God sovereignly plants people. He does this for the following reasons.

1. To develop character in each family member.
2. To develop ministry in each family member.
3. To strengthen the entire family.
4. To protect each family member from deception and sin.
5. To fulfill and satisfy each family member.
6. To begin other solid families eventually.

IV. Pastoral ministry begins with pastoring in the home.

- A. This means cultivating and modeling a _____ relationship.

A holy relationship is marked by:

1. Regular prayer together
2. Absolute commitment to each other

3. Moral faithfulness
4. Quality communication
5. Edifying speech patterns

B. This means providing an _____ for the family to follow.

1. The most _____ thing that parents can give their children is an example to follow.
2. The example of parents will _____ any positive teaching the children receive.
3. The sins or virtues of the parents will be communicated to the children in _____ (Deut. 5:9-10).
4. The example of the parents includes many areas (I Tim. 4:12).
 - a. In word
 - b. In lifestyle
 - c. In love
 - d. In spirit
 - e. In faith
 - f. In purity

C. This means providing an atmosphere that is conducive to _____ (Deut. 6:4-9).

1. This means paying attention to the things that create or affect an atmosphere.
 - a. Music
 - b. Pictures and posters
 - c. Books and magazines
 - e. Television and video entertainment
 - f. Hobbies
2. This means asking biblical questions regarding the above items:
 - a. Is it of the world (I John 2:15-16)?
 - b. Is it to the glory of God (I Cor. 10:31)?
 - c. Has it the appearance of evil (I Th. 5:22)?
 - d. Is its atmosphere good (II Cor. 6:14)?

D. This means providing spiritual leadership in the home.

V. **Things that will help the pastor's home life.**

A. Work to keep _____ and home life separate.

1. Do not discuss church _____ in front of the children (regardless of their age).
 2. Control phone calls and other interruptions.
 3. Educate your people as to days off and when it is appropriate to call.
 4. Learn to know what an emergency is and what an emergency is not.
- B. Maintain the basics.
1. Prayer and devotional life
 2. Dating and courtship of spouse
 3. Communication
 4. Mutual respect
- C. _____ regularly.
1. Regular family vacations (See Supplement: Revivification)
 2. Days off
- D. Make being in ministry _____.
- E. Help your family to feel _____ of the ministry.
1. Have them minister with you
 2. Involve them in the life of the church
- F. Establish your family as _____ in the lives of your children.
1. Make sure your priorities are spouse, parent, pastor.
 2. Use your flexible schedule to your advantage.
 3. Have a family night that cannot be interrupted.
 4. Limit mindless activity (TV), promote interaction and recreational activity.
- G. Learn _____ to have fun.
1. Talk to others.
 2. Be creative.

Revivification

by Bill Scheidler

“What” you may ask, “is revivification?” The dictionary defines “revivification” as “the act of recalling or restoring to life; renewal of life; revival: the state of being revived.” The word “revive” means “to return to life; to recover life; to become alive again.”

The fact of the matter is that we all need seasons of revivifications. As we go through life and the circumstances of life it is easy to get “bogged down,” to become stale or to lose our vitality and zest for life. This can happen on the job, in our family life or in human relationships. It is easy to become weary in well-doing. It is easy for our work to become a monotonous routine. It is easy for our family life to become too predictable and even boring at times.

God understands the need of man for seasons of refreshing. There is some reason to believe that God Himself enjoys a break from the routine and times of relaxation of effort (Gen. 2:2). It appears that even nature goes through seasons of productivity followed by a resting or relaxation (Ex. 31:17). When God did His work of creation and restoration in Genesis chapter one He chose to rest after six days and enjoy the works of His hands. This does not mean that God was exhausted to the point of fatigue. Nor does it mean that God was weak in His mental or physical capabilities. But God was demonstrating the principle of true life that allows for a healthy balance between work and responsibility, refreshment and pleasure.

God put forth a tremendous effort for six days and because of it He was able to rest on the seventh. People who are accustomed to working hard and taking their responsibilities seriously should never feel guilty or feel they must apologize for making a place for leisure, recreation, relaxation and refreshment. In fact, it is when we have applied ourselves with all diligence that our recreation becomes the most enjoyable. God is not against rest. He is not a ruthless taskmaster who demands the full quota of bricks every single day of our lives. In fact, God commanded His people to rest one day in seven (Ex. 34:21). God even indicated that a heavy schedule of activity should not stand in our way of enjoying such a rest (Ex. 34:21).

Napoleon, who had a great vision to conquer the worlds, felt that he could short-circuit God’s plan for rest. In order to get more out of his men and animals he went to a 10 day week. Everything seemed to be going fine for a while and then the fruit of this change began to manifest itself. The animals began to break down under their loads, the morale of the men became depressed, strife broke out everywhere and productivity began to wane. His ultimate solution was to go back to the one day in seven principle.

There is no question that seasons of refreshing affect the quality of our life. They are the oasis in the desert. The Hebrew word for “revive” means “to keep alive” or “restore to life.” It is carefully planned and utilized seasons of refreshment that keep us alive in our inner man and help to restore vitality to our lives. Someone once said, “If we don’t come apart, we might come apart.”

Jesus understood this in His life and ministry. The individual who thinks it is spiritual to announce “I am not going to take a vacation this summer; the devil never does” is not really

following Christ's example. Jesus did not live under the tyranny of a panic mentality. When He was tired or under stress, it was not uncommon for Him to withdraw from His normal schedule for a time of refreshing. In fact, in His three years of active ministry ten references to special seasons of refreshing are mentioned in the Gospels. This was in addition to nightly rest and Sabbath rest which Jesus also observed (see: Mark 6:31; Mt. 14:13, 23; 17:1). The real question is "Who's example are we following?" If we follow the devil's example of "no rest for the wicked" we will follow a path that leads to trouble. The trouble will manifest itself in potential physical problems related to stress and fatigue, relational problems and even spiritual problems. By following the example of "no rest" we will have no time to develop our relationships with family and friends that really give value and meaning to our life. George Mueller once said "The stops of a good man are ordered by the Lord as well as his steps."

In the Old Testament God gave us a good picture of how important seasons of rest and refreshing are in the lives of His people. If you want to know how God feels about something, you can always look to the Old Testament. In the Old Testament the people of God were not as free to make choices about how and when they did things as we are under the New Covenant. But if you want to get an idea of how God might want your finances structured you can look to the Old Testament where His commands to the people reveal the principles that He feels are important.

When it comes to the area of rest, God built important times of refreshing into their schedules. None of those times were optional for them. They were a matter of obedience to the Lord. By this God was saying that "If you are going to be My people, who reflect My order, who experience My values, then rest will be a vital part of your lifestyle from now on".

God prescribed weekly rests (Lev. 23:3) and yearly rests for His people (Lev. 23:4, 8). One day in seven they were to set aside and they were to do no work. The Sabbath was to be dedicated to the Lord and was designed by God to bring spiritual and physical renewal. Because of the way God limited their activities on this day, it was a time when families were forced to spend their time in close relationship.

In addition, God provided for a type of "family vacation." Three times a year there were religious feasts to be held in Jerusalem where all the males were to come up before the Lord. It is clear from the Bible that it was their practice that they whole family would come and feast together (Luke 2:41-42). The Feast of Tabernacles was a particularly good time. It lasted for one week. Some of the things that characterized these times include the following:

1. They were to occur on a regular basis.
2. They were to set an extra tithe aside for these times in advance.
3. They were to use their money in impractical ways (Deut. 14:26).
4. They were to have a time of joy and rejoicing. (Deut.14:26; Lev. 23:40).
5. They were to honor the Lord at all times (Lev. 23:37-39).
6. They were to dwell in unfamiliar places (Lev. 23:42).

This clearly shows us that God is interested in a change of pace, a break from the routine and times of spiritual and physical refreshing for His people. In other words, God is interested in "**RECREATION!**"

Recreation is not just playing. Recreation is to be purposeful and planned. The word

‘recreation’ literally means “to create anew”. It means to revive, to refresh after toil, to divert, to amuse, to be animate or to cheer. Recreation is an answer to fatigue and exhaustion.

It is wrong to make recreation an end in itself, but it is equally wrong to eliminate recreation from our lifestyle, thinking that we are doing God service. Recreation is godly. It is not poor stewardship. On the contrary, it is part of a balanced and obedient life. There are several things that will make our recreation more productive.

A Regular Time

If family recreation is going to accomplish its intended purpose, it must occur on a regular basis. The children of Israel had special times several times a year. You cannot become fit by waiting until the negative symptoms occur and then go out in one week of solid activity and hope to “get into shape.”

In the same way, you cannot control stress, build family relationships, and have meaningful recreation by planning a vacation once every three years. It won’t work. It is much better to take three short times a year than one “humongous,” three-month vacation every five years. Family times must be planned at regular intervals and they must be scheduled in such a way that there can be a growing anticipation of them. Half of the fun is the anticipation of the coming event. Every family should plan to have at least one family vacation a year where they go somewhere and do something special.

A Planned Time

Things that are not planned for in advance rarely take place at all. It costs money to take a vacation. There is no way around it. We should not get to the place where we approach the family and say “we will have a vacation this year, *if* we can afford it.” God would not allow His people to say “we will keep the feast, if we can afford it.” Yet it must have cost a lot of money to keep the feasts the Lord commanded. God told the Israelites that the feasts had to be enough of a priority that they had to figure them into their regular monthly budget. They had to be willing to keep the rest of their lifestyle in check so that the feasts could be kept. They had to set aside an extra ten percent of their monies on a regular basis to fund these trips. They were going to be spending this money on themselves, but God wanted them to put it away as if it belonged to God. Money for the feasts was not to be taken out of their regular tithes but they were to set aside another tithe for these trips.

How understanding God is of human nature! God knows that unless we have a system, unless we are willing to exercise discipline, we will probably not have it when we need it. To do this it may mean trimming our normal lifestyle to some degree, but the refreshing rewards will be worth the cost.

A Time of Freedom

When the children of Israel were obedient in setting aside the finances for their trip, it became a real time of freedom from worry. Normally, God wants us to be extremely frugal and careful about how we spend our money. He wants us to exercise wise stewardship. But when it came to the feast time, He told the people “you may spend that money for whatever your appetite craves... or whatever you desire” (Deut.14:26, Amp.).

Obviously, God is not encouraging His people to sin and cast off all restraint. God is saying, “Enjoy yourself”. Don’t be a penny pincher when you are on vacation. Don’t measure everything in dollars and cents. Don’t always be thinking how much this ride costs. If you have this mentality, you will have a miserable time and so will everyone else around you. God is saying “You have saved your money all year long, now relax and have a good time. If you see something that catches your eye and you have money for it, buy it. You’ve been good; go ahead you are released to be a little impulsive now”. You will not enjoy a vacation time if you evaluate every purchase on the basis of its practicality as you do at other seasons. You are investing in something intangible. You are going to experience a refreshing.

A Time of Rejoicing

Vacation times are to be fun times. God told the children of Israel, “You shall take the fruit of *pleasing* trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and you shall *rejoice* before the Lord your God seven days.” (Lev. 23:40, Amp.).

Vacations are times when we leave the normal schedule and routines of life and have some fun. The Feast of Tabernacles was to be “A joyous celebration, and no heavy work is permitted” (Leviticus 23:36 Living). Businessmen should never take work with them on vacation. It will take the fun away.

Parents must do everything possible to build happy memories for their family members. Focus on enjoying life and God’s creation. Make it as pleasant as possible.

A Time of Sacrifice

All of the feasts in Israel included a bringing of sacrifices to the Lord. Sad to say, some Christians leave God out of their vacation. The feast of tabernacles lasted eight days. The first day and the last days were holy convocations with a week of feasting in between.

One of the most exciting things to do on vacation is to visit another church. We teach our children the wrong thing if we teach them that God is out of place on our vacations or that somehow we can take a vacation from God.

In all that we do on our vacation, God must be at the center. We are to keep the feast “before the Lord” (Deut. 14:26). This means that we do not lower our Christian standards, we do not drop our prayer and devotional times and we do not forsake the assembling of ourselves together just because we are on vacation. In fact, many of these things can be strengthened and reaffirmed during this time.

A Time of Travel

What a tremendous time to see new sights, to examine our heritage, to observe God’s creation and to broaden our frame of reference. Travel should be a vital part of vacation plans. I know that there is some inconvenience that comes with travel and that you usually breathe a sigh of relief when you are in your own bed again, but a change of scenery can bring a certain refreshing in and of itself.

For the children of Israel, it meant packing, putting their tent up (booths) and leaving behind the convenience of home. But the doing of it united the family, gave the children a better understanding of their national roots, provided an atmosphere for learning and gave everyone a renewed appreciation for the wonderful works of the Lord.

Revivification? God is for it! Begin making plans now to work this into your lifestyle and you will be refreshed. The word 'refreshed' literally means "breathed upon." Family recreation is one way God can breathe upon you.