

Pastoral Ministry

Teacher's Manual

Pastoral Ministry

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Lesson 1-2

Pastoral Responsibility

I. Key Passages Relating to Pastoral Ministry

A. Numbers 27:15-17

Then Moses spoke to the LORD, saying: "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd."

1. God is a shepherd to His people, but God's people also need a human representative of the Lord to exercise a shepherding care and concern for them.
2. Without shepherds, sheep will not be able to take care of themselves.

B. Psalm 23

The LORD is my shepherd; I shall not want. 2 He makes me to lie down in green pastures; He leads me beside the still waters. 3 He restores my soul; He leads me in the paths of righteousness for His name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. 6 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.

1. God's shepherding care relates to all areas of life.
2. When sheep are truly cared for they do not lack but live an abundant life.

C. Proverbs 27:23

Be diligent to know the state of your flocks, and attend to your herds...

1. Tending sheep is work.
2. Tending sheep requires alertness and diligence regarding the condition of the flock.

D. Jeremiah 10:21

For the shepherds have become dull-hearted, and have not sought the LORD; therefore they shall not prosper, and all their flocks shall be scattered.

1. The condition of the flock is often dependent upon the faithfulness of the shepherd.
2. The condition of the shepherd has a great deal to do with his or her relationship to the Lord.

E. Jeremiah 23:1-4

“Woe to the shepherds who destroy and scatter the sheep of My pasture!” says the LORD. 2 Therefore thus says the LORD God of Israel against the shepherds who feed My people: “You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings,” says the LORD. 3 “But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. 4 I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,” says the LORD.

1. Self-serving shepherds will give an account to the Heavenly Shepherd for how they have ministered to the sheep.
2. God will see to it that His sheep are taken out of the hands of careless shepherds.

F. Ezekiel 34:1-31

Read the entire chapter from the Bible. Have class share things that they have gleaned from it.

G. Zechariah 11:17

“Woe to the worthless shepherd, who leaves the flock! A sword shall be against his arm and against his right eye; his arm shall completely wither, and his right eye shall be totally blinded.”

1. God’s judgment and sword will come against worthless shepherds.
2. Worthless shepherds will lose their influence (arms) and their vision (eyes).

H. John 10:1-29

In John 10 Jesus contrasts the true shepherd from the hireling. As you read this chapter have the class watch for characteristic of each.

II. The Need for True Shepherds or Pastoral Ministry

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

When God chose to compare His people to an animal, He chose to liken them to sheep. This is, on the one hand, very unflattering and, on the other hand, quite flattering. This imagery has two aspects to it.

1. On the negative side, sheep are very needy.

Sheep are especially needy because they have:

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

Sheep are not like other foraging animals that will send out scouts and lead the herd to food. It is said that sheep will die in a pasture that has been grazed out with fresh pasture right over the next hill. Sheep must be led to their food.

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

Sheep have never been known to be able to find their way home if they are lost. Dogs and other animals can often do this. However, the nature of sheep is to make all of the wrong choices when it comes to guidance. They need someone to lead them back to the safety of the fold.

c. No natural defense system.

Domestic sheep have no claws, sharp teeth, powerful jaws, or incredible speed and are not known for their great strength. These are some of nature's means of defense for many animals. Their only real defense is their ability to flock. As they stick together under the leadership of the shepherd they are less vulnerable to an attack from a wild animal.

2. On the positive side, sheep were always considered very valuable.

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

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

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

When you compare all of the verses that we have read about sheep and shepherds you realize the need for shepherds. 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: Feeding and Leading

A shepherd is able to lead to nourishing food and beside still waters.

B. Staff (Ps. 23:4). Emphasis: Rescuing and Guiding

The staff was a long stick that often had a hook on it. It was used for rescuing a sheep from the thicket. Because of its height, it could be seen from a distance and would be a guide as well.

C. Stay. Emphasis: Supporting and Upholding

The stay was a different name for the same instrument as the staff. When called a “stay” the emphasis was on the use by the shepherd as a walking stick to help ensure solid footing in difficult places.

D. Rod (Mic. 6:9; 7:14). Emphasis: Protecting and Correcting

Sometimes this word is translated scepter. In this sense it speaks of the official authority of the shepherd in the life of the sheep. As an instrument in the hands of a shepherd, it

was used both to fight off wild beasts that would come against the flock and to discipline a sheep who was prone to wander. This was usually a short stick less than a meter in length.

E. Door (John 10:9). Emphasis: Providing and Inspecting

Jesus referred to Himself as both the shepherd and the door of the sheepfold. Often a shepherd would lie down or sleep in the door to the sheepfold at night to ensure that none of the sheep got out. The more common use of the door was to provide a check point when the sheep came in and out of the fold. This would be a way to inspect each one to see if they were all without injury and healthy.

F. Elder (Acts 20:17, 28). Emphasis: Watching and Maturing

The ministry of elders in the New Testament was to provide shepherding care to the flock. The implication is that they were to help the sheep to become elders or “mature ones” themselves by virtue of their faithfulness to this ministry.

IV. The Responsibilities of True Shepherds

The ministry of a pastor or shepherd is one that is defined by the Bible itself. If you are going to take on a job, you want to see a job description for that job so that you can insure that you are indeed fulfilling it according to the expectations of your employer. Those who pastor God’s flock work for God Himself and He is the one to whom they answer. He is the one who determines the job description.

The Bible outlines nine areas of function for a true shepherd. These nine functions of pastoral ministry serve as the foundation for the rest of our study in this course.

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

The word “shepherd” or “pastor” literally means “one who feeds.”

1. Feeding involves rightly dividing the word (II Tim. 2:15).

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

It is critical that those who would be pastors become familiar with the Bible and tools of biblical study. The word of God is food, not the word of the pastor. The more we preach God’s word the way He meant it, the more sustenance and spiritual nutrition our preaching contains.

2. Proper feeding involves a balanced diet (Ps. 85:10).

Mercy and truth have met together; righteousness and peace have kissed.

If the sheep are to be healthy they need a balanced diet fed to them. In the natural we need more than one miracle food. We need a balance of meat, fruit, vegetables, etc. In the spiritual realm it is the same. The feeding of the pastor needs to be a balance of mercy and truth, law and grace, Word and the Spirit, theoretical and practical.

3. Proper feeding will bring authority and cause gathering (Ezek. 34:13).

And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country.

Hungry people are drawn to good food. Good food causes a gathering. Pastors must be good feeders if they are going to be good gatherers. A good restaurant does not have to advertise. A good shepherd does not have to talk about his authority all of the time; he just needs to provide “green pastures.”

4. Proper feeding will bring rest to the flock (Ezek. 34:14-15).

“I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel. I will feed My flock, and I will make them lie down,” says the Lord GOD.

Sheep that are hungry are restless. Sheep that are not satisfied do not lie down. The good shepherd makes us to lie down by providing good pasture.

5. Proper feeding will produce healthy reproductive sheep (Jer. 23:3-4).

“But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,” says the LORD.

Healthy sheep will be fruitful and increase.

6. Proper feeding is dependent upon the pastor being fed (I Tim. 4:16).

Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

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

Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock...

1. Leading is the opposite of driving (Gen. 33:13).

But Jacob said to him, "My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young. If they are driven hard just one day, all the animals will die." --NIV

You drive cattle, but you lead sheep. With cattle you can get behind them with a whip and drive them. With sheep you must go the way before them and bid them to come after you.

2. Leading involves providing an example that people can follow (Phil. 3:17).

Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

3. Leading involves going the way before the people (John 10:4).

And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

4. Leading involves demonstrating your faith before the sheep (Hebrews 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.

5. Leading involves maintaining a good report or testimony inside and outside of the church (Acts 6:3; I Tim. 3:7).

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

Elders or bishops are called to be "overseers" or those who look out over the flock.

1. Watching involves knowing the state of the flock (Pro. 27:23).

Be sure you know the condition of your flocks, give careful attention to your herds... --NIV

- 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

The shepherd had to get good at “sleeping with one eye opened!” When you are a pastor, everything is your business.

2. Watching involves judging the saints (I Cor. 5:3).

Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. –NIV

- a. This means being ready for action.
 - b. This means getting involved in negatives.
 - c. This means warning people of impending danger and wolves.
3. Watching involves inspecting the sheep and being aware of needs (Rev. 2:2 , 9, 13,19; 3:1, 8,15).

A shepherd is more than a pulpiteer. Jesus the Great Shepherd inspected all seven of the churches of Asia. He was aware of their needs and ministered directly to those needs. As a pastor it is not good enough just to preach good sermons, but we must give people what is needful—“meat in due season.”

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

You, LORD, are my shepherd. I will never be in need. –CEV

The LORD is my shepherd, I shall not be in want. –NIV

The LORD is my shepherd; I have everything I need. –NLT

1. God sent pastors to meet the needs of His people (Jer. 23:1-4).

This does not necessarily imply that pastors are to provide personally for the needs of the sheep, but they are to be concerned about these needs and do everything that they can to mobilize the saints to meet the pressing needs of the flock. This means that the pastor must be concerned about all areas of need including:

- 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 to wait until the people come (Ezek. 34:4, 16).

The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them... Ezekiel 34:4

Pastors are to be proactive when it comes to ministering to the needs of the flock. They are not to be ones who build a hospital at the bottom of a cliff to minister to the fallen ones; they are to build a strong fence at the top of the cliff and post warning signs (See diagram).



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

E. Maturing the Flock

1. Maturing involves correcting and disciplining when needed (Tit. 2:15).

Speak these things, exhort, and rebuke with all authority. Let no one despise you.

You must teach these things and encourage your people to do them, correcting them when necessary. You have the authority to do this, so don't let anyone ignore you or disregard what you say. – NLT

Pastors cannot be afraid to confront people in areas of lifestyle. Pastors who will not confront will have to live with many problems for a long, long time.

2. Maturing involves teaching practical principles of life (Ex. 18:20).

And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.

Many people do not live as they ought because they have never been taught what to do or they have never seen anyone who does what is right. Pastors must not shy away from teaching practical principles of living in the area of family, finances and responsibility. There is a way to walk and a work to do for God's people.

3. Maturing involves discipleship (Mt. 28:20).

Jesus instructed us not to just make converts of all nations, but we are to make disciples or disciplined ones. Part of this command includes teaching people to observe all that Christ has commanded.

4. Maturing involves bringing people into their place of ministry (Eph. 4:11-12).

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ...

Their responsibility is to equip God's people to do his work and build up the church, the body of Christ... —NLT

The responsibility of the pastor and the rest of the leadership team is to equip people and then release them to function in their God-ordained ministry.

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

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

1. Shepherds must multiply their ministry in others (Ex. 18:21-23).

Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 22 And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. 23 If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace.

Pastors are to invest themselves in the faithful ones who will eventually be able to share the ministry load with them.

2. Shepherds must be able to identify leaders (Ex. 18:21: Tit. 1:5-6).

...able men, such as fear God, men of truth, hating covetousness...

Exodus 18:21b

God gives qualifications for such leaders so that we can more easily identify them.

3. Shepherds must impart their vision to others (Phil. 2:20).

For I have no one like-minded, who will sincerely care for your state.

Pastors need like-minded leaders who will naturally give the same care that they would give in the same circumstances. But leaders do not come to us that way. Pastors need a context where they can impart their vision, philosophy of ministry and judgments to potential leaders.

4. Shepherds must be able to release others (Num. 11:17, 25, 29).

I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.

Pastors must have the attitude of Moses when others demonstrate an anointing for ministry. They cannot be jealous. They cannot suppress those who have great gifting. If they do, they will never have a strong team of leaders standing with them

in ministry. Senior pastors must be confident (the opposite of insecure) in God's placement of them in their role.

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

But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand.

Pastors are called to be watchmen. They are to warn people of impending danger.

1. This involves withstanding those who pervert the Gospel (Tit. 1:9-13).

Paul speaks of deceivers *"whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain...rebuke them sharply, that they may be sound in the faith..."*

- a. Guarding against cycles of doctrine (Eph. 4:14).

Paul indicates that the ministry of pastors and other leaders should have the result *"that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting..."*

- b. Guarding against a mixed Gospel (Gal. 1:9).

As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

- c. Guarding against wolves who would make spoil of the flock (Acts 20:28-30).

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

2. This involves protecting them from each other.

- a. Guarding their relationships (Gal. 5:15).

But if you bite and devour one another, beware lest you be consumed by one another!

People can be cruel to each other. Sometimes pastors have to get involved to help people resolve relational conflicts.

- b. Guarding their unity (Eph. 4:3).

...endeavoring to keep the unity of the Spirit in the bond of peace.

No matter how large a church is, it must have unity to succeed. Unity does not come naturally; it must be worked at to achieve.

- 3. This involves protecting them from themselves.

- a. Guarding their schedule.

This means that pastors must not put unreasonable demands on the people. At times they must protect the people from their own willingness to serve. The people need to live balanced lives in order to endure for the long term.

- b. Guarding their priorities (Mt. 6:33).

But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

H. Keeping Pure (Acts 20:28).

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers...

The first job or responsibility of the pastor is him or herself. The second responsibility is that of his or her family.

- 1. Morally pure (I Tim. 5:22)

Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.

- 2. Financially pure (I Tim. 6:10)

For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

- a. This means great care in handling finances (I Pet. 5:2).

Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly...

Paul always used great care in the handling of finances as seen in his gathering of the offering for the Jerusalem church (Acts 20:4).

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 get rich schemes (II Tim. 2:4).

No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.

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

Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

If you fail or fall as a pastor in any of these areas...

- The church will never be the same.
- You will never be the same.
- You will give an account to the Great Shepherd at the Judgment Seat of Christ.

Is it really worth it?

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

Pastors need to avoid using terms such as “my sheep.” When we think something belongs to us, we feel that we can do whatever we want with it. All of the sheep are God's sheep. As pastors we are only “under-shepherds.” God has put some of His sheep into our hands. He will ultimately ask for an accounting of our stewardship.

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 general calling 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 specific call to a specific ministry or area of service.

A. This call is based on specific needs.

1. The condition of the people (Eph. 2:1-3; Mt. 9:36)

And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. Ephesians 2:1-3

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.

Matthew 9:36

2. The extent of the field (Luke 4:42-44; Acts 1:8)

Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them; but He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent." And He was preaching in the synagogues of Galilee. Luke 4:42-44

3. The ripeness of the harvest (John 4:35)

Do you not say, "There are still four months and then comes the harvest"? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!"

4. The urgency of the hour (John 9:4)

I must work the works of Him who sent Me while it is day; the night is coming when no one can work.

B. This call is based on God's sovereignty.

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

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

2. God ordains the ministry that we will have (I Cor. 12:18; Eph. 2:8-10; Col. 1:23, 25; I Tim. 1:12).

But now God has set the members, each one of them, in the body just as He pleased. I Corinthians 12:18

And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry... I Timothy 1:12

3. God supplies the grace needed for that ministry (Rom. 12:3; I Pet. 4:10).

For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. Romans 12:3

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. I Peter 4:10

4. This call is based on God's need for a channel (Is. 6:8; Rom. 10:14-15).

Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for Us?" Then I said, "Here am I! Send me." Isaiah 6:8

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?

Romans 10:14-15a

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, personal and specific.

1. The word "call" comes from the Greek word *klesis*, a forensic term meaning, "to summon to court" with the idea of giving an account. The word does not emphasize a call to service but a call to accountability (I Cor. 9:16).

For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

2. This call can be known (I Tim. 2:7; II Tim. 1:11; Tit. 1:3).

...for which I was appointed a preacher and an apostle... I Timothy 2:7a

*...to which I was appointed a preacher, an apostle, and a teacher of the Gentiles.
II Timothy 1:11*

Principle: The specific call of God can only be discovered and realized as one is co-operating with God to fulfill the general 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 Inner Conviction 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 confirmation of our call.

A. The Holy Spirit bears witness with our spirit through the peace of God (Col. 3:15).

And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

Someone has once said, “If you can do anything else and have peace of mind, do it!”

B. Leadership over me bears witness (Heb. 13:17).

C. The gifts and graces in my life bear witness (I Tim. 3:2).

D. The people of God bear witness (Acts 6:3).

E. The prophetic ministry and the laying on of hands bear witness (I Tim. 4:14).

F. Circumstances or open and closed doors confirm the call (I Cor. 16:9).

For a great and effective door has opened to me...

V. How does one get into the pastoral ministry?

A. From a personal point of view.

1. Start meeting the needs of the people.
2. Start laying your life down for others.
3. Make yourself a ready volunteer for all kinds of tasks.
4. As you are faithful, God will give you opportunities to touch more.

B. From the local church leadership point of view.

1. Take advantage of the training programs offered by the church.
2. Distinguish yourself as a faithful servant in the house.
3. Get involved with the small group ministry of the church.
4. Share your burden with the leadership team.
5. Co-operate with all of the suggestions that are given to you.
6. Seek the confirmation of the leadership team regarding the call and the timing.
7. Wait for God 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. Actually, no matter what ministry to which you feel the Lord is calling you, every ministry should be motivated by a pastor's heart.

I. The Definition of "Heart"

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

1. The central organ of the vascular system

The key word here is "central." The heart speaks of that which is central. It is that around which everything else revolves. What is central in your life? Are you still at the center?

2. A hollow structure which maintains the circulation of the blood

The key thought here is that of "maintaining circulation." The heart is that part of the body that keeps things moving. What keeps you moving? What keeps you pressing forward? What is the mark of the high calling to which you are pressing? What is it that motivates you every morning when you get out of bed?

3. The seat of the affections and emotions

The key thought here has to do with personal excitement. What is it that really stirs your emotions? Are you stirred when you see people's lives changed for the better? Are you filled with emotion when you see prayers answered? What gets you excited more than anything else? All of these things tell us something about our heart.

4. One's innermost thoughts and feelings

The key word here is "innermost." When we talk about the heart, we are not talking about what you portray on the outside; we are talking about who you really are on the inside. What are you when no one else is around? Are you really who you claim to be?

5. The vital and essential part

When someone says, "Let's get to the heart of the matter," they mean let us get to the most important part. When it comes to ministry, the heart is the vital and essential part. You can get by without a lot of external things. You can even make it with limited gifting, but you will never succeed as a pastor without a true shepherd's heart.

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 perfectly suited to you. It means that it conforms to your ideas and tastes. We want a ministry that is after our own heart.

2. “From one’s heart”

When something is said to be done “from the heart” it means that it is done with all sincerity and no hypocrisy. We are not interested in putting on a ministry “show.” We are not interested in acting the part. We want a ministry that comes from the heart.

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 very seriously. It is not something that you do in a casual way. The ministry of a pastor can not be a casual endeavor. It is hard work and it is serious work.

5. “With all one’s heart”

Pursuing the ministry of the pastor cannot be a hobby or something that we do in a careless or lazy fashion. When we do something “with all of our heart” we do it intensely, 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.

A motive is something that answers the question, “Why did you do that?” It is the need or the desire that causes a person to act or the intent or reason behind an action. Motives are often based on a particular purpose or a particular need in the person doing the action.

Our motives determine our attitudes, our responses, and our ability to take criticism and handle pressure. They govern our commitment level and intensity level regarding a specific activity.

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.

Personal ambition is characterized by several inward desires including:

1. To be in the limelight (Mt. 6:1-5; 23:5)

Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. Matthew 6:1-2

When speaking of the scribes and Pharisees, Jesus said, “But all their works they do to be seen by men” (Mt. 23:5). The Pharisees loved the chief seats. They loved titles. They wanted to make sure when they did a charitable deed that they had everyone’s attention.

2. To build a name for oneself (Gen. 11:4; Phil. 1:15-16; 2:3-9)

And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.” Genesis 11:4

Jesus was just the opposite of this.

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Philippians 2:5-8

3. To be great in man's eyes (Jer. 45:5; Is. 14:13-14)

And do you seek great things for yourself? Do not seek them... Jeremiah 45:5a

It was Lucifer who tried to promote himself or exalt himself to position and power.

4. To seek glory (Pro. 25:27; 27:2; John 7:18; Jer. 9:23-24)

It is not good to eat much honey; so to seek one's own glory is not glory.
Proverbs 25:27

Just as it is not good to eat too much honey, it is not good for people to think about all the honors they deserve. –NLT

He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him. John 7:18, NIV

Thus says the LORD: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the LORD. Jeremiah 9:23-24

5. To be honored of men (Mt. 6:2; John 5:44)

How can you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God? John 5:44, NIV

6. To please or please or impress men (I Th. 2:4; Gal. 1:10)

Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.
Galatians 1:10, NIV

7. To have a following (Acts 20:29-30)

I know full well that false teachers, like vicious wolves, will come in among you after I leave, not sparing the flock. Even some of you will distort the truth in order to draw a following. –NLT

- B. A person could be motivated by money or material possessions (John 10:12; I Pet. 5:2; II Pet. 2:3; II Cor. 12:16-19).

Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve... I Peter 5:2

Those who serve the Lord for money will serve the devil if he offers them more. A hireling is one who is paid to do what he does. His commitment is to his paycheck. He uses the Gospel for gain and will manipulate people for the sake of money. No one starts out this way, but it is easy to let money or the lack of it become the primary motivating factor in the things that we do. Do you ever make decisions on the basis of "what is in it for you?"

The true shepherd is what he is whether there is money involved or not. Many pastors in certain countries are not legally aloud to take money for pastoring. Would that fact change how you view pastoral ministry?

- C. A person could be motivated by power or authority (I Pet. 5:3; Mt. 20:20-28).

*...nor as being lords over those entrusted to you, but being examples to the flock...
I Peter 5:3*

James and John wanted to sit on thrones and be served, rather than humble themselves to serve (Mt. 20:20-29).

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. Glorifying God (I Pet. 4:11; I Cor. 10:31)

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. I Peter 4:11

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

In the Book of Acts, the apostles ministered in such a way that the people who saw the miracles glorified God for what had been done (Acts 3:8; 4:21). In fact, the apostles refused to take the glory to themselves (Acts 3:12; 14:11-15).

B. Love

1. Love for God (John 21:15-17)

He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.” John 21:16

The best way for us to demonstrate our love for the Lord is to care for His children.

2. Love for People (I Th. 2:5-8; Phil. 1:7-8)

For neither at any time did we use flattering words, as you know, nor a cloak for covetousness--God is witness. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. But we were gentle among you, just as a nursing mother cherishes her own children. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.

I Thessalonians 2:5-8

A shepherd's heart does not see people as problems. People are not merely valued for their tithing ability or on the basis of what they can do for us. They are not stepping stones to our ministry. They do not exist to make our ministry a success; we exist to make them a success (Eph. 4:11-12).

3. Love for God's House (I Chr. 29:3; John 2:17)

Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, my own special treasure of gold and silver... I Chronicles 29:3

Then his disciples remembered this prophecy from the Scriptures: “Passion for God's house burns within me.” John 2:17, NLT

C. Fulfilling God's Will (Phil. 3:13-14)

Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.

D. Winning the Lost (I Cor. 9:19-23; 10:33; Rom. 10:1)

For though I am free from all men, I have made myself a servant to all, that I might win the more; 20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the

law; 21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; 22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. 23 Now this I do for the gospel's sake, that I may be partaker of it with you. I Corinthians 9:19-23

E. Rewards (Hebrews 11:6; II Chr. 15:7; I Cor. 3:8-15)

Even though serving for rewards might seem selfish in a way, God is the one who tells us that we must believe that He is a rewarder of those who diligently seek Him. When you are seeking to be rewarded by the Lord instead of man, you seek it in the right way. The true servant leader can expect several rewards for his or her labor.

But you, be strong and do not let your hands be weak, for your work shall be rewarded! II Chronicles 15:7

If anyone's work which he has built on it endures, he will receive a reward.
I Corinthians 3:14

1. Satisfaction of Accomplishment (II Tim. 4:6-7)

For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith.

2. Pleasing God (Mt. 25:21)

His lord said to him, "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord."

3. Success (Josh. 1:8)

This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

4. Crown of Victory (I Pet. 5:4; II Tim 4:6-8; I Cor. 9:24-27)

...when the Chief Shepherd appears, you will receive the crown of glory that does not fade away. I Peter 5:4

Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. II Timothy 4:8

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

And I can't stop! If I say I'll never mention the LORD or speak in his name, his word burns in my heart like a fire. It's like a fire in my bones! I am weary of holding it in!
Jeremiah 20:9, NLT

*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).

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. Acts 20:28

Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. I Timothy 4:14-16

The Pastor must take heed to himself.

A. To take heed means:

1. To fasten your attention on something or someone.
2. To apply your mind with strict and close 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 lose.
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 contradict their doctrine.

2. Ministers must not be guilty of the very things that they condemn in others (Rom. 1:32; II Pet. 2:19).

...who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. Romans 1:32

For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. II Peter 2:18-19

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

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: "Who committed no sin, Nor was deceit found in His mouth."

- A. Part of Christ's mission was to demonstrate the principles of the Word of God (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.

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

Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father..." John 14:9

He is the image of the invisible God, the firstborn over all creation. Colossians 1:15

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

For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

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

And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice...My sheep hear My voice, and I know them, and they follow Me.

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

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

And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises. Hebrews 6:11-12

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 every area 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 rule by their example.
2. It is the example of the leader that gives them the right to rule.
3. It is the fruit of the leader's personal life that attests to the genuineness of his or her faith (I Tim. 3:4-5).

It should be noted that the credibility of a local church is largely established by the credibility of its leadership.

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

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

For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us.

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 encouraged others to follow his example (I Cor. 4:16; 11:1; Phil. 3:17).

Therefore I urge you to imitate me. I Corinthians 4:16

So I ask you to follow my example and do as I do. –NLT

Imitate me, just as I also imitate Christ. I Corinthians 11:1

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Philippians 3:17

Dear brothers and sisters, pattern your lives after mine, and learn from those who follow our example. –NLT

When was the last time you told someone, “If you want to succeed as a Christian in all areas, just watch me and do what I do!”?

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

For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake. And you became followers of us and of the Lord...

For when we brought you the Good News, it was not only with words but also with power, for the Holy Spirit gave you full assurance that what we said was true. And you know that the way we lived among you was further proof of the truth of our message. –NLT

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 a disturbance occurs.” –Webster

B. Balance is necessary in many areas.

1. The pastor’s lifestyle

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. Doctrinal 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 practice

- 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 two extremes. Extremes are dangerous and do not bring forth the desired fruit. Often it is the fine line in the middle or the “narrow way” that leads to life. You do not want to build on an emphasis.

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

A. There are two extremes when it comes to how pastors relate to the church and the world. The church that they lead may become known for being on one side of the balance or the other.

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

B. Either extreme will produce negative fruit.

Key Verses:

Mercy and truth have met together; righteousness and peace have kissed.
Psalm 85:10

Do not withhold Your tender mercies from me, O LORD; let Your lovingkindness and Your truth continually preserve me. Psalm 40:11

Righteousness and justice are the foundation of Your throne; mercy and truth go before Your face. Psalm 89:14

He shall abide before God forever. Oh, prepare mercy and truth, which may preserve him! Psalm 61:7

Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. Romans 11:22

III. Jesus is the example of perfect balance 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.

Jesus was full of grace and truth. That is, He was filled fully with grace, but, at the same time, He was filled fully with truth.

A. Jesus exemplified the kind, compassionate, forgiving minister of mercy.

1. Jesus reached out to the untouchable (Mark 1:40-41).

Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean." Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed."

2. Jesus extended forgiveness to an adulteress (John 8:10-11).

When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."

3. Jesus was moved by compassion for a bereaved widow (Luke 7:12-15).

And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother.

4. Jesus freely ministered to the demon possessed (Mark 5:1-19).

5. Jesus disregarded His personal need and touched the sick (Mt. 14:12-14).

When Jesus heard it, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the

cities. And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick.

This was right after Jesus found out about the death of John the Baptist. If there was ever a time that Jesus would have been justified in sending the crowds away, this was such a time.

6. Jesus showed genuine concern for the natural needs of people (Mt. 15:32).

Now Jesus called His disciples to Himself and said, "I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way."

7. Jesus was moved by the need for shepherding a fainting and weak people (Mt 9:36).

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.

It should be noted that even in the presence of the miraculous, there was still a need for shepherding ministry. Teaching, preaching and miracles are not enough to meet the needs of God's people.

- B. Jesus, at the same time, exemplified the rebuking, correcting and cleansing minister of justice (Luke 17:3).

Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him.

1. Jesus rebuked cities and villages (Mt. 11:20-24).

Next Jesus let fly on the cities where he had worked the hardest but whose people had responded the least, shrugging their shoulders and going their own way. "Doom to you, Chorazin! Doom, Bethsaida! If Tyre and Sidon had seen half of the powerful miracles you have seen, they would have been on their knees in a minute. At Judgment Day they'll get off easy compared to you. And Capernaum! With all your peacock strutting, you are going to end up in the abyss. If the people of Sodom had had your chances, the city would still be around. At Judgment Day they'll get off easy compared to you." –Msg

It should be noted that there is literally no one living in these places today!

2. Jesus rebuked Pharisees (John 8:43-44; Mt. 15:7; 23:13-33).

Why can't you understand one word I say? Here's why: You can't handle it. You're from your father, the Devil, and all you want to do is please him. He was a killer from the very start. He couldn't stand the truth because there wasn't a shred

of truth in him. When the Liar speaks, he makes it up out of his lying nature and fills the world with lies. John 8:43-44, Msg

3. Jesus drove out the money changers from the temple (John 2:13-17; Luke 19:45-46).

Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. 15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. 16 And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" 17 Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up." John 2:13-17

4. Jesus corrected His own disciples (Mark 8:33; Luke 9:51-56; 24:25; Mark 16:14).

- a. He rebuked Peter right in front of the rest of the disciples.

But when He had turned around and looked at His disciples, He rebuked Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men." Mark 8:33

- b. He called some skeptical followers "O foolish ones and slow of heart to believe" (Luke 24:25).
- c. He rebuked His disciples after his resurrection for their hardness of heart and unbelief (Mark 16:14).

5. Jesus rebuked churches (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 in Jesus.

As pastors and leaders we are called to "put a face on God" just as Jesus did. If we are to accurately reflect God we must function in perfect balance.

A. A pastor is to give his people a true picture of the Father (Rom. 11:22; Heb. 1:3).

B. A pastor is to be like Jesus (Rom. 8:29).

We cannot be more merciful than God. In the same way, we cannot be more stern or severe than God. We want to present God just as He truly is.

Lesson 7

The Pastor's Schedule

Most pastors, especially new pastors, have nearly everything to say about their personal schedule. This has its good side, but it can also have its negative side especially if the pastor is not by nature an organized person. As a church gets larger, the pastor can rely on others to assist with a schedule, but when the church is small the pastor must work hard to be a good steward of his or her time.

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. Pastors must be a good stewards of their time.

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 not his own; an administrator.”
2. The New Testament word translated “steward” means “the manager of a household or household affairs” (I Cor. 4:1-2; I Pet. 4:10).

Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful.

I Corinthians 4:1-2

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. I Peter 4:10

3. A steward is an individual who has been delegated authority by an owner to oversee possessions, property and household affairs.

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

Seventy years are given to us! Some may even reach eighty. But even the best of these years are filled with pain and trouble; soon they disappear, and we are gone. Who can comprehend the power of your anger? Your wrath is as awesome as the fear you deserve. Teach us to make the most of our time, so that we may grow in wisdom.

Psalm 90:10-12

I went by the field of the lazy man, and by the vineyard of the man devoid of understanding;³¹ and there it was, all overgrown with thorns; its surface was covered with nettles; its stone wall was broken down.³² When I saw it, I considered it well; I looked on it and received instruction:³³ a little sleep, a little slumber, a little

folding of the hands to rest; ³⁴ so shall your poverty come like a prowler, and your need like an armed man. Proverbs 24:30-34

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

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account.

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

1. Faithfulness and loyalty (I Cor. 4:1-2; Mt. 21:40-41).
2. Industriousness (Mt. 25:26; Rom. 12:11).
3. Discipline and obedience (Col. 3:22-24; Tit. 2:9).

Bondservants, obey in all things your masters according to the flesh, not with eye service, as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

Colossians 3:22-24

4. Fruitfulness and productivity (Mt. 25:20).
5. Humility and a servant's heart (I Cor. 4:7; Mark 10:43-45).

Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Mark 10:43-44

- 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 use what God has given us, we will lose it.
2. God expects us to use our talents to bring increase to His kingdom.
3. God expects us to use great wisdom as we use our talents.
4. We are responsible to become all that God has made it possible for us to become in Christ.

5. Even though God does not appear to be giving direct oversight to what we are doing, there will be a day of reckoning or accountability.
6. The industrious will be rewarded by the Lord.
7. The wicked and slothful will be judged by the Lord.
8. Faithfulness over small things will qualify us for greater things.

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

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

*And this I pray, that your love may abound still more and more in knowledge and all discernment, **that you may approve the things that are excellent**, that you may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.*

Other translations of verse 10:

“So that you may always approve better things...” –Williams

“That you may learn to prize what is of value...” –Knox

“So that you may discern what is best...” –NIV

“For I want you to understand what really matters...” –NLT

When we talk about priorities, we are talking about the value that we ascribe to things in relationship to the other things in our lives. God wants us to value what is most valuable. He wants us to value what He values.

Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables.” Acts 6:2

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

1. Fill in the church schedule (services and activities).
2. Put in a day off that is really a day off.
3. Fill in your normal office hours.
4. Fill in your times for prayer, study and sermon preparation.
5. Fill in times that you are going to set aside for counseling. Make them reasonable, but at the same time accessible to the people.

6. Prioritize the remaining time based on personal goals you have established (See Life Management II). This will include such things as:
 - a. Staff/Leadership Meetings
 - b. Regular Appointments with Staff
 - c. Visitation
 - d. Exercise
 - e. Etc.
7. Maintain balance.
8. Memorize your schedule to avoid over scheduling or double scheduling.

C. This means planning ahead.

Knowing where you ultimately want to go will help you in the everyday decisions you will make with the specific use of your time.

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 appointment book or its equivalent.

People who fail to meet appointments leave the following impressions:

1. They are careless.
2. They are unconcerned and indifferent.
3. They are selfish.
4. They are irresponsible.

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

A. Know how to handle interruptions.

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

B. Know how to restrict time consuming activities.

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

C. Know how to rate 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. This deals with our relationship to God
- B. Family Life. This deals with our relationship to our immediate and extended family.
- C. Church Life. This deals with our relationship to the local church and the people of God.
- D. Ministry Life. This deals with our relationship to our ministry in the Body of Christ.
- E. Vocational Life. This deals with our relationship to our career and our work life.
- F. Social Life. This deals with our relationship to friends.
- G. Personal Life. This deals with our personal pursuit of happiness, entertainment, hobbies, etc. (me, myself and I).

All of these aspects of our life are competing for the same resources (time, energy, money). What place do these things have in our life?

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 in first, you'll never get them in at all."

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

*Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables. 3 Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 **but we will give ourselves continually to prayer and to the ministry of the word.**” 5 And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, 6 whom they set before the apostles; and when they had prayed, they laid hands on them. 7 Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.*

1. The apostles knew that their primary call was to “give themselves” to prayer and the word.
2. The apostles had to structure 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 evangelism.

B. I Timothy 4:13-16

Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

1. Timothy was instructed to give attention to reading and doctrine.
2. Timothy was to give himself entirely to them.
3. The fruit of it would be that his profiting would be evident to all. Actually when you do not study your lack of study is evident to all as well.

C. II Timothy 2:15

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

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

D. II Timothy 4:13

Bring the cloak that I left with Carpus at Troas when you come--and the books, especially the parchments.

Paul still needed his books even in his old age as he was awaiting death in prison.

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

And further, my son, be admonished by these. Of making many books there is no end, and much study is wearisome to the flesh.

For many pastors this is not their most fun thing to do. We have to ask the Lord to help us to overcome the natural rigor of study.

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

- A. He will lack fresh spiritual experiences.
- B. He will become stale in his preaching.
- C. He will repeat the same things over and over.
- D. He will probably cease to grow personally.

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

A. Busyness

As pastors it is easy to have more needs pressing on us than we have time to meet. Prayer and study are usually the first things to be compromised because they are the private functions of the ministry. Pastors can almost feel selfish to study when there are so many other demands.

B. Indifference

Some pastors are content with relying on past learning, pat answers and religious clichés. They have no up-to-date experiences to meet up-to-date needs.

C. Improper values

At times it is easy for pastors to rely on their gifts, anointing and their own words of wisdom as they minister to the people. They do not understand that it is the Word of God that has the power to break bondages.

D. Poor time management

Some pastors have been pushed around by the tyranny of the urgent all week long so that they have to stay up late on Saturday night or get up early on Sunday morning to get a word from the Lord.

E. Laziness

Some pastors try to get too much out of previous times of study because they simply do not like the work of study. Their tendency is to scour the internet hoping to find someone else's study notes. Unfortunately, they can perpetuate error if they do not check out what is being said with their own personal research.

F. Lack of knowledge

Some pastors simply do not know how to study. Courses like Bible Research and Hermeneutics will help pastors to be equipped to "rightly divide the word of truth."

G. Obsolete tools

Some pastors need to upgrade their tools of biblical study either with actual books or computer software that can provide a host of resources to the pastor.

Illustration: As a mechanic working with two or three basic tools or having the latest ones available for unique application.

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

A. The Bible

1. Personal daily Bible reading

The pastor must never view sermon preparation as the same thing as the personal, devotional reading of the Word of God. Actually, many future sermon ideas will come from personal reading and meditation on the Word of God.

2. Systematic study of the Bible

God has only encouraged us to master one book in our entire life. Pastors should be doing an in depth study of a book of the Bible at all times. This means using commentaries and other resource books to help us to get the most out of these times of study.

3. Preparation for “word” ministry

The third area of study has to do with our actual preparation for the public ministry of the Word. We need to take these times seriously and make sure we have prepared meat in due season for the congregation. Note: Refer to the course in Homiletics that deals with the preaching of the Word.

B. Other Christian materials

1. Periodicals

While many Christian periodicals are very shallow, they do help us to understand and be aware of some of the ideas and current trends that are in circulation around the greater Body of Christ.

2. Current Christian Books

People who live alone think their own thoughts. Unfortunately, we cannot possibly have it all or know it all. We can learn a lot from others. Reading books in a discerning way can add to us as pastors and leaders.

3. Biographies of Church Leaders

Reading some of the life stories of some of the great men and women of God through the ages can inspire us on our journey and provide much in the way of

encouragement to others.

4. Theology

Part of the purpose for study is to deepen our knowledge of God and His purposes for our lives.

C. Miscellaneous, non-Christian materials

1. Newspaper

It is difficult for leaders who do not keep up with the news to preach relevant and prophetic messages. The newspaper is a quick way to get up on the context of the people who are coming to church and the issues with which they may be dealing.

2. News Magazine

Reading good news magazines helps us to stay current on issues and affairs that are facing the world. As pastors we need to prepare and equip our people to face the challenges of the modern world.

3. Current Non-fiction Best Sellers

Sometimes there are key books that are making a profound impact on the society around us. While you cannot read everything, at times it is good to be aware of what is being said around us. Books like *Good to Great*, *In Search of Excellence* or *Mega-trends 2000* can be useful to us as leaders.

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

A. Guard against becoming a bookworm.

You can actually overdo it in the study department. A pastor can get so into his study that he can lose his ability to relate to real life and real people.

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

Whenever you read anything, try to discover something about the author and the author's setting. It may well help you to better understand and interpret what is being said.

C. Guard against reading that is too shallow.

Novels are fine for entertainment purposes, but when it comes to real Bible study the pastors needs to dig below the surface to discover the real gems.

D. Guard against reading that is too narrow.

Don't be afraid to read something outside of your camp or normal field of study. We do not want to become isolated from the rest of the Body of Christ or encrusted within our own traditions.

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

A. Have a definite plan

Don't just buy books for the sake of buying books. Make sure that you are getting the most out of your library-building dollar. Have a long term strategy or you will never have the books that you really want and need.

B. Focus on source books and software

Focus on books and software from which you can extract what you need quickly and easily. Focus on books that will help you to understand the Bible and Bible times such as: Lexicons, Dictionaries, Commentaries and Encyclopedias.

C. Have a regular budget

Set aside a certain amount each month just as you would for food. It does not have to be a large amount. Save it up for significant purchases.

D. Stay balanced

Do not only buy one kind of book on one kind of subject. You want to end up with a balanced library that has something pertaining to every relevant topic.

E. Subscribe to some choice periodicals

F. Maintain a good filing system

When you read a good article, find a good illustration or collect notes from others, be sure to have a way to file them where you can actually find them when you need them.

Note: Many of these resources are now available online in an electronic format. Whether these materials are obtained in hard or soft copy, the principle applies.

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.

Because of the public nature of pastoral ministry it is easy to offend people. Even Jesus offended people (Mt. 15:12; Mark 6:3). However, it is possible to offend people in small, insignificant areas and thus lose our opportunity to minister to them in a pastoral way. Because of many small things that we do people can have a difficult time receiving from us.

A. The offense of the cross versus the offense of the pastor.

“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 snare. In social behavior it refers to an action which causes another person to stumble.
2. Christ came as a stone of stumbling and a rock of offense (Rom. 9:33).

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

1. II Corinthians 6:3

We give no offense in anything, that our ministry may not be blamed.

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 teaches us that our main objective in life is seeing people coming to the Lord. If some things that we are doing is a hindrance to that happening, we should be willing to make an adjustment for the sake of a higher call.

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

Now let's talk about food that has been sacrificed to idols. You think that everyone should agree with your perfect knowledge. While knowledge may make us feel important, it is love that really builds up the church. 2 Anyone who claims to know all the answers doesn't really know very much. 3 But the person who loves God is the one God knows and cares for. 4 So now, what about it? Should we eat meat that has been sacrificed to idols? Well, we all know that an idol is not really a god and that there is only one God and no other. 5 According to some people, there are many so-called gods and many lords, both in heaven and on earth. 6 But we know that there is only one God, the Father, who created everything, and we exist for him. And there is only one Lord, Jesus Christ, through whom God made everything and through whom we have been given life.

7 However, not all Christians realize this. Some are accustomed to thinking of idols as being real, so when they eat food that has been offered to idols, they think of it as the worship of real gods, and their weak consciences are violated. 8 It's true that we can't win God's approval by what we eat. We don't miss out on anything if we don't eat it, and we don't gain anything if we do. 9 But you must be careful with this freedom of yours. Do not cause a brother or sister with a weaker conscience to stumble. 10 You see, this is what can happen: Weak Christians who think it is wrong to eat this food will see you eating in the temple of an idol. You know there's nothing wrong with it, but they will be encouraged to violate their conscience by eating food that has been dedicated to the idol. 11 So because of your superior knowledge, a weak Christian, for whom Christ died, will be destroyed. 12 And you are sinning against Christ when you sin against other Christians by encouraging them to do something they believe is wrong. 13 If what I eat is going to make another Christian sin, I will never eat meat again as long as I live--for I don't want to make another Christian stumble.

This passage teaches several things:

- a. How we express the love of Christ is more important than what we know.
- b. There are a lot of erroneous beliefs about what true Christianity is and there are many weaker Christians who have set unbiblical standards and restrictions on themselves.

- c. When mature believers who have true biblical understanding encounter such weak Christians, they should not flaunt their liberty, but they should make concessions in their presence so as not to offend them for superfluous reasons.

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

Accept Christians who are weak in faith, and don't argue with them about what they think is right or wrong. 2 For instance, one person believes it is all right to eat anything. But another believer who has a sensitive conscience will eat only vegetables. 3 Those who think it is all right to eat anything must not look down on those who won't. And those who won't eat certain foods must not condemn those who do, for God has accepted them. 4 Who are you to condemn God's servants? They are responsible to the Lord, so let him tell them whether they are right or wrong. The Lord's power will help them do as they should.

5 In the same way, some think one day is more holy than another day, while others think every day is alike. Each person should have a personal conviction about this matter. 6 Those who have a special day for worshiping the Lord are trying to honor him. Those who eat all kinds of food do so to honor the Lord, since they give thanks to God before eating. And those who won't eat everything also want to please the Lord and give thanks to God.

7 For we are not our own masters when we live or when we die. 8 While we live, we live to please the Lord. And when we die, we go to be with the Lord. So in life and in death, we belong to the Lord. 9 Christ died and rose again for this very purpose, so that he might be Lord of those who are alive and of those who have died.

10 So why do you condemn another Christian? Why do you look down on another Christian? Remember, each of us will stand personally before the judgment seat of God. 11 For the Scriptures say, "'As surely as I live,' says the Lord, 'every knee will bow to me and every tongue will confess allegiance to God.'" 12 Yes, each of us will have to give a personal account to God. 13 So don't condemn each other anymore. Decide instead to live in such a way that you will not put an obstacle in another Christian's path.

14 I know and am perfectly sure on the authority of the Lord Jesus that no food, in and of itself, is wrong to eat. But if someone believes it is wrong, then for that person it is wrong. 15 And if another Christian is distressed by what you eat, you are not acting in love if you eat it. Don't let your eating ruin someone for whom Christ died. 16 Then you will not be condemned for doing something you know is all right. 17 For the Kingdom of God is not a matter of what we eat or drink, but of living a life of goodness and peace and joy in the Holy Spirit.

18 If you serve Christ with this attitude, you will please God. And other people will approve of you, too. 19 So then, let us aim for harmony in the church and try

to build each other up. 20 Don't tear apart the work of God over what you eat. Remember, there is nothing wrong with these things in themselves. But it is wrong to eat anything if it makes another person stumble. 21 Don't eat meat or drink wine or do anything else if it might cause another Christian to stumble. 22 You may have the faith to believe that there is nothing wrong with what you are doing, but keep it between yourself and God. Blessed are those who do not condemn themselves by doing something they know is all right. 23 But if people have doubts about whether they should eat something, they shouldn't eat it. They would be condemned for not acting in faith before God. If you do anything you believe is not right, you are sinning.

This passage teaches several things:

- a. We are slaves to Christ now and forever and we cannot get the idea that we can live any way we want.
- b. We must be willing to live our lives in such a way that we show respect for 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 offended by it.

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

A. The way they dress (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 a professional in your setting.

The fact of the matter is that people have a general expectation when they meet with a pastor or their spiritual advisor. First impressions are difficult to change in people's minds. Their level of confidence in you may be affected by clothing.

- b. Achieve a balance between dressing too high or too low.

Dressing at too high or business life level can intimidate some people and make the pastor unapproachable.

Dressing too low or casual can place the pastor and his ministry on the level of a

“pal.” In such cases the pastor’s opinion may not receive the appropriate respect.

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

1. Avoid general slang (Mt. 12:35-36).

Often slang words come out of culture that is less than holy. Often slang words have shades of meaning that are inappropriate to spiritual ministry. Many times these words can trigger thoughts in the hearer that are inconsistent with your message.

2. Avoid inappropriate jesting (Eph. 5:3-4, NLT).

Let there be no sexual immorality, impurity, or greed among you. Such sins have no place among God’s people. Obscene stories, foolish talk, and coarse jokes-- these are not for you. Instead, let there be thankfulness to God.

3. Let your words be gracious words seasoned with salt (Col. 4:6; Luke 4:22).

Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. Colossians 4:6

So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. Luke 4:22a

C. The way they walk or carry ourselves in public

1. Courteousness (good manners)
2. Table Manners
3. Restaurant, Shop, Garage Personnel

D. The way they take care 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 the homes 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 conduct, with emphasis on the determination of right and wrong” (*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 reputation.
2. Your ethical standards become your testimony.
3. Your ethical standards determine your ultimate success or influence.

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!

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 other leaders and pastors.

1. Speak to them and about them in a positive way.
 2. Be willing to work with them on joint efforts even when you are not in charge.
 3. When they are speaking, give them your attention and visible support.
 4. Answer mail and return phone calls promptly.
 5. Return borrowed books (before it becomes embarrassing).
 6. Keep lines of communication open over straying members.
 7. Be careful not to proselytize, but respect lines of authority.
- B. There are ethical conduct issues in the way we relate to members of the congregation.
1. Remain impartial in your dealings with people.
 2. Keep confidences inviolate.
 3. Maintain discreet conduct toward members of the opposite sex.
 - a. Do not counsel alone.
 - b. Do not travel alone.
 - c. Show courtesy without undue familiarity.
 - d. Avoid physical contact denoting affection.
 - e. Love, admire and honor your spouse in public.
 4. Do not demand the use of a certain title.
 5. Take criticism without reacting. Don't get defensive and especially do not retaliate.
 6. Be true to convictions, yet easy to entreat.
 7. Do not use the platform to beat people or adjust a few.
 8. Be honest in the use of your time.
 9. Do not constantly talk about how busy you are.
 10. Beware of accepting those who disqualified themselves elsewhere.
 11. Do not borrow from church members.
 12. Do not enter into business practices that exploit members of the congregation.

- C. There are ethical conduct issues in the way we relate to society at large.
1. Do not violate laws in the work of the church.
 2. Avoid the “privileged character” image (e.g. asking for minister’s discounts).
 3. Obey the traffic laws.
 4. Keep appointments.
 5. Keep the church and its properties attractive.
 6. Be courteous at all times.
 7. Work towards good relations with neighbors and neighboring businesses.
 8. Always pay bills on time.
 9. Leave large tips 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 tell another soul?"
- B. "Please don't tell my parents, but I am pregnant?"
- C. "No one knows this and I want you to promise 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 anything to anyone 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 anyone. I am having an affair with my boss at work"

What happens as you encourage people to be open and share all... "Come now, you can trust me." And then they unload something like this on you.

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."

First I would like to talk about a time to keep silent.

II. Confidentiality is a pastoral requirement.

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 (confidential information).
 - 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 “with faith”. Your people come to you “in faith” that you will not abuse the privilege and that information that they relate to you will be safe with you.

2. What are some related words?

- a. Confident

When people come to you they want to feel confident that you will protect them and their interests. A shepherd is a protector. He is to guard the sheep.

- b. Confidence

If people are going to have confidence in leaders, they must feel that leaders can be trusted. They don’t want to become a case history or a sermon illustration.

What happens when people hear their case in the form of a sermon illustration?

- B. What is our Christian duty when it comes to the issue of confidentiality?

Actually the demand of confidentiality is not one that just comes to pastors and church leaders. As Christians, there are certain things that should characterize our relationship to people. 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 love (Jam. 2:8)**

- James 2:8 tells us that the royal law is to love your neighbor as yourself. LOVE is the basic rule of Christianity.
- I Corinthians 13:8 says, “Love never fails”.
- Love always seeks the best interest of others (Phil. 2:3-4).
- Proverbs 10:12 says, “Hatred stirs up strife, but love covers all sins.”
- Proverbs 17:9 says, “He who covers a transgression seeks love, but he who repeats a matter separates the best of friends.” NIV says, “He who covers an offense promotes love...”

- b. **The law of faithfulness (III John 5)**

- III John 5 says, “You do faithfully whatever you do for the brethren.”

Whatever we do for people we are to do it faithfully. Am I being faithful to this person when I speak? Is this coming out of loyalty to them? Am I as loyal to them as I want them to be to me?

- I Timothy 3:11 instructs those in leadership that they are “not to be slanderers, but to be temperate and faithful in all things.”
- Proverbs 11:13 says, “A talebearer reveals secrets, but he who is of a faithful spirit conceals a matter.”

c. The law of edification (Eph. 4:29-30)

- Ephesians 4:29-30 says, “Let no corrupt communication proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”
- I Corinthians 14:12 tells us that we are to seek to excel in edifying or building up the church.

I must ask the question, “Is my sharing this information building this person up or tearing them down?”

I must be committed to only that which builds.

2. It is my Christian duty to avoid all seven sins of the tongue.

There are many sins of the tongue that we as leaders must be careful not to participate in realizing that leaders will receive the greater condemnation (Jam. 3:1-2).

My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.

- a. Talebearing or telling others those things that were told to him in trust and confidence.
 - Proverbs 18:8 says, “The words of a talebearer are like tasty trifles, and they go down into the inmost belly.”
 - Leviticus 19:16 says, “You shall not go about as a talebearer among your people...”
 - Other verses: Proverbs 20:19; 26:20, 22; 16:28
- b. Backbiting or speaking evil of a person in their absence (Pro. 25:23; II Cor. 12:20; Rom. 1:30).

- c. Gossip or speaking idly or with evil intent of the affairs of others (Rom. 1:29; II Cor. 2:20; I Tim. 5:13).

The ninth commandment is “Thou shalt not bear false witness—or worthless witness against thy neighbor.” Deuteronomy 5:20

- d. Whispering or speaking secretly of others to one individual at a time in a plotting manner (Rom. 1:29; II Cor. 2:20).

Proverbs 16:28 says, “A perverse man sows strife, and a whisperer separates the best of friends.”

- e. Bitterness or speaking to others about someone else in a manner which denotes inward feelings of anger, hurt, indignation or repulsion (Eph. 4:31).

- f. Coarse jesting or speaking of serious matters in a light and frivolous way (Eph. 5:4).

- g. Slander or speaking falsehoods or misrepresentations which have the effect of damaging another person’s reputation (Col. 3:8; I Pet. 2:1).

Psalms 101:5 says, “Whoever secretly slanders his neighbor, him will I destroy.”

The word for “slander” in the Hebrew originally meant to travel up and down as a trader. It came to mean to travel up and down as a trader of secrets or tales.

Note: All of this is the minimum expected of us as Christians.

- 3. 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 counsel. Learn to unload on God. We do not want others to pick up an offense that they do not have grace to handle.
- b. Be careful at home especially in front of the children not to discuss the problems of the people.
- c. Do not repeat stories of the failures of pastors or others especially when you do not have all of the facts (and we rarely do—hearsay).

Exodus 23:1 says, “You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness.”

- d. Do not allow request for prayer to become a cover for gossip.
- e. Do not use your people and their problems in joking with other ministers.

C. Beyond our duty as a Christian, what is our professional duty as a pastor or church leader?

In addition to being careful in these areas just because we are Christian, we are to give special care because we are also professionals. Our profession is a trusted office.

Proverbs 25:9-10 (NIV), “If you argue your case with a neighbor, do not betray another man’s confidence, or he who hears it may shame you and you will never lose your bad reputation.”

1. It is my pastoral duty to observe three basic commitments at all times.

- a. A commitment to the flock (John 10:1-18).

As shepherds, our job is to protect or guard the flock, not expose it.

- b. A commitment to the Lord (Hebrews 13:20).

The Lord is the great shepherd of the sheep. We are only under-shepherds. We will have to give an account to Him for our words and actions (Mt. 12:36).

- c. A commitment to your office (Acts 20:28)

As an overseer in the church, you are to be one who is worthy of respect, honor and reverence. If you are careless, you will give every other pastor a bad name.

2. It is my pastoral duty to act as a professional and to help people make it easy to place confidence in their spiritual leaders.

- a. Make sure your counseling office is sound proof. If it is not. Talk soft.

- b. Make sure your waiting area is not the center of traffic flow.

- c. Keep counseling notes under lock and key. When it is clear that the case is closed, destroy counseling notes that might be incriminating.

- d. Avoid using specific cases in sermon illustrations. Alter them enough so that people do not recognize themselves.

“This kind of thing happens all the time...”

“Picture this scenario...”

- e. Ask permission to share with other professionals for your own outside advice and counsel.

III. What are the limits, if any, to confidentiality?

There is another side to this area of confidentiality. Ecclesiastes 3:7 says that there is a time to keep silent and “a time to speak.” As with many areas, there is a balance.

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

There is a myth that the pastor must never go on the witness stand. They must never repeat anything that they hear. This is a false and unbiblical concept and when it is fully maintained, it will cause serious problems for people and ulcers for the pastor.

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

In the Bible, there were times that you were not to be silent 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).

It was never considered gossip or talebearing to offer testimony in these matters.

B. What are the biblical issues that limit confidentiality?

As pastors we have to wrestle with certain biblical concerns that are going to have a huge bearing in this area of confidentiality.

1. The Issue of Repentance and Reconciliation

Matthew 18:15-10 makes it clear that in the process of reconciliation it is sometimes necessary to include others. Confidentiality is attempted, but it may lead to exposure if the person involved does not respond properly. This process actually requires exposing the matter to a broader and broader group of people.

2. The Issue of Authority

As pastors we are constantly dealing with the issue of authority. We must be careful when counseling a son or a daughter without the knowledge of her parents or a wife without her husband, etc. We must not violate God’s chain of authority in their lives.

We can end up trying to be so loyal to a person that we actually become disloyal 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 Exposing versus Covering

- a. We must be committed to cover sin that has been properly dealt with (Jam. 5:19-20).

Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

- Psalm 32:1, “Blessed is he whose...sin is covered.” This is based on verse 5-6, “I acknowledge my sin...and my iniquity have I not hid.”
- Psalm 85:2, “You have forgiven the iniquity of your people; you have covered all of their sins.”
- Proverbs 28:13, “He who covers his sin will not prosper, but whoever confesses and forsakes them will have mercy.”
- Others: Job 31:33

- b. Sin that is hidden without being dealt with is to be exposed.

- Matthew 18
- Ephesians 5:11, “Have not fellowship with the unfruitful works of darkness, but rather expose them.”

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

Let’s bring all of this teaching together. What do we do when people come to us for counseling?

1. Only offer limited confidentiality based on trust.

If they don’t trust you as a counselor, they should not be coming to you. This trust is based on your love for them as a person and your commitment to them as a pastor who is only interested in their good and overall well being.

2. Do not seek to know more than you need to know.

We are not to relish getting all of the minor details that have no bearing on a solution. The more you know the greater the temptation to misuse what you know.

Proverbs 17:4, “The wicked give heed to false lips, a liar eagerly listens to a spiteful tongue.”

3. Encourage the person to report to his or her authorities.

Encourage people that you counsel to open up themselves to those involved or to the proper authorities and seek biblical solutions. This will keep you from having to expose the matter.

4. Become a pastor that is known for having sealed lips.

Private matters are safe with you. This helps you immensely when you find it necessary to expose matters for the purpose of healing. Things should only be shared with those who are part of the solution.

Lesson 13

Administering Water Baptism

I. The Preparation of the Place

- A. There must be adequate water 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. If you do not have one, you can possibly utilize one from another church in the area.
 - 2. A swimming pool. The best type of pools are ones that have gradual steps descending into the water.
 - 3. A natural water source. This would include lakes, rivers and oceans. Make sure that a certain amount of privacy can be achieved and that any necessary permits are obtained.
 - 4. A large water trough. These are portable units used for watering livestock. In such a case, those administering baptism would do it from the outside of the tank.
 - 5. A large bathtub or hot tub. This is not ideal, but in emergencies it is possible.
- C. The place should be accessible 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 names for a permanent record.
- 2. Begin with prayer.
- 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 genuine nature of their experience.

4. Share with them a basic teaching concerning baptism.
 - a. This teaching should especially include why we should be baptized, and what we can expect to take place.
 - b. This teaching should be aimed at inspiring faith to believe God for a biblical experience.
 - c. This teaching should be simple and clear so that even the children can understand it.
 - d. This teaching should emphasize the truths found in Romans 6 (dying to sin and living for God) and Colossians 3 (circumcision of the heart).
5. Ask the people if they have any questions.
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 prior to their baptism.

As they pray they should:

- a. Seek God to do something special in their lives and to break off any life dominating sins.
- b. Ask God to cleanse and purify their hearts and impart grace to them.
- c. Ask God to give them something to share with others as a testimony 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 dress.
 - a. Modesty is the rule here especially in relation to the women who will be baptized.
 - b. Encourage them to wear a swim suit under street clothes.
 - c. Encourage them to bring a complete change of clothes and a large towel.
 - d. Have some towels on hand and robes available for those who do not have proper attire.
 - e. Have women ready to assist the women candidates before and after baptism.
2. Let them know when and where 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 word of prayer.
5. Give a brief exhortation to the congregation concerning what takes place in baptism and encourage them to renew their vows to the Lord.
6. Enter the baptistery with the candidates, one at a time. You may want to bring married couples or families who are also being baptized in the water together if the venue permits.
7. Introduce the candidate to the congregation and have them answer a few questions or give a brief testimony. These answers should be kept brief and should be regulated based on the time available and the number of candidates being baptized. 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 submerging them in water (Have the candidate hold their nose before you put them under).
 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 baptised 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 (not just a one-time emotional request).
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..

Note: All of these guidelines would be subject to revision in the event that 3,000 were to be baptized at the same time (Acts 2:41).

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.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. Matthew 28:19-20

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. 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.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..., Matthew 28:19

- B. Because the apostles commanded converts to be baptized (Acts 2:37-39; 10:44-48).

Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” Acts 2:38

- 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.

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. Mark 16:16

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)

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." Acts 2:38

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)

But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Acts 8:12

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

Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. Mark 16:16

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

For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food...

I Corinthians 10:1-3

1. We identify with Him in His death.

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? Romans 6:3

2. We identify with Him in His burial.

We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. Romans 6:4

3. We identify with Him in His resurrection.

We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. Romans 6:4

Buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 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.

If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace. What then? Shall we sin because we are not under law but under grace? By no means! Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness. I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life. For the wages

of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. Romans 6:5-23

C. A spiritual cleansing and renewal.

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.

And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name. Acts 22:16

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

Because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Acts 8:16

So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days. Acts 10:48

On hearing this, they were baptized into the name of the Lord Jesus. Acts 19:5

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.

This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner--those who are not your offspring. Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. Any uncircumcised male, who has

not been circumcised in the flesh, will be cut off from his people; he has broken my covenant. Genesis 17:10-14

A. The cutting away of the flesh. In baptism we put off the old man (Col. 2:11).

Having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins... Colossians 2:12-13

When you came to Christ, you were “circumcised,” but not by a physical procedure. It was a spiritual procedure—the cutting away of your sinful nature. ¹² For you were buried with Christ when you were baptized. And with him you were raised to a new life because you trusted the mighty power of God, who raised Christ from the dead. ¹³ You were dead because of your sins and because your sinful nature was not yet cut away. Then God made you alive with Christ. He forgave all our sins. ¹⁴ He canceled the record that contained the charges against us. He took it and destroyed it by nailing it to Christ’s cross. ¹⁵ In this way, God disarmed the evil rulers and authorities. He shamed them publicly by his victory over them on the cross of Christ. --NLT

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.

For God was pleased to have all his fullness dwell in him... Colossians 1:19

For in Christ all the fullness of the Deity lives in bodily form... Colossians 2:9

Note: All through the Scripture a name change indicated a change in nature as well (Abraham, Sarah, Jacob). As God works through you in baptism, expect your nature to change.

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 from 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 teaching on communion.
 2. Frequent exhortations during the celebration of communion itself.
 3. The service attendants being well schooled 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

Parents should determine when it is proper for their own children to partake of communion. They should give their children some private instruction as to the meaning of what is taking place. The main thing is that parents ensure that their children do not play with the bread and the juice and cause a distraction to others. It is best when the children are very young for the parents to administer the bread and the cup to their children at the appropriate times.

B. The Control of the Children

Again, parents need to be in control of their children during this time to avoid distraction. Parents need to be sure that their children understand that this is a time to be under control.

C. Communion Ministry to the Shut-ins

The Table of the Lord is a significant part of our experience as believers. Pastors and leaders should consider taking communion to those who, by virtue of causes beyond their control, cannot participate in communion in the corporate assembly for a long season of time.

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).

“And upon the first day of the week, when the disciples came together to break bread...” Acts 20:7

E. Other (non-biblical) terms:

1. Eucharist. This word comes from the Greek word which means “giving thanks” (I 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.

“And let them make me a sanctuary; that I may dwell among them.” Exodus 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)

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is My body.” Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you. For this is My blood of

*the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this **fruit of the vine** from now on until that day when I drink it new with you in My Father's kingdom." And when they had sung a hymn, they went out to the Mount of Olives. Matthew 26:26-30*

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.

And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Luke 22:19

- 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.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

- 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.

For we, though many, are one bread and one body; for we all partake of that one bread.

- 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.

Then He said to them, "With fervent desire I have desired to eat this Passover with you..."

- 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.

But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep.

- 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.

For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

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

The dedication of infants is not a sacrament in the same way that communion and water baptism are. Both communion and water baptism are commanded by Christ, demonstrated in the Book of Acts and explained in the epistles.

Infant dedication is not a New Testament commandment. Parents are not more spiritual for formally dedicating their children and parents who do not dedicate their children are not walking in disobedience. Infant dedication falls more into the category of a local church tradition. It is a good tradition if it constantly affirms the sanctity of life, the importance of the family and the responsibility of all to see children as a serious blessing and responsibility.

Should infant dedication ever become more than that, it should suffer the same fate as the bronze serpent (II Kgs. 18:4).

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

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

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

B. The New Testament Greek word used for “dedicate” (*enkainizo*) means to renew, to initiate, to commence to use (John 10:22; Heb. 9:18; 10:20). The thought here is that we want to renew this child to use according to the purpose of God for his or her life.

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

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

a. To make narrow

Train up a child in the way he should go, and when he is old he will not depart from it. Proverbs 22:6

The thought of dedicating a child includes the idea of narrowing the use of that child for the purposes of God.

b. To initiate the use of

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 sanctify (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 circumcision of the child for covenant privileges and relationship.
- B. It is not equivalent to infant baptism without the water.
- C. It is not christening (making the baby a Christian or a member of the Church).

III. What the dedication of infants is.

Infant dedication is:

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

“For this child I prayed, and the LORD has granted me my petition which I asked of Him. Therefore I also have lent him to the LORD; as long as he lives he shall be lent to the LORD.” So they worshiped the LORD there. I Samuel 1:27-28

- B. A public declaration of the intent 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 at His disposal (Luke 2:22).

Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord. Luke 2:22

The word used in the above passage for the word “present” means “to put at the disposal of another.” In dedication, parents are putting the child into the hands and at the disposal of the Lord (See: Romans 12:1).

- D. An impartation of divine blessing to the child through the laying on of hands (Mark 10:13-16; Luke 2:28).

Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, “Let the little children come to Me, and do not forbid them; for of

such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.” And He took them up in His arms, laid His hands on them, and blessed them. Mark 10:13-16

A blessing is an invocation of good. Just as Jesus laid hands on children and blessed them, in infant dedication church leaders lay hands on children and bless them. The blessing of the Lord makes rich and causes prosperity (Pro. 10:22).

IV. What is God’s attitude toward children?

- A. Children are a heritage of the Lord (Ps. 127:3).

Behold, children are a heritage from the LORD, the fruit of the womb is a reward.

- B. Children are arrows in the hands of their parents (Ps. 127:4-5).

Like arrows in the hand of a warrior, so are the children of one’s youth. Happy is the man who has his quiver full of them; they shall not be ashamed, but shall speak with their enemies in the gate.

- C. Children are worthy of the Lord’s time and attention (Mark 10:16; Mt. 19:14).

But Jesus said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.” Matthew 19:14

- D. Children are as olive plants (Ps. 128:3).

Your wife shall be like a fruitful vine in the very heart of your house, your children like olive plants all around your table.

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

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

But as for me and my house, we will serve the LORD.

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 terminology that would make the act of dedication of infants a sacrament in the local church.
 - 1. Do not say, “Now this child is a part of the family.”
 - 2. Do not associate it with infant baptism and new birth language.
 - 3. Do not approach infant dedication as if it is a command from the Lord.

Parents who do not choose to dedicate their children in a public way are not to be seen as disobedient, lax or unspiritual.
- B. Leaders should prepare for the dedication time in advance to avoid embarrassing mistakes such as:
 - 1. Referring to the child in the wrong gender.
 - 2. Mispronouncing 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 pastoral contact for members and their relatives.
- B. Infant dedication gives a regular opportunity for an exaltation of child bearing and biblical concepts of parenting.

Lesson 16

Pre-marital Counseling

When we approach the subject of marriage, it is vitally important that as pastors we constantly affirm the sacredness and permanency of the marriage relationship. 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.

As pastors we have the privilege of preparing people for this covenantal life together. The foundation that we help them lay at the beginning will hopefully guide them throughout their married life. How a couple starts out is very important if they are to have a rewarding life and a peaceful home. For this reason it is vital that we take seriously the times of preparation that we have with this couple.

The following guidelines are suggested as a minimum in this 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 before 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 (not told) 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 (or the results of the questionnaire) 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 (for which you should reserve discussion concerning the sexual aspects of marriage).

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. Note: Information on many of these subjects can be gleaned from the marriage section of the course titled *Family Issues*.

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.

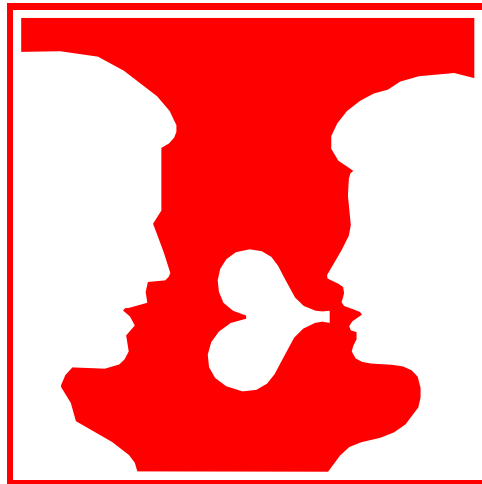
V. Planning the Ceremony

- 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.

Lesson 16 Supplement: The Pre-engagement Questionnaire

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.

I. 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? _____

II. 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 experienced 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? _____

III. 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 ____

IV. 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? _____
-
-

V. 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 covenant made before man and before God.
- B. It is a public witness of their covenant love.
- C. It is symbolic of Christ's relationship to the church (Eph. 5:23-32).
- D. It is part of God's eternal purpose 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 dating and courtship principles.
- B. Pre-marital counseling of marriage candidates.
- C. Working in close association with the parents in the engagement process.
- D. Consider training a wedding coordinator 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 written policy 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. Recording (audio or video)

D. Help them develop an order of service to their liking (Note: When disagreements occur, encourage the groom to let the bride have her preference.).

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 officially 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

The subject of death is not one that is handled very well by most people. The word “morbid” speaks of the sensitive nature of death. There is something about death that levels us all. For this reason, the funeral service can be one of the most challenging services for the pastor to perform. One of the reasons it is so challenging is that the pastor is often the officiant for the service and at the same time a mourner.

In spite of this, however, because death is something that will touch every family the funeral experience is one of the greatest opportunities that we have to minister to people at a very deep level.

And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Hebrews 9:27-28

Every death that takes place forces us to be reminded of two unchangeable realities.

A. The fact of death

Every man, woman and child who is born into the world will ultimately die. The fact is that only two people in history have not died (Enoch and Elijah). That means that billions have died and more will die, both the godly and the ungodly. 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 appointment with death.

B. The fact of judgment

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. No amount of rationalization or denial of an afterlife will change the reality of this. After death it is too late to prepare for death.

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 act of recognition for a life lived.

People are honored at various points in their life where notable events occur. These are special times that God gives us to reinforce certain truths. These events include such things as birthdays, graduation days, promotions, wedding days, anniversaries, retirements and even deaths. The funeral service is a final act of recognition for this life lived. The service is not held for the sake of honoring the person who has died, but it is for the purpose of strengthening those who are alive.

B. It is to help loved ones face the reality of their loss.

It is not uncommon for someone who has experienced the loss of a person who has been very close to them to feel that what is going on around them is not really happening. They believe that it is all a bad dream from which they will awaken. In some cases they imagine that their loved one will walk through the door and everything will be back to the way it was. The funeral service helps to bring a sense of finality and opens the door for quicker recovery.

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

Having a service at a specific place and time affords loved ones from various geographical locations to have a focal point where they can grieve together and reminisce together. Without such a service it is very unlikely that such a gathering would take place or that people would make the effort to come together. At times like these people can reconnect with the living for the purpose of comfort, healing and even reconciliation.

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

Every person is a living epistle (II Cor. 3:3). That is, every person has certain distinctive things about them that become a life message. The Bible instructs us that we are to learn from the example of others (I Cor. 10:6, 11; Heb. 13:7). The funeral service is a time to highlight the life message of the loved one and to be sure that we have heard what his or her life preached.

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

Precious in the sight of the LORD is the death of His saints.

Believers need not see death as an enemy. Death is indeed a fact of life, but Christ has overcome both death and hell. The funeral service is a time to remind believers of the saving grace that has come to us in Jesus Christ and the blessed hope that we have of an eternity spent with all believers of all time. The funeral service is sometimes referred to as a “home-going” service because of the heavenly home that has been prepared for all believers.

F. It is a time to challenge all men with sacredness of life and the necessity of living it

for God (Ps. 90:12).

So teach us to number our days, that we may gain a heart of wisdom.

The funeral service is a time to remind us once again of the gift of life that has been given to us and the fact that the gift of life is a stewardship from God for which we will give an account. At most funeral services unbelievers will be present. It is important that at this vulnerable time they have an opportunity to hear the Gospel one more time. It is important that pastors exercise sensitivity to the desires of the immediate family in this context, but the message of the Gospel should be clear. Remember, the service is for the living and not the dead.

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

A. Visit the home (or place of death) as soon as possible.

This is one of those times where the pastor should drop everything and run. However, when you arrive be calm and be sensitive.

1. Be prepared to share a comforting scripture (Rom. 15:4).

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

2. Be prepared to offer words of encouragement and hope (Phil 2:1; II Th. 2:16-17).

Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work. II Thessalonians 2:16-17

3. Be prepared to be still, listen and weep (Rom. 12:15). This is not a time to adjust or correct.

4. Be prepared to handle unexpected and even negative responses. 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 pray together with those present.

B. Assist in making immediate decisions (if no prior arrangements have been made).

Most people have never been so close to a death where they are the one who has to make decisions in this context. No one gets good at this process. The pastor, however, can guide them and even accompany them through the process pastoring them every step of the way. Never force your preferences upon them.

1. Selection and notification of funeral home.

It is advisable for the pastor to have developed a relationship with one or two funeral homes and their directors so that they can give an informed recommendation to those who have not made any previous arrangements.

2. Notification of relatives and close friends

In order to take stress off of the bereaved, the pastor can assist in organizing callers to notify those who need to know.

- 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.

These are subjects that no one likes to think about when it comes to close family members. However, they are decisions that have to be made and, unfortunately, they have to be made in a relatively timely manner.

Most funeral directors and their staff are very good with people at this point. However, it must be remembered that they are not the person's pastor and ultimately funeral service is a business for them. In some cases they will try to oversell product and service that is really unnecessary. The pastor needs to constantly remind the grieving that we cannot do anything more for the person that has died. At this point we need to think about the living.

- 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. Give some serious thought to your comments. This card will be something that they will cherish, that they will read many times and that will be a constant reminder to them of where they can go for help.

4. Reserve necessary rooms and notify participants (especially if held in church).
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.

It should be noted that the pastor does not have to do all of these things personally, but the church should be mobilized to minister in these ways.

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

- A. Ask for the Bible of the deceased a few days in advance.

The Bible of the deceased will often give you insight into the person and their relationship with the Lord. Look for underlined passages, notes written in the margin and other items that are found in its pages. During the service you can highlight these things and it can be as if the message is coming from the deceased themselves.

An example of this was the Bible of a man by the name of Jack Talbott. In the front of his Bible in his own handwriting were these words, "I, Jack Talbott, being of sound mind do hereby vow to live by the words of this book all of the days of my life."

- B. Ask the relatives for comments 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 actual service (length, message, etc.).

- D. Ask God to give you the appropriate word 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. You should be careful about the time. You can be too short to do the person justice, but you can also be too long.

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. Congregational singing should only be used where a good segment of the attendees are believers. Song selection should include well-known songs.
- 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 (This information may also be in the funeral bulletin).
- H. Dismissal

It is good to print up several copies of the order of service for the funeral directors and other participants in the service to use as a reference as the service progresses.

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

Not all funerals end with a graveside service. This is especially true when the remains are cremated. However, when there is such a service the following guidelines would apply.

- 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

4. 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 (be sensitive here).

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 expects it (Jer. 23:1-2; Mt. 25:34-45).

“Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ 37 Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? 38 When did we see You a stranger and take You in, or naked and clothe You? 39 Or when did we see You sick, or in prison, and come to You?’ 40 And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’” Matthew 25:24-40

B. Pastors and elders are specially called and gifted for visitation (Jam. 5:14-15; Luke 9:2; 10:9).

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. James 5:15-15

C. People can be unusually open during times of sickness.

D. People will remember what happened in the hospital for a long time.

E. It is a time of special opportunity to impart life to people and other family members.

II. Preparations for the Visit

A. Dress appropriately. The hospital will treat you differently when they know you are a pastor. However, it helps to look like what their expectation of a pastor would be.

B. Take your spouse, another elder or a leader in training when you visit. Remember that Jesus sent his disciples out two by two (Luke 10:1, See also: Mt. 18:19).

C. Bring your Bible. Ask God for a word of comfort to share for their specific situation.

D. Bring some flowers and a card from the church. The flowers left in their room will be an ongoing reminder of your love and care of them.

- E. Pray for sensitivity to that person.

Each person will have different needs. Each relationship will dictate a different opportunity. They may be fearful. They may be worried about certain issues while they are sick. They may have special needs. As a pastor you care about all of these things.

III. The Visit Itself

- A. Be prompt, calling on them at the first opportunity.
- B. Handle yourself in a pastoral manner.

- 1. Be thoughtful

Make sure that it is a convenient time. Unless it is an emergency situation, try to observe hospital visiting hours.

- 2. Be cheerful

Be pleasant, friendly, positive, full of faith but not plastic.

- 3. Be courteous

Your politeness toward other visitors, other patients and hospital staff will leave a positive impression that may open other doors.

- 4. Be tactful

Ease yourself into delicate situations. Try to carry the conversation in such a way that the patient opens up on the sensitive areas.

- 5. Be natural

Be relaxed and avoid professionalism. They get enough of that treatment by doctors and specialists.

- 6. Be observant

Notice cards, other family members, other patients and hospital staff. There may be additional ministry opportunities and divine appointments associated with this visit.

- 7. Be anxious to help

Maintain a servant spirit. Do not take for granted that other family members are

doing the right thing in giving needed assistance in the natural areas of life.

8. Be strong

You are there to be of assistance. This is not a time to break down and require assistance of your own.

C. Be brief, but not in a hurry.

Lengthy visits can tire patients. Ten minutes is an adequate time to minister to the person in need. However, do not give the impression that you can not wait to leave.

D. Be sensitive in conversation.

1. Do not talk about yourself and your own problems.
2. Do not talk over the sick person in their presence. People can begin to feel like an object or a thing.
3. Do not make jovial remarks or comments about the body (e.g. referring to the urinary track as “the plumbing”, etc).
4. Do not reprimand or scold the patient.

Do not use this as an opportunity to adjust the patient regarding such things as diet and exercise or other spiritual issues.

5. Do not preach sermonettes.

This is a time for prayer and encouragement, not a time for exhortation and rebuke.

6. Do not change the subject if the patient wants to talk to you about something serious to them.

Do not avoid serious conversation when it is initiated by the patient. The patient may have spent hours thinking about something in anticipation of your visit.

E. Be prepared for various reactions to their condition.

Some people are prone to overreact while others may be more likely to under react to a serious situation.

1. Fear of death or some other issue.
2. Anxiety and worry about finances or how things will work out.
3. Anger and bitterness that this is happening to them.
4. Doubt regarding God’s love and promises to them.

F. Do not overstep 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 (to them it is serious).
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. If the doctors tell you to wear a mask, do it. We are not to intentionally "drink any deadly thing."

G. Other "don't's" for the pastor

1. Don't act as if their church attendance was the most important goal in their life.
2. Don't sit on the patient's bed.

True Story: Larry Knox was visiting in the hospital as was invited to sit on the bed. He remembered the teaching from this class and refrained from doing so. Five minutes later the patient threw up right where he would have been sitting.

3. Don't bore or scare the patient with stories of other 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 patients 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

We spend much time discussing the area of church discipline in Lesson 14 of the course titled *Local Church*. It would be good to review that material in conjunction with this lesson. In this lesson, the focus will be more on church discipline in its practical application.

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 “disciplined ones” (Mt. 28:19-20).
2. Jesus gave instructions to the church as to how to handle difficulties 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 negative effect on the flock and they warn them of potential danger.

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

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

1. Without church discipline there is no clear standard of right and wrong among the congregation.
2. Without church discipline sinning members go on sinning, 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 inwardly because the unjudged, outward activity is a tacit approval of it.
4. Without church discipline the spiritual life of the body as a whole becomes greatly

weakened. Spiritual vitality and life seep out and a progressive spiritual stagnation sets in.

5. Without church discipline confidence and respect for the church leadership is lost. People do not judge a church by the preached standard but by the practiced standard.

II. Why is pastoral discipline often neglected?

A. It is neglected because of fear.

1. Fear of confrontation in general.
2. Fear of being unpopular among the people.
3. Fear of a church split or polarization.
4. Fear of a negative reputation in the community.
5. Fear of a lawsuit.

B. It is neglected because of ignorance.

1. Ignorance of the necessity of it.
2. Ignorance of the practice of it.
3. Ignorance of the true heart of God concerning it.

C. It is neglected because of a lack of true covenantal love for the sheep.

1. Discipline is a demonstration of love.
2. Discipline requires a laying down of one's life.

I know, O LORD, that Your judgments are right, and that in faithfulness You have afflicted me. Psalm 119:75

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

*Preach the word! Be ready in season and out of season. **Convince**, rebuke, exhort, with all longsuffering and teaching. II Timothy 4:2*

*Preach the Word; be prepared in season and out of season; **correct**, rebuke and encourage--with great patience and careful instruction. –NIV*

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 (*Epitimao*)

1. Definition: To tax with a fault, rate, chide, reprove, censure severely

*Preach the word! Be ready in season and out of season. Convince, **rebuke**, exhort, with all longsuffering and teaching. II Timothy 4:2*

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

And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you... I Thessalonians 5:12

Dear brothers and sisters, honor those who are your leaders in the Lord's work. They work hard among you and warn you against all that is wrong. –NLT

Brothers and sisters, we urge you to warn those who are lazy. Encourage those who are timid. Take tender care of those who are weak. Be patient with everyone. II Thessalonians 5:14, NLT

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

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins. James 5:19-20

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

For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed... For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore "put away from yourselves the evil person." I Corinthians 5:3, 12-13

These verses tell us that God takes responsibility to judge those that are outside of the walls of the church, but that we are to take responsibility to judge those that are inside the church. We are not to do God's judging. However, we cannot ask God to do our judging for us.

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

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

Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that "by the mouth of two or three witnesses every word may be

established.” And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Matthew 18:15-20

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.

A. Private

The first step of discipline is private, one on one. If more people would take personal responsibility for the first step very little would have to go beyond that.

B. Semi-Private

The next step is to include others. Who should be included? It should be those who have authority in their lives including parents, church leaders and people of influence in their lives. Remember, you are primarily after the result of repentance and healing not punishment and excommunication.

C. Public

This step is handled by the leadership of the church and should only be done when all else fails. This involves a removing of the person from the covering of the local church and putting them into the hands of the highest authority—God. He will discipline them personally from this point (Heb. 10:31).

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. These can be established from the inception of the church, but, if they are not, they must be established before effective discipline can take place.

- A. There must be the establishment of a biblical standard of Christian living in the life of the church.

The sins that are disciplined by the church must be understood by the vast majority of the congregation as being clearly wrong; otherwise the discipline of a member can result in division.

- B. There must be teaching of the membership concerning discipline.

- C. There must be an example given by the church leadership in all areas of living.

- D. There must be a genuine dedication to all the levels of confrontation, especially the first level.
- E. There must be a consistent application of discipline relative to the entire membership.

VII. What is excommunication and how does it work?

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

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

- 1. Refuse to fellowship 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 repent (Mt. 18:17; II Th. 3:15).
 - 3. Pray for the sinning member that they might be restored.
- D. How is the repentant excommunicant to be received back into fellowship?

This punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him. II Corinthians 2:6-8

- 1. He is to be forgiven.
- 2. He is to be comforted.
- 3. He is to be affirmed by the congregation.

What the majority of you agreed to as punishment is punishment enough. Now is the time to forgive this man and help him back on his feet. If all you do is pour on the

guilt, you could very well drown him in it. My counsel now is to pour on the love. –
Msg

Note: Depending on the nature of the sin involved, it might be appropriate to let some time go by between the initial act of repentance and the restoration back to full fellowship to ensure that the sinful behavior has indeed been broken off. You do not want to restore the person only to have to excommunicate them again for the same problem.

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
 8. Etc.
- 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
4. Etc.

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 Moses (Ex. 18:17-26).

Moses and the people were wearing away when Moses was trying to take care of all of the needs of the congregation. His father-in-law, Jethro, was able to pinpoint the problem. He suggested three things:

1. Get back before the Lord in prayer, taking the needs of the people to God.
2. Take up the mantle of a teacher and teach the entire congregation the principles that you are using in counseling. Teach them the way in which they should walk and the work that they should do.
3. Delegate authority to others and bring them into your ministry according to their skill and ability levels.

B. The need was felt by Jesus (Mark 6:35-44)

Jesus could not personally touch each hungry person in a crowd of 5,000-10,000 people. However, He had the people sit down in groups of 50 and 100 and He used His disciples to feed the people directly. In this way every person was fed. Jesus realized that if He was to build the church He would need others to be with Him in the work (Luke 6:12-

13; Mark 3:13-15).

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

In order to meet the needs of the congregation and still be able to give themselves to their primary task, the early apostles had to delegate responsibility to others. In all of the churches that they established they set in a plural leadership team (elders). This does not mean that there was not a senior elder who presided over the work, but the size of the task necessitated team ministry.

III. Developing a Pastoral Team

A. What is a team?

A team is “Two or more beasts of burden harnessed together to perform a specific work or function.”

God gave five ministries to be harnessed together to build up the church and equip the saints (Eph. 4:11-12). The five ministries need to be linked together to accomplish God’s purpose.

B. What are the advantages of the team concept?

1. ACCOMPLISHMENT.

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

The Bible is clear, two are better than one (Eccl. 4:9). When two join together, they do not just add their strength, they multiply their strength. In Deuteronomy 32:30 it says that, “one will put a 1000 to flight, two will put 10,000 to flight.” There is great power in unity and agreement (Mt. 18:19).

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

A team can provide safety and accountability in ministry.

It is clear from the first chapters of the Bible that it is not good for a man to be alone (Gen. 2:18). The task is too great, but it is also dangerous. Someone once said, “a man who lives alone thinks his own thoughts.” We all need others to give wisdom in counsel. We need others to which we are personally accountable. Many ministries have fallen in recent years because there was no one close enough to them to see the fall coming. Having those to which we have voluntarily become accountable gives us great power to resist temptation.

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

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

A team consists of people with diverse abilities and temperaments being linked together for a common goal and purpose. No one person can do it all (Example: Ted Mack's one-man band. The end results were not very good, but it sure was fun to watch!). No one has all of the gifts and abilities that are needed. What is lacking in one is supplied by the other. Where one is weak the other is strong. A good team is composed of diversity, not everyone being just the same.

When the team is diverse reflecting all five of the leadership ministries, all of the people in the congregation have a point of identification for their ministry.

In addition, with team ministry there is a greater chance for edification and inspiration since different people respond to different types of ministries.

4. TESTIMONY (Deut. 19:15)

A team can be more effective in rooting and establishing the ways of God in the lives of the people.

The Bible says that in the mouth of two or three witnesses every word is established. When you have several voices saying the same thing there is a greater establishing and confirming of the Word of the Lord in the hearts of people.

5. COMPANIONSHIP (Mark 3:13-15)

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

Who are the pastor's friends? With whom does the pastor pray? Who ministers to the needs of the pastor and his family? As the team grows and matures the members of the team will become a great source of personal encouragement and strength and can significantly share the load on the senior pastor.

"Few burdens are heavy when everyone lifts."

C. What qualities make up a good team?

1. Talent

A team member must be called to this ministry. They must have a pastor's heart, a five-fold gift and, most of all, the desire to function in their place. If a person cannot play basketball they will not make a good team member (If you can't sing get out of the choir).

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

Team members need to be faithful in every area. They are to be a pattern believer both in front of people and behind the scenes.

3. Mutual Submission

Team members need to be subject to Christ (Eph. 5:24) but they also need to be submitted to the captain or senior leader (Acts 15:13, 19, 22). In addition, they need to be able to submit to other team members as they function in their areas of responsibility.

4. Unity and Agreement (I Cor. 1:10)

Team members need to be able to come to one mind and one judgment. The team needs to be on the same page philosophically. That means unity in doctrine, standards and moral judgments. We can't all play the same instrument, but we can all be on the same song in the same key.

5. Common Vision/Goals

What is our purpose, direction and ultimate goal? What do we want to build? We cannot work together without a common goal. In basketball the goal is not dribbling, or passing, although those help us to reach the goal. Our goal is higher than our personal department.

6. Teamwork

A team is the coming together of people with different skills and functions to achieve a common goal. There is strength in our differences. A suitable help is often someone who is our opposite (man/woman). Basketball teams need ball handlers, shooters and rebounders, but you do not want all of the players to have the same strength. The five-fold ministries all complement each other.

7. Communication

If a team is to be in sync, there must be a lot of communication on and off the court. All misunderstandings need to be resolved and everyone needs to be running the same play. True unity can only occur where honest dialog takes place.

8. Relationship

More and more teams are learning that chemistry on and off the court has a strong bearing on their ability to accomplish goals. Team members must be one another's friends. This means a high priority must be placed on the things that build and maintain relationships. This type of activity cannot be seen as wasting time. Time spent here will be gained in many other ways.

9. Commitment

Every member of the team must be committed to the goal and personally committed to every other member of the team. A concept of spiritual “free agency” can create a spirit of mistrust among team members where everyone is out for what they can get for themselves.

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 a vision for a good team.

This means realizing this is God's plan and desiring it to the point of being willing to do everything in your power to make it a reality.

2. Choose the right kind of talent.

Put a primary emphasis on a servant's heart, faithfulness, loyalty, spirit of cooperation and openness over ability. However, ability must be present to the degree that it can be developed.

3. Spend time with your team members at work and at play.

Your relationships must be more than a business arrangement. You must get to know the team members on a personal level. Remember when you have a team, that team should be the main object of your personal, pastoral ministry. This means that some effort should be given to spend non-agenda time together not only as individuals, but as couples and families

4. Teach them your ways.

A lot of this comes through direct teaching, but much of it comes by them just being with you as you handle certain situations. Teach them what you expect. People cannot be accountable unless they know what is expected.

5. Give appropriate assignments.

Give them specific tasks on an ascending level that will develop the skills and judgment that you require. Be patient with them in the learning process as long as their heart is right.

6. Keep lines of communication open.

Talk about everything. Don't take anything for granted and make no assumptions. Be quick to resolve any conflicts.

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 (Psalm 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 (Psalm 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 working against us (Acts 2:40; II Tim. 3:1-7).

But know this, that in the last days perilous times will come: ² For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³ unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, ⁴ traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, ⁵ having a form of godliness but denying its power. And from such people turn away! ⁶ For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, ⁷ always learning and never able to come to the knowledge of the truth. I Timothy 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 program orientated rather than people orientated.
 2. The church can easily slip into pulpit pastoring rather than people pastoring.
 3. The church can become an assembly hall rather than an assembly line.
 4. The church can become an orphanage rather than a family.
 5. The church can become a ministry center rather than a ministry factory.
- 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)

¹⁷ So Moses' father-in-law said to him, "The thing that you do is not good. ¹⁸ Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. ¹⁹ Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. ²⁰ And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. ²¹ Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²² And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. ²³ If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace." ²⁴ So Moses heeded the voice of his father-in-law and did all that he had said. ²⁵ And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶ So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves.

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 practical principles of living.
2. Divide the congregation into smaller segments.
3. Place over these segments, individuals who are qualified and responsible.
4. Work to train and equip these individuals to feed on their level.

B. Jesus' solution to feeding the 5,000 (Luke 9:12-17; John 6:10-11)

¹² When the day began to wear away, the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here." ¹³ But He said to them, "You give them something to eat." And they said, "We have no more than five loaves and two fish, unless we go and buy food for all these people." ¹⁴ For there were about five thousand men. Then He said to His disciples, "Make them sit down in groups of fifty." ¹⁵ And they did so, and made them all sit down. ¹⁶ Then He took the five loaves and the two fish, and looking up to heaven, He blessed and broke them, and gave them to the disciples to set before the multitude. ¹⁷ So they all ate and were filled, and twelve baskets of the leftover fragments were taken up by them. Luke 9:12-17

Then Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

John 6:10-11

Jesus' method could be summarized as follows:

1. Raise up and invest yourself into leaders.
2. Spend enough time with them so that they share your heart.
3. Give to them that which they need to focus on others.
4. Divide the congregation into small groups.
5. Have the trained disciples/leaders feed 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).

³⁸ Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.” ⁴⁰ And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” ⁴¹ Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. ⁴² And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. ⁴³ Then fear came upon every soul, and many wonders and signs were done through the apostles. ⁴⁴ Now all who believed were together, and had all things in common, ⁴⁵ and sold their possessions and goods, and divided them among all, as anyone had need. ⁴⁶ So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, ⁴⁷ praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

Acts 2:38-47

And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ. Acts 5:42

IV. The Purpose of Small Groups

A. Pastoral Care and Discipleship

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 small group approach is a biblical way of feeding a multitude of people.

B. Building Relationships and Fellowship (Developing Community)

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 small group helps to keep people from being alone in the midst of a large number of people. This is more important for the more passive, reserved and quiet personality, and yet all will benefit greatly by their involvement.

C. Assimilating New People 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. Evangelism

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 small group, 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 main program 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 senior 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 often.
 - 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 growth 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 (each six months).
5. The small group must become the vehicle through which most ministry 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 small 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 body ministry 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 relationships and a caring community.
 - a. Not for equipping (a corporate function of five-fold ministry)
 - b. Not for teaching (a corporate function of gifted teachers).
 - 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 leadership of the church and every single staff person 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 biblical basis for eldership.

If a strong eldership is going to happen, we must have strong faith, based upon a clear biblical revelation that eldership is the only form of church government that will ultimately build churches that last and churches that prevail. This understanding will help you work through the difficulties of bringing an eldership into being.

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

The qualifications listed in the Bible are applicable to every culture and every age and are the only insurance policy that an eldership will work as God intended it to work. If these qualifications are not stringently adhered to, an eldership can be just as dysfunctional as any other unbiblical form.

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

One should never be in a hurry to set in elders (I Tim. 5:22). We must be willing to wait even if it takes a few years.

- D. A commitment to the principle of unity (Acts 1:14; 2:1; 4:23-24, 32-33).

Unless each leader is committed to the principle of unity and is willing to defer personal tastes to the body of elders, a team will never function properly. It will lead to divisions in the body (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 (Note: There may be some variation depending on gifts and experience of the person involved).

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

1. The public spokesperson and principle leader (who drives the bus).

2. The ex officio chairman of all boards and committees. This means that there are to be no secret meetings without the knowledge of the senior leader.
 3. Sets the principal vision and is responsible for the overall spiritual health of the church. Certainly the team will enhance this vision and add to it, but the senior pastor must feel it or own it.
 4. In charge of all public services of the church (everything that happens on the platform including the music and worship ministries).
 5. Calls all elder's meetings and approves (screens) the agenda.
 6. The official nominator of all new elders (confirmed by all elders).
 7. Has limited financial latitude (especially in the area of honorariums).
 8. Maintains doctrinal purity (no change in doctrine without his approval).
 9. Approves and invites all guest and local speakers (determines who speaks and when).
 10. Has final say on all hiring and firing (veto rights on all staffing).
 11. Approves all special meetings of the church.
 12. Oversees all ministry placement and the job description of team members much like the coach on a sports team.
- B. The functions of the eldership

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

1. Processing and approving all church discipline (i.e. excommunication).
2. Confirming new elders and church members.
3. Endorsing any changes in doctrinal positions.
4. Approving overall budget and finances of the church.
5. Approving of all ministries sent out and supported by church including church plants.
6. Approving all buying and selling of real property.
7. Approving schedule changes in church life (service times, etc.).

8. Helping establish policy for how things are handled.
9. Governing the general affairs of the church (i.e. church programs).

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

- A. Proposal (Acts 1:15; 15:6) – Presentation of the issue at hand
- B. Discussion (Acts 1:23; 15:7, 12, 13) – Testimony, gathering and sharing data, Scriptures, etc.
- C. Prayer (Acts 1:24)
- D. Agreement (Acts 1:26; 15:22,25)
- E. Action (Acts 1:26; 15:30) – No action without agreement!

IV. Some Challenges in Working with an Eldership

- A. Must allow for mistakes.
- B. Everybody must be accountable to somebody.
- C. Watch the political ambitions of team members.
- D. Be sensitive to tension between peers, division, and submission to other team members.
- E. Spend quality time with each other.
- F. Foster open lines of communication (cannot let anything go without talking).
- G. Poor counsel by an elder that reflects on the whole eldership (giving eldership a bad rap).

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 judged leaders 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 covenant relationship (Ex. 4:24).
 - 2. Eli lost his priesthood because he failed as a priest in his own home (I Sam. 3:11-13).

For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them.

I Samuel 3:13

- B. God chooses 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 would be faithful at home (Gen. 18:19).

I have singled him out so that he will direct his sons and their families to keep the way of the LORD and do what is right and just. Then I will do for him all that I have promised. –NLT

- 2. God made faithfulness at home a criterion for New Testament leadership (I Tim. 3:4-5; Tit. 1:6).

He must manage his own family well, with children who respect and obey him. For if a man cannot manage his own household, how can he take care of God's church? I Timothy 3:4-5, NLT

An elder must be well thought of for his good life. He must be faithful to his wife, and his children must be believers who are not wild or rebellious.

Titus 1:6, NLT

- C. The failure of many biblical leaders was due to a failure to impart 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 at home (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 experience of God (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 godly marriage 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 example for the family to follow.

1. The most important thing that parents can give their children is an example to follow.
2. The example of parents will confirm or negate any positive teaching the children receive.
3. The sins or virtues of the parents will be communicated to the children in magnified fashion (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 spiritual growth (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 church business and home life separate.

1. Do not discuss church problems 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. Get away regularly.

1. Regular family vacations (See Supplement: Revivification)
2. Days off

D. Make being in ministry special and fun.

E. Help your family to feel a part of the ministry.

1. Have them minister with you
2. Involve them in the life of the church

F. Establish your family as a priority 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 cheap ways to have fun.

1. Talk to others.
2. Be creative.

Supplement, Lesson 24

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.