

SUBJECT:

PASTORALIA

KwaZulu-Natal Missionary & Bible College
~The College with a heart for Africa ~



Established in 1987
A College with a Heart for Africa

PASTORAL MINISTRY

A. PRINCIPLES OF PASTORAL MINISTRY

1. Biblical **PORTRAIT** of the Pastor
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II. Pastoral Ministry

A.

Principles of Pastoral Ministry

Note: see p. 14-27 of the manual for Course #4 on Preaching Biblical Messages and p. 17-26 of the manual for Course #1 on Bible Study Methods and Rules of Interpretation for review of related material.

1. Biblical portrait of the pastor

Scripture paints a very clear portrait of how God views the pastor and what God expects of him.

According to the Bible a pastor is one who is

- **set-apart by God to the ministry.**
Rom. 1:1, p. 1706
1 Cor. 9:16, p. 1745
Eph. 4:11-12, p. 1796
1 Tim. 2:5-7, p. 1836

Every pastor should have a sense of call or leading from the Lord to be a minister of the gospel. Men are appointed by God and set-apart for the ministry. It is the compelling of God that should cause a man to desire to pastor.

A man who calls himself to the ministry is compelled only by his own desires

- **A servant of God.**
Phil. 1:1, p. 1803
1 Cor. 4:1, p. 1738
Rom. 15:17-18, p. 1729

The pastor must see himself not so much as a leader of the church but as a servant of God to the church.

A servant

- is not ultimately in charge
- follows the commands of another
- is accountable to the one he serves
- is bound to accomplish his master's purposes, not his own
Rom. 14:7-12, p. 1727

A pastor cannot serve his own interests and those of God at the same time

- a steward of the gospel
1 Cor. 4:1-3, p. 1738
1 Tim. 1:3-5, 11, p. 1835
1 Tim. 6:20-21, p. 1842
2 Tim. 1:13-14, p. 1844

The pastor must see himself as a steward

- to whom God has entrusted the deposit (treasure) of the gospel
- who should be found faithfully using the truth entrusted to him by God to whom the gospel belongs
- who will render an accounting for his stewardship
2 Tim. 4:7-8, p. 1847

The gospel belongs to God - it is from and about Jesus Christ

- a spokesman for God.
2 Tim. 1:11, p. 1844
2 Cor. 2:1-5, p. 1736
2 Cor. 5:18-20, p. 1769
1 Thess. 2:13, p. 1822

The pastor does not speak for himself but for God and really has no message to deliver but God's message.

The subject of the pastor's preaching and teaching must be the Word of God which is communicated:

- with clarity
- with conviction
- with compassion
- with courage
- without compromise

Unless a pastor-teacher uses the Word of God, he speaks not for God but for himself

- a spiritual example for believers.
1 Thess. 5:6-8, p. 1821
1 Cor. 11:1, p. 1748
Heb. 13:7, p. 1876

A pastor has a biblical responsibility to set a godly example for other believers in

- speech
- life
- love
- faith
- purity

1 Tim. 4:12, p. 1839

A godly role model will lead more people to Christ than many pious words.

Every time a pastor speaks or acts God's reputation is on the line.

- **a shepherd of God's people.**

The word "pastor" comes from the word for shepherd and refers both to the

- **position** of pastor as leader, protector and provider

[noun]

and the

- **function** of pastoring such as feeding, caring for, tending

[verb]

Paul in Acts 20:17, 28, p. 1686-87 used the three terms elder (older), pastor (shepherd) and overseer (bishop) to refer to the same group of men- the Ephesians elders. The terms are almost synonymous.

How do you distinguish between the terms? While there is no general agreement it seems reasonable that

elder = the appointed position based on maturity and experience

pastor = both the title and practical function of ministry

bishop (overseer) = area of spiritual authority and responsibility

Almost without exception the NT uses "pastor" (shepherd) in the form of a verb indicating functional ministry, i.e. "pastor or shepherd" God's people.

1 Pet. 5:1-4, p. 1895

Thus it would appear that

- one could be an elder without being a "pastor"
- but
- a pastor should be an elder/overseer

All pastors are elders but not all elders are pastors

Pastors should think of themselves as elders who are involved in

- spiritual oversight of the church
- leading and directing the affairs of the church
- preaching and teaching

1 Tim. 5:17, p. 1840

But some churches designate men as ruling/leading elders or teaching/preaching elders.

What then makes a pastor a pastor?

To be a pastor, one must be

- called of God
- spiritually qualified
- adequately prepared
- appointed, ordained or otherwise designated by a local church or denomination
- actively involved in the practice of functional ministry.

As a matter of practice the pastor is usually considered to be the leading, ruling or chief elder of a particular church. He may or may not have other pastors work under or with him. The local church should determine the question of responsibilities and roles of pastor(s), elder(s), deacons, etc. This subject will be dealt with further in course #7 on Church Ministry, Administration and Education. The section on Ecclesiology (The Church) in Course #5 Bible Doctrine Survey should also be consulted.

Most of the Bible verses related to shepherd or shepherding refer to Jesus Christ as the Chief or Great Shepherd.

John 10:2,11,12, 14, 16, p. 1616

Heb. 13:20, p. 1877

1 Pet. 2:25, p. 1892

In a very real sense all church pastors are really "under-shepherds" of the chief shepherd, Jesus Christ.

The realization of that simple fact should keep pastoral ministry in proper perspective and focus.

The responsibility and accountability of the pastor as shepherd is indeed great.

The primary references to the pastor as a shepherd are:

- | | |
|-----------------------|---|
| John 21:16, p. 1638 | Where Jesus commanded Peter to "take care of" (shepherd) my sheep |
| Acts 20:28, p. 1687 | Where Paul commanded the Ephesians elders to be "shepherds of the church of God" and to guard against false teaching |
| Eph. 4:11, p. 1795-96 | Where Paul related how Christ has given "pastors and teachers" to the church to equip the saints for the work of ministry |
| 1 Pet. 5:1-4, p. 1895 | Where Peter instructed the elders to "Be shepherds of God's flock" and referred to Jesus as the "Chief Shepherd" |
| 1 Tim. 5:17, p. 1840 | Where elders as pastors are to lead and manage the church as well as preach and teach the people God has entrusted to him |

As a shepherd the pastor should think of his primary responsibilities and role as including certain

Actions

- caring for his congregation
 - protecting from false teaching
 - managing and ruling
 - leading and encouraging
 - teaching, preaching, training and equipping
 - feeding his flock with a steady diet of the Word of God
- John 21:17, p. 1638
2 Tim. 4:2, p. 1847
Eph. 4:11, p. 1795-96

Attitudes

- willingly exercise spiritual oversight
 - eagerly serve but not for personal gain
 - lead without "lording" your position over your people
 - set a godly example
- 1 Pet. 5:1-4, p. 1895
- * A pastor should be a
- spiritual leader not a supreme lord
 - spiritual feeder not a strong arm enforcer
 - spiritual protector not a super-policeman*

Assignment: How does this biblical portrait of a pastor compare to the world's view? How do most pastors see themselves - as leaders or servants? Why?

2. **Biblical qualifications of the pastor**

Whether or not a man is qualified to be a pastor is answered by looking at the spiritual qualifications set forth in scripture.

It is both interesting and instructive that **no mention** is made of normal standards by which the world selects leaders, such as

- appearance
- ability to speak well
- success in business
- financial prosperity
- power and influence

God is looking for servant-leaders for ministering, ruling and teaching in the church who meet His criteria, not the world's.

Qualified - yes or no?

The basic list of spiritual qualifications is taken from two central passages, 1 Tim. 3:1-7, p. 1837 and Titus 1:6-9, p. 1851

To be considered as a pastor from a biblical perspective a man must meet all the qualifications. If a man does not meet all the qualifications then he should not be an elder or pastor. But when a man is not qualified for the position of elder or pastor that does not mean that he is prohibited from being involved in significant serving and even teaching ministries in the church.

This is especially true since each believer has at least one spiritual gift and should use that gift to edify the body of Christ even though he is not qualified to be an elder/pastor. 1 Pet. 4:10-11, p. 1894

Continuing qualification

Biblical qualifications should be met at the time of appointment of elders and/or ordination of the pastor and must be maintained. An elder or pastor who fails to continue to meet the biblical qualifications should be confronted, rebuked, disciplined, put on probation, corrected, counseled and/or removed from office depending on the circumstances and severity of the offense or sin. But no elder or pastor should be accused lightly or hastily of sin. (1 Tim. 5:17-20, p. 1840)

Qualifications of the elder/pastor

1. Desire to serve and sense of calling from God.
1 Tim. 1:12
1 Tim. 3:1

A pastor needs to know that God has singled him out for ministry service. He will need to recall and rely on that sense of call in the midst of the demands of ministry.

2. "above reproach"
1 Tim. 3:2

The pastor must have no flaw of character, conduct or conversation or serious indiscretion, moral failure or wrongful attitudes or habits which could bring shame to or adversely reflect on Christ or the church. He must be blameless with no basis to bring a charge or accusation against him.

A pastor must maintain personal integrity by doing what he says he will do and by saying what he means and meaning what he says.

3. "The husband of but one wife"
1 Tim. 3:3

various interpretations of this requirement have been suggested, e.g.

- not a polygamist
- married only once
- never divorced
- not an adulterer

A literal translation of the phrase would be a "one-woman man." The best conclusion seems to be that God intended for the elder/pastor to be a godly example so that "husband of one wife" means most likely an elder/pastor who

has never had more than one wife at a time and who has never been divorced.

Since God hates divorce (Mal. 2:13-16, p. 1426-37; Matt. 19:1-12, p. 1469) and it sets a bad example (Gen. 30:1-24, p. 50-51) and may lead to sin (1 King. 11:4, p. 493)

Polygamy is very unwise and does not fit God's intended pattern for marriage (Gen. 2:23-25, p. 9-10; Gen. 4:19-24, p. 12-13). A divorced or polygamist man is ruled out by scripture.

What about a single man?

It appears that God intended for elders/pastors to be married men who have demonstrated godly leadership qualities in the home, because a single man cannot meet the tests of 1 Tim. 3:2, 4-5 or Titus 1:6. However if a single man meets all the other qualifications and is spiritually mature by reason of age and experience he probably should not be disqualified. Otherwise Paul himself could not be an elder since he was apparently not married. (see 1 Cor. 9:5-6, p. 1745)

What about a widower?

Scripture does not seem to prohibit a man whose wife has died from serving as an elder/deacon even when he has remarried. (See 1 Cor. 7:39-40, p. 1743-44)

The proper application of this qualification must be left to the conscience and consideration of the local church before the Lord in light of scripture.

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4. **"temperate"**
1 Tim. 3:2
The pastor should exercise moderation and balance in all areas of life by avoiding extremes or excesses.
 5. **"self-controlled"**
1 Tim. 3:2
The pastor should be one who is disciplined and who acts wisely, sensibly and prudently so that even though something may be permissible for him it may not be profitable or beneficial. (See 1 Cor. 10:23, p. 1747)
 6. **"respectable"**
1 Tim. 3:2
The pastor should be one who gains the respect of others because of his good behavior and the fact that his attitudes, actions and appearances are moderate, appropriate and in good taste.
 7. **"hospitable"**
1 Tim. 3:2
The pastor should be one who loves guests and who maintains an attitude of "open heart - open home", receiving and relating well to other people while still maintaining the privacy of his home.
 8. **"able to teach"**
1 Tim. 3:2
The pastor must be one who has an aptitude for and ability to teach the word of God effectively. The pastor does not have to have the gift of teaching but it certainly helps (Cf. Eph. 4:11, p. 1795-96 where it may be "pastors- teachers" and 2 Tim. 4:2, p. 1846-47)
 9. **"not given to drunkenness"**
1 Tim. 3:3
The pastor must be one who is not "addicted to wine" so as to become intoxicated. Obviously, it is wise for a pastor not to drink wine, beer, liquor or other alcoholic beverages at all. You can't get drunk if you never take the first drink!
 10. **"not violent but gentle"**
1 Tim. 3:3
The pastor must be one who is not prone toward fighting physically or verbally but seeks to resolve disputes in an orderly, peaceful, non-violent way. He should have a kind, soft spirit.

11. "not quarrelsome"

1 Tim. 3:3

The pastor should be one who does not quarrel or argue about anything and everything in order to see his personal opinion prevail.

12. "not a lover of money"

1 Tim. 3:3

The pastor must be one who does not have too strong an attraction for money as a motivating factor in the ministry for one cannot love God and money at the same time. (See 1 Tim. 6:6-11, p. 1841)

13. "manage his own family well"

1 Tim. 3:4-5

The pastor must be one who has demonstrated biblical, servant-leadership abilities in his own home evidenced in part by children who obey and respect him. Note that a man who can't manage his family well is not fit to manage God's church!

14. "not a recent convert"

1 Tim. 3:6

The pastor should not be a recent convert who lacks maturity and experience in the Christian life and who is susceptible to pride.

15. "must have a good reputation"

1 Tim. 3:7

The pastor must be one who has gained a good reputation among unbelievers in his community so he will not bring disgrace on the church. (See 1 Thess. 4:11-12, p. 1824)

16. "Whose children believe and are not wild and disobedient"

Titus 1:6

The pastor should be one who has raised his children in the training and instruction of the Lord so they are not flagrantly rebellious. It is doubtful whether this qualification means that a man whose children are not all saved cannot be an elder/pastor since salvation is an individual decision (see Ezek. 18, p. 1248-50). It clearly means that the pastor should be able to demonstrate his obedience to scripture in raising his children. Again, a single man cannot meet this standard.

17. "not overbearing"

Titus 1:7

The pastor must not be so selfish and self-centered as to be arrogant and domineering by lording it over people.

18. "not quick-tempered"

Titus 1:7

The pastor must not have a temper which quickly and too easily overflows in anger proving he has no self-control.

19. "loves what is good"

Titus 1:8

The pastor must be one who loves, focuses on and thinks about that which is good and worthwhile, not that which is wrong or evil. (See Phil. 4:8, p. 1809)

20. "upright"

Titus 1:8

The pastor must be one who is just and righteous in his character and conduct

21. "holy"

Titus 1:8

The pastor must be morally pure, separated from the things of the world and set apart unto God.

22. "must hold firmly to the trustworthy message" Titus 1:9

The pastor must be one who faithfully and firmly believes the word of God so that he can teach sound doctrine and refute false teaching.

It should be clear by now that God's qualifications for pastor/elder are indeed demanding. Remember these are God's requirements and must be met.

Biblically unqualified men should not aspire to be pastors/elders and biblically unqualified men should not be appointed by the church

The leadership of ministry in the church should be conducted only by spiritually qualified men who meet God's standards.

Assignment: Of the qualifications for pastor which two are the most important? Which ones surprised you the most? Why?

Ordination

Ordination is an act of recognition and confirmation by a church or denomination that acknowledges both God's call to the ministry and affirms that the man is spiritually qualified. Ordination does not confer powers or spiritual gifts on the pastor.

Scripture does not require a man to be "ordained" to function as a pastor/elder. Elders may be "appointed" or ordained. (see 1 Tim. 4:14, p. 1839 and Titus 1:5, p. 1851) Even so, in some contexts ordination is necessary to authorize the pastor to perform weddings, baptisms and communion.

A pastor is God's appointed shepherd who should:

- P** – pray and preach the gospel
- A** – act as God's Ambassador
- S** – seek to please God and serve people
- T** – teach the Word so people can grow to spiritual maturity
- O** – obediently operate and minister in God's power and according to His principles
- R** – remember God's call and remain faithful to Him

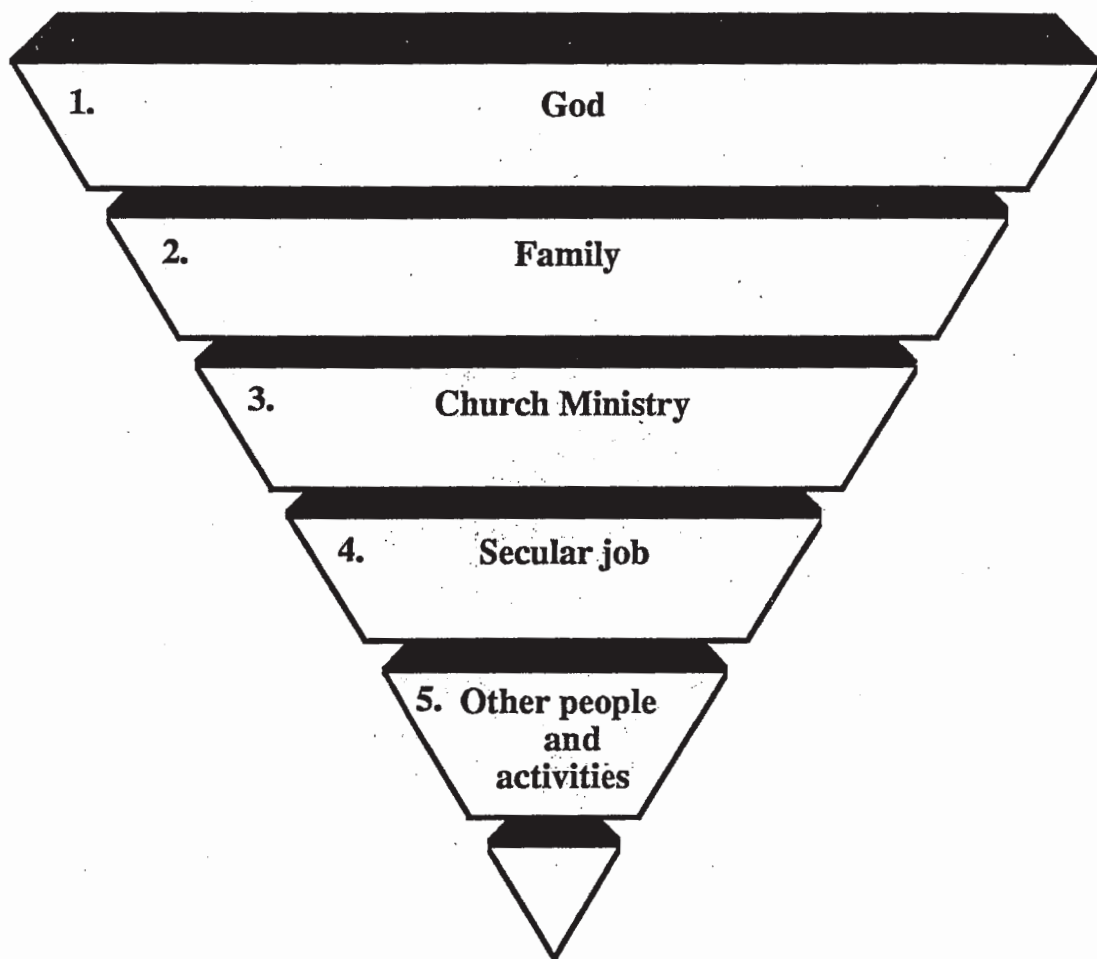
To be a pastor is both an

- incredible sacred privilege
- and an
- awesome serious responsibility

3. **Biblical priorities of the Pastor**

It is important that the pastor recognize and maintain the proper priorities in life to insure effective, productive ministry.

This order of priorities is shown on the following chart:



Note: These priorities cannot be totally separated and segmented but must be kept in balance and integrated throughout daily living.

God

The first priority in the pastor's life is his personal relationship to God.

Jer. 9:23-24, p. 1138
1 Chron. 28:8-9, p. 621
Phil. 3:7-10, p. 1807
Phil. 3:13-14, p. 1807-09

The pastor will strengthen his personal spiritual life and a pastoral ministry if he will

- **spend time with God in prayer.**

Col. 1:6-12, p. 1813
Col. 4:2-4, p. 1817
James 5:16, p. 1885

prayer prepares the pastor for the pulpit

- **strive to be holy and pure and maintain integrity.**

2 Tim. 2:19-22, p. 1845
Eph. 5:3, p. 1797
2 Cor. 7:1, p. 1770
Rom. 8:12-13, p. 1717
2 Cor. 1:12-14, p. 1763

purity produces credibility in public ministry

- **stay filled with and walk by the Holy Spirit.**

Acts 11:24, p. 1666-67
Eph. 5:18-20, p. 1798
Rom. 8:3-9, p. 1717

power and praise flow from the Spirit

- **saturate and feed himself on the Word of God.**

Ps. 119:97-104, p. 919
Col. 3:16-17, p. 1817
2 Tim. 3:15-17, p. 1846

The Word of God makes us wise and causes spiritual growth

-
- **steadfastly live by faith in God.**

2 Cor. 5:7, p. 1768

Col. 2:5-7, p. 1815

Heb. 11:6, p. 1872

The strength of faith is increased by exercise

- **seek the face of God to know Him personally.**

2 Chron. 7:14, p. 632

John 17:3, p. 1629

Luke 10:39, p. 1560

When we seek God's face rather than His hand we will know Him for who He is.

- **set his heart on eternal things and keep an eternal perspective.**

Col. 3:1-4, p. 1816

2 Cor. 4:16-18, p. 1767-68

Matt. 6:33, p. 1452

Luke 16:14-15, p. 1572

God's value system and measure of success is directly opposite from the world's.

- **surrender his life and ministry to the Lordship of Christ and allow Christ to live through him.**

1 Pet. 3:15, p. 1893

Gal. 2:20, p. 1783

Rom. 12:1, p. 1724-25

- **stick to a disciplined lifestyle of exercise, health and proper food.**

1 Cor. 6:19-20, p. 1741

1 Cor. 9:24-27, p. 1746

1 Tim. 4:8, p. 1839

3 John 2, p. 1917

2 Pet. 1:5, p. 1899

A physically and emotionally healthy pastor is a more effective minister.

- **Submit to a mutual accountability relationship with one or more other godly men**

Col. 3:16, p. 1817

Heb. 10:24, p. 1871

Gal. 6:1-5, p. 1787

A pastor desperately needs others who will speak the truth to him in love, and rebuke and correct him and keep him on track in his walk with God.

The fruitfulness of the pastor's ministry work is in direct proportion to the vitality of his walk with God

2 . • **Family**

After his relationship to God the next priority for the pastor is not his church ministry but his family.

Within the family the pastor's wife must receive his first attention.

Eph. 5:25-33, p. 1798-99
1 Pet. 3:7, p. 1892
Gen. 2:20-24, p. 9-10
Mal. 2:13-16, p. 1426-27
1 Tim. 3:4-5, p. 1837
Heb. 13:4, p. 1876

The pastor must maintain his commitment to his wife, be her companion and seek to encourage mutual growth and support in their relationship. This requires time being spent with his wife regularly and special times for them to get away alone.

Just as the pastor should love, honor and respect his wife he should encourage, provide for, protect, instruct and discipline his children. This includes spending time with, nurturing relationships and enjoying fellowship and recreation together.

Eph. 6:1-4, p. 1799
Col. 3:20-21, p. 1817
Heb. 12:5-11, p. 1874
1 Tim. 5:8, p. 1840

Because of the great physical and emotional needs of children the pastor must guard against allowing his marriage to become too "child centered" to the detriment of his relationship with his wife.

The pastor who does not first minister effectively to his own family does not have the right to minister to others

3.

• **Church ministry**

The third level of priority for the pastor is to shepherd God's flock which is under his care.

The pastor's attention in ministry must be given primarily to his local church where he should

- lead
 - preach and teach the Word
 - set an example
 - encourage and admonish
 - counsel
 - equip
 - perform his pastoral duties (weddings, funerals, baptisms, Lord's Supper, etc.).
- Col. 1:28-29, p. 1814
1 Thess. 1:4-8, p. 1821
1 Thess. 2:6-12, p. 1822

But since Sunday (The Lord's Day) is a "work" day for the pastor he should take off another day of the week as his day of "Sabbath" rest.

The pastor must not try to do all the work of ministry himself but equip and train others to minister in the church. The program and work of the church should not be a substitute for the pastor's personal walk with God.

The pastor must pray and minister the Word of God to his people in the power of the Spirit to meet their spiritual needs

(See Acts 6:4, p. 1654)

4.

• **secular job**

When it is absolutely necessary for the pastor to maintain a secular job it must be kept in proper perspective and priority and seen as a means to an end.

Acts 18:1-5, p. 1681
1 Thess. 2:9, p. 1822
2 Thess. 3:7-15, p. 1830
Titus 3:14, p. 1853-54

The question of the church fully supporting the pastor financially is covered in course # 7 on Church Ministry/Administration and Education. Scripture does clearly teach that a pastor should be fully supported by his church.

1 Tim. 5:17-18, p. 1840
1 Cor. 9:13-14, p. 1745

A secular job should not interfere with or hinder the work of the ministry

5 • other people and activities

The last priority of the pastor relates to other people and activities. This may include denominational meetings and positions or civic clubs, etc. While they may be good and worthy causes they are not to be too high on the pastor's list of priorities. Beware of other things which keep the pastor away from ministry.

2 Tim. 2:4, p. 1845
1 Cor. 10:23, p. 1747
Col. 1:10, p. 1781
Heb. 12:1-3, p. 1874
Mark 4:18-20, p. 1500
2 Cor. 5:8-10, p. 1768

The pastor should not compare himself with or compete against others in ministry.

1 Cor. 3:1-9, p. 1737-38
2 Cor. 12:11-20, p. 1776-77

The pastor must determine whether he will spend his time and attention on merely good things or the best things which please Christ

Phil. 1:9-11, p. 1803

The pastor who establishes and maintains proper priorities will be productive in ministry.

2 Peter. 1:5-8, p. 1899

Assignment: Do you agree or disagree with this order of priorities for the pastor? What do we usually put first? Last? Why?

4. **Biblical precautions for the pastor**

The Bible provides a number of significant **warnings** addressed specifically to pastors about particular areas in which they are vulnerable.

The wise pastor who desires to please God and have a productive ministry will:

- **flee from the love of money**
1 Tim. 6:10-11, p. 1841
1 Pet. 5:2, p. 1895

Greed can become an improper motivating factor in ministry and encourage other sins.

- **flee from immorality and evil desires**
2 Tim. 2:22, p. 1845
1 Cor. 6:18, p. 1741

A pastor is especially vulnerable to sexual temptation from women who see the pastor as a spiritual leader who can meet her emotional and physical need.

- **avoid foolish and stupid arguments**
2 Tim. 2:23, p. 1845-46
Titus 3:9, p. 1853

Don't get drawn down to the level of those who waste time in arguing and quarrelling about things which really don't matter.

- **stay away from false teachers and those who create strife**
Titus 3:10, p. 1853
Rom. 16:17, p. 1731

False teaching must be refuted but spending too much time with false teachers will only corrupt the pastor.

- **not neglect his spiritual gifts**
1 Tim. 4:13-14, p. 1839
1 Tim. 1:3-4, p. 1835

Spiritual gifts which are not used tend to become "rusty".

- **watch closely his personal life and teaching**
1 Tim. 4:16, p. 1839

Many a pastor has fallen because of neglect of his personal life.

- **guard against developing a church which follows him instead of Christ**
1 Cor. 3:1-9, p. 1737-38

People tend to follow other people - especially gifted leaders.

- **not rule as supreme Lord but lead as a servant of Christ**
1 Pet. 5:3-4, p. 1895

The pastor must always remember that he is an "under-shepherd".

- **not promote himself but Christ**
2 Cor. 4:3-6, p. 1767

A pastor who promotes himself is no longer qualified to minister for Christ.

- **not rely on his own power and ability but the spirit of God**
1 Cor. 2:1-5, p. 1736
2 Cor. 4:7, p. 1767
2 Cor. 3:4-5, p. 1765

Real ministry comes as a result of God's power not the pastor's.

- **not become conceited or prideful**
1 Cor. 10:11-13, p. 1746
2 Cor. 12:7, p. 1776

Pride always goes before a fall and has no rightful place in the pastorate.

- **pastor with absolute integrity**
2 Cor. 1:12-22, p. 1763-64

Lack of honest godly character, and conduct will destroy a pastor's credibility.

- **minister to the needs of people, not just administer programs**
2 Cor. 3:1-3, p. 1765
2 Cor. 8:12-13, p. 1773

People are more important than programs.

When pastors fall it is usually for one of 3 reasons

- money
- immorality
- pride

"My brothers this should not be."
James 3:10, p. 1883

A pastor who fails to heed God's cautions is headed for a fall.

Assignment: Why do so many pastors fail to heed the warnings and cautions of scripture?

B.

The Practice of Pastoral Ministry

The practice of pastoral ministry can perhaps be seen most clearly in light of the different roles which the pastor is required to fulfill as shepherd of the flock God has entrusted to him.

- as preacher
- as teacher
- as minister
- as counselor
- as leader

But as noted earlier, the effectiveness of the pastor in his various roles is directly related to the vitality of his relationship to and fellowship with God – that is the pastor's first priority. If the pastor is right with the Lord then his ministry will be the natural, spiritual by-product of that relationship and fellowship.

NB
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The practice of pastoral ministry will go well for the pastor who is:

- advancing God's purposes
- aware of his biblical responsibilities
- actively involved in the life of his church
- available and accessible to his people
- accountable to God and the church for his ministry
- actually ministering in the power of the Holy Spirit
- always striving to obey the Word

1. **The Pastor as Preacher**

While we have already dealt with the responsibility of the pastor to preach the word in Course #4 Preaching Biblical Messages - a word of reminder is in order here.

Preaching = proclaiming and explaining the word of God and exhorting people to obey it.
2 Tim. 4:2, p. 1846-47

Note: In the NT most preaching was done outside the church to proclaim the gospel in an evangelistic setting.

Since most preaching is done from the pulpit on Sunday morning and/or evening and perhaps during a mid-week service it is by nature limited as to its purpose and impact.

Purpose of Preaching

Preaching should be used

POSITIVE

- to lead people to love the Word of God and the God revealed in the Word.
Ps. 119:14-16, p. 915
John 5:39-40, p. 1605
- to lead people to know and understand the truths and principles of the Word of God so they can live wisely in a way that pleases God.
2 Tim. 4:2, p. 1846-47
Neh. 8:8-9, p. 706
- to lead people to submit to the authority of and trust in the Word of God.
1 Thess. 2:13, p. 1822
Ps. 19:7-11, p. 803-04
- to lead people to obey the Word of God as a way of life.
Matt. 7:24-27, p. 1453
James 1:22-25, p. 1881-82
- to lead people to salvation and to spiritual maturity in Christ.
2 Tim. 3:15-17, p. 1846

Preaching should

NEGATIVE

- not promote the preacher.
2 Cor. 4:5, p. 1767
- not advance personal opinions, philosophies or political positions and ideas.
1 Cor. 2:1-5, p. 1736
Col. 2:6-8, p. 1815
2 Pet. 1:19-21, p. 1900
- not "beat people over the head with the Word of God".
Neh. 8:9-12, p. 706
- confront people with the truth in love and leave the "conviction" to the Holy Spirit.
1 Thess. 1:4-5, p. 1821
- not manipulate people to respond in a particular way.
2 Cor. 4:1-2, p. 1766
- not be used to profit personally.
2 Cor. 2:17, p. 1765
- not proclaim anything which is contrary to the Word of God.
1 Cor. 4:6, p. 1738
Mk. 7:1-9, p. 1506-07

The preacher must never forget that he is simply God's spokesman speaking God's Word to God's people

Preaching should be seen as a sacred privilege not to be violated lightly.

Limitations of Preaching

Preaching a Sunday morning sermon (lecture or speech) once a week will never accomplish the task of educating, equipping and edifying people with the Word of God.

And if the pastor's only opportunity to preach is on Sunday morning then it is all the more important that he engage in

- regular
- systematic
- exposition of the Word of God by preaching through books of the Bible.

Preaching is limited by

- time constraints
- the lecture method
- the lack of involvement by the congregation
- the alertness and attentiveness of the people
- the absence of required visible response

Preaching must be Bible-centered and effective because this may be the only exposure most people have to the Word on a regular basis

Preaching is not shouting words about God's Word but

- P** – proclaiming God's Word in the power of the Spirit.
- R** – revealing the truth of God's Word so people can understand it.
- E** – explaining to people how to obey and apply God's Word to live life wisely.
- A** – advising people of the results of obedience and consequences of disobedience to God's Word.
- C** – challenging people in love to respond to God.
- H** – holding forth the authority and authenticity of God's Word as the absolute standard of truth.
- I** – imparting love and concern for people.
- N** – never misusing the Word.
- G** – giving God the credit and glory.

The best spiritual food for spiritual sheep is a steady diet of God's Word

Assignment: Has this study changed your view of preaching? If so, in what specific way?

2. **The Pastor as Teacher**

While preaching is usually the most visible role of the pastor it may not be the most important!

We have already seen that the responsibility of the pastor is not just to preach the Word but to **teach the Word**

1 Tim. 4:13, p. 1839

1 Tim. 5:17, p. 1840

Course #8 Principles and Methods of Teaching will cover the subject of teaching in great detail. Here we will focus briefly on the role of the pastor as teacher.

It is also instructive to note that when the spiritually gifted men which Christ has given to the church are listed in Eph. 4:11-16, p. 1795-96 "preacher" is not included but pastor-teacher is. The role of the pastor as preacher can be perhaps best be seen in the "evangelist".

Purpose of Teaching

The pastor as teacher must see his primary purpose as two-fold:

1. **To feed his flock God's Word**

feeding involves

- **education** - instructing people in the sound doctrine and principles of the Word of God
Matt. 28:20, p. 1489
Titus 2:1, p. 1852

- **equipping** - training people in righteous living and the ways of God so they can live for Christ and minister in His church
2 Tim. 3:16-17, p. 1846
Eph. 4:11-16, p. 1795-96
 - **edification** - bringing people to maturity in Christ by teaching, admonishing, counseling, rebuking and correcting
Col. 1:28-29, p. 1814
 - **encouragement** - using scripture to support and help people and to give them confidence and hope in God and the promises of His Word
Rom. 15:1-4, p. 1728
2. **To protect his flock from false teaching and teachers**
Acts 20:27-31, p. 1686-87
Titus 1:9, p. 1851

The pastor must correct false teaching and rebuke false teachers especially within the church. And he should be on the alert to warn his people about false teaching outside the church.

Teaching is a great responsibility before the Lord
James 3:1, p. 1883

The pastor's teaching agenda

While some teaching can occur from the pulpit it is not enough to bring people to maturity in Jesus Christ. Therefore the pastor must find other times and ways in which he can teach the Word.

Here are some suggestions:

Congregational Teaching

1. Sunday afternoon

The pastor might teach a 1 or 2 hour Bible Study between 2-6 p.m. where the church meets. The first 1-1/2 hours could be devoted to a study of a particular book of the Bible or a biblical topic. The last half-hour could be used for questions, discussion and dialog.

2. Sunday night

Where it is possible to have a Sunday night service it might be designed not for preaching but for teaching along with worship and praise.

3. mid-week

If the church has a service during the week it could be devoted to systematic expository teaching of the Word along with prayer and praise.

Small group or individual teaching

In addition to or instead of other congregational teaching the pastor could focus on small group or individual teaching.

1. The pastor might lead and teach a Saturday morning or week night Bible Study for men and have his wife or other qualified female teacher to teach a Bible Study for women at the same time and place. (See Titus 2:3-5, p. 1852 - note that the pastor should first teach and train the older women)
2. The pastor should himself disciple, train, equip and teach key leaders (elders, lay pastors, teachers, etc.) in the church so that in time others will be able to assist in the teaching ministry of the church.
2 Tim. 2:2, p. 1844-45

More detail and discussion about the educational ministry of the church is included in Course #7.

The pastor who only "preaches" is disobeying God's Word. When the pastor focuses on and fulfills his function as teacher he will see God produce much spiritual fruit

Assignment: Why do so many churches have a strong preaching ministry but are weak in teaching? How can this best be corrected?

TEACH THE WORD

3. **The pastor as minister**

A minister is a servant who

- attends to and serves others generally
- meets the needs of others
- performs some specific service for the benefit of others

Note: In some cultures pastor and minister are synonymous. In others, "minister" refers exclusively to one who is in a high position of government service.

Minister is related to the pastor's functional role as a shepherd in

- caring for the physical, mental, emotional and spiritual needs of his people
- relating to his people personally
- nurturing, comforting and encouraging his people
- performing services on behalf of his people

A pastor as minister carries out a labor of love, care and concern for his flock corporately and individually.

Perhaps the best biblical portrait of the pastor as a minister can be seen in the two great shepherd passages in Ps. 23 and John 10.

Ps. 23, p. 807-08

John 10:1-18, 15-30, p. 1615-17

The basic ideas which emerge from these passages include

- love for the sheep
- protection
- guidance and leading
- provision
- presence
- personal relationships
- intimate knowledge
- sense of security
- sense of belonging
- sacrifice by the Shepherd
- unity and cooperation between shepherd and sheep

When a shepherd lovingly and sensitively leads his sheep they simply and willingly follow.

A shepherd never uses his staff to beat his sheep into submission but to serve them for their sake.

Jesus said:

"I know my sheep and my sheep know me...my sheep listen to my voice...and they follow me.

John 10:14,27, p. 1616-17

To minister effectively to his flock the pastor must

- know his people personally
- lead his people to know and trust him so they will follow him
- meet the real needs of his people as their shepherd
- see his position as a God-given privilege

This means that the pastor cannot "hide behind the pulpit" but must spend time with and relate to his people outside the pulpit on Sunday.

This ministry to people can be expressed and demonstrated in a number of ways. The pastor is directly responsible to God as a shepherd to

- personally minister to the needs of and care for the people in the church God has entrusted to him.
1 Pet. 5:1-4, p. 1895
- equip and train his flock to carry out the practical ministry to others under his direction and supervision
Eph. 4:11-12, p. 1795-96
2 Tim. 2:2, p. 1844-45

And while the pastor should be personally involved in actual ministry to people, his primary job is to equip and train

- elders
- deacons and
- lay volunteers

to carry out the ministry. All Church members should see themselves as ministers (servants) of God having different functional roles to fulfill whether as clergy or lay people. There is no difference in value or worth from God's perspective— only a difference in function! The pastor must see himself as an equipper, trainer of others. **Phil. 4:9, p. 1809**

Assignment: Why is it not possible to minister to the needs of people just by preaching on Sunday mornings? What does this say about the preacher's concept of pastoring?

Specific areas of ministry for the pastor

As long as the church is small enough (200 members or less) the pastor should be able to personally handle most of the ministerial duties if he is full time. A larger church will require one or more additional staff pastors along with trained elders or deacons who can be delegated certain ministry duties.

Important: Since it is not possible to meet unknown needs a system will have to be designed to accurately maintain and update a registry, record or roll of the church membership. This membership registry should contain the following minimum information

1. name
2. age
3. address or location
4. phone # if available
5. name and age of spouse
6. names and ages of children
7. type of employment with address and phone #
8. date and circumstances of Christian conversion
9. Date of church membership and baptism (if applicable)
10. special abilities and talents
11. potential areas of church service
12. particular needs
13. dates and titles of courses and training taken
14. other information

This record could be kept in alphabetical order in a notebook, with 1 page devoted to each family unit and could be further classified as to special factors like age, sex, etc.

Many churches have no record, data or information of their members. How can you minister to people you really don't know and can't even contact?

Here are some of the normal ministry opportunities for the pastor

- **visitation of members**

over a period of time the pastor (or designated elders and deacons) should visit each member of the church in their home or place of employment where appropriate

Such visits should be:

- short. (15-30 minutes)
- personal. You just want to get to know the church members a little better, determine needs and see how they are getting along. Pray with those there if appropriate
- regular. Every church member should receive a visit at least once a year
- noted in the membership registry or records

Often, because of such a visit the pastor will

- know his flock more personally
- discover and evaluate the real needs of church members and their families
- build trust and mutual relationships
- provide opportunities to witness and to minister
- identify people who are potential leaders
- let your people know that the church cares for them
- encourage those who do the visiting
- promote more active involvement by members

Matt. 25:34-36, p. 1483

Gal. 6:9-10, p. 1788

The visitation program should be custom designed to meet the cultural needs of the church community. The concept of regular visitation of members is what is critical - how, when and by whom it is done can be developed and changed as required.

Note: Evangelistic visitation/outreach is covered in course #10 on Missions/Evangelism/Discipleship

- **of the sick and hospitalized**

The pastor who knows and keeps up with his flock will want to visit (or send someone to visit) those members who are seriously ill whether in the hospital or not. Hospital visits should be conducted in accordance with local customs. Here are a few general guidelines.

- be sensitive to the medical condition of the patients.
- observe hospital regulations.
- keep the visit short (10-15 min.).
- inquire discretely about the true medical situation.
- show genuine love and concern.
- ask how you and the church can help.
- share appropriate verses of scripture to
 - comfort
 - strengthen
 - encourage
 - give hope
- don't repress their feelings and emotions - let them express their hurts.
- don't make rash promises or use religious platitudes and cliches like "just trust God" or "everything is going to be fine".
- have a short, personal prayer which focuses on the love, care and faithfulness of God and which encourages and comforts.
- meet and pray with other family members where appropriate.
- keep up with the member's progress or deterioration.
- follow-up and make sure any real needs of the sick member and their family are met by the church.

Rom. 12:9-13, p. 1725

2 Cor. 1:3-9, p. 1763

Assignment: Do you agree or disagree that the church needs a membership record? What is its primary purpose?

- **funerals**

Funerals provide a unique opportunity for the pastor to minister the love and grace of God and to share the truth of the Bible about life and death.

Burial practices, pre-funeral arrangements and the conduct of the funeral or memorial service vary by custom and culture.

An inexperienced pastor should talk with a fellow pastor who can provide guidance and advice as to proper procedure in the local context and culture.

However, when a church member or their close friend or relative dies it is almost always appropriate for the pastor to express Christian sympathy, love, care and concern for those who are in grief and mourning. (Rom. 12:15, p. 1725)



Death and funerals often provide unique opportunities for the sharing of truth about God and the meaning and purpose of life along with presenting the Gospel in a brief, clear way.

For the person who died it is too late to impact their life or destiny (Heb. 9:27, p. 1869) but for those left it is not.

In fact, funeral and memorial services are for the living not the dead!

Here are some general guidelines

- if culturally appropriate visit with the surviving spouse, parents, children, relatives, etc. expressing both God's love and care and that of the church. Be prepared for some to express bitterness, resentment and anger toward God and the church.
- don't use trite religious phrases or appear to have all the answers
- allow for the emotional expression of tears, grief and sorrow.
- express genuine Christian love and sympathy and God's grace and mercy
- share appropriate verses of scripture and pray

- arrange for church members to help meet the immediate needs of the remaining family.
- if you are conducting the funeral service discretely find out enough information about the deceased to make the service personal and meaningful.
- in the service
 - praise the Lord
 - use appropriate hymns and songs
 - pray
 - don't preach a long message
 - don't eulogize (overly praise the deceased)
 - share some positive personal things about the deceased
 - read relevant scriptures like
Ps. 23, p. 807-08
Ps. 116:15-16, p. 911
Ps. 145:1-21, p. 937-38
Job 1:20-21, p. 736
John 14:1-4, p. 1624-25
Rom. 8:28-39, p. 1718-19
1 Thess. 4:13-18, p. 1824
 - ask God to give you a simple message which will
 - comfort
 - encourage
 - strengthen believers
 - convict
 - challenge
 - confront unbelievers
- it is almost always appropriate to share the Gospel at a funeral for everyone must "prepare to meet God"
(Amos 4:12-13, p. 1352)

-
- use texts like
 Ps. 90:1-17, p. 882-83
 Luke 12:13-21, p. 1564
 John 3:16-18; 36 p. 1598-99
 John 11:1-48, p. 1617-19
 Heb. 2:5-15, p. 1860-61
 1 Cor. 15:50-58, p. 1758
 Luke 23:32-43, p. 1586-87
 to emphasize the certainty of the future destiny of believers.
 - Luke 16:19-31, p. 1572-73 is a powerful passage to use in the right context to challenge unbelievers with the reality of heaven and hell.
 - don't belittle or berate unbelievers; simply challenge them to a point of response to God's Word
 - use the service as a celebration of praise to God and in the case of believers praise for their "homegoing" (See Phil. 1:19-23, p. 1804)
 - keep the service to 30-45 minutes including music where appropriate.
 - after the service make sure the church follows up with the bereaved family members and doesn't forget them.

Remember, funerals always focus on the meaning and purpose of life and provide freedom to share God's answers.

Eccl. 3:1-14, p. 994
 Eccl. 12:13-14, p. 1002
 Acts 17:22-31, p. 1680

Assignment: List as many opportunities as you can for real ministry which occur in the context of death and funerals.

- **weddings**

weddings also provide a unique opportunity for the pastor to minister to the spiritual and emotional needs of the couple and to practice "preventive medicine" with respect to potential problems in the proposed marriage.

Marriage customs vary substantially from culture to culture and no attempt will be made to describe a universally appropriate wedding ceremony.

Whenever possible "church weddings" are strongly encouraged although proper weddings performed in other places (like houses) are not unbiblical. The inexperienced pastor should consult with a pastor friend about details and procedures which are locally and culturally appropriate.

The pastor will want to ponder on and communicate to the couple a good biblical definition of marriage such as:

Biblical marriage is a life-long loving covenant of commitment and companionship before God and the world between one man and one woman both of whom are imperfect people but each of whom is seeking the highest good for the other.*

While the subject of marriage (and divorce) is covered in the section on Church Ministry in Course #7, it is helpful to keep in mind the basic applicable scriptures.

Key passages on marriage

Gen. 2:20-25, p. 9-10
Deut. 24:1-5, p. 273
Song of Songs, p. 1005-1013
Malachi 2:13-16, p. 1426-27
Matt. 19:1-12, p. 1469
Rom. 7:1-3, p. 1715
1 Cor. 7:1-40, p. 1741-44
Eph. 5:18-33, p. 1798-99
Heb. 13:4, p. 1876
1 Pet. 3:1-7, p. 1892

As the pastor considers performing weddings (marriage ceremonies) he should keep in mind several key things:

1. It is unwise to marry a believer to an unbeliever
2 Cor. 6:14-18, p. 1770
1 Cor. 7:12-16, p. 1742
1 Cor. 7:39-40, p. 1743-44

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2. The pastor must decide in advance his personal position on the issue of divorce and re-marriage and whether or not he will perform the ceremony for a divorced person. This will also help in counseling couples with marital problems.
 3. Whenever possible the pastor should personally conduct pre-marital counseling with the engaged couple which will normally take at least 4 to 6 one hour sessions.

Pre-marital counseling should focus on

- confirming the salvation of each partner.
- inquiring about the family background and relationships to see if this will create any marital difficulties.
- confirming the couple's love and commitment to the Lord and to each other.
- discerning the spiritual maturity and emotional stability of the couple.
- biblical teaching about the sanctity of marriage before God and the fact that God hates divorce.
- biblical counseling concerning
 - the mutual obligations and responsibilities of husband and wife, including submission.
 - the biblical concept of love focusing on commitment, companionship, communion and communication.
 - the necessity for each spouse to "leave" his/her family and "cleave" to his/her spouse in order to create a new biblical family/authority unit.
 - the different functional roles of husbands and wives.
 - proper enjoyment of sex within marriage and stern biblical warnings about adultery and marital unfaithfulness.
 - the potential joys and heartaches in marriage.

- reasonable expectations about the other spouse.
- the impossibility of forcing a spouse to change.
- accepting the personality differences of each other.
- conflict resolution and forgiveness.
- the proper management of money and other financial matters.
- the place of children in regard to the marriage (children expand the family unit; they do not complete it).
- mutual spiritual growth and praying together.
- the critical role of the church and Christian friends in the marriage.
- dealing with "overly-involved" relatives after the marriage. (watch cultural considerations)
- how to keep the marriage fresh, exciting and fulfilling.
- calling the pastor for counseling if problems arise.
- other matters of cultural concern.

At the first session the pastor may ask the couple to fill out an informational questionnaire and assign them some key Bible passages to read and study together.

Effective pre-marital counseling can help ensure a sound biblical marriage. On occasions, the pastor may advise the couple to wait to marry after they have dealt with certain issues or resolved certain problems.

Materials which can be used for pre-marital counseling include parts of this course, and part of the Church Ministry section of Course #7.

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4. The wedding ceremony and vows are usually a matter of cultural convention.

The marriage ceremony, however, should

- focus on Christ and the couple.
- be honoring to God and the church.
- include Bible readings and biblically appropriate mutual vows, music and ritual.
- not be taken as an opportunity to preach or perform pre-marital counseling.
- be a joyous, happy occasion of celebrating what God has ordained and blessed.
- be seen by the pastor as a sacred ministry of service.

The pastor who sees weddings from God's perspective as opportunities to minister God's grace will be richly blessed to share in the couple's joy

The following vows are a sample of the "traditional Protestant American" vows and are included for reference only.

A sample marriage ceremony and vows

The service may begin with a prelude, anthem, solo, or hymn. It may include a processional and recessional and be concluded with a postlude.

The congregation may stand if desired as the wedding procession begins.

The Christian names of the bride and bridegroom may be used in place of "this man and this woman" in the first, third, and fourth paragraphs.

At the time appointed, the persons to be married, having been qualified according to the laws of the state and the standards of the Church, standing together facing the minister, the man at the minister's left hand and the woman at the right hand, the minister shall say.

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God, and signifying unto us the mystical union which exists between Christ and his Church; which holy estate Christ adorned and beautified

with his presence in Cana of Galilee. It is therefore not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God. Into this holy estate these two persons come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

Then shall the minister say,

Who giveth this woman to be married to this man?

The father of the woman, or whoever gives her in marriage, shall answer,

I do. (or her mother and I do)

Addressing the persons to be married, the minister shall say.

I require and charge you both, as you stand in the presence of God, before whom the secrets of all hearts are disclosed, that, having duly considered the holy covenant you are about to make, you do now declare before this company your pledge of faith, each to the other. Be well assured that if these solemn vows are kept inviolate, as God's Word demands, and if steadfastly you endeavor to do the will of your heavenly Father, God will bless your marriage, will grant you fulfillment in it, and will establish your home in peace.

Then the minister shall cause the couple to face each other.

Then shall the minister say to the man, using his Christian name,

N., will you have this woman to be your wedded wife, to live together in the holy estate of matrimony? Will you love her, comfort her, honor and keep her, in sickness and in health; and forsaking all others keep yourself only unto her so long as you both shall live?

The man shall answer,

I will.

Then shall the minister say to the woman, using her Christian name,

N., will you have this is man to be your wedded husband, to live together in the holy estate of matrimony? Will you love him, comfort him, honor and keep him, in sickness and in health; and forsaking all others keep yourself only unto him so long as you both shall live?

The woman shall answer,

I will.

Then the minister shall cause the man and woman to face each other and join hands and say after him.

The man shall say:

I, N., take you, N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I pledge you my faith.

Then the woman shall say:

I, N., take you, N., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I pledge you my faith.

Then they may give to each other rings, or the man may give to the woman a ring, in this wise: the minister, taking the ring or rings, shall say,

The wedding ring is the outward and visible sign of an inward and spiritual grace, signifying to all the uniting of this man and woman in holy matrimony, through the Church of Jesus Christ our Lord.

Then the minister may say,

Let us pray.

Bless, O Lord, the giving of these rings, that they who wear them may abide in thy peace and continue in thy favor; through Jesus Christ our Lord. Amen.

Or, if there be but one ring, the minister says,

Bless, O Lord, the giving of this ring, that he who gives it and she who wears it may abide forever in thy peace, and continue in thy favor: through Jesus Christ our Lord. Amen.

The minister shall then deliver the proper ring to the man to put upon the third finger of the woman's left hand. The man, holding the ring

the third finger of the woman's left hand. The man, holding the ring there, shall say after the minister.

In token and pledge of our constant faith and abiding love, with this ring I thee wed, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, if there is a second ring, the minister shall deliver it to the woman to put upon the third finger of the man's left hand; and the woman, holding the ring there, shall say after the minister,

In token and pledge of our constant faith and abiding love, with this ring I thee wed, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall the minister join their right hands together and, with his hand on their united hands, shall say,

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other, and have declared the same by joining hands and by giving and receiving rings: in accordance with the authority invested in one as a minister of the gospel of Jesus Christ as recognized by the state of _____ I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let not man put asunder. Amen.

Then shall the minister say,

Let us pray.

Then shall the husband and wife kneel; the minister shall say,

O eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life: Send thy blessing upon this man and this woman, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws.

Look graciously upon them, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and a place of peace; through Jesus Christ our Lord. Amen.

Then the husband and wife, still kneeling, shall join with the minister and congregation in the Lord's Prayer, saying,

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Then the minister shall give this blessing.

God the Father, the Son, and the Holy Spirit bless, preserve, and keep you; the Lord graciously with his favor look upon you, and so fill you with all spiritual blessing and love that you may so live together in this life as to be pleasing to the Lord. Amen.

Then the minister shall have the couple rise and face each other and say "you may kiss your bride". Finally the minister shall say It is my privilege to present to you Mr. and Mrs. _____.

Assignment: Why is a biblical understanding of marriage and good pre-marital counseling so essential in Christian marriage? According to Mal. 2:13-16 what are the two key concepts of biblical marriage?

Assignment: What is the relationship between the church's lack of teaching on marriage and divorce and the very high rate of divorce (50+%)?

4. **The pastor as counselor**

The functional ministry role of the pastor as a counselor will be discussed under three headings:

- Biblical profile of counseling
- Biblical principles of counseling
- Biblical practice of counseling

1. **Biblical profile of counseling**

Counseling basically involves the pastor giving

- **advice** to people from a spiritual perspective regarding specific questions, issues, problems or controversies
- **recommendations** as to a suggested best course of action or conduct in a particular situation
- **guidance** to people in areas of life where they lack knowledge, wisdom or experience.

2 Sam. 16:15-17:14, p. 449

1 Ki. 12:1-15, p. 496-97

2 Cor. 8:10-12, p. 1771

Acts 5:33-40, p. 1653

Biblical counseling seeks to lead people to

- **reach the right conclusion** from God's perspective
- **respond obediently with the proper biblical conduct** or course of action
- **change their attitude** or way of thinking to conform to God's
- **realize their goal** without making serious mistakes
- **grow in spiritual maturity**
- **solve their problem** using God's principles

Presuppositions of Biblical counseling

It is essential for the pastor to hold to certain truths before he begins the counseling process:

- that God is the source of all truth and wisdom and the Great Counselor

Dan. 2:20-23, p. 1301
Is. 9:6, p. 1030
Is. 40:13-14, p. 1072
Job 42:1-3, p. 779
Rom. 11:33-36, p. 1724
Col. 2:2-3, p. 1815

- that the pastor is dependent on the Holy Spirit as his counselor to give him wisdom and discernment and guide him into the truth.
John 14:15-17, p. 1625
John 16:13, p. 1628
1 Cor. 2:10-16, p. 1737
- that God's Word contains all of the truth and wisdom which is needed by the pastor as counselor and is sufficient for every need.
Ps. 19:7-14, p. 803-04
Ps. 119:1-5, p. 914
Ps. 119:105, p. 919
1 Cor. 4:6-7, p. 1738-39
2 Tim. 3:15-17, p. 1846
- That the goal of the counseling will only be realized if the person takes appropriate action.
John 13:17, p. 1623

*When people ask the pastor as spiritual leader for advice and counsel they are really asking him this question - **What does God advise?***

The pastor then should speak for God from God's Word.

Assignment: Do you really believe the Word of God is sufficient for every need? If not, where do you go for answers?

2. **Biblical Principles of Counseling**

In understanding biblical counseling it is first important to understand the pastor's responsibility and then to realize what counseling is not!

The pastor's responsibility as counselor is to

- listen
- advise
- admonish and warn
- instruct
- encourage
- correct and rebuke
- comfort and console
- help the person see their situation or problem from God's perspective
- speak the truth in love
- lead and guide the person to answers and solutions which represent a biblical response

Col. 1:28-29, p. 1814

Col. 3:15-17, p. 1817

2 Tim. 4:2, p. 1847

1 Tim. 5:11-14, p. 1840

1 Cor. 7:12-13, p. 1742

1 Cor. 7:25-28, p. 1743

Eph. 4:25-32, p. 1796-97

So then the pastor as a counselor is a spiritual advisor to whom people turn for godly wisdom, direction and advice.

What Counseling is not

Biblical counseling is

- not telling people what to do or not to do
- not forcing your personal opinions on other people
- not persuading people that you alone are right
- not proposing a course of action which will benefit you personally
- not giving advice which is contrary to or inconsistent with God's Word

What then are some **basic principles for counseling?**

1. Approach counseling with a humble spirit depending on God.
2. Assure the person of complete confidentiality and trust.
3. Always listen carefully and attentively to the person while communicating care and concern.
4. Attempt to discover and target the problem or real issues by dialog, discussion and probing questions.
5. Assume that Scripture has a response or answer to every problem.
6. Apply the truths of Scripture in love to the situation.
7. Advise the person of some possible options or recommend responses based on God's Word.

Other suggestions:

- Pray before, during and after the session
- Firmly suggest that the person must take appropriate action
- Never make promises of results beyond what God's Word says.
- Always advise the person of the realities and consequences of the situation.
- Recognize your own limitation and refer the person to someone more qualified than you for serious emotional, psychological or mental problems.
- Watch for suicidal tendencies and signs of demonic influence or possession and consult other experienced pastors or professionals for assistance.
- As a general rule do not counsel a woman behind closed doors. Don't get emotionally involved with a female counselee and if the problem involves marital difficulties and/or sexual issues be on guard! You don't need to know a lot of details, etc.

Assignment: State in one sentence the pastor's role as counselor.

3. **Biblical practice of counseling**

Since the pastor is not usually a professional counselor he must

- recognize his own limitations
- restrict the amount of time spent in counseling

With so many church members who are hurting emotionally, mentally, relationally and spiritually, all of the pastor's time could be consumed in counseling. Proper allocation of available time on a priority basis should be made.

Suggested practical scheduling rules in counseling

1. Except for real emergencies schedule specific appointments for counseling where possible. Do not allow the counseling appointments to overwhelm your other ministerial or family responsibilities.
2. Limit each counseling session to 1 hour or so maximum and after the first session determine how many times you will meet and so advise the counselee.
3. If at the end of the scheduled sessions the problem has not been identified and resolved determine whether
 - to continue
 - to advise the counselee that it is now up to him/her to act - you can do nothing further
 - to refer the case to someone else
4. In a marital dispute you may want to talk to each spouse separately and then together if they are willing to do so.

Conduct of Session (s)

1. After normal greetings open with prayer. Also close the session with prayer.
2. Advise the person of the time limit and procedure.
3. Ask the counselee to clearly and briefly state the nature of their problem or question.
4. Listen intently while praying in your spirit for wisdom and discernment.

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5. Be sensitive and sympathetic and share relevant personal experiences but remain objective.
 6. Ask appropriate questions to clarify the issues and try to reach the root of the problem.
 7. Remind them that God knows them better than they know themselves and already is aware of the problem and solution.
 8. Refuse to accept excuses or anything except the truth.
 9. Try to determine if the problem is based on
 - inappropriate emotions or feelings
 - wrong conduct or behavior
 - inaccurate thinking or belief
 10. If the problem becomes apparent in the session, summarize your preliminary findings or conclusions
 11. In relating to the person
 - don't communicate a "holier than thou attitude"
 - don't attack, condemn or accuse the person personally
 - don't assume you have all the answers
 - don't assert an answer that is not theologically correct or biblically sound
 - don't advance your own personal experience as a standard of truth
 - don't act with a condescending or haughty spirit
 12. Speak the truth in love to the person as a friend and point them to relevant portions of scripture which deal with the problem or issue.

If the problem is based on

- inappropriate emotions or feelings
 - confront them with the facts of the situation and the principles of scripture
 - call them to remember that security and peace come from their relationship and position in Christ
 - point them to the realities of the situation
 - help them see things from God's perspective

- remind them that emotions and feelings change nothing
- encourage them to act by faith on the truth

Key Verses:

2 Cor. 5:7, p. 1768

Heb. 11:1-6, p. 1871-72

Is. 26:3-4, p. 1051

2 Cor. 4:16-18, p. 1767-68

Eph. 4:25-32, p. 1767-68

• **wrong conduct or behavior**

- point out the wrong behavior based on scripture
- advise them of the correct behavior according to Scripture
- caution them about the fact that it takes commitment, time and discipline to change habits
- challenge them to respond in the power of the Holy Spirit
- remind them that if something is wrong it is still wrong even if everybody does it

Key verses:

Lev. 18:1-5, p. 169

1 Pet. 1:14-15, p. 1889

Eph. 5:8-11, p. 1797

• **inaccurate thinking**

- carefully explain where their thinking or belief is inaccurate
- instruct them from Scripture about the right way to think about the situation
- remind them to renew their minds with the Word of God
- teach them about their position of security, value and worth in Jesus Christ.
- remember that wrong belief leads to wrong behavior
- caution them that changing circumstances will not usually solve the problem

1 Cor. 2:12-16, p. 1737
Is. 55:8-9, p. 1098
Rom. 8:5-8, p. 1717
2 Cor. 10:4-5, p. 1773
Phil. 4:6-9, p. 1808-09
Phil. 4:10-13, p. 1809
Eph. 1:1-8, p. 1791
1 Pet. 1:3-5, p. 1888
2 Pet. 1:2-4, p. 1899

General reminders

1. Review to see if sin is at the root of the problem and lead the person to

- confess
 - ask and claim forgiveness
 - repent and turn away from the sin where appropriate
- Ps. 51:1-17, p. 838-39
Ps. 139:23-24, p. 933
1 John 1:5-9, p. 1908

2. Remind them that as believers they have been freed from the power of sin - they don't have to sin unless they chose to.

Rom. 6:1-12, p. 1713-14
Rom. 8:12-14, p. 1717

3. Refer them to the ministry of the Holy Spirit in the life of the believer and the place of praise

Gal. 5:16-25, p. 1787
Eph. 5:18-20, p. 1798
Col. 3:15-17, p. 1817

4. Remember to reaffirm the purpose and power of God's Word and suggest passages for them to read and to consider that God's Word is useful for:

- instruction
- rebuke
- correction
- training in righteousness

2 Tim. 3:15-17, p. 1846
Heb 4:12, p. 1863
Ps. 19:7-14, p. 803-04

5. Refocus their thinking on Christ and their position in Him

Col. 3:1-4, p. 1816

Heb. 12:1-3, p. 1874
Matt. 6:33, p. 1452
John 15:4-8, p. 1626
Gal. 2:20, p. 1783

6. Reinforce the principle that they must both know and practice the truth to get results.
2 Pet. 1:5-9, p. 1899
John 13:17, p. 1623
7. Reaffirm God's love, care and concern for them personally.
1 John 4:7-12, p. 1912
1 Pet. 5:7, p. 1895
8. Redirect their attention off themselves to loving and serving others.
Phil. 2:1-5, p. 1805
9. Refuse to get in God's way if you realize their problem or situation is accomplishing God's purposes.
Matt. 16:21-23, p. 1466
Rom. 8:28, p. 1718

The pastor's effectiveness as a counselor is directly related to

- the vitality of his own walk with God
- his ability to know and apply scripture
- his spiritual maturity and discernment
- his willingness to speak the truth in love
- his care and concern for people
- his confidence in the Word of God and the power of the Spirit to deal with any problem

Counsel people with the same advice God would give.

Assignment: List several specific truths from Ps. 139:1-24, p. 932-33 which can be helpful in the counseling process.

5. **The Pastor as Leader**

as leader generally

Perhaps no area of the pastor's role is more misunderstood or misapplied than that of spiritual leader.

The pastor as spiritual leader generally will be covered under three headings

- A. • portrait of a biblical leader
- B. • precautions for a biblical leader
- C. • principles of biblical leadership

Portrait of a biblical leader

The Bible is quite clear that there are to be leaders in the church.

A number of passages point to the idea of those men who have and exercise spiritual authority over the people of God. These passages use such terms as

- shepherd
- leader
- rule
- manage
- administer and
- direct

to describe the function of leaders or rulers. And the basic concept of a shepherd strongly reinforces the idea of the pastor as a leader.

1 Tim. 3:4-5, p. 1837

1 Tim. 5:17, p. 1840

Titus 1:5, p. 1851

1 Thess. 5:12, p. 1825

1 Pet. 5:1-4, p. 1895

Heb. 13:7; 17, p. 1876

And of course the OT is full of examples of men God appointed as leaders of His people and to whom He gave both authority and responsibility.

Deut. 29:10, p. 279

Josh. 1:6, p. 292

1 Sam. 12:2, p. 390

What do all of these biblical leaders have in common?
What is the portrait or profile of a biblical leader?

A biblical leader is

- **set apart** by God or at God's direction according to the Word.

1 Tim. 1:12, p. 1835
Titus 1:5, p. 1851

- **selected** based on God's spiritual qualifications not the world's.

Ex. 18:21, p. 113
1 Tim. 3:1-7, p. 1837

- **subject to God** as to authority and accountability.

Matt. 28:18-20, p. 1489
2 Cor. 13:10, p. 1778
Heb. 13:17, p. 1876
Rom. 14:4; 9-12, p. 1727

- **a servant of God** to God's people for God's purpose according to God's way.

Mark 10:35-45, p. 1515
2 Cor. 4:5, p. 1767
Acts 13:36, p. 1671

- **set out as an example** for believers.

Heb. 13:7, p. 1876
1 Cor. 11:1, p. 1748
1 Tim. 4:12, p. 1839

Precautions for a biblical leader
--

A biblical leader should

- **not Lord it over those under him**
1 Pet. 5:3, p. 1895
2 Cor. 1:24, p. 1764
2 Cor. 11:20, p. 1775

A biblical leader must maintain a humble-servant spirit not be a dictator.

- **not exercise his authority harshly to tear down people.**
2 Cor. 13:10, p. 1778
A biblical leader will use his authority to edify and build up.
- **not lead others to follow Him instead of Christ.**
1 Cor. 1:11-17, p. 1735
A biblical leader should promote and preach Christ not himself or his ministry.
- **not let his position or performance cause personal pride.**
1 Cor. 3:9, p. 1737-38
2 Cor. 12:1-10, p. 1776
Gal. 6:13-14, p. 1788
A biblical leader full of pride is useless to God.
- **not lead people astray from the truth and principles of the Word.**
Jer. 23:13-14, p. 1161
Is. 3:12, p. 1122
James 3:1, p. 1883
Matt. 23:14, p. 1476
A biblical leader who leads people astray is accountable to God.
- **not listen to ungodly counsel.**
Ps. 1:1-2, p. 787
1 Ki. 12:1-15, p. 496-97
2 Tim. 3:1-5, p. 1846
1 Cor. 15:31-33, p. 1757
A biblical leader must surround himself with godly men who have godly wisdom.
- **not compromise the truth or principles of God's Word.**
2 Cor. 4:1-2, p. 1766-67
A biblical leader should never compromise the truth to please people or enhance his position.
- **not measure his success against others**
1 Cor. 3:8, p. 1737
Rom. 14:4; 9-12, p. 1727
2 Cor. 10:12-13, p. 1773-74
A biblical leader is measured against the standard of Christ Himself, not others.

A worldly leader leads people to serve him and his purposes - a godly leader leads in serving other people for God's purposes

Mark 10:42-45, p. 1515

Additional duties of a biblical leader:

While a biblical leader must diligently exercise the normal responsibilities of any good leader (Rom. 12:8, p. 1725) to:

- rule
- direct
- manage
- administer
- oversee

God has given to church leaders the additional responsibility to **teach people the word of God.**

1 Tim. 3:2, p. 1837

2 Tim. 4:2, p. 1846-47

in order to

- **educate them** in Christian truth.
2 Tim. 3:15-17, p. 1846
- **edify them** in Christian character.
Col. 1:28-29, p. 1814
Rom. 14:19, p. 1728
- **equip and train them** in Christian ministry.
Eph. 4:11-12, p. 1795
Rom. 1:11-12, p. 1706

The church leader who sees himself not so much as a ruler/manager over people but as a servant /equipper of people will save himself many problems as he accomplishes God's purposes.

Assignment: In what specific ways does the world's view of a leader differ from God's view? Is this important?

LEAD BY SERVING NOT BY RULING

Principles of Biblical Leadership

What then are some basic principles of biblical leadership?

Biblical leaders should:

- **Obey and serve God** not men regardless of the consequences.

Acts 5:27-33, p. 1652-53

A biblical leader's first responsibility is to God.

- **Seek the approval of God**, not men.

Luke 16:15, p. 1572

Gal. 1:10-11, p. 1781

Even if we do everything right, all men will not approve or be pleased. Why not work for God's approval which is of eternal value?

- **Earn respect and honor** from people by:

- ministering with integrity, honesty and truthfulness
2 Cor. 1:12, p. 1763

- serving with a sincere, loving, compassionate spirit
2 Cor. 6:6, p. 1769

- working hard
1 Thess. 5:12-14, p. 1825

- living a godly life as an example
1 Tim. 4:12, p. 1839

- growing in maturity
1 Tim. 4:15, p. 1839

- edifying and encouraging others
Rom. 1:11-12, p. 1706

- looking out for the best interests of others
Phil. 2:3-4, p. 1805

- listening to and seeking advice from others
Pr. 19:20, p. 972

- treating others with respect and courtesy
Luke 6:31, p. 1550

- teaching, preaching and ruling well
1 Tim. 5:17, p. 1840
1 Tim. 4:14, p. 1839

Proven worth in ministry will bring proper respect and honor.

- **Delegate responsibility to godly people** where appropriate to accomplish the work of ministry.

Moses appointed elders to assist him and he delegated authority to them, although he was still personally responsible to God for those who worked under him.
Ex. 18:13-27, p. 112-113

the men selected were to be

- God-fearing men
 - capable, honest and trustworthy
 - taught God's Word
 - shown how to live
 - trained to perform their duties
 - accountable to their leader
- **see himself as a trainer and equipper of people.**
- A biblical leader will select and train godly people to work with him and who can carry on the ministry and train others. The Pastor must be a disciple of Christ who produces other disciples who can make more disciples.

2 Tim. 2:2, p. 1845
Phil. 4:9, p. 1809
Eph. 4:11-13, p. 1796
Col. 1:7, p. 1813

- **Serve as a team leader and co-worker**
2 Cor. 1:24, p. 1764
2 Cor. 8:23, p. 1772

Paul always saw himself not as an authoritarian leader but a fellow laborer for Christ.

-
- **Exercise God-given authority justly** and in accord with biblical principles.
2 Cor. 13:10, p. 1778

Authority is never to be abused or exercised arbitrarily without sensitivity and regard for others.

- **Involve and inform** people so they will feel a part of the decision-making process and the ministry.
Neh. 2:11-18, p. 696

A biblical leader will lead his people to take action on "their" program.

- **Seek counsel and advice** from godly people.
2 Chron. 32:1-3, p. 661
Prov. 19:20, p. 972
2 Cor. 8:10, p. 1771

It is a fool who does not seek or who ignores the counsel of Godly men.

- **Act wisely and decisively** based on the facts and God's wisdom.
Neh. 5:1-13, p. 700-01
1 Sam. 23:1-5, p. 409

A pastor must actually lead by taking proper action.

- **Lead in the power of God** not his own strength.
2 Cor. 3:4-6, p. 1765
2 Cor. 13:4, p. 1777
Col. 1:28-29, p. 1814

A leader who ministers in his own strength will run out of energy and not be productive.

- **Let God's Word be his standard and guide**
1 Cor. 4:6, p. 1738
1 Thess. 4:15, p. 1824

It is not what men say that counts but what God's Word says. It is the standard of truth.

- **Minister with a spirit of humility**
Acts 20:19, p. 1686
1 Cor. 3:5-7, p. 1737

A biblical leader must always see himself as God does - then he will remain humble.

- **Keep a teachable spirit**
Matt. 1:29, p. 1458
Phil. 3:12-14, p. 1807-08
Phil. 4:12-13, p. 1809
To lead well a leader must remain a learner himself.
- **Give God credit and glory** for what is accomplished in your ministry.
2 Sam. 5:12, p. 430
Rom. 15:17-18, p. 1729

A biblical leader is always careful to not take credit for what God has done through him.

A biblical leader leads by serving others, according to God's Word not by lord-ing it over others according to the world's way.

Assignment: How do most leaders try to get people to follow them? Is this biblical?

6. **Practicing biblical leadership**

The practice of biblical leadership by the pastor will be briefly discussed under the following three topics:

- the pastor as leader in the home
 - with his wife
 - with his children
- the pastor as leader in the church
 - in worship
 - services generally
 - Baptism and Lord's Supper
 - special services

-
- over and among church members
 - over and among church leaders
 - other pastors
 - elders and deacons
 - denominational officers
 - the pastor as leader in the community

Being a biblical leader is really a matter of practicing and living out daily the principles of biblical leadership already discussed.

Remember: the church will not go further than the pastor leads them to go!

1 Cor. 11:1, p. 1748

Heb. 13:7, p. 1876

The emphasis here will be on the main spheres of influence in which the pastor functions.

a. the pastor as leader in the home

The role of the pastor as the spiritual leader in his home is a high calling of great privilege and responsibility. This role should be carried out as a godly example of a loving leader and a sacrificial servant.

Remember: in order for the pastor to be the spiritual leader at home he must spend time at home with his family.

With his wife

The pastor should be the spiritual leader of his wife at home by

- teaching his wife the things of God.
1 Cor. 14:33-35, p. 1754-55
- providing financially and creating an atmosphere of security and stability.
1 Tim. 5:4,8, p. 1840
- managing his household well.
1 Tim. 3:4-5, p. 1837
- treating his wife with honor and respect as a partner with him in ministry and life.
1 Pet. 3:7, p. 1892
1 Cor. 9:3-6, p. 1745
Mal. 3:14, p. 1427

- praying with and consulting his wife about spiritual matters and family decisions.
Rom. 16:3-5, p. 1730
Act 18:26, p. 1682
- serving and loving his wife as Christ loved the church.
Eph. 5:25-33, p. 1798-99
Prov. 18:22, p. 971
- praising his wife before others.
Prov. 31:28, p. 990
- exercising His God-given authority in a wise, loving, sensitive way to edify.
2 Cor. 10:8, p. 1773
- remaining faithful and fulfilling his marital duties.
1 Cor. 7:1-6, p. 1741-42
Prov. 5:18-19, p. 952
Heb. 13:4, p. 1876
- lovingly leading his wife to be a submissive supporter.
Col. 3:18-19, p. 1817
Eph. 5:21, p. 1798

A pastor-husband who leads and loves his wife well will gain favor with the Lord and his wife.

The pastor's wife

The pastor's wife should see herself as a submissive helper given by the Lord to her husband as a partner in ministry and as a support to be productive at home and help raise and train the children.

1 Pet. 3:1-7, p. 1892
Titus 2:3-5, p. 1852

Other key passages which should be understood and practiced by the pastor's wife include

Prov. 31:10-31, p. 989-90
1 Tim. 2:9-15, p. 1836-37
1 Tim. 3:11, p. 1837

1 Tim. 2:9-15, p. 1836-37

1 Tim. 3:11, p. 1837

With his children

The pastor should be the spiritual leader of his children at home by

- remembering that they are a special gift from and belong to the Lord.
Ps. 127, p. 925
Mt. 18:1-5, p. 1468
- teaching them to love God and to know the truth and obey the principles of the Word of God.
Deut. 6:1-9, p. 253-54
Eph. 6:4, p. 1799
- bringing them up in the nurture and training of the Lord.
Gen. 18:19, p. 32-33
Prov. 22:6, p. 976

Note: a biblically trained child will never be able to completely ignore the ways of the Lord.

- encouraging them to reach their potential for God.
Prov. 4:10-19, p. 951
Prov. 3:1-10, p. 949
- disciplining and correcting them in love for their good.
Prov. 3:11-12, p. 949
Prov. 23:13-14, p. 978
Heb. 12:5-11, p. 1874
- praying for their spiritual growth and protection
Job 1:4-5, p. 735
- leading them to obey, respect and honor parents and all authority.
Ex. 20:12, p. 116
Eph. 6:1-3, p. 1799
Prov. 7:1-2, p. 954
Prov. 23:22, p. 1978
Titus 3:1-2, p. 1853

- keeping them under control and discouraging rebellion
Prov. 4:1-6, p. 950-51
Prov. 22:15, p. 1977
1 Tim. 3:4, p. 1837
Titus 1:6, p. 1851

The pastor will teach and train his children by what he says and does!

Children tend to grow up to be like their parents.

Every father will leave either a positive or negative spiritual heritage to his children.

Assignment: Do you agree that the pastor's ministry to his family is as important as ministry in the church? Why or why not?

b. The Pastor as Leader in the church

– in worship services

- generally

The pastor should foster and promote an atmosphere in the church service that is conducive to genuine worship and praise. Both his attitude and countenance will impact the congregation

Ps. 95:1-7, p. 887

Ps. 100:1-5, p. 891

Ps. 150 p. 940-941

Neh. 2:1-3, p. 695

Prov. 15:13, p. 966

If the pastor is not joyful and excited about the Lord then neither will his Church be.

If the pastor does not step out to lead in worship and praise his people will not follow. Every aspect of the service

- praying
- praising
- preaching
- singing
- the offering, etc.
- invitation

should be seen as a part of worship.

The order and details of the service are usually a matter of preference or local or denominational convention. Additional aspects are covered in course #7 on Church Ministry/Education/Administration.

The order is not as critical as the atmosphere and impact. Worship services should include:

- praise and singing
- prayer
- public reading of scripture
- preaching/teaching
- participation through offerings and invitation

- baptism and the Lord's Supper

The two ordinances of the church - baptism and the Lord's supper should be approached not as interruptions in the normal schedule but unique opportunities of worship.

Baptism

The doctrinal significance and mode of baptism have been covered in Course #5 Bible Doctrine Survey.

A few practical suggestions and reminders are provided here.

1. Baptize by immersion where possible since that is the meaning of the Word and it best pictures the spiritual reality and how it was practiced in NT times. Pouring or sprinkling is acceptable by some churches.
2. Baptize as soon as possible after salvation while the experience is still fresh.
3. Use a church baptistry when available or a convenient lake, river or ocean.
4. Involve the church congregation through prayer and singing.
5. Make baptism a special service or part of a regular service.

6. Counsel the person to be baptized before the service so they understand the significance and procedure.
7. Consult a fellow pastor for procedural details.
8. Remember: baptism is an act of public confession of Christ and obedience following the spiritual reality of salvation.
9. Baptism in some denominations is required for local church membership.
10. Make sure the dress is appropriate and modest.
11. Arrange for a suitable plan to change clothes.
12. Invite relatives and friends of the person whether they are lost or saved.
13. If time permits use the opportunity to teach briefly about spiritual baptism which water baptism signifies.
(See Rom. 6:3-12, p. 1713-14)
14. Remind people that water baptism does not save a person.
15. Infant baptism is practiced by some denominations but has no strong scriptural basis since salvation is by faith and can only be knowingly, personally and voluntarily exercised.
16. As a general rule the pastor or an elder or deacon should perform the baptism but scripture does not prohibit any believer from baptizing. Sometimes this is appropriate in certain family or friend situations.
17. Baptism is both a solemn ceremony and a time of great joy and praise - make it both.

Assignment: Why are baptismal services important in the life of the church?

The Lord's Supper (Communion)

The second ordinance of the church to be led by the pastor is communion. Here are some practical suggestions

1. How frequently the Lord's supper is observed is a matter of denominational or local church preference. Four times a year (once every three months) is a common pattern among many churches. Certainly at least once a year is the minimum.
2. Communion can be held in the church or elsewhere as a part of a regular morning, evening, or mid-week service or as a special service.
3. A fellow pastor should be consulted for procedural details because practices vary from venue to venue and church to church.
4. Communion can be done
 - by having individuals or groups of people come to a communion table or altar at the front.
 - by having elders or deacons pass out the elements (cup and bread) to the congregation to be taken at the pastor's direction.
 - in any agreed to and reverent manner you and your church leaders decide.
 - the elements can vary according to what is available since they only represent or signify the body and blood of Christ (bread or crackers; grape juice or wine, etc.) For health reasons individual cups are preferred to a common cup.
 - keep in mind that communion
 - does not save
 - should be partaken of only by those who are truly saved (part of the body of Christ) whether or not of that denomination)
 - is both a memorial act of worship and an anticipation of Christ's coming again
 - should not be taken where there is known unconfessed sin in the believer's life
 - is both a solemn and joyful service.
 - celebrates fellowship and oneness with Christ and other believers

- the service should focus on
 - singing appropriate hymns
 - praise and thanksgiving
 - prayer, reflection and confession of sin (e.g. Ps. 51, p. 838-39 or Ps. 139:23-24, p. 933)
 - the word (e.g. 1 Cor. 11:17-32, p. 1759)
 - the person and work of Christ

Communion can be a very meaningful service for the church instead of merely a ritual if it is properly and worshipfully led by the pastor.

- **Special services**

There are many occasions for special services in the church which can further edify the body of Christ and provide opportunities to foster personal worship and spiritual growth.

Easter and Christmas

These seasons offer unique opportunities to utilize different but meaningful ways of worship. Be creative but remain biblical and appropriate. Musicals, pageants, skits, movies, etc. can all be effective and worshipful if planned and carried out properly. Try to focus on the spiritual meaning of the event instead of the ritual and "mechanics" of the service.

Baby/ parent dedication

Although infant baptism is not taught by scripture, a service of **dedication** for a new baby can be very meaningful. The emphasis should be on

- dedicating the baby to the Lord.
- dedication of the parents to raise the child in the nurture and instruction of the Lord.
- commitment by the church to support and encourage the child and the parents.

This service offers a good opportunity to teach and promote biblical family values and principles. The service can be done several times a year with groups of parents and their children. The service could also be done in the families' homes by the pastor.

– **The pastor as Leader over and among church members**

As spiritual leader the pastor should set the example in the church of relating to other church members. While Course #7 Church Ministry/Administration/Education will cover more details in this area the pastor should keep in mind:

1. That the distinction between clergy and laity (pastor and congregation) is one of function and time spent only, not value and worth.
2. That every church member is a minister/servant of Christ to the church.
3. That each church member has a valuable contribution to make as a member of the body of Christ.
4. That church members need each other.
5. That no church member should be treated with favoritism or partiality because of who they are, what they have, what they do, or what they look like!
6. That all church members should be treated with love, honor, respect and as people of value (co-equals).
7. That the pastor must not have a condescending spirit or "holier than thou attitude" toward other believers because of his position. They cannot function effectively without each other.
8. That the pastor's main work is to equip the saints to do the ministry and promote the spiritual growth of the church.

1 Cor. 12:1-31, p. 1750-52

Rom. 12:3-21, p. 1725-26

James 2:1-13, p. 1882

Eph. 4:11-16, p. 1795-96

The pastor is really in cooperative ministry with his congregation.

– over and among church leaders

Note: this subject will be covered in Course #7 Church Ministry/Administration/Education. Only a few general ideas will be introduced here.

• Other pastors

As Paul did with Timothy and Titus, other pastors should be treated with mutual respect, honor and as equal co-laborers and servants for Christ.

Rom. 16:21, p. 1731

Phil. 1:1, p. 1803

2 Cor. 8:23, p. 1772

Fellowship with pastors of other churches and denominations should be a regular part of the pastor's life.

If there are other pastors serving on the church staff in an associate or subordinate role under the pastor special care must be taken to insure that the pastor is not a "dictator" simply ordering the associate pastors around and telling them what to do or using them to "run errands".

As Paul strongly stated, his authority over other church leaders was to be exercised considerately for the purpose of edification.

2 Cor. 13:10, p. 1778

• Elders and deacons

Again, this matter will be discussed more fully in Course #7. The pastor should be an elder who is

- equal in decision making power with other elders
- in authority as leader over them
- accountable to the elders and ultimately the congregation for the proper conduct of his office and ministry.

Since most elders will not be pastors or professional clergy, the pastor must remember to treat them as equal partners in

ministry with God-given privileges and responsibilities.

Deacons should normally be considered to hold specified service roles in the church. (See Acts 6:1-7, p. 1653-54) and minister under the authority and supervision of the elders. It may not be wise in every situation for the pastor to personally supervise the deacons. They too are spiritually called and qualified co-servants with different functional ministry roles.

- **Denominational officers**

If the church has denominational affiliation the pastor may be an officer in the denomination but in all likelihood will find himself under the authority of others in this regard. Honor, respect and submission are required of the pastor who may be in charge in his church but not in the denominational organization, Acts 15:1-21, p. 1674-75, Heb. 13:17, p. 1876. A word of caution is in order: The pastor's first priority is to shepherd the flock God has entrusted to him. Thus the pastor should limit his denominational activities and meetings so as to not hinder his first call. (1 Pet. 5:1-4, p. 1895)

A pastor who becomes too involved in denominational matters must make a choice as to his primary vocational focus - the denomination or his church.

- c. **The pastor as leader in the community**

The warning about overinvolvement in denominational matters also applies to the social and political realm. A pastor who becomes too heavily involved as a political or social leader will end up neglecting his church. The pastor's task is to help change the sinful hearts of men not their political position, philosophy, or social status. Personal voting and some political-social involvement may be permissible but too much will dilute the pastor's ministry role (See 2 Tim. 2:3-4, p. 1845)

Neither Jesus nor the early church apostles became personally involved in politics and social issues but focused on sin, salvation, sanctification and meeting the real physical, emotional and spiritual needs of people.

Even so there is a proper place for the pastor to speak out on political and social issues but is not generally from the pulpit which should be reserved for the ministry of the Word. Any other use may be an abuse of a sacred trust. And the pastor's personal political/social views should be expressed as those of his own – not those of the church! Being a good citizen is a Christian responsibility which must be kept in balance. More about this issue in Course #7.

What then should be the pastor's role as a leader in the community? The Bible has several clear teachings on the subject.

In the community the pastor should

- be a responsible law abiding citizen.
Rom. 13:1-7, p. 1726
- show respect and honor and pray for those in authority.
1 Pet. 2:13-17, p. 1891
1 Tim. 2:1-7, p. 1836
Titus 3:1-2, p. 1853
- set a godly example for believers and unbelievers alike.
1 Pet. 2:11-12, p. 1891
1 Tim. 4:12, p. 1839
- maintain an exemplary reputation.
1 Tim. 3:7, p. 1837
- be available to speak on spiritual/moral issues.
John 8:5, p. 1611

Hopefully, the pastor will be seen in the community as a respected man of God to whom people can turn for advice on spiritual and moral issues.

***The pastor who is a political-social leader is not likely to be a spiritual leader!**

GOD'S TRUE LEADERS ARE REALLY SPIRITUAL LEADERS.*

Assignment: Why do many pastors tend to become involved in political-social issues since sin and salvation are of primary concern?

C. **Preventing Pastoral Burnout**

Many pastors leave the ministry or become frustrated, depressed and ineffective because of "burn-out". Burn-out occurs when the pastor is depleted, exhausted and grows weary and loses heart for ministry

- spiritually
- physically
- emotionally
- mentally

Heb. 12:1-3, p. 1874

Gal. 6:9-10, p. 1788

Is. 40:27-31, p. 1073

Matt. 11:28-30, p. 1458

Jer. 31:25, p. 1176

Jer. 2:13, p. 1121-22

Rom. 15:4-6, p. 1728-29

1 Cor. 15:58, p. 1758

2 Cor. 6:4, p. 1769

1 Thess. 1:3, p. 1821

Rev. 2:2-3, p. 1927

Heb. 6:10, p. 1865

Heb. 10:35-39, p. 1871

How do you prevent burn-out? There is no easy formula or cure. It is really up to the individual pastor to prevent burn-out. Here are a few suggestions.

- major on your personal spiritual life, quiet time and walk with God to stay spiritually fresh.
- take care of yourself physically through proper diet, exercise and rest.
- maintain proper priorities of God, family, church, etc.
- stay focused on Christ and God's great purposes.
- remember your personal abilities, gifts and limitations and try to focus and function in those areas which utilize your abilities and spiritual gifts.
- remain alert to temptation - especially sexual.
- guard against pride and seeking the praise of people.
- keep in mind the call of God on your life and your commitment to Him when difficulties arise.
- minister in the strength of God and recall His past faithfulness and remember that He does not forget your labor of love.

- practice personal praise and worship.
- refuse to be "drained dry" by individual needy people - enlist others to minister to them.
- watch your motivation - make sure it is not greed
- manage your time wisely between the various aspects of pastoring
 - studying
 - preaching
 - teaching
 - leading
 - shepherding, etc.
 - counseling
 - ministering
- delegate and release both responsibility and authority to capable trained people.
- learn to say no to most requests for outside speaking or other activities which infringe on church or family time or priorities.
- evaluate your church and ministry success in light of biblical standards, not the world's.
- keep outside involvement and meetings at a minimum.
- lean on and be accountable to a few close spiritually mature friends with whom you can talk, discuss and pray about your deepest needs and hurts and who can encourage you personally.
- communicate to your church leaders and congregation your philosophy of ministry and how you intend to carry it out.
- develop reasonable expectations of both yourself and the ministry and what your church requires.
- learn to be content in your circumstances.
- seek to please God and secure His approval not that of men.
- don't copy other pastors or compare yourself to them.
- take time off weekly and periodically for rest, relaxation and holidays.
- equip and train the saints to do the work of the ministry.
- lovingly lead and shepherd your church by caring for them and faithfully feeding them the Word of God, leaving the results to Him.

God is still simply looking for good and faithful servants through whom He can accomplish His purposes and produce spiritual fruit.

God did not call nor does He expect the Pastor to do everything and be everything to everybody in the church.

The pastor who tries to be and do everything will soon find himself able to do nothing well. It is a ready-made prescription for frustration, depression, lack of fulfillment and possible failure in the ministry.

In fact, the pastor desperately needs to have another pastor be his pastor!

The pastor who is everything to everybody will likely be nothing to God!

Here are some telltale warning signs of burnout:

- B** – becoming frustrated, depressed and losing your heart for God and ministry.
- U** – unreasonable expectations of yourself, your ministry and the church.
- R** – relying on your own strength instead of God's.
- N** – never saying no.
- O** – overinvolvement in church or outside activities.
- U** – undernourishment of personal spiritual life.
- T** – too much ministry in areas which do not use your spiritual gifts or motivate you.

Assignment: Why do so many pastors experience at least mild "burnout" from time to time?
