



# Ministerial Ethics

John E. Klemin



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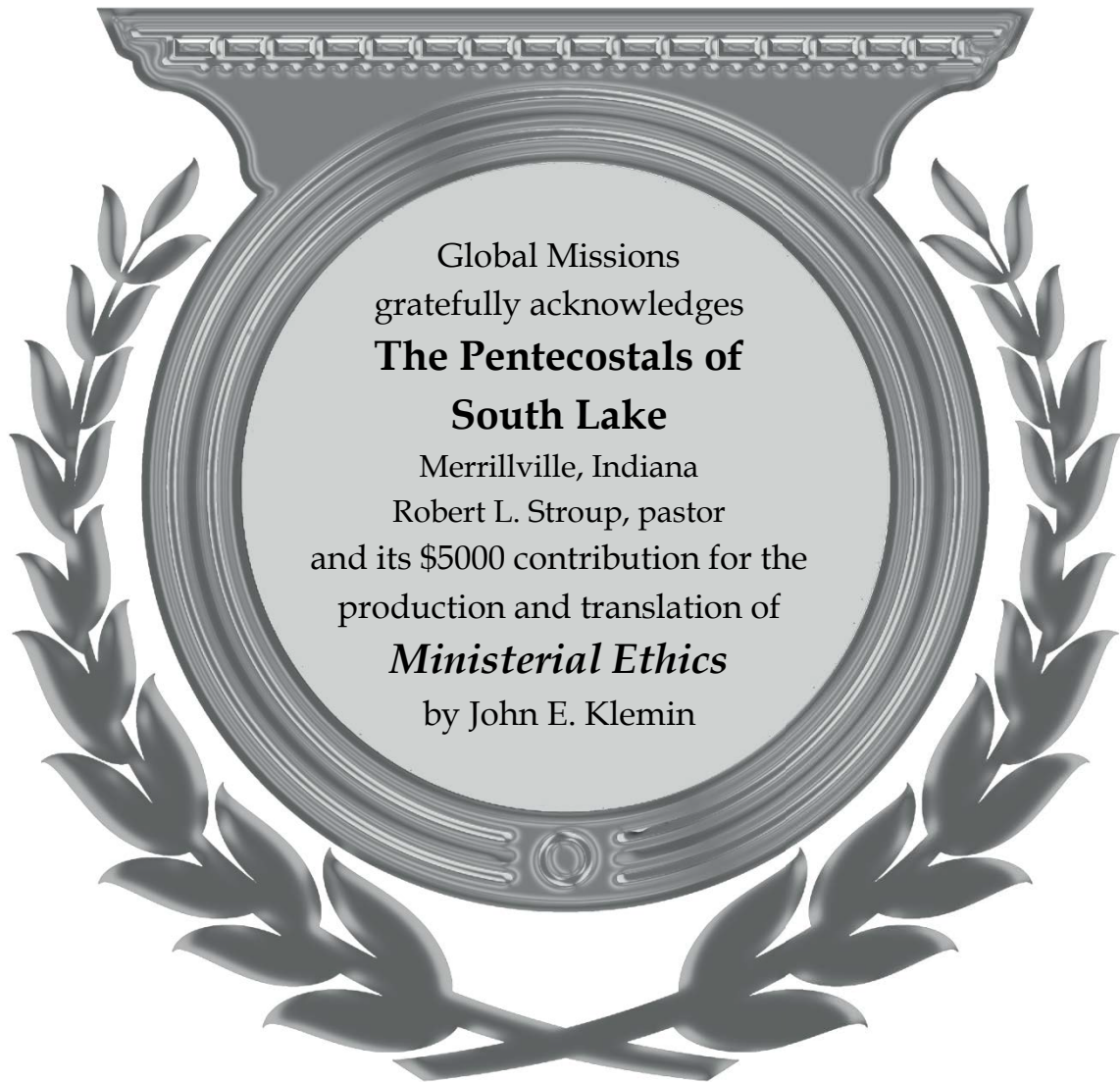
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## Foreword

It is my good pleasure to recommend *Ministerial Ethics*. The Reverend John Klemin shares with us from an exhaustive background of forty-five years in Pentecostal ministry. He has spent more than twenty of these years in pastoral ministry in addition to his time as a Bible college instructor and seven years as president of Conqueror's Bible College. He and Sister Ruby Keys Klemin have had a varied and rewarding ministry for all of these many years. Following their marriage, they evangelized, conducted camps, pastored, and were missionaries in Argentina, South America. They taught in Bible schools, served as Associates In Missions volunteers, and are presently in their second term of service as missionaries to the United Kingdom with special portfolio for Emmanuel Bible College and New Life Bible Church, Liverpool, England.

The author hopes that the student of *Ministerial Ethics* will recognize the truths based on the Word of God. The author has not only taught these truths, but has practiced them throughout his Christian life. John and Ruby Klemin have influenced many hundreds of people through the years as they have lectured regarding various doctrinal subjects from the Bible. The exposure they have given from the pages of Scripture has enriched the lives and ministries of multitudes. Brother and Sister Klemin have influenced multiplied scores of pastors, evangelists, and missionaries. Please read and study this book prayerfully and carefully and allow the Lord to enrich you as you prepare to put into practice *Ministerial Ethics*.

Robert K. Rodenbush  
Foreign Missions Division, UPCI





## Chapter 1

# Seven Divine Principles

It would be impossible to write a set of rules or ethical guidelines for ministers that would apply in every country, culture, and situation. Nevertheless, the Word of God contains divine principles for all Christians, whether ministers or laity, that if followed would certainly take care of many problems and relationships throughout this world. Let us consider seven basic principles that should always govern ministerial relationships.

### **1. The Principle of Submission** – Ephesians 5:21; Hebrews 13:17

To have authority means to be under authority. No one has the right to expect submission from others until he or she submits to those over him or her. If a person desires the right to exercise control over others, that person must be under the control of someone.

### **2. The Principle of Discerning the Lord's Body** – I Corinthians 11:29

Ministers often do not think in terms of the whole body of Christ (the church), but of their own little segment. They like to pretend that their particular local assembly is the whole thing. They build their “own kingdom” at the expense of other parts of the body. (See Ephesians 4:11-12.) Unless they properly discern the body, they can devour and destroy each other. A good example of this is Diotrephes in III John 9, who wanted preeminence in the church.

### **3. The Principle of the Servant** – Mark 10:35-45; Luke 22:24-26

Hardly a group or individual is in the world that has not experienced the danger of being destroyed through the miserable ambition of self-seeking. Jesus warned against self-centered desire. A person lives the principle of the servant in giving oneself in selfless service to others, not in reducing other people to one's own service.

In Matthew 20, the disciples fussed over who would wear the crowns in the Lord's kingdom. Yet in John 13, no one stood in line to take up the towel to wash the feet of the others. Jesus Himself laid aside His garments, took a towel, and girded Himself. This is the spirit of Christ that every minister needs to embody. It is the only way to obtain true status, for Paul taught, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Philippians 2:3-5).

In Matthew 20, Jesus impressed upon the disciples the difference between being a leader in His service and ruling an earthly kingdom. Those possessing hereditary rank often rule earthly realms. They rule because of their birthright. The Lord's kingdom, however, is different. In His dominion, a person becomes great and a ruler by first being a servant. Jesus then added the memorable words, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28).

Jesus would woo us away from self-indulgence and self-worship so that we might acknowledge ourselves wholly His, gratefully giving ourselves to His service. The first of the twelve to drink the cup of suffering was one of the inner three, James (Acts 12:1-2). He wanted a crown, but Christ gave him a cup. He desired power but became a slave of Jesus Christ. He yearned to rule but became a martyr.

#### **4. The Principle of Death – John 12:24**

James's death brings us to the fourth principle—death. W. T. Witherspoon, the first assistant general superintendent of the United Pentecostal Church, stated, "The minister must die if the people will live." Jesus Christ first revealed and exemplified this principle. He was the corn of wheat that fell to the ground and died.

His disciples must follow in His footsteps. We cannot repeat Calvary, but with the apostle Paul, we can "fill up that which is behind of the afflictions of Christ" (Colossians 1:24). In other words, Calvary needs a teller. It can best be told by someone with the spirit of Calvary. Consequently, ministers must die to self, selfish ambitions, the love of money, the desire for the known and familiar, the love of ease and comfort, self-pity, self-exaltation, and racial prejudices. Many desire the crown of glory but not the crown of thorns. They are interested in coronation but not in crucifixion. Power and pomp are preferred to sharing in the fellowship of His sufferings. In Christ, we attain leadership not by reducing others to our service but in giving ourselves in selfless service.

#### **5. The Principle of Love – Matthew 22:37-39**

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself" (Matthew 22:37-39). Jesus said that on these two commandments hang all law and the prophets. This poses the question, "How much should we love ourselves?"

It is not an inordinate love of life, for the Bible says, "He that loveth his life shall lose it" (John 12:25). It certainly does not mean to admire our own shadow and to live selfishly, for Jesus taught, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). It does not mean to exalt ourselves, for Jesus said, "Whosoever exalteth himself shall be abased" (Luke 14:11). It does not mean to think more of ourselves than of God, for Paul condemned such an attitude as one of the signs of the end times, saying that men will be lovers of self and pleasures more than lovers of God (II Timothy 3:1-4).

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Romans 12:3).

Yet we need to love ourselves enough not to go through life entertaining feelings of inferiority. Certainly, we should not go around with a superior air to others, but so often, we exaggerate our neighbor’s abilities. We need to recognize that God has given all of us certain abilities. Moreover, if we could look deeper, we would realize that what we see in others is often only surface assurance and poise. All men and women bear scars of lost and difficult battles.

We need to love ourselves enough to accept ourselves for what we really are: a combination of strengths and weaknesses. We are capable in some areas and weak in others (II Corinthians 11:9). We need to love ourselves enough not to live at war with our conscience. We need to love ourselves enough to accept the gospel of God’s grace. The Bible speaks of those who thrust it from themselves and judge themselves unworthy of everlasting life (Acts 13:46). We should remember that God does forgive murderers, adulterers, thieves, and homosexuals (I Corinthians 6:9-11). It is not a matter of God not forgiving, but of people not forgiving themselves.

We must love ourselves enough not to be stopped by a failure. How tempting it can be at times to say, “What’s the use? I’ve tried, but things did not work out.” The greatest tragedy in life is not falling down, but staying down. Consider the minister who tripped and stumbled in a prison as he was preparing to speak to the prisoners. He made the best of the situation by saying, “This is what I came to tell you: You may fall down, but you do not have to stay down.”

Finally, love yourself enough not to be stopped by a handicap. The deaf, dumb, and blind heroine Helen Keller was once asked, “Isn’t it awful to be blind?” She replied, “Not half as bad as to have two eyes and never see anything.”

Jane Merchant suffered from brittle bones from the disorder osteogenesis imperfecta. She was confined to a wheelchair at the age of two, bedfast from the age of twelve, and deaf from the age of twenty-three. She suffered from eye conditions that threatened to blind her as she got older, and yet she wrote over a thousand published poems that soar and throb with life and hope. She penned,

Full half a hundred times I've sobbed,  
"I can't go on! I can't go on!"  
And yet full half a hundred times  
I've hushed my sobs, and gone.

My answer, if you ask me how,  
May seem presumptuously odd,  
But I think that what kept keeping on  
When I could not, was God.

As ministers, if we will love ourselves in these respects, and then show the same love and consideration to others, we will find so many relationships different throughout life. James declared, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:8-9).

## **6. The Principle of Mercy – Matthew 12:1-7**

Jesus said, "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." The Law restricted the shewbread to the priests, but in Matthew 12, an extreme human need overruled the restriction. Jesus was not talking of "situation ethics," or that one may sin if the need demands, but that the trivial, ceremonial, or traditional must not dictate to us in the hour of extreme need. Some laws supersede others, and such is the law of mercy.

The Lawgiver is greater than the Law. Emergency situations call for emergency actions and attitudes. At times the needs and necessities of the

moment determine our response. If one who is starving to death comes to us, we do not worry about the proper table setting. God help us if, in situations of this nature, we refuse to bend and show mercy.

### **7. The Principle of Relinquishing Rights – Philippians 2:1-8**

Jesus Christ voluntarily gave up His rights as God to become our servant. As God, He had all the dignity and honor that Heaven could provide. When He came to the earth in the form of man, He was still God, but He willingly consented to enter into experiences that could never have come in any other way. “Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (II Corinthians 8:9).

Jesus let us know that divine status is obtained not by climbing but by stooping and that by the way of the cross. Jesus came into a world of status seekers. The elite of His day were the Pharisees, Sadducees, and the Roman citizens. Nevertheless, He disregarded social rankings and went to the despised, the hated, the wicked, the lonely, the disenchanted, and the disinherited. He let them know they could become sons of God, heirs of God and joint heirs with Him. Paul said, “Let this mind be in you, which was also in Christ Jesus” (Philippians 2:5).

Just what is this mind of Christ? It is the mind of absorption in the interest of others. It is the mind of a servant. It is the mind of sympathy and of identifying oneself with others. Jesus did not merely feel sorry for people; He became one of them and identified with their needs. It is the mind of submission. As a Son, Jesus Christ placed Himself under the discipline of His Father’s will. It is the mind of sacrifice, of being obedient unto death.

### **Keeping Up the Image**

Some ministers struggle to obtain status, to have the right kind of house in the proper suburb, and to belong to certain elite groups. Someone told a young minister that if he wanted to obtain status he would need to drive up to General

Conference in a limousine to show his standing. Similarly, someone stopped an official's wife in the lobby of the General Conference headquarters hotel and told her, "Oh, you shouldn't be carrying that box to your room." "And why not?" questioned the wife. The other person replied, "Oh, you know, we have to keep up the image." And unfortunately, someone once asked me if anyone had introduced me to the blue bloods in the organization. May God deliver us from this attitude.

Paul described the image we should be concerned about when he stated that in God's purpose we were predestined "to be conformed to the image of his Son" (Romans 8:28-29).



**Self Help Test**  
**Chapter 1: Seven Divine Principles**

What are the seven divine principles? Write a one-sentence statement expressing what each principle means to you.

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7. \_\_\_\_\_  
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## Chapter 2

# Ministers and Ethics

What do we mean by ministerial ethics? *Ethics* may be defined as “the science of moral duty or of ideal human character.” Basically, it is right versus wrong. It is honesty and integrity. It refers to the highest forms of moral behavior. Ministerial ethics has to do with the minister’s relationships to himself or herself, God, and others. It is taking thought for others. It simply means the minister is a Christian and also a gentleman or lady.

Does the Bible actually have something to say concerning ministers’ conduct and relationships? The answer is definitely yes. The Bible deals with their relationships to their own home and family (I Timothy 3). It deals with their relationships to other ministers (Acts 15:36-41; III John 9-10; Philippians 2:20, 25-30). It deals with their relationships to their congregations (Acts 20:17-38; I Thessalonians 2:7-9). Finally, it deals with their relationships to others in general (I Corinthians 9:19-23).

What are some basic principles of ethics that ministers need to observe in their personal life?

- 1. Ministers need to keep physically fit, mentally alert, and spiritually vital.** Personal hygiene and cleanliness are important. Ministers need to avoid any habit that would be detrimental to their personal efficiency or influence. They should live within their income and pay their bills promptly. They should regard preparation time for a service as sacred. It is unethical for them to go

before their congregations unprepared, whether or not the congregation is large or small. They must be wise trustees of their time.

**2. Ministers should measure their work in terms of service, rather than income or salary.** “The love of money is the root of all evil” (I Timothy 6:10). People do not have to have a lot of money to love it and crave it. Paul wrote, “They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (I Timothy 6:9). Having food and raiment, ministers are to be content (I Timothy 6:8). Money is not the root of all evil, but the love of money is. God never intended for ministers to become involved and tied to moneymaking schemes and investments.

**3. Ministers must guard the use of their name and never endorse causes and projects of which they cannot be sure.** They should not give their name or sanction to that which they cannot give themselves at the same time.

**4. Ministers must keep the nobility of their calling uppermost in their minds.** To become a comedian in the pulpit does not bring glory to the Christ they proclaim. Ministers handle divine and eternal truth that will bring either damnation or salvation to their hearers. People demand a higher standard from ministers than from the ordinary person. Ministers must not be lovers of publicity, but lovers of God. Since others closely observe their dress, conversation, and participation in leisure activities, they should always be careful about them.

Although ministers should always be ready and available to help when a genuine need exists, they must guard against becoming errand boys to everyone and thus neglecting their ministry. Others should be selected to take care of these things so that ministers can give themselves to prayer and the ministry of the Word (Acts 6:2-4).

A remarkable characteristic distinguishes the Christian ministry from any other profession: the minister’s character and person are greater than his or her

work. Their work depends on their character. As Woodrow Wilson put it, "The Christian minister must be something before he can do anything."

### **Do ministers owe anything to their physical well-being?**

**5. They must eat properly.** It does little good to preach against smoking and drinking and then gorge oneself with food. Proverbs 23:2 says, "Put a knife to thy throat, if thou be a man given to appetite." Gluttony is a sin as well as other things we preach so loudly and forcibly against. Years ago when I was overweight, a physician said to me, "Your ice cream and cake are your cigarettes and liquor." I heeded that advice and disciplined myself in my eating. To this day I have been careful to watch my diet. We are rightfully insistent on our people "holding to the standards." Why don't we hold to standards in the area of eating?

**6. Ministers need to take time for proper rest and relaxation.** Many ministers live at speeds that will kill them, not only physically but also spiritually. Their lives have become too crowded, complicated, and complex. Simplicity is rare.

God has spoken often to me on this subject through a message He gave me titled "The Barrenness of Busyness." Ministers are often cursed with barrenness, the barrenness of busyness. Their faces, which should be radiating the presence of God, are often pinched and drawn.

I was called to pray for a minister who was on the verge of a nervous breakdown. To please a demanding wife, he was trying to hold two jobs and purchase a more modern home. He neglected his prayer life. He became so depressed that he was contemplating suicide. A massive heart attack claimed his life and he was gone. We can permit ourselves to be stampeded into a life of unnatural and dangerous pressure.

Why is strenuous living so prevalent among ministers? They have allowed first things to become crowded into secondary places. They have no time for God, the Bible, a devotional life, or a family altar.

The snare of things produces this problem. Some wives push husbands into precarious positions spiritually by their incessant demands for things and more things. It is said that on the tombstone of one woman was engraved, "She died wanting things." When the husband died, they inscribed on his, "He died trying to give them to her."

We often try to do more than God intended for us to do. It seems to feed some men's egos to be constantly on the go, with ten projects going at the same time. We all need to find God's will for our lives, know our place in His service, and have sense enough not to try to do what we have not been called to do. Rather than giving our time to erecting extravagant buildings, would not we be wiser to give more time to building men's lives? Isn't it still true, "The most High dwelleth not in temples made with hands" (Acts 7:48)? It is possible to make busyness the index of spirituality. We can become so busy in the Lord's work that we neglect the Lord Himself.

One other matter that can cause strenuous living and burnout among ministers is ignoring God's law of seedtime and harvest. We often become frustrated and impatient if things do not come to fruition overnight. Too many of us want everything now. However, it takes time for God to plant a tree and to paint the rose. Paul said, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (I Corinthians 3:6-7).

We miss so much because we refuse to wait. Someone wrote, "Our impatience is the outcome of an undisciplined spirit or an imperfect knowledge of all the facts. God's seeming slowness is only the reaction of full knowledge and perfect control of every contingency that might arise." In an hour of deep distress, one man said, "The worst of all was that God did nothing." However, he was wrong. Although God does not always disclose His presence and concern, He never loses hold of the reins.

**What do ministers owe themselves mentally?**

**7. They must cultivate their minds by reading the most useful and helpful books and literature.** Paul was aware of this when he requested of Timothy, “When thou comest, bring . . . the books, but especially the parchments” (II Timothy 4:13).

First, ministers must be avid readers and students of the Scriptures themselves. Then they should be very selective in acquiring other books that will be helpful in the study of the Word. Their library should be one that is adequate and not cumbersome. It should be selected for use and not for ornamentation.

All ministers need a place where they can keep their books, get alone to study, and pray. The chief study faults they must guard against are bookishness and too little study. On the one hand, they can spend too much time with books and as a result become out of touch with life and people. This will result in “grooved thinking” and “one-track preaching.” On the other hand, they can give too little time to study.

The morning hours are generally the best for close study and brainwork. An average study time should be about three hours per day. Time and system should regulate the ministers’ habits of study as well as everything else. They must also watch that they do not devote more time to books written about the Bible and books interpreting the Bible than they do to the Bible itself. As someone once remarked, “The Bible sure does shed a lot of light on these commentaries!”

**8. The ministers’ spiritual well-being is primary to their calling and work.** Paul told Timothy, “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (I Timothy 4:16).

Ministers have to discipline themselves to study, to pray, to fast, and to hold to the doctrine once delivered to the saints. Men and women will not fulfill their ministry in the way God wants them to unless they keep the fountains of their own spiritual life springing up afresh every day. They should not go to the

Bible just to find sermon material and a text for a message, but to gain help personally for their spiritual life.

Ministers need to guard against becoming so familiar with handling the Word of God that they come to take it for granted. Beware of the perils of the commonplace. Eli's sons became so familiar with the duties involved in the priesthood that they became routine and professional with them. The sons came to a place of committing sins right in the Tabernacle premises.

How familiar can we become? Judas became so familiar with holy things, miracles, healings, and the words of Jesus that he sold the Prince of Life for thirty pieces of silver. In reality, he sold himself. When Jesus came to Nazareth where He had been reared, the people listened to Him for a while. Before the message was over, however, they tried to thrust Him over the hill (Luke 4:16, 28-29).

In Mark 6:3-4, the people were offended at Him. Why? Because they were so familiar with Him and His family. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judah, and Simon? and are not his sisters here with us?" They thought they knew Him. Familiarity with Christ as a playmate and a fellow worker closed their eyes to the spiritual meaning of His life and barred their hearts to the entrance of His saving power. The same thing can happen to us in reference to the Bible.

It doesn't have to happen. We don't have to lose our reverence for the Word of God by constant association with it. Timothy is proof of this. Paul stated, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15).

**9. What do ministers owe their home and family? To keep their priorities straight, they must keep things in this order:**

- A. God first
- B. Family second
- C. Church third

In listing the qualifications of a bishop or pastor, Paul wrote that he must be “one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)” (I Timothy 3:4-5). What will it profit preachers if they gain the whole world and lose their own families? Ministers are not required to give their families wealth and luxury, but they are responsible to provide a comfortable and happy home for them.

Some ministers feel that they cannot be spiritual and take care of their families properly at the same time. Enoch, however, is a good example of someone who did both. He lived upon the threshold of a judgment that would deluge the whole earth. Yet he attained and retained a faith in God when most were departing from it. The Bible tells us that he walked with God and begat sons and daughters. He was not a monk. He did not lock himself up in a cell and live on dry bread and frozen herring. He lived a holy life and walked with God despite ten thousand evil influences at play all about him. Enoch is proof that one can walk with God and raise a family. At the same time, he was a prophet and witness (Jude 14-15).

Here is encouragement and help for every preacher. Scriptures attribute no great work or awesome miracle or outstanding accomplishment to Enoch. Some seem to think that only the prominent workers and the great preachers will make it. However, Enoch was a simple, devout man who walked with God. “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Hebrews 11:5).

This would have to spell *success* in anyone’s book. Enoch walked with God. Scripture uses the word *walk* to describe the everyday, consistent, normal Christian life. It speaks of something constant, stable, and continuous. His was not an up and down experience.

The word *walk* implies communion, fellowship, agreement, and enjoyment. Some walk before the Lord, but Enoch walked *with* God. He was not an administrator like Moses, or a warrior like David, nor a political leader like



Daniel. This shows that pedestrians can make it too. A small plaque that my wife has reads, "The secret of holy living is living holy in secret." Jesus said, "Ye shall know them by their fruits." Even performing miracles and giving prophecies do not necessarily commend us to God (Matthew 7:15-23).

## Self Help Tests

### Chapter 2: Ministers and Ethics

True or False (Circle the correct answer.)

1. Ethics may be defined as “the science of moral duty or of ideal human character.”  
True or False
  
2. The Bible has absolutely nothing to say about a minister’s conduct and relationship.  
True or False
  
3. Ministers should not be concerned about being physically fit, mentally alert, or spiritually vital.  
True or False
  
4. Ministers’ incomes or salaries are a good measure of their work.  
True or False
  
5. Ministers should guard the use of their names.  
True or False
  
6. Ministers should keep the nobility of their calling uppermost in their minds.  
True or False
  
7. Ministers should take care of their physical well-being and take time for proper rest and relaxation.  
True or False
  
8. Materialism (things) is a potential snare to ministers.  
True or False

9. Ministers may try to do more than God intended for them to do.  
True or False
  
10. Ministers should cultivate their minds by reading the most useful and helpful books and literature.  
True or False
  
11. Ministers will have to discipline themselves to study, to pray, to fast, and to hold to the doctrine once delivered to the saints.  
True or False
  
12. Paul gave specific qualifications for a bishop.  
True or False

## Chapter 3

# Ministers' Relationships with Their Predecessors

Much of a minister's work will be to reap where others have sown. So many forget this in their work for the Lord. So many will say, "Nothing happened in this town until Brother and Sister So-and-So came." They forget the sacrificial labors of those who labored previously, perhaps laying a foundation for the work.

A number of years ago we started a branch work in one of the larger cities of North America. Eventually the work grew to where it was advisable to put it on its own, and I turned the pastoral duties over to a dear friend. He is still pastoring this thriving church, but to this day he never forgets, nor allows his congregation to forget, the formative days. Is there any wonder why God has blessed this assembly and pastor who have this kind of spirit and attitude?

Why do some desire to erase any record of previous efforts in a place? Do we believe what Paul taught: "He that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God" (I Corinthians 3:8-9)? Could it be that we are desirous to capture all credit for what is done in a certain locality?

When you as a minister follow another in a work, you should carefully study your predecessor's plans and methods. It is best to withhold judgment in a situation that you know very little about. It is best to continue with his or her

methods as well as you can, with no radical changes at the beginning. It is also good to honor your predecessor. Think of the good that he or she did and compliment him or her publicly for it. Always be strictly truthful and moderate in your references.

You need to keep in mind that your predecessor may have many friends in the congregation—especially new converts who came to the Lord under his or her ministry—who still have a strong love for the former pastor. They will easily transfer their affections and be your loyal supporters if you are kind to their friend. Guard against resentment forming in your heart toward the former pastor. Respect that people show to a former pastor should assure you that eventually, if you are worthy, they will show the same love to you. You will earn your own place and standing as a leader in the congregation.

How should you react to those who dislike the former pastor? Just remember that the very ones who discuss the predecessor so freely will more than likely give you a similar introduction to your successor. Never let slip from your lips a single word of discredit to the former pastor. A criticism of a former minister given to a person of this type goes much farther than if told to others. The best thing is to refrain from speaking disparagingly of either your predecessor or successor.

Tactless people will delight in informing the new pastor that the former pastor never did as he is doing. Resist the temptation to tell them off or to inform them that you are not Brother So-and-So. A good reply is to tell them that individuals are different and have different ways of working, or you could say, “Why don’t we just try this out and see how it works?”

What should you do when the former pastor comes back for a visit? Do not be angry if he or she comes to town and does not even give you the courtesy of a call. Your predecessor may be fearful because of what he or she has heard of former pastors who came back to town. It would be wise for you as the present pastor to extend the courtesy of a call and invite the former pastor to come to your home for a visit or meal and, by all means, to come to the church.

Your attitude should not be one of suspicion. You should not think of the former pastor as an intruder or mischief-maker. The person may be lonely. The former pastor's feelings may come from a keen disappointment or from loneliness. On the other hand, it could be that you are too sensitive to the minister's return, which could reveal something unworthy in you. If you have any reason to suspect that the former pastor is trying to undermine your influence, first, give him or her the benefit of your confidence. You may have misjudged him or her. By trying to understand and by making the former pastor your friend, you may avoid many problems.

If it later becomes clear that the former pastor is meddling with the congregation, projecting his or her influence into a field that is no longer under his or her jurisdiction, take steps to resolve the situation. With the love of God in your heart, go to the person and be very frank and honest. A kind, firm, and personal approach to the problem is always more profitable than spreading the news about with the intent of destroying the minister's influence. If the former pastor will not hear you, follow the steps given in Matthew 18:15-17.

Humility is a grace appreciated by every Christian. It puts people at ease about you since they feel that they can take you at face value inasmuch as you are not trying to sell yourself.



## Chapter 4

# Ministers' Relationships with Their Successors

If you as a pastor still occupy the pulpit after your successor has been chosen, what should you do?

**1. Speak well of your successor.** Do not use flattery or be dishonest. Tell the good things you know about the incoming pastor and urge the people to give the new minister love and loyalty.

**2. Begin to gently unwind the tendrils of love the congregation has woven around you and attach them to the person who follows you.** You will save yourself and others embarrassment if you will explain to the congregation some principles of ministerial ethics. Let them know that while you will always love them and be their friend, you are no longer their pastor. Such being the case, it is proper for them to seek advice and counsel from the new pastor. They owe the incoming minister that trust and confidence.

**3. Every outgoing pastor should meet with and advise the new minister of local conditions in order to be helpful.** Be on guard against seeming to direct the future work. Make it clear that the situation is now entirely in your successor's hands.

As the former pastor, should you tell the new person everything you may know concerning the people of the church? I do not believe this is necessary, and



it could be a hindrance. What a new minister does not know does not always hurt him or her. Let the new person find out some things for himself or herself. On the other hand, some things may need to be known to avoid a pitfall.

When you leave a work, you should sever your relationship with that church after you have preached your last sermon and, if possible, leave town. If members of the congregation call or ask for help or advice, remind them that conditions may have changed since you were there, rendering you incapable of an accurate opinion. Let the people know that you have confidence in their new pastor and that they would do well to trust and follow him. Sharply limit your correspondence; often it is necessary to eliminate it entirely. You are no longer their pastor.

Do not wish for the downfall of the church, for that would not reflect credit on you. If the church has been built on Christ, it will last, but if it has been built on you and your personality, it is bound to fall. Tie the people to your successor. In so doing, you are helping to preserve that church.

A departing pastor should continually remind himself or herself that the people of the church were not his or hers after all. They were purchased with Christ's blood and belong only to Him. It is in times of transition like this that we need to see more clearly our real mission on earth. Our task is to point men and women to Jesus Christ while we remain in the background. And whatever good was accomplished during our tenure as pastor, we must give the credit to God, since it is He who gives the increase.

When a pastor resigns a church—and it should be a written resignation—he or she needs to inform the congregation of the proper organizational procedures to follow in securing a new pastor. By all means, the pastor should not leave the church without a new shepherd. Too many wolves are around, ready to enter into situations like this and devour the flock. Likewise, it is not generally advisable to leave the church in the hands of local laypeople.

Before resigning a church, be sure that you have prayed through about the matter and know the mind of God. Never make a decision when you are

discouraged. Once you have determined the mind of the Lord, carry through on the decision. It does not help the work or strengthen your position if you are constantly resigning and then changing your mind.

What if it becomes necessary for you as the outgoing pastor to visit in the homes of former saints for business or other reasons? If possible, take the new pastor with you. At the very least, call the new pastor and advise him or her of your plans and the reason for the visit. Do not allow unnecessary suspicions to arise in his or her mind.

In order to insure a smoother and more graceful changeover of pastorates, give the incoming pastor an overview of the local church government. Point out the opportunities the local church may have in the community, along with any obstacles. Be sure to pay all debts—or as many as possible—before leaving town. Contact any remaining creditors and assure them of payment. Bring all church records up to date and in good order before you leave.

Leave the parsonage as clean as possible. Get all your belongings together so you do not have to keep returning. Relinquish your hold upon the church and turn your face and force in another direction. A gracious departure is always a victory.

What considerations should lead a minister to seek another field?

**1. The deep-seated feeling in the pastor's heart that he or she is through**—not just a passing mood. He or she needs to ask: What have I done in this church? What more can I do? When the answer to the first completely outweighs the second, he or she may need to start looking elsewhere.

**2. Unyielding opposition that will not give way after much prayer and fasting and when the people no longer receive the pastor.** It is very difficult for a person to succeed in the face of continuing violent opposition.

A word of caution: Until a minister completely knows the mind of the Lord, he or she would be wise not even to suggest the possibility that he or she

might depart. Moreover, once the minister has made the decision, he or she should generally not reconsider.



## **Personal Study Notes**

## Chapter 5

# Ministers' Relationships with Their Fellow Ministers

It is possible for a minister to have a healthy fellowship with a neighboring pastor or minister; but both ministers must really desire it and work toward that end. An overlapping of respect and consideration for each other and a willingness to sacrifice to secure and keep goodwill are vital.

The minister must be especially mindful of the neighboring pastor's feelings when a saint from the neighboring church approaches him or her about changing membership. The minister will sense the disappointment of the pastor and will question just why this person did not choose to remain with the present assembly. The minister is also mindful that when someone leaves a church, it causes questions, either spoken or unspoken, among the members of that congregation.

The pastor should immediately confer with the other minister. If the facts are clear, the other minister should give a letter of transfer of membership. It is not ethical to receive a member of another church without informing the other pastor of the action contemplated. In some cases, it is best to advise the applicant to remain where he or she is.

A minister should be kind at all times, but never overly solicitous for members of another church of the same faith. We as ministers are not to be sheep stealers. Our field is the world, not another church. Our mission is to feed

and not to steal sheep. Sometimes a pastor will encourage another minister's members into his or her fold without ever actually asking them to become a member of his or her church. However, these tactics are soon recognized.

As a pastor for many years, I have generally found it best not to withhold a transfer from someone who desires to change churches. I have found that sometimes people who cannot work with me as their pastor still do well in another church. After all, a pastor never knows how much the church members have learned under his or her supervision. And sometimes, after many years the ones who have left will come to ask forgiveness for wrong attitudes they may have had toward the pastor's ministry. Let us not keep someone out of the kingdom of God through selfishness on our part.

With a world around us that is lost and needing the Savior, let us not become enmeshed in fighting over a few disgruntled folks when we need to reach so many. Satan would like nothing better than this.

Sometimes ministers wrongly act as "lords over God's heritage" (I Peter 5:3). They do not want anyone else to come into their area of influence. But do they really want to face God and be responsible for thousands and thousands of unreached souls? On the other hand, some ministers are not out to reach souls, but are continually fostering problems by trying to get ahold of another person's congregation.

With cities in our world containing millions of people without a witness for the name of Jesus, why do so many folks feel a burden or a call only to places with already established works? (In England, we have at least 200 towns and cities with a population of over 20,000 in each and no witness, to our knowledge, for the name of Jesus.) Paul sought to preach the gospel where Christ was not named (Romans 15:20). Jesus said, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38).

What should a pastor do if it is necessary for him or her to visit in the homes of members of a neighboring pastor's congregation? A straightforward pastor will never offend or attempt to usurp the authority of a rightful pastor's

place. Contacting the neighboring pastor before making such a visit will bolster his or her confidence in you, and you will be allowed many liberties. Nevertheless, if you become known as a “sheep stealer,” the gates of fellowship will soon be barred against you.

In making hospital calls, a minister should not make a practice of visiting a person from other Pentecostal churches in the area, unless the person’s pastor requests such a visit or is not available in emergencies. Carefulness in these areas and consideration of others will go a long way in developing and maintaining proper relationships with fellow ministers.

How can local conflicts in scheduling between pastors and churches be resolved—for example, arranging a special meeting? We all know that an unusual or well-advertised program at one church will draw people from the others. Rivalry may occur in securing well-known speakers. Maintain harmony and avoid conflict by having a local ministers conference where preachers work together to give each other a mutual acquaintance with the programs of the other churches.

Here we need to ask, “Am I my brother’s keeper?” Then let us remember Paul’s words, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Philippians 2:3-4). Dissension often prevails among ministers because they are not big enough and patient enough to sit down together and discuss their differences in a spirit of love. No point of conviction is worth holding if it is not strong enough to bear the scrutiny of personal, friendly discussion.

In the ministry, we need to make allowances for the fact that God has endowed His ministers with a variety of ministries. Even though we hold the same truths, the emphasis in each person’s preaching can vary tremendously. We must account for differences in background, home life, temperament, and so on. We should make allowances for these things in our relationships with each other.



With these differences, we can still subscribe to the same articles of faith set forth by our organization. Unity and a congenial attitude among ministers laboring together are necessary, and all of us must take heed how we build upon the foundation (I Corinthians 3:5-10). Much of our work will be wasted unless we learn to labor in accord with the body of ministers and believers. To build a work around ourselves rather than Christ and to refuse to labor in harmony with a healthy fellowship is but to fail.

It is so much better to sit down with other ministers and talk a thing over than to backbite and pull away. It is also cowardly to hide behind a pulpit to deliver pointed remarks at a fellow minister with whom we disagree, and yet avoid a personal confrontation with the same person. Often this occurs because people are unsure of their own positions. They try to build themselves up by tearing others down. People may say they are contending for the faith when in actuality it is a personal opinion for which they are arguing. When people are that unsure of their positions, they need to make an honest reevaluation of themselves.

Why are open attacks from the pulpit on the organization or on other ministers unjustifiable? First, it is not the right of laity in a church to judge a minister, so why present the minister for their inspection?

Moreover, an open attack on another minister destroys in the heart of the layperson the thing he or she must depend on for survival: respect for the ministry. This procedure also sows fear, anxiety, and distrust in a flock. Once an individual's respect for the ministry is destroyed, it is seldom completely restored.

There is a place for open rebuke, such as when sin is involved, but this must come from a properly appointed elder (I Timothy 5:20). Furthermore, an accusation against an elder is not to be received except from two or three witnesses (I Timothy 5:19). It must not be merely a matter of suspicion or hearsay.

## Self Help Test

### Chapter 5: Ministers' Relationships with Their Fellow Ministers

Multiple Choice: Circle the letter of the correct answer.

1. It is possible for a minister to have a healthy fellowship with a neighboring pastor or minister if
  - a. they attended the same Bible college.
  - b. they have the same hobbies.
  - c. they both desire it and work at it.
  - d. their spouses are friends.
  
2. If someone wishes to change congregations, the pastor should
  - a. refuse the request for the change.
  - b. issue a letter of transfer.
  - c. immediately confer with the other minister.
  - d. gloat over the neighboring pastor's misfortune.
  
3. When making hospital calls, ministers should
  - a. visit every Pentecostal in the hospital.
  - b. visit only the members of their own congregations.
  - c. visit members of another congregation if so requested by the other pastor.
  - d. b and c.
  
4. Dissension often prevails among ministers because
  - a. that is the norm.
  - b. they are not big enough and patient enough to sit down together and discuss their differences in a spirit of love.
  - c. of jealousies between their wives and children.
  - d. of envy and strife.
  
5. Open attacks from the pulpit on the organization or a fellow minister should be avoided because
  - a. they destroy respect for the ministry.
  - b. they sow fear, anxiety, and distrust in the flock.
  - c. it is not the right of the laypeople to judge a minister.
  - d. all of the above.

## **Personal Study Notes**

## Chapter 6

# Ministers' Relationships with Their Congregations

Ministers should not side with factions or show favoritism to any group or individual within their local assemblies. They should guard secrets entrusted to them. Nothing destroys faith in ministers like their sharing with a congregation in private or public things that were told to them in confidence. If they bring out these confidential matters in their messages or lessons or in private conversation with others, eventually reports will get back to the people involved. They will vow never to share things with them again and will allow bitterness to arise in their hearts.

Ministers must never carry gossip or speak disparagingly of anyone in their local assemblies. They should avoid losing people's respect by living pretentiously in order to cater to either the wealthy or the poor.

One of the root causes of church problems is a chasm between the pulpit and pew. In many instances, problems could be resolved if the pastor and people knew each other better. Often a pastor will look at a sleepy congregation and feel they are moody and have lost their burden for souls when perhaps a hard day's work has simply worn them out.

Your congregation cannot dispense with the Word of God coming hot and strong from your lips. It is not by societies, clubs, or sales that the world is redeemed, but by the "foolishness of preaching" (I Corinthians 1:21).

("Foolishness of preaching" is not the same as foolish preaching.) You must preach! You must have time for study and prayer!

A message cannot be dashed off in a moment. A message grows, and growth requires time. Someone once said, "While I mused, the fire burned." Without the musing (meditation), there is no burning. If we are to speak for God, we must find out what God is saying.

As a minister, put yourself in the place of the one who sits in the pew. Think of that elderly man in your congregation. He may come in late, for he cannot move as quickly now. His body may be full of strange pains and swellings, and his legs may not be too trustworthy. His twisted hands cannot keep his clothing as fresh and clean as in former days. He cannot walk to church any longer, so he is at the mercy of friends. Yet his heart is still full of desire for the Word of God. His mind may not be as dimmed as his eyes. Is there some word for this person? Think of him when you have the congregation stand and sit a dozen times during the service.

Remember that mother, struggling with several children. She prefers to have them in service, rather than the nursery. Be patient with her when the baby cries and the children fuss. To begin with, she is usually tired. If she stays at home, you will tell her she should be in service. Pastor, she needs help. Is there something in your message to encourage her?

How about that young boy sitting in the congregation? Have you passed by him at the door? His mom makes him come. He feels that no one understands him, and he does not understand himself. He likes to slip down in the seat and melt with the crowd, but it is also nice to be noticed. If he whispers loudly or laughs, he gets funny looks from those around him. Do you know his name? His mom tells him you are very busy, but he wishes he could talk to you. He wants to know why things are such a mess. He would like to hurry and grow up, but grow up to what? Pastor, can you help him?

How about the spiritually weak one sitting in the congregation? Sunday after Sunday she comes, and then she is missing for a while. She is trying, but she wonders if she will ever make it. Does the Bible ever mention anyone like her?

How about the retired minister sitting in the congregation? He has no aspirations for your pulpit, but he could give you helpful advice once in a while. He might be able to give you a word of encouragement. It is nice to know that you still want him to speak sometimes and that you call on him to pray. Is the God of all grace sufficient for him now? Can he still have a ministry, perhaps in a retirement home or in a hospital? Is it true that the church has no use for him now?

And there is the newcomer in your assembly. He has received many blessings in your church. But sometimes he is puzzled. You think he knows many things that he does not understand. Your sermons are great, but could you give him chapter and verse slowly enough for him to find it? Often he sits alone with a heavy heart and a blighted home, perhaps with a companion buried and with children unsaved, perhaps with a marriage partner refusing to come to church with him. He may live in a little cottage on a small pension. Could you preach a message for him sometime?



## Chapter 7

# Ministers' Relationships with Their Organization

Some ministers contend for an autocratic ministry, but then show no respect and submission to the leaders over them. Responsibility must always be coupled with authority. We cannot expect submission and respect from others if we do not give the same respect and submission to those over us. All of us are under authority!

Our organization's officials deserve our highest respect and cooperation. Absalom's spirit can get among us too. Absalom well understood the remarkable power of winning friends and influencing people, but in his heart, he was a thief. One should either remain loyal to his organization or terminate his relationship if he, in good conscience, cannot continue to do so. He certainly should refrain from caustic remarks about it. After all, an organization is but a reflection of those within it.



## **Personal Study Notes**

## Chapter 8

# Ministers' Relationships with Evangelists

A pastor owes the evangelist promptness in correspondence. The pastor also owes the evangelist understanding when it comes to unavoidable postponements or cancellations of meetings. The next time it could be that pastor's church needing an extra week of services.

Pastors should know the evangelist they engage for services and give them support and endorsement. Pastors owe the evangelists a charitable spirit relative to their preaching, for no minister is a resounding success every time he or she steps into the pulpit. It is not fair for pastors to cancel meetings abruptly without consideration of the evangelists and their needs.

Pastors should take the initiative in the matter of finances pertaining to the evangelists and pay them adequately. Some ministers set aside a percentage each week that goes into an evangelist fund. It is dishonest for pastors to withhold from the evangelists any offerings specifically received for them.

It is important that pastors and congregations provide adequate accommodations for the evangelists. They need privacy and an adequate place to rest and to prepare for the services. In addition, the pastor should refrain from asking an evangelist to preach on certain subjects just to rebuke the saints. It is better to ask the Lord to give the evangelist the right message for each service.

Likewise, evangelists also owe the pastor and church some things. They owe them priority on their time. They are not there to sightsee and spend time in things apart from the ministry. They can do this on days off. Evangelists also owe them respect. They should never exaggerate the merits of another congregation or the faults of the one they are ministering to.

Evangelists owe consideration in correspondence with the pastor. They also owe the pastor charity in their judgments. It is unfair to judge any pastor's convictions by a few rebellious or worldly people who attend his or her church. It takes time for a pastor to teach and train the people in the ways of the Lord. Much patience is required, especially with new converts. Aren't we glad that the Lord has been patient with all of us? And He's not through with us yet.

Evangelists should be careful of unwise remarks in their preaching that could undo in a moment what it has taken weeks, months, and even years for the pastor to accomplish. Evangelists owe the pastor proper relationships with the members of the congregation. They should not accept invitations to homes without the pastor's consent. Evangelists should also report any personal gifts or offerings to the pastor. When asked for their address, evangelists should kindly mention that the pastor will be able to supply it if necessary.

## Chapter 9

# Ministers' Relationships with the Assistants

(This chapter uses the terms *assistant* and *associate* interchangeably.)

The pastor needs to know the associate and his or her spouse before making an appointment. The assistant needs to have the reputation of being able to get along with people and the ability of serving under a pastor. It is best to have a written agreement with the associate, clearly stating the responsibilities. The pastor should properly introduce the associate to the church, stating his or her duties to them, and that he or she will receive instructions from the pastor. The pastor generally appoints an assistant instead of the congregation electing one. From the outset, the assistant and the congregation should clearly understand this line of authority.

The pastor can maintain a harmonious relationship through regular conferences, exchanges of ideas, prayer, and the study of the Scriptures with the assistant. The pastor should allow the associate a certain freedom to use his or her own initiative toward greater development in a given area, particularly in those areas where God has gifted and used him or her. The pastor should frequently express appreciation for a job well done. The pastor should give the associate definite preaching and teaching assignments, if that is part of the associate's responsibilities. If his or her service lies in other areas, then those responsibilities need to be clearly stated.

It is not easy to be an associate or assistant. It is easy for the person to feel used and unappreciated. Nevertheless, the God who rewards in secret will not overlook the associate's commitment. The assistant should always remember that his or her role is to serve and give. The associate should be wary of pride, for it wants strokes and pats. It loves to get credit, to be mentioned, and to get glory. How easy it is to become resentful in these areas!

The associate should never be disloyal to the pastor or lend an ear to complaints against him or her or ever violate the pastor's confidence. The assistant must be willing to work in the shadow of the pastor and never attempt to unseat or work against him or her.

There must be a clear understanding between the pastor and the associate about requests that people direct to the assistant personally. Policy often states that the assistant should immediately direct these calls to the pastor for his or her decision and instructions. This is the best way to handle requests for visits from members of the congregation. The associate will ultimately regret it if he or she does anything to weaken or undermine the influence of the pastor.

The assistant must adapt to local conditions. He or she should be very cooperative with the pastor and follow through on assignments, showing initiative and creativity. The associate's modesty and humility will make him or her loved and appreciated by all who work with him or her. The associate needs to recognize the privilege and opportunity that has been granted him or her to work with a respected man of God. The position does have its unique temptations and perils, but also its privileges. Nothing is more distasteful to God than self-conceit that aims at enthroning self at the expense of God and others.

If at any time the associate finds that he or she cannot work well with the pastor, or if there are other circumstances hindering a proper relationship, he or she should immediately make this known to the pastor. If a proper understanding cannot be reached, they need to terminate the relationship.

The position of an associate or assistant is not an inferior service in the work of the Lord. To a degree, the associate is restricted in what he or she can do,

and the necessary restriction can sometimes be the cause of frustrations. The pastor can help this situation by frequently expressing appreciation for a job well done. All ministers should love each other. Remember, however, that some individual ministers do not mesh well in a day-by-day situation. Even Paul and Barnabas found this to be the case concerning John Mark. Yet I believe that the personalities and ministries of both Paul and Barnabas were helpful to Mark. In the end he proved profitable to Paul (II Timothy 4:11).

Associates can fail in their work by giving way to idleness and by giving less than is expected. The associate can also fail in the realm of human relations. They can fail by being disloyal to the pastor, and if so, they will live to have regrets. They can fail by leaving their responsibility prematurely because of the lure of greener pastures. Nevertheless, probably their greatest failures can be in the area of their spiritual life, in failing to keep up their daily prayer life and walk with God. Their paramount consideration as an associate must be to God Himself, for it is before Him that they really stand or fall.

**Self Help Test**  
**Chapters 7-9: Ministers' Relationships with Their Organization, Evangelists, and Assistants**

Give brief, but complete answers.

1. Is submission and respect for the ministry automatic?

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2. Should ministers ever terminate their relationships with their organization? Why? \_\_\_\_\_

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3. How would you want to be treated if you were the guest evangelist?

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4. What would be your responsibility if you were the guest evangelist?

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5. How can the pastor help the assistant to further his or her ministry and be a blessing to the local church?

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6. What should assistants remember concerning their role? What can they do to help the pastor?

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**Personal Study Notes**

## Chapter 10

# Ministers' Relationships with Guest Ministers

It is not necessary to be crude to be a Pentecostal minister. First Peter 3:8 says, "Be courteous."

When the pastor has a guest minister, generally he will precede the guest to the platform or stairs leading to the platform and from that point indicate the chair for the guest to occupy. Then the host will step aside and allow the guest to go first. The guest remains standing until the pastor sits down, if the service is already in session or about to begin. If the pastor usually occupies a central chair, honor the guest by letting him or her sit there. It is the pastor's responsibility to see that the guest has a songbook and, if the singing is already underway, to find the page before handing the book to him or her.

A thoughtful pastor will not occupy so much of the service time with announcements and special numbers that the guest minister does not have adequate time for the Word of God. To save time, put announcements in a bulletin. Preaching should be primary in the service, never secondary. One of the fruits of the Reformation was taking the pulpit off the side of the church, putting it in the center, and placing a preacher behind it to proclaim the message.

The pastor and guest minister should take part in the congregational parts of the service. They should be part of the worshiping group, not apart from it.

Avoid needless talking and whispering. It is certainly not the place for social conversation or the telling of jokes.

If you must cross your legs, do it as inconspicuously as possible. Don't slouch, but sit up properly, calling as little attention to yourself as possible. Be neat, clean, and dressed properly for the occasion.

The clothes of a minister should be conservative. Modesty and good taste are essential in a minister's appearance.

The guest minister should not go beyond the time allotted without permission of the pastor or minister in charge. Someone said, "A sermon does not have to be everlasting to be eternal." Make allowance for the work and operation of the Holy Spirit. However, we need to keep our own spirit in check lest we be tempted to take liberties that overstep the role of a guest speaker. The guest minister must remember that he or she is not the pastor of the church and should not take advantage of the occasion by being discourteous and ungracious.

When the service ends, the guest precedes the pastor from the platform, unless the situation demands otherwise. It is good for the congregation to have the opportunity of greeting the guest minister. Many pastors invite the members to the front at the close of the service to greet their guest ministers. Our congregations need to learn to express appreciation for the ministry.

A minister should be extremely careful to avoid negative, hurtful statements in public. However, strong preaching is always in order when the minister draws illustrations from the pages of God's holy Word. If a pastor needs to correct saints, let him or her do it in private or in a "saints' meeting," without the presence of outsiders and visitors.

Should a pastor invite everyone to share the pulpit? Definitely not! The pastor should only invite those he or she genuinely wants and those who will edify the people. Nevertheless, once the pastor invites someone to share the pulpit, let the pastor's actions, attitudes, and words show that he or she is glad

the guest has come. The pastor should give a brief and sincere introduction, avoiding flattery and extravagant statements. The Lord will not share His glory with another, and some introductions embarrass the minister and hinder the free flow of the message.

After the guest minister concludes the message, it is in bad taste for the pastor to continue the message, as it could be construed as a negative reflection on the guest.

**Personal Study Notes**

## Chapter 11

# Ministers' Relationships with the Opposite Sex

Ministers should give all love and courtesy to their spouses. If ministers are harsh toward their own spouses, how can they be truly kind to the members of their congregations? It is not weakness in a minister to give honor and appreciation to his or her spouse. The pastor should never permit cares of the home or church to overload and overtax the spouse. Once the partner's health is broken, he or she will not be able to help the pastor as before. The minister must not take out his or her frustration with the congregation on the spouse or allow the spouse to suffer for problems that he or she has failed to handle properly. The ministers must arrange their schedules to give plenty of time to their spouses and families. Ministers will be better pastors if they are better spouses and parents.

Ministers cannot be too careful in their relationships with members of the opposite sex. Men should avoid calling upon women or counseling women alone. Likewise, men should shun personal familiarity with women. The so-called "holy kiss" with members of the opposite sex can soon lead to unholy practices. The same rules apply to women ministers and males.

Even in anointing with oil and baptizing members of the opposite sex, the minister must be very discreet. This is also true in praying with people in altar services. A sensible minister realizes that the merest nothing can start a scandalous rumor and acts accordingly.

A man must be very careful in transporting people or traveling to services when other women are involved apart from his own wife. (The reverse is also true for women pastors transporting men.) Satan uses designing women in this world to bring about the downfall of men of God. And sad to say, in our day, there are also men engaged in evil practices in the same direction. Undue familiarity with others, whether of the same or opposite sex, must be avoided. Ministers must be careful not only to avoid sinning but also to avoid any situation that could cause comment, gossip, and embarrassment.

## Chapter 12

# Ministers' Relationships with Bible Schools

Every pastor and minister should be glad for endorsed Bible schools and training programs that offer valid Bible courses and train workers for the harvest.

“One cannot build houses with cabbage stalks; oak trees are required.” We live in the day of instant everything, but the Bible itself warns against *novices*, and this word literally means “new plants” (I Timothy 3:6). Some people prove themselves by experience in doing things that they are qualified to perform and administer properly. But a person usually becomes qualified by study plus experience. Paul let Timothy know that he must not neglect his gift from God. He needed to persevere, to be diligent, and to give himself wholly to his studies, so that his progress would appear to all (I Timothy 4:11-16).

To cultivate and develop God-given gifts requires effort on an individual's part. When discussing Bible schools, some people point out that the twelve apostles had no formal Bible school training. They thereby conclude that formal training is unnecessary today. However, we might mention that the majority of people were also illiterate in those days, but that is not an argument for being illiterate. It would be better to state that for three years, the twelve apostles had the most gifted, knowledgeable, able, and infallible Teacher that anyone ever had. For three years, Jesus taught them by word and example and by sending them out to practice what He taught.



When you are a pastor—especially if you have a small church—it is sometimes difficult to see your prime young people go off to Bible school. However, remember that the Bible school exists to serve churches. In sending your young people, you are making an investment for eternity. When you help and encourage them to go to Bible school, you show your interest in what the Lord is interested in: the challenge to get the gospel to every creature. You show that you are interested in world missions as well as in your own local area.

Should young people rush into the field and into their own ministries without proper preparation? No, for this can spell trouble and disaster for them and for others. They need to work under a good pastor and begin their ministries by cleaning the church, cutting the grass, and so on. Those self-styled workers who feel that Bible school is a waste of time and who will not work in fellowship with others are dangerous. Rebels produce rebels. Time spent sharpening one's tools is never wasted.

Could one receive the same training in a local church as in a Bible school? It might be possible, but it is improbable. What one receives in Bible school in one year would take several years in a local church. It would take approximately seventeen years in the average local church to receive the same amount of training a student would receive in a three-year course of study in a Bible school.

**Self Help Test**

**Chapters 10-12: Ministers' Relationships with Guest Ministers, the Opposite Sex, and the Bible School**

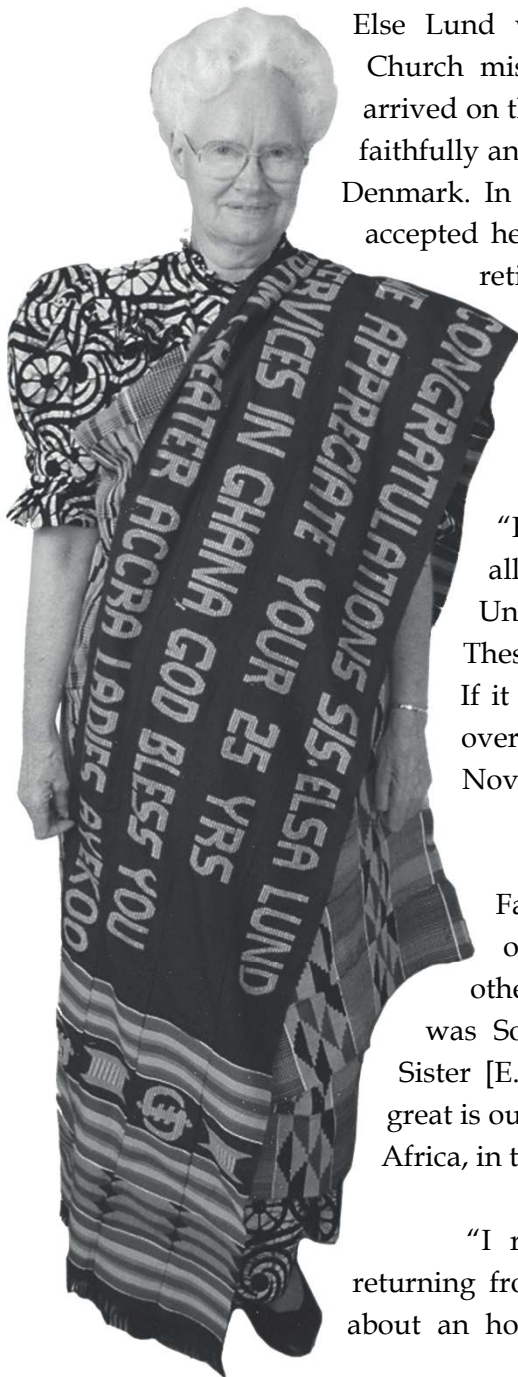
True or False (Circle the correct answer.)

1. Courtesy is a part of the Pentecostal ministry.  
True or False
  
2. It is not important for the guest minister to participate in the congregational part of the services.  
True or False
  
3. A minister should dress conservatively.  
True or False
  
4. It is the duty of the guest minister to correct any faults that he might see in the congregation.  
True or False
  
5. A minister's relationship with his or her spouse has no influence on the congregation.  
True or False
  
6. A minister must be very discreet in his or her relationship with the opposite sex.  
True or False
  
7. Since the twelve apostles did not attend Bible school, modern Pentecostal ministers should also not attend.  
True or False

8. In sending young people to Bible school, you are making an investment for eternity.  
True or False
  
9. Young people should rush into their own ministries without any preparations.  
True or False
  
10. It is doubtful that one could receive the equivalent of Bible school training in the local church.  
True or False

## Missionary Spotlight: Else Lund

Reprinted from *OnSite*, Summer 2005, 6-7.



Else Lund was appointed as a United Pentecostal Church missionary to Liberia in October 1962 and arrived on the field the following April. Since then she faithfully and effectively served the Lord in Africa and Denmark. In March 2005, the Foreign Missions Board accepted her letter of resignation. At the time of her retirement, she was the senior UPCI missionary, having been under appointment longer than any other missionary. In her letter of resignation, she stated:

“For over forty-two years I have been allowed to be a career missionary with the United Pentecostal Church International. These have been the happiest years of my life. If it were possible, I would be happy to do it over and over again—except for the part from November 2003, when I broke my hip.

“When I was first appointed to Fassama, Liberia, in October 1962, the only other work was in Bomi Hills and the only other country in Africa with UPC missionaries was South Africa, and they were Brother and Sister [E. L.] Freeman. Look at Africa now! How great is our God! At that time I was so happy to be in Africa, in the jungle mission at Fassama.

“I recall one night as a group of us was returning from a village service held at Bella Balma, about an hour and a half walk one way. We were

walking single file as the path was very narrow, and some were talking as loudly as possible, probably to scare any wild animals around. Some were carrying lanterns, and some of us had flashlights. Then I thought to myself, 'I could spend the rest of my life here.' It was so satisfying carrying the gospel to the uttermost parts of the earth.

"I transferred from Fassama, Liberia, to Accra, Ghana, in 1971 where Brother and Sister Rodenbush and their son Rob were. Brother Rodenbush had already begun the College of the Bible where I also taught. I took for granted that I would spend the rest of my life there. I felt indeed in the perfect will of God. Then in 1997, I began to feel another change coming. In November 1998, I came under International Teaching Ministries and have enjoyed teaching from country to country.

"Before I left Liberia, we began to see more of a move of God since more nationals were taking part. In Ghana there was a great revival. As pastors learned the truth, they would bring in their whole churches. They were repenting, being baptized in the name of Jesus for the remission of sins, and being filled with the Holy Ghost. It was miraculous! It was wonderful! The Bible school was the key . . . training of the nationals. What a great work!

"I have had the wonderful privilege of seeing the hand of God in multiplied salvations of souls, healings, miracles, and untold things. We have been lost in the fog in our UPC missions plane, the Tri-Pacer, over the jungle of Liberia; and then a couple of years later, we had a plane wreck on the mission air strip at Bomi Hills in the same Tri-Pacer. Needless to say, the plane was totaled, but we all walked away. I have been in coups, attempted coups, an accident, a break-in, several attempted break-ins, civil wars, malaria untold times, and on and on. Jesus will never fail you. Praise His holy name!

"I have been privileged to be a career missionary with the United Pentecostal Church International. I love this church. The call of God is the most wonderful thing under heaven."

In 1996, in honor of her silver anniversary of ministry in Ghana, the Ghanaian Ladies Auxiliary gave her an authentic kente cloth and officially proclaimed Sister

Lund the “Queen of the United Pentecostal Church International of Ghana.” (See photo on page 67.)

In 1998 Sister Lund was appointed to the International Teaching Ministry, becoming an itinerate teacher, traveling from country to country. While most of her teaching was in Africa, she spent several months in Denmark, the land of her ancestry.

Else Lund is an extraordinary lady! She had an extraordinary impact on the church of God. Foreign Missions Division honors her and gives thanks for her ministry.