

# **MINISTERIAL** **ETHICS**

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# MINISTERIAL ETHICS

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# MINISTERIAL ETHICS

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## An OVERVIEW

### DEFINITION

The Webster's Dictionary defines "ethics" as 1) the study of standards of conduct and moral judgment. 2) The system or code of morals of a particular person, religion, group, and profession, etc.

The Advanced Learner's Dictionary also defines "ethics" as: "a system of moral principles, rules of conduct."

Ministerial Ethics, therefore, means a system of moral principles, rules of conduct or standards of conduct and moral judgment for ministers; in other words, Ministerial Ethics means the DO'S AND DON'T'S for ministers.

### THE CHRISTIAN MINISTRY

The Christian ministry is one ordained by God for a special purpose in His Kingdom (Exodus 40:12-15; I Peter 2:5,9; John 15:16). The ministry consists of a family of people called by God for special service to Christ and His flock.

The ministry as ordained by God:

- 1) Is the noblest work on earth. No profession can be compared to it.
- 2) Is aimed at nurturing the flock and leading them to win other lost souls to Christ (Jeremiah 23:4; John 21:15-17).
- 3) Is spiritual and holy (John 4:24; I Peter 1:16).
- 4) Is leading in the warfare against the devil and his host of demons (Ephesians 6:12).

### DIFFERENCES OF MINISTERS AND THEIR MINISTRIES

Ministers are first human and second spiritual. Every human grouping, including the ministry, is made up of individuals with different characteristics. Each of them thinks, feels, and responds to certain situations in different ways. Their understanding, needs, desires, likes and dislikes, etc. are different from person to person.

Among ministers God has given each one a different ministry and spiritual gifts. Since each functions in different ways according to their natural temperaments and their ministries and spiritual gifts, there is bound to be diversity in the lives of ministers. Evangelists function differently from Pastors. Prophets exercise their ministries differently from Teachers and Apostles. Even among Evangelists and the rest of the ministers, each individual conducts his ministry in a unique manner.

12:12-26). But in many situations this diversity tends to breed misunderstandings and even

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conflicts, as it happened in the Corinthian Church (I Corinthians 3:3-9). This unhealthy situation must be checked in order to preserve the unity of the ministry and the Church. Some form of control must be put on ministers to enable them to become unified and effective.

## ETHICS - THE TOOL TO CONTROL MINISTERIAL DIFFERENCES

To avoid ministers taking their own individual patterns of ministry that may conflict with other ministers' style, there must be some rules of conduct, a system of moral principles or standards of conduct and moral judgment that ministers would agree and adhere to. These rules must be seen as the standard pattern or style of the ministry that each one judges himself by. This ministerial ethic will serve as a guide and must be allowed to govern the conduct of each one in the ministry.

For our study, the ministerial ethics will be divided into two parts:

- 1) personal ethics
- 2) professional ethics

We shall look at these two parts in more detail during the semester.

## BENEFITS OF MINISTERIAL ETHICS

Ministerial ethics are very important for many reasons. As a system:

- 1) It organizes the ministers into a team.
- 2) It unites the efforts of ministers into productive activities.
- 3) It helps to achieve the objectives and goals of the ministry.
- 4) It helps ministers to concentrate on achieving the purpose of the Church.
- 5) The presence of the Holy Spirit manifests in the ministry and produces signs and wonders, as unity becomes the hallmark of the ministry.
- 6) The ministry and the Church becomes strong and expanding.
- 7) Attention is focused on progress instead of conflicts.
- 8) Trust, openness, and love become the characteristics of the ministry.

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## An Overview- Review Questions

Fill in the blank spaces with the correct answer.

1. Ministerial Ethics means the do's and don'ts for ministers.
2. The ministry as ordained by God is the noblest work on earth.
3. Ministers are first human then spiritual.
4. Among ministers, God has given each one a different ministry.
5. "Ethics" is the tool to control ministerial differences.
6. Ethics helps organize the ministers into a team.
7. Where ethics are dutifully practiced, trust, openness,  
and love become the characteristics of the ministry.

## CHAPTER 1

### THE MINISTER'S CHARACTER TRAITS DEFINITION

#### INTRODUCTION

A person's character is defined as "the mental or moral qualities of a person that make him different from others."

As ministers, we are the shepherds and the light of the flock of Christ. We are also the examples of the pattern of spiritual life for the flock we shepherd. In view of their position, ministers have to exhibit positive character traits in their relationship with God, ministers, and other people they have to deal with.

A minister's character can make or mar his ministry. For ministers to be trusted, respected, and accepted by other ministers and members, they need to reveal the Fruit of the Spirit (Galatians 5:22-23) from a Spirit-filled life. In all areas of their life activities - spiritual, social, financial and physical - they have to demonstrate sincerity, honesty, faithfulness, and humility as they relate to God, other ministers, and other people.

#### THE FRUIT OF THE SPIRIT

1. **LOVE:** Love is the greatest power in the world (I Corinthians 13:13). Ministers must possess it in great measure. Love unites and comforts. Take away love from the ministry, and you will find conflicts, hopelessness, and lack of interest and total disunity. Love is beautifully described in I Corinthians 13:4-8. God commands us to love Him, our neighbors, and even our enemies. Only love will unite ministers and give meaning to the ministry.
2. **JOY:** Joy follows love. Where there is love there is joy. The joy of the Lord is our strength (Nehemiah 8:10). Paul encourages us to rejoice always (Philippians 4:4). As we rejoice in the Lord, let us also as ministers bring the same rejoicing into the lives of others.
3. **PEACE:** Paul exhorts that as much as we possibly can, we should live in peace with all men (Romans 12:18). Peace is one virtue that all men are looking for in their lives in this world of troubles. As ministers, we must be peacemakers (Matthew 5:9) rather than troublemakers.
4. **LONGSUFFERING:** God the chief shepherd is longsuffering and we must be the same. A minister who is longsuffering is also patient and can endure the trials and temptations in the ministry. A longsuffering minister will be able to control himself and win the respect and acceptance of other people. Jesus exhorts all His disciples to be longsuffering (Luke 21:19).

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5. **GENTLENESS:** Gentleness is a virtue every minister must incorporate into his life. Without gentleness, a minister will often get into problems with other ministers and bring the ministry into reproach.
6. **GOODNESS:** Every minister is expected to be good to other ministers and to all men. God Himself is good and His ministers must be no less. The goodness of a minister will enhance his relationship with his brethren.
7. **FAITH:** Faith is one virtue that is indispensable to the minister. A minister full of faith cannot be swayed by the difficulties that may be encountered in his ministry. With faith, he will be able to inspire other ministers and the brethren.
8. **MEEKNESS:** Jesus said, "I am meek and lowly in heart" (Matthew 11:29). A minister that is meek will be able to relate in harmony with other ministers.
9. **TEMPERANCE:** Temperance means self-control, and ministers must be the best example of people that can control themselves. The ministry is full of possibilities of getting into the extremes. But the temperance of a minister will let him stay on course.

### OTHER IMPORTANT VIRTUES

There are other virtues that a minister must personally develop and exhibit in his ministry. These include:

- 1) **SINCERITY:** A sincere minister is appreciated by everyone under his ministry. In his relationship with other people, he will win their trust and faith. His actions reflect his real thoughts and feelings.
- 2) **HONESTY:** A minister that is honest can be trusted with finances. In business and other activities, he can be expected to be faithful.
- 3) **SEPARATION AND HOLINESS:** Ministers are people separated or set apart for the ministry. Their lives ought to be separated from other people and conform to the life of God. In all respects ministers must be holy and uphold the dignity of the ministry.

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## Chapter 1- Review Questions

Fill in the blank spaces with the correct answer.

1. As ministers, we are the shepherds and the light of the flock of Christ.
2. A minister's character can make or mar his ministry.
3. Name the nine "Fruit of the Spirit". love, joy,  
peace, longsuffering, gentleness, goodness,  
faith, meekness, temperance.
4. love is the greatest power in the world.
5. As ministers we must be peacemakers rather than troublemakers.
6. Self-control is the meaning of what Fruit of the Spirit? temperance
7. Ministers must be holy and uphold the dignity of the ministry.

## CHAPTER 2

### THE MINISTER AND HIS DRESSING

#### THE CHANGING WORLD'S STANDARDS

The world is continually changing in all respects. Very few situations remain the same over a period of time. There appears to be no permanent standards for the world. The rapid change in the manner things are done has been called "fashion." People that do not move with the changing times are called "unfashionable."

The question then is: "Do ministers of God have to move with the world and be accepted as fashionable?" Paul answers the question this way, "And be not conformed to this world..." (Romans 12:2). "...for the fashion of this world passeth away" (I Corinthians 7:31). John also adds to Paul's answers in this manner, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

Ministers must be examples of people that do not move with the times of the world, regardless of the world calling them old-fashioned, out-of-date, etc. We have standards, and these must be our landmarks.

#### OUTWARD APPEARANCE OF THE MINISTER

A person's outward appearance is a pointer to his total personality. The kind of clothes he wears, the manner he keeps his face and the condition of his hair all add to or betray his dignity. By his general appearance a person can easily be identified with the Church or institution he belongs to.

Ministers as representatives of the Lord Jesus and His Church to outsiders must be identified by their dressing and their general outward appearance. As people called unto holiness, ministers must be separated from the world by the manner they dress and outwardly appear to the public.

#### THE HAIR

The Minister can do no less than apply to his hair the instructions of Paul in I Corinthians 11:14. Men ought to trim their hair as befits gentlemen. Women should never cut their hair since it is their covering and glory before the Lord and His Angels (I Corinthians 11:15).

#### BEARDS & MOUSTACHES

The United Pentecostal Church International has adopted the standard of their ministers wearing no beards and moustaches. The church obliges them to be clean-shaven.

#### SHIRTS, TIES AND JACKETS

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Modest and clean shirts with modest ties to match have become associated with gentlemen. Does not Peter's instruction to the ladies in I Peter 3:3-4 as well as Paul's in I Timothy 2:9-10, also apply to men in their dressing? Modesty is the mark of the minister, and it should reflect in the kind of shirts, ties and jackets he wears.

## TROUSERS & BELTS

The pair of trousers is the accepted standard for men in our day. Ministers could be respected and accepted if they wore modest trousers and belts. The Bible says, "Let your moderation be known unto all men. The Lord is at hand" (Philippians 4:5). Ministers in public must avoid shorts.

## SHOES

The same idea of moderation and temperance goes with shoes. There are shoes that ministers may wear and receive recognition from their brethren and the public. Why should ministers be ineffective in their leadership roles because they are considered worldly by the kind of shoes they wear?

## WHY DRESSING AT ALL?

The purpose of dressing is first and foremost to cover our nakedness (Genesis 3:8-10,21). For the sake of fashion worldly people have thrown to the garbage the importance of covering their nakedness. Women, especially, expose their thighs and chests and men do the same with no scruples.

For ministers, exposure of the body to the public is unacceptable. As much as possible, ministers ought to cover themselves in the areas that may cause embarrassment for other people to see.

Adornment has become misused by modern generations. Make-ups and jewelries have stood between them and spirituality. Ministers ought to eschew make-ups and jewelry because they are not fashionable people.

The guiding principles for ministers in their dressing are cleanliness, clean-shaven, fragrance, modesty with elegance and orderliness. The standards for ministers regarding their dressing should not be affected by the world's standards for they are a people separated unto the Lord who is unchangeable.

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## Chapter 2- Review Questions

True or False. Place a T or an F in the space at the beginning of each of the following phrases to indicate if the sentence is either true or false.

1.   F   People that do not move with the changing times are called "fashionable".
2.   F   The Apostle Paul states that ministers need to conform to this world that we might win the lost to Christ.
3.   T   The Apostle John states that if anyone loves the world, he does not have the love of the Father.
4.   T   The Biblical standards set by the church must be our landmarks to guide us.
5.   F   A minister's outward appearance has no affect on his testimony to the world.
6.   T   Men ought to trim their hair as befits gentlemen.
7.   T   Modesty is the mark of a minister and is reflected in the clothes that he wears.
8.   F   The purpose of dressing is first and foremost to show that we are Christians.
9.   T   A person's outward appearance is a pointer to his total personality.
10.   F   Being called "old fashioned or out-of-date" by the world is a sign of a loss of dignity.

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## CHAPTER 3

### THE MINISTER AS A STEWARD

#### INTRODUCTION

Stewardship is the management of another person's property. The minister as a steward of God manages God's spiritual and material estate as he exercises the spiritual gifts and ministry God has entrusted to him. Managing God's property also carries with it the idea of responsibility, authority and accountability. It is important for ministers to realize that as stewards, they have a responsibility towards the church with its finances and property. With this responsibility they also have some authority delegated to them by God over the Church and its functions. However, God has appointed a day when every steward of God, including the minister, will give account of himself regarding how he managed the church of God.

#### THE MINISTER'S RESPONSIBILITY

Paul admonished the elders of Ephesus in his farewell address to nurture the church of God as stewards, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood" (Acts 20:28). In his exhortation, Peter also reminded elders, generally, of their responsibility towards the church and the reward they would have if they discharged their duties well, "Feed the flock of God which is among you taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:2-4). In delegating ministerial responsibility to ministers, God ensured that every responsibility had with it a specific ministry and spiritual gifts. Without a well-defined ministry and spiritual gifts, it would be difficult to assign a responsibility to a minister where he would be most effective in the church. For example, a minister who is a Pastor would be assigned pastoral responsibilities to enable him to exercise his spiritual gifts towards the growth of the church. Teachers, Evangelists and Prophets who exhibit clear traits of those ministries would be placed in responsibilities where they would be able to function effectively.

The most important factor in the ministry is not where a minister is placed, but how effectively he discharges his responsibilities. It is unfortunate that these days we are witnessing an upsurge of ministers trying to be men pleasers. Paul said, "Moreover it is required in stewards that a man be found faithful" (I Corinthians 4:2). Ministers who are conscious of their steward-status lead the members with honesty, love, loyalty and humility. They allow the principles of the Word of God to guide their ministry. Their chief aim becomes pleasing the Lord by doing His will only.

#### THE MINISTER'S AUTHORITY

Every Christian believer who has the Holy Ghost is vested with a measure of spiritual authority over the devil. In Luke 10:19, Jesus delegated spiritual authority to believers. In addition to

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this, ministers have some authority over the church that enables them to direct the finances and utilize the technical and material resources for growth and expansion. They also have vested authority to discipline wayward members and to ensure proper control of the flock of God.

Regarding the resources of the church, especially the finances, many ministers have misused their authority to direct them towards their self-interest. In their dealings with the members, they have tended to be authoritarian and manipulators, which is contrary to the Word of God. Peter warned the elders not to be "...Lords over God's heritage...." Ministers should use their delegated authority first to serve the interest of the church, with the understanding that they are stewards of God who owns the Church. It will be useful to consider the instruction of Jesus in the exercise of ministerial authority, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever shall be great among you, shall be your minister" (Mark 10:42-43).

## THE MINISTER'S ACCOUNTABILITY

Accountability is almost becoming a neglected word in the responsibility and exercise of authority by ministers. Failure to account for the finances and projects to subordinates and superiors in the church is a regular occurrence. No wonder that fund-raising programs are often met with lack of high interest and cooperation.

A minister's integrity, trust and respect can be achieved if he allows openness to characterize his management of the church's finances. As a steward of God it behooves every minister to do his best to keep the souls under his care so that none of them would be lost "except the son of perdition." In the same vein, every property belong into the church must be well accounted for.

Apart from the accountability ministers have towards the church, they also have to give account of themselves to God concerning their spiritual gifts and ministry. Matthew 25:14-30 gives a clear picture of how God would require ministers some day to give account of how they used the talents He gave to each one of them. To the Romans Paul said, "So then every one of us shall give account of himself to God" (Romans 14:12).

## CONCLUSION

As a steward, it is important for ministers to examine to what extent their responsibility, authority and accountability reaches in the church organization. As they perform their functions in their various capacities, ministers should use their spiritual and material resources to promote the interest of the church. They should manage these resources as stewards whose one desire is to please their Lord. With this guiding principle, they will be able to lead the church in the power of the Holy Ghost. Paul was a shining example of a minister who ended his ministry with this assurance. "I have fought a good fight, I have finished my course, and I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord ... shall give me that that day ..." (II Timothy 4:7).

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## Chapter 3- Review Questions

Fill in the blank spaces with the correct answer.

1. Stewardship is the management of another person's property.
2. Managing God's property carries with it the idea of responsibility, authority and accountability.
3. Paul admonished the elders of Ephesus to nurture the church of God as stewards.
4. The most important factor in the ministry is not where a minister is placed, but how effectively he discharges his responsibilities.
5. It is required in stewards that a man be found faithful.
6. Many ministers have misused their authority in regards to finances, to direct them toward their own self-interest.
7. Concerning the Kingdom of God, Jesus said that "whosoever shall be great among you , shall be your minister.
8. A minister's integrity, trust, and respect can be achieved if he allows openness to characterize his management of the church's finances.
9. Ministers have to give an account of themselves to God and the church concerning their spiritual gifts and ministry.
10. Ministers should use their spiritual and material resources to promote the interests of the church.

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## CHAPTER 4

# THE MINISTER AND ETIQUETTE

### DEFINITION AND INTRODUCTION

Etiquette is defined as the "rules of formal relations or behavior among people or in a class of society or a profession." Etiquette for ministers would, therefore, mean how ministers would conduct themselves among people in accordance with accepted norms in the ministry. Ministers in this context include leaders and every other person functioning in any of the roles of ministry in the Church. Deacons, Youth leaders, Ladies leaders, etc. are as affected as the Pastors and Evangelists.

Paul exhorted Timothy, the young minister over the Ephesian Church, to learn how to comport himself in the Church. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God..." (I Tim. 3:15). In the many facets of the minister's life, he must exhibit cultured manners as he relates to people in his home, the church, public places and in communication.

### IN THE MINISTER'S HOME

Many individuals both in the Church and outside the Church visit the minister's home frequently. The impression a guest takes along with him as he leaves the parsonage has a far-reaching effect on his ministry.

A guest that is welcomed and entertained according to the ability of the family will always give a good recommendation about the minister and his family. One minister said, "If you receive a visitor well in your house, your house will always be full." Giving guests something to drink and even meals to enjoy will always meet with appreciation.

However, ministers ought not to turn their homes into a charity center. Visitors that deviate from family customs could be diplomatically corrected. For instance, guests that visit too frequently stay for far too long, or family member must not embarrass misuse items in the home. They can make them feel at home by being courteous, thoughtful, and considerate of their feelings and their background and yet correct them if possible.

### IN THE HOMES OF OTHER PEOPLE

The minister must be the first to realize that the homes of his members and other acquaintances are not his recreational spots. Time he spends with other families would have to be short under normal circumstances. He would enhance his prestige if he would be courteous and prudent in accepting offers of meals and gifts. While as a gentleman he should not offend people by refusing offers all the time, he would also do well not to create the impression that his visits are always motivated by the material gifts he receives from his hosts. Unfortunately, some ministers have thrown overboard their ministerial integrity for "morsels of bread." They

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have literally become beggars. Such ministers could uphold the ministry by relying on the Holy Spirit and their spiritual gifts for their life provisions.

## THE MINISTER'S COMMUNICATION

Many a minister would have been successful if they knew how and what to say at the right time and the right place. People basically expect a minister to be a motivator and comforter. In the hustle and bustle of daily life members come to church with many problems, needs and aspirations. Their hope is that the preaching of the Word will encourage them and heal their spiritual and emotional sores. The minister's communication should be positive, hopeful, cheerful, encouraging, full of faith, not condemnatory, not offensive, etc.

Uplifting the spirits of troubled members with sound words is the minister's job and he must not be found wanting. The minister that can pull the crowd, convince and persuade them to make positive decisions for Christ will be those that have learnt how to use the word of mouth skillfully and profitably.

## IN PUBLIC PLACES

One renowned evangelist has said that if preachers would not go to the streets and market places as well as other public places where the sinners are, they should not expect the sinners to come to the Church by themselves. As preachers of the Gospel, ministers cannot entirely avoid public places, yet they should be selective in the places they visit. Places like discotheques, public cinema theaters, and gambling spots are not comely resorts for ministers.

In their outings, ministers should take into account what they wear as well as their general appearance. Remember the minister's guiding word in his dressing and all he does is "gentleman."

## CONCLUSION

Paul admonished the Galatians about their liberty in Charity by saying, "...only use not liberty for an occasion to the flesh..." (Galatians 5:13)

Etiquette is important to ministers for the guidance it provides for them to stay on course. In their homes, other people's homes, in the church, public places, and in their communication, ministers ought to be courteous, and thoughtful. They must uphold the dignity of the ministry by affecting the feelings and needs of other people in a more positive way.

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## Chapter 4- Review Questions

Fill in the blank space with the correct answer.

1. Rules of formal relations of behavior among people is defined as what? Etiquette
2. Who was the young minister over the Ephesian church? Timothy
3. A good recommendation for a pastor and his family can be obtained when a person has been welcomed and entertained well in the home of the pastor.
4. Under normal circumstances, how long should a visit by the pastor be in a home? short
5. What should ministers rely on for their life's provision? Holy Ghost and their spiritual gifts.
6. Name five things that the minister's communication should be. (1) positive, (2) hopeful, (3) cheerful, (4) encouraging, (5) full of faith.
7. People basically expect a minister to be a motivator and conforter.
8. What is the guiding "word" for the minister in his dress and all he does? gentleman
9. Good etiquette provides guidance for the minister to stay on course.
10. Ministers will uphold the dignity of the ministry by affecting the feelings and needs of other people in a positive way.

## CHAPTER 5

### THE MINISTER AND HIS HOME

#### INTRODUCTION

One of the qualifications Paul listed for Timothy in choosing bishops for the churches under his ministry was, "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).

The home of the minister is very important to his ministry in many respects. He himself gets encouragement and support largely from his home, where his wife and children contribute to his physical, psychological, social and spiritual needs. His responsibilities for giving training and direction to the family cannot be left to chance because the physical, social and spiritual conditions of his home and family follow his ministry in all directions.

#### THE MINISTER AS A HUSBAND

When God set up the ministry, He instructed the ministers to discharge their family responsibilities as equally well as they ministered unto Him spiritually. Paul's instruction to all believers in relation to their families is, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Timothy 5:8). For the minister to be the example that he must be, he should not forget to lead his household in the manner that is acceptable in Biblical terms.

#### HIS DUTY TO HIS WIFE

In Genesis 2:23-24, Adam admitted to Eve, "This is now bone of my bones and flesh of my flesh....". And thereafter God said, "For this cause...shall a man...cleave unto his wife; and they shall be one flesh."

The basic need of every wife is LOVE from her husband, which should be expressed in patience, understanding, care, tenderness, cheerfulness, and encouragement. This attitude of the husband towards his wife is scripturally supported. In Old Testament times, Moses commanded, "When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken" (Deuteronomy 24:5).

In his rich experience with women, Solomon advises husbands to "Let thy fountain be blessed: and rejoice with the wife of thy youth" (Proverbs 5:18). Peter adds his voice by saying "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Peter 3:7). Paul concludes the point with a resounding note to husbands, "Husbands, love your wives, and be not bitter against them" (Colossians 3:19).

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## HIS DUTY TO HIS CHILDREN

The minister as a husband is obligated to love, and provide for the needs of his children (II Corinthians 12:14). Their physical needs such as food, clothing, shelter and finances would have to be obtained from the home. If ministers fail to provide for their children's physical needs adequately, they create the opportunity for them to seek these needs outside the home. As they take this step, they soon become wayward and unruly, tarnishing the dignified image of the minister (I Timothy 3:4).

Socially and spiritually, the minister should be teaching and training the children in the proper moulding of their moral character and behavior. In Proverbs 22:6, Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Children in the parsonage that are prayerful and knowledgeable in the Word of God are great assets to the minister. He should therefore teach them how to pray and study the Word of God. They should be led to repentance and water baptism and be filled with the Holy Ghost.

## THE MINISTER'S WIFE

Just as the wife expects the husband to love her, so must she understand that marriage is a mutual bond between a man and a woman to support each other. The support of the wife to her husband, the minister, is very important to the mental, emotional, and spiritual upliftment for effective ministry. The wife that intercedes for the minister and the entire family and also teaches the children like Lois and Eunice did to Timothy would find love, peace, and joy in the family (II Timothy 1:1). A wife that is spirit-filled and exercises some of the spiritual gifts and ministered would complement the ministry of her husband. The life and ministry of the minister is so hectic that their wives will do them great service by being humble, obedient, encouraging, respectful, and serviceable towards them.

## THE MINISTER'S CHILDREN

Children of the minister often become the yardstick of his effectiveness and ability to mould the character and behavior of his members. If the minister discharges his fatherly duties well enough, there should be no reason why the children should not reciprocate by being obedient, serviceable, and disciples of their father in spiritual things. They should understand that their home and public life is a written epistle for the public to measure their father's ministry by (II Corinthians 3:2).

## CONCLUSION

The first point of arrival in this world is the home. It is the place any human being receives the first stage of his socialization of what he is supposed to do and to be in his lifetime. The Minister's home is the place his family received the foundation of their spiritual and social life. The minister must therefore set up his home in a manner that will make his wife and children become a good reflection of his ministry. This he has to do by loving the wife and children and providing for their physical needs. He should give them training and teaching in spiritual things in order that they would in turn give him the support he needs in his ministry.

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## Chapter 5- Review Questions

Fill in the blank spaces with the correct answer.

1. Paul instructions to Timothy was that in choosing a bishop, a man should "rule his own house well".
2. Name four areas of need in a ministers life that receive encouragement and support by his home and family.  
(1) physical, (2) psychological  
(3) social, (4) spiritual
3. Paul states that a man who does not provide for his own home has " denied the faith, and is worse than an infidel ".
4. Who said: "This is now bone of my bones and flesh of my flesh..". Adam
5. The basic need of every wife is Love, expressed in what six areas of her life?  
(1) patience, (2) understanding, (3) care  
(4) tenderness, (5) cheerfulness, (6) encouragement
6. If children's needs are not adequately met in the home, where will they look to find an answer to their physical, social, and emotional needs? outside the home
7. What was Solomon's conclusion when a child is trained up in the "way".  
" when he is old he won't depart from it ".
8. Marriage is a mutual bond between a man and a woman that is a support to each other.
9. Children of the minister often become the yardstick of his effectiveness and ability.
10. The minister's home is the place his family receives the foundation of their spiritual and social needs.

## CHAPTER 6

### THE MINISTER'S RELATIONSHIP WITH SUPERIORS

#### GOD ESTABLISHED AUTHORITY IN THE CHURCH

The church as a divine institution is established upon divine authority. Jesus said, "I will build my church..." indicating that He is the Founder and Head of the Church (Matt. 16:18). For the church to function according to His divine purpose, the Lord has delegated some authority to men of His choice to administer spiritual leadership over the church. Paul, writing to the Ephesians, taught that, "... when He ascended up on high, He led captivity captive, and gave gifts to men. And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers" (Ephesians 4:8,11). These men, by their ministries, have divine authority to be exercised for the growth of the church.

However, as the church grows in numbers and becomes more organized, the need to establish administrative structures and relationships gets very urgent and important. Therefore, ministers with certain administrative abilities and skills are elected or appointed to carry out various functions for the continuous growth of the church and cooperation among the ministers and members. It is required of ministers to submit themselves to these men in authority.

#### THE MINISTER'S SUBMISSION TO SUPERIORS

The early apostolic church in the book of Acts is a classic example of how submission to authority can facilitate a peaceful atmosphere and rapid growth in the Church of God. The Apostles made decisions that were accepted and carried out wholeheartedly. The Council of Jerusalem took a decision on circumcision for the Gentile churches that became a rule of law (Acts 15). The reason for such a humble attitude of the Gentiles to the apostolic authority was the understanding that the Apostles were guided by the invisible presence of the Holy Ghost.

In these present times, the occurrence of rows in the church is very alarming. Defiance of authority is becoming too frequent. It appears that the scriptural directives leading the children of God into submission to authority has been overlooked. The situation, however, becomes very disappointing when ministers are equally guilty of defying the very authority God has endorsed by His Word.

The writer of Hebrews clearly stated: "Remember them which have rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation. Obey them that have rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." (Hebrews 13:7,17). Ministers as examples and leaders of the church must be the first to demonstrate submission to their superiors. As teachers of the flock, ministers ought to remind themselves of Paul's directive in the book of Romans: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained by

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God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resisteth shall receive to themselves damnation." (Romans 13:1-2)

## THE MINISTER'S COOPERATION WITH SUPERIORS

The element of human nature does not become eliminated on a minister's election or appointment to an administrative office. Superiors as human as their subordinates are likely to misconduct themselves contrary to the requirements of their office. Subordinate-ministers affected by such a behavior should be guided by the commandment of Jesus on submission: "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matthew 5:38-39)

Instead of reacting negatively and arrogantly towards the bad attitude of their superiors, subordinate-ministers should cooperate by showing patience and longsuffering. Strained relationships have to be normalized by ministers offering to their superiors' constructive suggestions in the spirit of humility and meekness. They have to strengthen their cooperation with their superiors in higher responsibilities and authority by constantly praying for them and bringing their shortcoming before the Lord.

## CONCLUSION

Ministerial authority is divinely instituted. However, the organization of the church has brought into being an administrative structure and relationships that call for election or appointment of certain ministers to exercise specific functions. These men, by virtue of their office, may become our superiors and lead in the decision-making process. Ministers that are subordinates to these ministers having rule over them should be submissive and cooperative for the sake of Christ, the Head of the Church. Subordinate-ministers should be examples of humility towards authority.

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## Chapter 6- Review Questions

True or False- Place a "T" or an "F" in the space at the beginning of each of the following phrases to indicate if the sentence is either true or false.

1.   T   The church is a divine institution established upon divine authority.
2.   F   The Apostle Paul wrote: "and I will build my church on the Rock.....".
3.   F   It is suggested in the Scriptures that ministers submit themselves to those who have been elected or appointed to positions of authority.
4.   F   The Council of Antioch took a decision on circumcision for the *Gentile* churches that became a rule of law.
- 5   T   Ministers must be examples to the church by being the first to demonstrate submission to their superiors.
6.   T   Those in authority have a scriptural admonition to maintain and practice humility toward their subordinates, remembering that the element of human nature has not been eliminated because of their office.
7.   F   Jesus taught the true principle of submission by His words of "an eye for an eye and a tooth for a tooth" as recorded in Matthew 5:38-39.
- 8   T   It is the duty of subordinate-ministers to show patience and longsuffering toward those who are in authority whose attitudes are not Christ-like.
9.   T   Ministerial authority is divinely instituted by the Word of God.
10.   T   Ministers who have been elected or appointed to office, by the virtue of their office, may become our superiors and lead in the decision-making process.

## CHAPTER 7

### THE MINISTER AND HIS RELATIONSHIP WITH OTHER MINISTERS

#### THE FOUNDATION OF UNITY AND COOPERATION

The Psalmist wrote, "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1) There is no other community of people that can be compared to ministers who relate to one another in understanding, love and unity. The beauty of the ministry is best demonstrated by the cordial relationship and complementary functions operating among the community of ministers.

While this cordial relationship is the desire of all ministers, there are several occasions where ministers run into problems of misunderstandings and conflicts. Underlying these rifts are the wrong attitudes of envy, greed, intolerance and jealousy. Paul's advice applies to ministers as they interact with their colleagues, predecessors, and successors: "Let nothing be done through strife or vainglory; but in lowliness of mind, let each other esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." (Philippians 2:3-4)

#### THE MINISTER AND HIS COLLEAGUES

Ministers in the same church organization may be required to move from one station to another for specific functions. They may even be called upon to occupy certain positions that may highlight their ministries and spiritual gifts more than their colleagues. These changes usually create some conditions that seem to favor some ministers more than others. The tendency of those feeling neglected and despised is to harbor ill feelings and react negatively against their more privileged counterparts. To this attitude James gives a timely counsel: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, here is confusion and every evil work." (James 3:14, 16)

The realization all ministers must come to is that sovereignty rests only with God. But our good God makes sure that every member being a component of the Body of Christ has some role or another to play in the Kingdom of God. It is only a matter of time for every minister to be given his turn by the Lord of the Body. Solomon knew this plan of God and said, "He hath made everything beautiful in His time." (Ecclesiastes 3:11)

#### THE MINISTER AND HIS PREDECESSOR

As the church organization grows and expands, changes may occur among ministers in their fields of operations. Pastors may be transferred to new fields of labor. Administrators and evangelist and even departmental heads may be required to operate in new fields that have

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already been pioneered, pastured or evangelized by other ministers. The first test of a new minister is what attitude and remarks he unleashes about the achievements of his predecessor. Recognizing the functions of the Body of Christ as Paul illustrated in I Corinthians 12:12-26, the incoming minister should give good compliments about the achievements of his predecessor. Commending the former minister will in turn enhance his respect and acceptance by the congregation or subordinates. They will certainly trust the man who is willing to share the goodwill of his people with those who have helped to build it.

Many ministers in their effort to win the attention and love of their new people do everything possible to put out-of-sight any good traces of their predecessors. This attitude and behavior do not augur well for the ministry, because it ends up tearing the ministry apart. Ministers that are confronted with such situations should remember Paul's thoughtful statements: "Who then is Paul, and who Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watered; but God that gave the increase." (I Corinthians 3:5-7) Succeeding ministers must appreciate and establish some kind of relationship with their predecessors that will keep the unity of the ministry intact.

### THE MINISTER AND HIS SUCCESSOR

The attitudes that characterize many ministers who have to leave their stations for other areas have been regret, embarrassment, unwillingness and bitterness. These attitudes become heightened where their former stations or positions hold much more prospects for them than their new ones. The resulting thinking and feeling of many ministers are jealousy, intemperance, faultfinding, and non-cooperation towards their successors. Ministers who believe that God has a divine purpose for each one should not kick against the incoming ministers. If they are to fit into the overall plan of the Lord concerning His church, they can do no less than allow Paul's affirmation to govern their lives: "And we know that all things work together for good to them that love God, to them who are called according to His purpose." (Romans 8:28)

All ministers will one time or another, become predecessors or successors, and therefore their maximum cooperation should not be denied those who deserve it. Paul instructs that, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I Thessalonians 5:18) Jesus seals it with a commandment, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matthew 7:12)

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## Chapter 7- Review Questions

Fill in the blank spaces with the correct answer.

1. Behold, how good and how pleasant it is for brethren to dwell together in unity.
2. Name four wrong attitudes that can cause problems of misunderstandings and conflict.  
(1). envy (2) greed  
(3) intolerance (4) jealousy
3. James says that where there is envying and strife, here is confusion and every evil work.
4. The realization that all ministers must come to , is that sovereignty rests only with who? God
5. Who said; "He hath made everything beautiful in His time? Solomon
6. A new in-coming pastor should give good compliments about the former minister.
7. New ministers who establish a good relationship with their predecessors will help keep the unity of the ministry intact.
8. Write out the following verse of scripture: Romans 8:28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

## CHAPTER 8

### THE MINISTER'S RELATIONSHIP WITH THE CONGREGATION

#### THE MINISTER AS A SHEPHERD

The first responsibility of the minister is shepherding the flock of Christ (John 21:15-17). Every activity of the minister should, therefore, derive from this understanding and position. One of the most important activities of the minister then, becomes the feeding and nurturing of the members of the church and also providing spiritual leadership and direction towards their growth and maturity in the Lord.

Providing spiritual leadership for the saints is manifested as the minister leads the congregation to seek the Lord and continually be in touch with Him. In fulfilling his priestly role on behalf of the congregation, he comes before the presence of the Lord with the individual and collective needs of the people. Like Samuel, he intercedes on their behalf and petitions the Lord of His forgiveness and blessings (I Samuel 7:8-10). As he returns from the presence of God to the congregation, he must bring to them the Word of God. He must communicate to them in his preaching and teaching the will of the Lord for the members both individually and collectively.

This shepherding role of the minister requires that he demonstrate love, concern and care for the flock. He should have time for every individual member and listen to their needs, aspirations and problems with the view to encouraging them and finding solutions to their problems. After all, when everything else has been forgotten, the practical love and concern of the minister will long be remembered. A relationship that promotes the well being of members in a church is the greatest and most priceless sermon ever preached by any minister. The concern and care of Moses for the children of Israel caused him to sit for long hours each day just to listen to every member of the congregation who had a petition to present to him (Exodus 18:13-16). Because of his concern and love for the people, the congregation looked to him as a leader and gave him their respect and confidence.

The tendency of many ministers these days is to be so preoccupied with their own personal and family problems that they scarcely have time to share the needs and problems of their congregation as a whole, let alone those of the individual members. The challenge to ministers is to identify who they really are as they ponder over the statement of Jesus: "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." (John 10:11-12)

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## **EQUIPPING THE SAINTS SPIRITUALLY**

For most of the day, individual members are found in their homes, businesses and elsewhere without the minister and the rest of the congregation. The fellowship of members that provides inspiration, courage and incited faith to fight the spiritual battle with the devil may be absent all day. They will be left to battle the enemy all alone. Most often these are difficult times for members to draw upon their spiritual resources to overcome the enemy.

The minister must find time to equip the members with the spiritual weapons of truth, righteousness, faith, the Word of God, salvation, peace and prayer so that whilst they are alone, they can still battle the devil and emerge as victors in Christ.

## **THE MINISTER AS A BROTHER**

The minister must be reminded always that he is a brother but not the father of the congregation. When ministers cease to be brothers and assume the role of fathers, which only belongs to God, they do a great disservice to their members.

In their brotherly roles, they identify with the saints in their common problems and needs (I Peter 5:7-10) and seek the Lord together for His blessings. When ministers change their roles and become fathers, the congregation looks to them as their providence and expects to receive from them what they should be looking for from God. As important as the confidence and trust of the congregation in the minister is, he should not yield to the temptation of playing God and making promises or attempts that in the end only lead to frustration in both the members and the minister. Instead, the minister as a brother should use the Word of God and his personal experiences to build the right trust and confidence in the members. He should motivate them through recognition of their efforts and appreciation of their achievements with the assurance that as the Lord has enabled them in those achievements, so will He see them through the rest.

## **DEVELOPING GOD-GIVEN POTENTIAL IN MEMBERS**

The end result of every minister's responsibility relating to his preaching, teaching and counseling is to help individual members to recognize their God-given ministries, gifts and abilities and develop them for service to the Lord. The minister should therefore pray in this direction and observe his members very closely to identify their gifts and ministries. As these gifts and abilities are identified, the minister should do well to create the opportunities in the fellowship to enable the members to exercise them for a personal experience with God.

Among the congregation as each exercises their gifts, the occurrence of rifts will become inevitable. As conflicts manifest and the unity and cooperation in the fellowship becomes threatened, the minister should be on the alert and stop such conflicts before they reach such dimensions as are almost uncontrollable.

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## Chapter 8- Review Questions

Fill in the blank spaces with the correct answer.

1. The first responsibility of the minister is \_\_\_\_\_ shepherding \_\_\_\_\_ the flock of Christ.
2. One of the most important activities of the minister is the \_\_\_\_\_ feeding \_\_\_\_\_ and \_\_\_\_\_ nurturing \_\_\_\_\_ of the members of the church.
3. The minister fulfills a \_\_\_\_\_ priestly \_\_\_\_\_ role on behalf of the congregation as he comes before the Lord with individual and collective needs.
4. The faithful minister must communicate through his \_\_\_\_\_ preaching \_\_\_\_\_ and \_\_\_\_\_ teaching \_\_\_\_\_ what the will of the Lord is for the members both individually and collectively.
5. Name three things that the minister is required to demonstrate as a shepherd to his flock.  
(1) \_\_\_\_\_ love \_\_\_\_\_ (2) \_\_\_\_\_ concern \_\_\_\_\_ (3) \_\_\_\_\_ care \_\_\_\_\_
6. Because of Moses's love and concern for his people, they looked to him as their leader and gave him their \_\_\_\_\_ respect \_\_\_\_\_ and \_\_\_\_\_ confidence \_\_\_\_\_.
7. Jesus said that the good shepherd gives his \_\_\_\_\_ life \_\_\_\_\_ for the sheep.
8. Name seven spiritual weapons that the minister must equip the members of his church with.  
(1) \_\_\_\_\_ truth \_\_\_\_\_ (2) \_\_\_\_\_ righteousness \_\_\_\_\_ (3) \_\_\_\_\_ faith \_\_\_\_\_  
(4) \_\_\_\_\_ Word of God \_\_\_\_\_, (5) \_\_\_\_\_ salvation \_\_\_\_\_  
(6) \_\_\_\_\_ peace \_\_\_\_\_ (7) \_\_\_\_\_ prayer \_\_\_\_\_
9. The minister must be reminded that he is a \_\_\_\_\_ brother \_\_\_\_\_, not he father of the church.
10. One of the great responsibilities and blessings of the minister is to help \_\_\_\_\_ develope \_\_\_\_\_ God-given potential in the members of his congregation.

## CHAPTER 9

### THE MINISTER'S RELATIONSHIP WITH EVANGELISTS

One of the important ministries contributing to church growth and expansion is the evangelistic ministry. Evangelists are endowed with the gifts of soul-winning and importation of faith through the preaching of the Gospel. Whereas the teacher, pastor, prophet and even apostle may spend most of their time in one place, the evangelist spends a good deal of his time visiting several churches and places for soul-winning thrusts.

By the nature of their ministry, most evangelists have an outgoing temperament and cannot easily adapt to activities that may tend to slow them down or pin them to minor things that may not be directly involved in soul-winning. As a result, many other ministers have difficult times relating cordially with evangelists during their visitations.

#### THE ROLE OF THE HOST MINISTER

The recognition that the five-fold ministry (Ephesians 4:11) is intertwined is very important to the host minister. Paul illustrated it very clearly in I Corinthians 12:12-30, "For as the body is one, and hath many members, and all the members of that one body, being many are one body: so also is Christ ... if the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ... And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet I have no need of you ... But God hath tempered the body together ... that there should be no schism in the body..."

With this understanding of the ministry, the host minister should accord the evangelist with a hearty welcome. He should make sure his lodging place is a suitable and comfortable one, and all supplies that may be needed are provided. If he lives up to expectation in this area, he will soon realize that the evangelist who receives the best reception turns out to be a highly motivated and effective soul-winner.

The host minister defying all doubts and suspicions could encourage the congregation to relate freely with him and share common exchanges of greetings. The members should give him gifts as tokens of their appreciation as they are led by the Holy Spirit.

Good compliments are very effective motivation tools to build a minister's prestige before a congregation. The host minister should give him an equally good farewell together with his congregation. This farewell could be seasoned with hearty exchanges of greetings and impressions about one another. It could be concluded with prayers of blessings for each other. The Elders of Ephesus gave an impressive example to Paul in Acts 20:36, "And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

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## THE ROLE OF THE EVANGELIST

Evangelists are people who visit many people and places with different characteristics. In some areas, the reception from their host minister and his congregation may be first class. In other areas it may be quite below his expected standard. Other conditions like the spiritual level of his host congregation may differ from place to place. Experiencing all of these conditions, the evangelist may tend to feel more at home in some places than others.

No matter what the standard may be, the evangelist should express gratefulness for whatever reception is given him. Even the "widow's mites" welcome needs comments of appreciation since the resources of each host are not the same.

The wise evangelist will not offend his host by criticizing him and the congregation instead of complimenting them. As he moves from place to place, he must not fail to realize the changing cultural settings and practices. Therefore, what may be absurd about a people may be very meaningful to the people who have an understanding of the cultural ramifications. Evangelists may have to have bigger bridles for their mouths than the rest of the five-fold minister.

As the members of his host minister interact freely with him, he should not use the occasion to steal the love from their own minister. No matter how appreciative they may be of his power-packed ministry, he should still direct their attention and support to his host, expressing by action that his ministry is only complimentary to that of his host minister. He should refrain from discussing with the congregation administrative issues that have local dimensions.

Finally, evangelists should leave their hosts and their congregation with the feeling of satisfaction, gratefulness and the desire to have them come to visit again. Their departing remarks should be full of respect for the efforts of their hosts in nurturing their congregations. The departing evangelist may even cite several examples of the areas he feels impressed about and encourage the host and the entire congregation to continue the good work done.

Shortly after he has left, he should send word of thanks to them assuring them of his spiritual and moral support, requesting, if he so desires, to be informed of the results of his visit and ministration.

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## Chapter 9- Review Questions

Fill in the blank spaces with the correct answer.

1. Evangelists are endowed with what two special gifts?

(1) soul winning

(2) impartation of faith

2. How does the evangelist realize these gifts in his ministry?

through the preaching of the Gospel

3. It is important to the host pastor of an evangelist that he recognize that their ministries are

intertwined, that they complement each other in God's work of salvation.

4. The Apostle Paul states that the body is one, but has many members.

5. Good honest compliments are very effective motivation tools to build a minister's prestige before a congregation, enabling the evangelist to minister well the Word of God.

6. Evangelists should express heartfelt gratitude for whatever condition or reception is given to him in the different places where he will minister.

7. It is very important that the evangelist not fail to realize the different cultural settings and practices that can exist from location to location.

8. The local congregation needs to understand that the ministry of the evangelist is only complimentary to that of the pastor of their church.

9. The ministry of the evangelist should have created a feeling of satisfaction and gratefulness in the hearts of the congregation, with a desire for a return visit from him.

10. Soon after leaving the congregation and host pastor of his recent ministry, the evangelist should send a written word of thanks and his continued prayers for them.

## CHAPTER 10

### THE MINISTER'S RELATIONSHIP WITH THE OPPOSITE SEX

#### THE THREE STRATEGIES OF THE DEVIL

Since his fall and the creation of man, the devil has developed three strategies by which he attacks the saints of God in an attempt to alienate them from the grace and spiritual positions they occupy in the Lord. The first is the lust of the flesh, and then the lust of the eyes and the pride of life. The Apostle John was not ignorant about these devices of the devil and therefore cautioned the saints: "Love not the world, neither the things that are in the world...for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof..." (I John 2:15-17)

Among these strategies the weapons the devil frequently uses to trap ministers of the Gospel are sex in the strategy of the flesh, money in the strategy of the lust of the eyes, and power in the strategy of the pride of life. But sex as part of the lust of the flesh seems to be the most effective weapon of Satan against ministers of the Gospel. The number of respected ministers that have fallen and lost their ministries for fornication and adultery is very alarming. One wonders how and why the devil continues to be successful in this particular area. Ministers in modern times have got to put on their "binoculars" of vigilance in order to counter-attack this strategy of Satan.

#### SOME BIBLICAL MEN THAT BECAME VICTIMS

David, the friend that won God's heart to the extent of receiving the everlasting promise of a kingdom, was a victim to this obnoxious trap of the devil! From an elevated position of his house, the eyes of David fell on Bathsheba, the wife of Uriah, as she was bathing. David could not control his sensual emotions and quickly sent for Bathsheba for an adulterous relationship. The outcome of that act was a chain reaction that cost David very dearly. God took Nathan, the prophet, to get David to repent and re-establish his relationship with God.

Solomon, the son of David, was also the son of Bathsheba whom David later married after the death of Uriah. The sexual lust of Solomon was even greater than his father David. The report about Solomon, who was the wisest personality but the greatest sexual maniac the world has ever seen, is very heart-rending: "But King Solomon loved many strange women... And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father" (I Kings 11:1-4).

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Samson and King Ahab were other examples of leaders of Israel that were swerved from the will of God by foreign women who were not god-fearing. Delilah tricked Samson to tell a secret he did not have to reveal. King Ahab was influenced by Jezebel to replace the worship of the God of Israel with idolatry.

## TAKING A CUE FROM FALLEN MINISTERS

Paul's exhortation to the Corinthians is a thought provoking one that ministers should always take another look at: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12). The carefulness ministers should attach to their ministry in their relationship with the opposite sex can never be over-emphasized.

Men are always men and women are always women. The sight that has always attracted men to women, like David and Bathsheba, is ever present as long as humankind lives in this world. In the same vein, the touch that has always attracted women to men is ever present as long as the world continues to exist. The lasting cure for this ministerial menace is to keep an eagle's eye in the interactions with the opposite sex.

## VISITING THE OPPOSITE SEX

Visitation is part of the responsibility of ministers. Since the church is made up of both sexes of human beings, the minister may be required to visit the opposite sex in his or her home for some particular need. It will be wise for ministers to make these visitations with someone else just to nullify the temptations Satan normally builds up in those circumstances. The prudent minister will make sure that the place of visitation is always kept out of any suspicion. Doors and windows will be left open and the discussions will be made in tones that create openness. The time of visitation must be appropriate and if possible, pre-arranged. The main principle here is that ministers should "Let not then your good be evil spoken of" (Romans 14:16) and "Abstain from all appearance of evil" (I Thessalonians 5:22).

## PRAYING FOR THE OPPOSITE SEX

The Lord promised that believers, and for that matter - ministers, shall lay their hands on the sick for prayer and healing (Mark 16:18). Laying on of hands has been a regular feature, not only in praying for the sick, but also in times of prayer for the Holy Ghost baptism and deliverance. Where a minister places the hand as he or she prays for and with the opposite sex can also have some emotional influence on him or her. Many reports have been given by ministers to the effect that some sensual excitement had operated in them as they laid their hands on certain areas in praying for the opposite sex. It is always advisable to lay hands lightly on the head each time hands are necessarily going to be laid on the person requiring prayer. Praying for or with the opposite sex will be more advisable if it is done in the open than in a secluded area.

## BCOUNSELING THE OPPOSITE SEX

Church members need counseling to be able to make appropriate decisions that will uplift their spiritual levels. As good as these counseling periods are to the spiritual growth of members,  
By Rev. K. A. Prempeh

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they are also full of temptations where the counselee is the opposite sex of the minister. A counselor-minister in such a situation should create the same congenial conditions as discussed under visitations and praying for the opposite sex.

The writer of Hebrews has given ministers food-for-thought: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:1,4).

Laying aside every weight and sin that easily destroys the ministries of men demands a high-level of vigilance in their relationships with the opposite sex. **YOU CANNOT BE TOO CAREFUL!**

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## Chapter 10- Review Questions

Fill in the blank spaces with the correct answer.

1. Name the three strategies the devil uses to attack the saints of God.

(1) \_\_\_\_\_ lust of the flesh \_\_\_\_\_

(2) \_\_\_\_\_ lust of the eye \_\_\_\_\_

(3) \_\_\_\_\_ pride of life \_\_\_\_\_

2. Name the three weapons the devil uses in each of these strategies to trap ministers.

(1) \_\_\_\_\_ "sex" in the strategy of the lust of the flesh \_\_\_\_\_

(2) \_\_\_\_\_ "money" in the strategy of the lust of the eye \_\_\_\_\_

(3) \_\_\_\_\_ "power" in the strategy of the pride of life \_\_\_\_\_

3. King David fell into the trap of lust of the flesh when he became involved in an adulteress relationship with \_\_\_\_\_ Bathsheba \_\_\_\_\_.

4. What prophet did God use to get David to repent of his sin? \_\_\_\_\_ Nathan \_\_\_\_\_

5. Who turned the heart of Solomon after other gods. \_\_\_\_\_ his wives \_\_\_\_\_

6. Finish the following verse of scripture: "Wherefore let him that thinketh he standeth \_\_\_\_\_ take heed lest he fall \_\_\_\_\_." I Corinthians 10:12

7. It is wise for the minister when making visitations to persons of the \_\_\_\_\_ opposite sex \_\_\_\_\_, to always have someone with him, preferably his own wife.

8. When praying for the sick, the most appropriate place to lay on hands is the \_\_\_\_\_ head \_\_\_\_\_.

9. Counseling sessions can be full of \_\_\_\_\_ temptations \_\_\_\_\_ when the counselee is the opposite sex of the minister.

10. Laying aside every weight and sin that can destroy the ministries of men demands a high level of \_\_\_\_\_ vigilance \_\_\_\_\_ in their relationships with the opposite sex.

## CHAPTER 11

### THE MINISTER'S RELATIONSHIP WITH THE COMMUNITY

**"YE ARE THE LIGHT OF THE WORLD..."**

"Ye are the salt of the earth... ye are the light of the world. A city that is set on a hill cannot be hid... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:13-16) This statement of Jesus presents the minister to his community as the spiritual leader; a leader who has all the qualities and virtues to be an example of the life that is satisfying and fulfilling.

In every community it is likely that most of the people belong to different religions and beliefs that do not provide the reality and truth Christians are privileged to have. The Holy Spirit can only be experienced, as one becomes a Christian. Believers by transforming power of the Holy Spirit become disciples of Jesus with new perceptions, values and attitudes that make them new creatures in Christ (II Corinthians 5:17).

The minister with his transformed personality should relate to his community in a way that will challenge them to want to become Christians. His relationships should be aimed at winning as many as possible to his faith. Therefore, a practical demonstration of the fruit of the spirit (Galatians 5:22-23) to the people of the community will be a fulfillment of the commandment of Jesus to be the light of the world and the salt of the earth.

#### **A WITNESS UNTO JESUS, BEGINNING FROM JERUSALEM**

Paul exhorted Timothy to "preach the word...do the work of an evangelist, make full proof of thy ministry." (II Timothy 4:2,5) Even though he may not have the ministry of an evangelist, every minister is supposed to be a preacher of the Gospel and a soul winner. The community in which the minister lives is his "Jerusalem" for the preaching of the Gospel and soul winning (Acts 1:8).

The truth in Jesus that he has found and believed and the power of the Holy Ghost he has experienced should be communicated to the people of the community. Both in his personal interactions and verbal communication, he should have the one desire of winning his hearers to the Gospel of Jesus Christ. If the community identifies the minister with Jesus Christ like the Antiochians observed about the disciples (Acts 11:26), they would look to him as a minister with a difference. If he allows the virtues and qualities of the Holy Ghost to flow freely out of him, they will look to him as a respected and dignified minister in the community. If he preaches the Gospel of salvation in Jesus, they will begin to consider converting to his faith. The field of the minister's community is always ripe for the harvest of souls. The minister should not hesitate to take advantage of these opportunities to demonstrate to his community in practical terms, the Gospel of Jesus Christ.

# MINISTERIAL ETHICS

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## GETTING INVOLVED IN COMMUNITY-PROMOTION ACTIVITIES

When it comes to matters relating to community activities, ministers have diverse opinions about the involvement of the man of God. Some share the view that ministers ought to remain in their spiritual domain and allow the community to do their own thing. They think that Jesus has already separated the two and therefore "God and Caesar" cannot be brought together. Others also think that for ministers to live in their ivory towers and leave the community to themselves will be like loving only with our mouths.

Whichever view a minister feels he holds about the relationship between the minister and his community in practical activities, he should not lose sight of the fact that he already lives in the community and therefore is a member of that particular community. To take the extreme position of either getting overly involved or overly isolated will not enhance the dignity of the ministry. I think being prudent and selective in the type of activities the minister could get involved in would promote his own soul winning programs. For example, in clean-up campaigns, the minister could give some donations in cash or in kind as a morale-booster to those involved. He could even give them a word of encouragement; citing an example from the Word of God and drawing their attention to the attitude of service Jesus exhibited to the world for their salvation.

## WHAT ABOUT COMMUNITY POLITICS?

Ministers, like all true believers in Christ, are ordained by the Lord to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." (II Peter 2:9) Christians can assume this position only in the kingdom of Christ. But Jesus said, "My kingdom is not of this world." (John 18:38) The politics of the world do not in any way glorify our Lord Jesus Christ. In real terms, they push the Lord to the sidelines and do their own thing.

The minister as a servant of God cannot be involved in a system that is hostile to the King he serves. The best counsel to the minister is to stay clear of community politics. This does not imply that he should defy the secular leadership of the community. In obedience to the Word of God, the minister has to be the first to "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Romans 13:1-2).

## CONCLUSION

So, politics (being of this world) should be avoided at all costs, because it will surely involve you in plans and schemes of this world, which will in turn involve you in the kingdom of this world. We are "in this world" but are not supposed to be "of this world." Let us set our sights and goals on things above, and look for God's kingdom, which will take us "out of this world!"

# MINISTERIAL ETHICS

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## Chapter 11- Review Questions

True or False- Place a "T" or an "F" in the space before each phrase to indicate if the sentence is either true or false.

1. F "Ye are the light of the world.....", is a statement of the Apostle Paul that indicates that we as Christians need to shine as examples to the people who walk in darkness.
2. T Believers, by the transforming power of the Holy Spirit, become disciples of Jesus.
3. F The minister should separate himself from his community, thereby show himself different from the people and in so doing win them to Christ.
4. T The community in which a minister lives becomes his "Jerusalem".
5. T If the community identifies the minister with Jesus Christ, they will look to him as a minister with a difference.
6. F People of the community will be converted to Jesus by observing the unique personality of the minister.
7. F Because s minister is a member of the Kingdom of God, he should not consider himself as a member of the local community where he lives.
8. F Ministers of the Gospel should allow themselves to be voted into political office, in doing that they will have a greater influence for good in the community.
9. F Ministers are not subject to the powers of government because they have been called into a higher, spiritual kingdom, the Kingdom of God.
- 10 T As ministers and children of God we are undoubtedly living "in this world", but we must remember we are not "of this world" and some day we will be taken "out of this world".