

**Church Administration
and Organization**

with

Parlementary Procedure

**Global
Association
of
Theological
Studies**

Church Organization and Administration

Chapter 1

The Basis of Theocratic Rule

“Theocracy” (THEO-God CRACY-Rule) means: God - Rules

Throughout the time of our Bible, God used men in the offices of Prophet, Priest, King and Apostle to carry out His rule on earth. He remained the Supreme Potentate and King of Kings over His entire domain. These chosen men ruled in strict accordance to God’s Holy Word, or they utterly failed in their office.

I. Theocratic Government has been in effect from the dawn of time. God’s divine plan of rule began in earth when God assigned Adam to supervise His creation. Notice the authority or rule given to Adam was by the direct Word of God.

- A. The responsibility and terms of rule were positive and unmistakable. (Genesis 1:28-30)
- B. Limitation of man’s will and power under God was clearly stated. (Genesis 2:16-17)
 - Pure Theocratic Rule - man supervising God’s creation in direct harmony and obedience to His word.
- C. Man failed man failed to do his part through willful disobedience. (Genesis 5:3)
 - Through this disobedience came sin. Adam, created in God’s image, became a carnal man with a rebellious nature.
 - No longer is a man born in innocence.
- D. The solution to man’s rebellious sinful nature. (Romans 6:1)
 - The solution was provided by the crucifixion of Jesus Christ.
- E. Every man will be tested on his submission. (John 14:15)
 - The supreme test of perfection is obedience to the Lord.
 - The carnal man is not dead: he must be brought under the authority and will of God.

II. THE PASTOR’S TASK: The great task of the pastor in the church is to establish God’s divine will and authority in the hearts of God’s people. The entire church program must be run by and through God’s direct will and power.

- God demands full rule of power, or eventually chaos results.

III. WHY ORGANIZATION IS NECESSARY

- A. God gave the plan:
 - The exactness of God’s order is seen in Genesis 6:15-16
- B. Obedience of Noah:
 - Noah followed God’s plan. (Genesis 6:12)

- *“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”* (Philippians 2:12) This cannot be accomplished unless the work is done according to the Word of God.

IV. WHY THE CHURCH MUST BE ORGANIZED - The word “church” is translated “Ecclesia.” The word actually means “called-out.” The church is God’s called-out, blood-washed number, reserved unto Him as a Bride.

A. Facts about the called out body of believers:

- Jesus gave His life for the Church.
- The church has been chosen as the medium of salvation to the world.
- The church is the highest calling of the ages. Men who accept its teaching became both kings and priests. No other people have ever had the privilege of attaining this great honor.

Knowing this great value of the church, it is only logical that it should be properly organized and administered.

B. Ephesians 5:27; 2 PETER 3:14: This work cannot be accomplished without order and discipline.

C. Biblical Organization Brings:

- Holiness unto the Lord
- Righteousness
- Obedience to the Word

These in turn bring the divine blessings of God on His people.

D. Four reasons for government in the Church:

1. To set things in order. Titus 1:5
2. So that all things may be done in decency and in order. 1 Corinthians 14:40
3. God is not the author of confusion. 1 Corinthians 14:33
4. Judgment begins at the house of God. 1 Peter 4:17

E. Jesus gave the example for His church. (See Luke 19:14-17)

1. Jesus breaks the bread.
2. He gave the bread to the Apostles.
3. The Apostles gave it to the people.

A true message comes from the Lord through the pastor, evangelist, or teacher to the people. But notice also the people was first organized to receive the Word.

F. Jesus gave another example of organizing in Luke 10:7

1. Seventy sent out two by two. (Vs. 1)
2. Told how to pray. (Vs. 2)
3. Told what to carry. (Vs. 4)
4. Told what to say. (Vs. 5)
5. Told not to go from house to house. (Vs. 7)
6. Told what to eat. (Vs. 8)
7. Told the works to perform. (Vs. 9)
8. Told the message to preach. (Vs. 9)

9. Told how to act if the message was rejected. (Vs. 10-11)
10. Told that they stood in Christ's stead. (Vs. 16)

- G. The Lord has set in the church both administrative leaders and government.
1. Administration – 1 Corinthians 12:5
 2. Government – 1 Corinthians 12:17

There are those who do not appreciate this rule. Peter spoke of those who do not appreciate government when he said: *"But chiefly them that walk after the flesh in the lust of uncleanness, and despise Government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities."* (2 Peter 2:10)

An organized church is an absolute necessity to reach this sin-cursed world with the gospel. The organization we refer to is not one with just forms of worship, but is one of obedience to the Word of the Lord. It is in this atmosphere of obedience to the Word that true liberty and blessings are found. (James 1:25)

Chapter 2

UNSCRIPTURAL FORMS OF CHURCH GOVERNMENT

I. THE MAJOR REASON FOR UNSCRIPTURAL CHURCH GOVERNMENT: The Church is always affected to some degree by world conditions. Thus there is a tendency to introduce into the church the form of government that is practiced by the nation in which the church is located.

A. Four major unscriptural forms of human government which are easily copied by the church:

1. Communism – The elders rule together
2. Monarchy – Rule through inheritance
3. Democracy – The congregation or laity rule
4. Dictatorship – One man's rule

- The church is doomed to failure when any of these carnal governments is introduced as a means of governing the church.
- A church that does not have a true theocratic government will easily be recognized as one that fits within the framework of one of these unbiblical forms of government.
- God has not decreed that man should elect and choose his own leaders. Good pastors will do their best to establish biblical order in their church to conform to the Word of God.

1. COMMUNISM: Communistic rule as it would be found in the Church is:

- a. Absolute rule by a group of equal persons on a communal board or committee.
- b. A number of ministers or lay ministers jointly ruling over a congregation.
- c. Communism rule is unscriptural.

➤ Weaknesses in Communistic rule:

- Any rule by committee is slow in action and lacks motivating power.
- Man as a social creature best responds to individual leadership.

- Counseling problems cannot be easily solved with multiple leaderships.
- More than one leader brings indecision and chaos.
- God has ordained individual men to represent Him through the Bible.

2. MONARCHY: The rule of Monarchy is not common in the ranks the Pentecostal Church. God alone has the right to select who shall be His representative in church leadership. The history of Israel speaks of a family line from father to son – from Abraham to Moses.

- a. At the time Moses was chosen to represent God to the people, a pure Theocratic government ruled.
 - God chose the leadership for His people
 - Moses was not succeeded by a leader from his own family
 - Family rule by dynasty was not considered by God
- b. Samuel, the last chosen judge of Israel, appointed his sons to succeed him as judges. Samuel was attempting to promulgate the office of judge through inheritance. This act started the fall of Theocratic government on earth.
- c. It was the failure of Samuel's sons that became an excuse for the men of Israel to turn from God's chosen plan unto one of their own making. (1 Samuel 8:3; 1 Samuel 8:7) The Theocratic method of leadership was not through the will of men, neither by inheritance, but by selection according to God's own will.
- d. During the period of the monarchy there were kings who carried out the Word of God. Not all the kings failed; but the Government failed.

3. DEMOCRATIC RULE: This is the government of the last days. The full description of this, the Laodicean Church, is found in Revelation 3:14-19. The word "Lao Dicea" literally means "the people rule." In other words "democracy." This is the people telling the pastor what to do.

- The Apostle Paul spoke of this last day Democratic church. (2 Timothy 4:3)
- Democratic churches are set up for the explicit purpose of allowing the people to govern their own assembly.
- Democratic government robs the pastor of his God-given power as under-shepherd over the church.
- All men are not on an equal plane. God places some above others in the office of His church. (Ephesians 4:11-12)

A. HOW MUCH AUTHORITY SHOULD A PASTOR HAVE?

God's method for governing His people was established through Moses. He is the Old Testament pattern for pastoral authority and Theocratic rule. Did God recognize all men as equal under the leadership of Moses? Could the congregation tell him what to do?

- How much personal authority did Moses have?
 - Korah – Numbers chapter 16:3
 - Miriam – Numbers chapter 12:2

"Touch not mine anointed, and do my prophets no harm." Psalm 105:15

- God never intended for His ministers to be voted in and out or to be dictated to by laity.
- God will not overlook the person who rebels against his chosen ministry.
- Example from David: 1 Samuel 24:6-7; 1 Samuel 26:8-9

B. HOW DOES THE DEMOCRATIC CHURCH OPERATE?

Since the system of democratic rule has no foundation in scripture, there are no set laws. Following is an example of how democratic rule might operate in the church today:

1. The church membership votes on all governing rules.
2. The church members elect the church board and all the major church officers, which may even include the Sunday school teachers.
3. The church membership votes their pastor into office and also votes him out of office.
4. The church board has power over the pastor.
5. The board handles the church budget and actually carries out business with power to override the pastor's wishes if it desires.

C. WHAT IS SCRIPTURALLY WRONG WITH DEMOCRATIC GOVERNMENT IN THE CHURCH?

1. It robs the pastor of his scriptural authority. (Acts 20:28; Ephesians 4:11-12)
2. The pastor is a hireling. He comes and goes at the people's bidding. Jesus gave the picture of the True Shepherd and the pastor hired by the church board. (John 10:11-13)
3. The pastor does not preach with the authority of God because He cannot take his rightful position as shepherd and leader of the flock. (Titus 2:15)
 - It is impossible to have scriptural authority when the pastor must answer to the people rather than to God.

D. THE CONDITIONS THAT DEVELOP IN A DEMOCRATIC CHURCH THROUGH VOTING

1. Voting creates a political spirit in the church. Factions develop when they try to put their favorite candidate in church offices.
2. Voting creates a carnal condition in the church.
3. Voting causes dissension and displeasure. Many times those who are voted out of office retain hard feelings towards the church and towards those who are voted into their former office.

The major problem created by the members voting men into the church offices is that they do not know the spiritual qualifications of those whom they elect.

4. DICTATORSHIP: This form of government is often mistaken as God's divine plan for the church. (1 Peter 5:3-4)

THE MAJOR CHARACTERISTICS OF A DICTATORSHIP ARE:

A. THE PASTOR FEELS NO RESPONSIBILITY TO A HIGHER AUTHORITY

- It is a fact that wherever organization is in effect, it is the dictator pastor who will not submit to official authority when the decision is adverse to his own ideas. A man who will not submit to earthly leadership will not submit to the leadership of God. (See 1 Peter 5:2-3)

B. THE PASTOR PROMOTES HIS OWN EGO

- Many times this pastor likes to show his authority over the people. Ego building ends up with the flock built around the pastor rather than around the True Shepherd – Jesus Christ.

C. THE PASTOR TAKES THE PLACE OF THE CHIEF SHEPHERD

- This pastor has forgotten it was our Lord who purchased the Church with His own blood. (Ephesians 5:25) Jesus did not intend to give His authority over this pearl of great price to a pastor. "...Even as Christ is the head of the church: And He is the Savior of the body." (Ephesians 5:23) Jesus Christ is the Chief Shepherd over the church. (John 21:15)

D. THE PASTOR DRIVES THE FLOCK WHEN HE SHOULD BE LEADING THE FLOCK

- A true shepherd leads His sheep. He is one step ahead of the flock in all that he asks them to do. (Luke 9:23-24)
- The pastor must lead, not drive. (Psalm 23:1-2)

E. THE PASTOR FAILS TO FEED THE FLOCK

- The pastor must be led by Jesus Christ and not by his own ego. (Acts 20:27)
- Before a pastor can feed the flock he must be responsible to Jesus Christ and know what to preach. (Ezekiel 14:2-3)
- ;A church where the pastor tries to be the head becomes two-headed; Jesus Christ is the true head of the church. (Ephesians 5:23) There can only be one head of the body.
- The greatest virtue of a minister is the ability to submit his entire being unto the will of the Lord and to work with Him. (1 Corinthians 3:9)
- A fine line exists between the dictator and the Theocratic pastor. The dictator fails to recognize it is not my church but His church, not my ways but His way.

Chapter 3

THE UNDER-SHEPHERD

THE UNDER-SHEPHERD – THE PASTOR: The true pastor must take the earthly oversight of the church, yet move only AS directed by God. He must guide the church as if it were his own yet with the knowledge that it is not his own but rather it was purchased by the precious blood of Jesus Christ. (Acts 20:28)

- The wise pastor has a vision that is not limited to *my church, my sheep, and my young people*.
- As the ambassador for Jesus Christ, the pastor must speak for the One whom he represents. His task is to carry out the will of Him who sent him. His will is not some mysterious revelation of a supernatural nature but the entire written Word of God. (2 Timothy 2:15)
- The true pastor must study and master the Word of God. (1 Timothy 3:6; 2 Timothy 3:15; 2 Timothy 4:2)

I. WHAT ARE THE STEPS TO FOLLOW AS A TRUE PASTOR?

Exodus 2:11-15 presents the failure of Moses in this attempt to use worldly wisdom to do the work of God. His success came with the call and commission of God upon his life.

The mistake of Moses is a common error in failing to recognize the steps of divine leadership. There are four awakenings that precede theocratic leadership. Moses had all four in quick succession.

1. Moses knew his call. (Exodus 3:4)
2. Moses knew when he was actually commissioned to his task. (Exodus 3:10)
3. Moses had a divine personal revelation of God. (Exodus 3:3-7; Deuteronomy 6:4-5)
4. Moses recognized but one God, by name, and possessed the power of that name. (Exodus 1:4; 6:2-3 Deuteronomy 6:4)

Theocratic government cannot operate unless the minister of God has the absolute assurance of his call and commission to service, along with the personal revelation of Jesus Christ as the Lord of Glory.

It is important that the pastor be chosen according to God's plan and not man's. How can an uninspired laity choose the man that the Lord wants to use as His under-shepherd? How can a man be an under-shepherd and obey a Chief Shepherd who has not called him?

A. THE CHURCH OFFICERS

- It was never God's plan for the pastor to do all the work of leadership in the local church. The early apostolic church quickly found this out when their time was taken up by physical needs of those in the church.
- The solution was the appointing of deacons to administer to these needs.
- Moses had experienced this same problem and was commanded by God to appoint elders to assist him.

B. THE PURPOSE OF DEACONS OR ELDERS

There was a two-fold purpose in the appointment of the deacons in the early church.

1. The main purpose was to allow the minister to continue in prayer and the ministry of the word.
2. The second purpose was to give authority to capable men who could handle the lesser matters of church problems.
 - The qualifications of those appointed were:
 - a. Men of honest report.
 - b. Men full of the Holy Ghost.
 - c. Men full of wisdom (Acts 6:3)
 - Their job was two-fold:
 - a. Oversee the business
 - b. The service of waiting on tables

The church officers must be men who share the burden of the pastor for the work of the Lord.

This method of the pastor appointing qualified men into office is the biblical method. The Apostle Paul illustrated this method when he told Titus: *"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city as I have appointed thee."* (Titus 1:5)

Paul, through the authority of his office, appointed the pastors of the churches and was the supervisor over them. Titus as a presbyter appointed the pastors, and was given the exact qualifications that these men must meet. Paul and Titus were subject unto the council in Jerusalem. These men were not dictators but Holy Ghost directed men of God chosen for this work. (Acts 15)

- A true Bible-based church can only be established through earthly authority of Holy Ghost leadership.
- Every pastor and organizational leader must be accountable for his actions to someone over him.

Some have cited the choosing of Matthias by lot in Acts 1:22-26 as evidence that men are to be voted into office. This is not true for two major reasons:

1. The Day of Pentecost had not yet come and the choosing of Matthias therefore was prior to the start of the church. This does not mean the Apostles made a mistake, but it was action taken before the church had begun and is certainly not meant to be a pattern for the church to follow.
2. The method of selection was not by vote but rather the leaders chose two qualified men and then by lot picked the man to fill the job.

C. THE PLACE OF THE LAITY IN GOD'S PLAN:

The children of Israel give us a striking parallel with today's church in all aspects.

- Direction and guidance were given them. (Exodus 13:18)
- Israel had crossed the Red Sea and they faced a perilous journey before they would receive their inheritance in the promise land. (A newborn saint likewise must prove himself in earthly trials and temptations to reach his eternal home)
- God directed the journey, not directly to the land of promise by the coastal trade route, but by way of the terrible wilderness of Paran. There was a divine purpose in this indirect journey. Israel was unorganized and untrained. God fully knew that organization and training were necessary for the long journey and the battles that lay ahead of Israel before they would inherit their promised land.
- After two years elapsed, Israel made the first approach to enter the land of promise. The period of time was chosen by God to prepare this people for entrance into the land. There is a great parallel between God's dealing with Israel and His church on this point.
- Mount Sinai became the school of Israel's organization and education. Israel spent two years near this mountain while God gave them spiritual lessons, organized them and finally came to dwell among them as their Guide.

Exodus chapter 20: God gave Israel the law to govern their daily conduct. These Ten Commandments formed the basis of all of Israel's other laws and ordinances.

Two problems plagued the early church:

- a. The first was the free spirit that prevailed among saints. This caused many to run to and fro seeking blessings with not a thought of organizing their survival.
- b. The second problem was that of pastors who moved freely, without guidance or control, from city to city.

Early church growth only came through organization. It has been wisely said that the only things that grow wild and prosper are weeds.

Chapter 4

ORGANIZING AND OPERATING A THEOCRATIC CHURCH

In the theocratic church, the Lord Jesus Christ is first recognized as the Director and mover of every function of the church. The written word of God is the source and the final test of every action and work.

- The pastor and saints fully recognize the Shepherd work of our Lord and Savior.

"Jesus Christ, the Chief Shepherd." (1 Peter 5:4)

"Jesus Christ, the Head of the Church." (Ephesians 5:23)

"Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant." (Hebrews 13:20)

"I am the Good Shepherd, the Good Shepherd giveth his life for the sheep." (John 10:14)

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Peter 2:25)

- The prophetic call of the shepherd is found in Ezekiel 34:11-31.

I. THE PASTOR

The responsibilities of the pastor:

- He must be sensitive to the Spirit of the Lord
- He must have an acute knowledge of the Word of God
- He must give an account for the sheep.
- He must train leaders
- He must appoint the local leaders in the local church, and these are then ratified in the regular business meeting.

II. THE CHURCH ADVISORY BOARD

- The appointment and the number of members on the Church Board depend upon the size of the congregation.
- A Church Board member, like any church worker, must be taught in the Word and then must fully understand theocratic church government in order to be an effective help.

A. WHY A CHURCH BOARD? WHAT IS ITS FUNCTIONS?

- There are three diversified reasons for a church board.
 1. Counsel
 2. Discipline
 3. Harmony

(1) COUNSEL: The Bible abounds with admonition to take counsel. Proverbs 1:5; 11:24; 15:22; 20:18

The board does not counsel the pastor, but the pastor initiates the matter by taking counsel with the board. Neither the church board nor the church body was ever intended to be a body to tell the pastor what to do, but rather to be a trusted, loyal body that the pastor could go to in counsel over church programs.

(2) DISCIPLINE: Every church will have its problems in which discipline will have to be meted out to violators of church and Bible standards. In matters of discipline, the church board should act along with the pastor. Board action spreads the responsibility and reduces the chance of adverse reaction of offending saints against the pastor.

(3) HARMONY: When disciplinary action has been taken, a well trained board member can stop gossip, straighten out misunderstandings, explain why certain actions have been taken, and keep general harmony within the body. His job is to keep the pastor informed of problems so that he can more readily handle them and pray about them.

B. QUALIFICATION FOR BOARD MEMBERS

The Bible gives six qualifications for a board member. Exodus 18:21

- Exodus 18:21
 1. Have the fear of God
 2. Be men of truth
 3. He must hate covetousness
- Acts 6:3
 4. Have an honest report
 5. Be full of the Holy Spirit
 6. Be full of wisdom
- In addition to these, he must:
 1. Know the Word
 2. Be taught in theocratic church government
 3. Be vitally concerned about the local church work

Of these qualifications the most crucial, is that these men fully understand theocratic church government and that they fully embrace this truth. The pastor should never appoint a person to an office who is not grounded in God's perfect government.

C. THE SELECTION AND TERM OF OFFICE

The ideal church board is the rotating board. This board rotates its membership. Each year the man or men who have been on the board the longest drop off and new members are appointed. It is always best to have most of the board comprised of experienced men.

D. WHAT ARE THE ADVANTAGES OF A ROTATING BOARD?

1. This type of board allows more men to be used effectively in the church
2. It brings new life into the board. Some boards are composed entirely of men who through the years have lost the drive for expansion and growth. Men who have been on a board twenty or thirty years many times become negative in attempting new enterprises.
3. This board provides a means of replacing an unwanted member who does not function well on the board. Under this system he automatically drops off the board at the end of a set time.

E. TRUSTEE BOARD

This board is appointed by the church board along with the pastor, and is usually made up of at least three members. The members should be solid citizens of the community with good credit records and should be property owners.

The sole duty of this board is to hold the church property in trust by signing its deed or deeds of trust. This board does not control the sale or purchase of property but acts as the church officials in such matters and instructs it. It is the responsibility of this board to see that the transfer of property is done according to the church by-laws.

F. THE APPOINTMENT OF THE CHURCH OFFICERS

All the major offices of the church are appointed by the pastor and ratified by the church. Only the pastor knows the spiritual qualifications of the members. God is interested in the spiritual qualification. The pastor through the gifts of the ministry and observation of faithfulness, paying tithes, etc., is the one qualified to place men in office.

It is the duty of one appointed to a church office to magnify his office by being diligent in carrying out the work assigned to him. The pastor controls this to a great extent by the amount of help and instruction he provides and the freedom he allows his leaders to take.

- Here are a few rules for the pastor to follow :
1. Never assign a man to an office without making him be accountable by having a set time to come for counsel.
 2. Never place an untried man in office without telling him it is only a trial.
 3. In your position as pastor, never take over the authority of a man you have placed in office.
 4. In selecting officers, observe the Bible standard and expect your leaders to be a step ahead of the people in their Christian life. (Isaiah 52:11)

A large church will need more leaders than a small one. (Number 11:14-17, Exodus 18:21)

Chapter 5

ADMINISTRATION OF THE THEOCRATIC CHURCH

THE PASTOR'S WORK

The basic work of the pastor is that of preaching and teaching the Word of God. In combination with this, he is an administrator over the portion of the work of God assigned to him. (Ephesians 4:11-12)

Some have taught that the gifts perfect the church, but the Word does not state this. The pastor through anointed preaching and teaching brings the saints into perfection.

The pastor must stand between the congregation and Jesus Christ as an ambassador of Christ delivering His Word. He is obligated to do all in his power to somehow persuade men to conform to the Word.

A special instruction is given for working with the older church members. (1 Timothy 5:1)

In order to be an effective pastor these guidelines should be followed:

1. Teach the people the laws of God.
2. Teach the people the ordinances of the church.
3. Show them how they must live.
4. Teach the people the work they must do. (Exodus 18:20)
5. Give himself continually to prayer.
6. Give himself to the ministry of the Word. (Acts 6:4)

I. QUALIFICATION OF ELDERS

The word elder or bishop is equivalent to our word for pastor or minister. Paul and Barnabas placed these men over the churches in Asia. (Acts 14:23)

There are a number of qualifications for an elder or pastor. These qualifications are found in Titus 1 and 1 Timothy 3:1-13.

- God requires a sterling character and personal allegiance far beyond that of any other work on the earth.
- The man or woman who would accept the call of the ministry is obligated not to fulfill part but rather every single requirement of the office.
- The greatest weakness in the ministry is that of having a chief advisor beyond that of the Lord Jesus Christ.
- It is a mistake to listen to the voice of one's spouse instead of the voice of God.
- The pastor has one spiritual advisor and that is the Chief Shepherd, Jesus Christ.
- The pastor has definite scriptural qualifications to fulfill if he is to properly minister in his great office of leadership.

II. INSTALLING A PASTOR IN A THEOCRATIC CHURCH

It is the duty of the pastor who leaves a church to insure that the man God has chosen for the church is found and established over the church before he leaves. A theocratic church will have as a part of its by-laws, a statement that guarantees that a pastor is not to leave the church without due process of time.

- The selection of Joshua to succeed Moses typifies God's method of placing men in office. (Numbers 27:15-23)
- After Moses had laid hands upon Joshua, he was then anointed for his office. (Numbers 27:18)
- Joshua was selected by God and put into office by God's chosen men. (Numbers 27:23)
- The ministry of Joshua was confirmed by the Lord. (Joshua 1:1-10)

III. THE REMOVAL OF A PASTOR:

If a pastor becomes unfaithful, is found in sin, or in misconduct of this office, he should be reported to the district presbyter. This must be with two or three witnesses who are men of good standing. (1 Timothy 5:19)

IV. THE PASTOR AS AN ADMINISTRATOR: A great lesson in administration is taught through the first failure of Moses in his attempt to judge and rule Israel after the law was given at Mount Sinai. (Exodus 18:13-18)

Moses made a serious mistake; he tried to do all the administrative work himself (dictator). This caused two problems:

1. Moses was wearing himself out.
2. Moses was wearing the people out.

Jethro, Moses' father-in-law, provided sound advice that changed the whole function of the office that Moses held. Every leader would do well to follow Moses' example in heeding sound advice. He was not to be a servant of the people but a servant of God for the people. (Exodus 18:19) He was to carry out God's will on earth. Moses was to be an administrator.

As an administrator Moses' work had two parts:

1. The first concerned four functions that Moses was to personally perform.
 - a. Teach the people the ordinances.
 - b. Teach the people the laws.
 - c. Teach the people the way to walk.
 - d. Teach the people the work they must do.

He was not told to produce miracles of deliverance, but he was told to teach. The weakness of the church has not been entirely that of evangelism or miracle power, but the lack of sound pastoral teaching.

2. The second function of Moses was to appoint elders to assist him. Their qualifications were as follows:
 - a. Must fear God.
 - b. Be men of truth.

c. Hate covetousness. Exodus 18:21

Their work was:

- To be rulers over assigned groups of people.
- Bear the burden of leadership with Moses.
- Judge the small matters. (Exodus 18:21-23)

The people had looked to Moses as the only man speaking in Jehovah's stead. Now, the elders spoke, in their assigned positions, with the same unity of spirit and authority as Moses. This principle applies to every true, theocratic government.

V. THE MESSAGE

In the Old Testament, Joshua and the Judges and in the New Testament Peter and Paul, are examples of the pastoral call and commission.

A. WHAT IS THE MESSAGE FOR THE CHURCH:

Hebrews 4:1-3 states that our Gospel today parallels the Gospel of Moses. Let's look at the call and commission in review as portrayed in the life of Moses.

1. He was called and then trained for service.
2. His message was exact, without compromise. (Exodus 3:18.) This message was one of complete deliverance out of the land of bondage. (Our message is three steps out of bondage ... Repentance, baptism, and the infilling of the Holy Ghost. (Acts 2:38)
3. Miracle power was given unto him for the work that was to be done. The objective was not miracles, but deliverance from Egyptian bondage.
4. All the authority and power was in the use of the name Jehovah. Jehovah was the deliverer. Moses was only the prophet.

The key to all his success was the power of Jehovah, the name of deliverance, and refusal to compromise the message. A true pastor will see the necessity of the full message today. The New Birth is an inseparable three-step message which does not work unless it is fully applied. *"Ye must be born again."*

Israel was delivered through the message of Moses, brought to Mount Sinai through his leadership, and was then taught the commandments of God under his instruction. This pattern set up by Moses is important to the pastor today. After deliverance from bondage, teaching is absolutely necessary. Moses preached deliverance, became a teacher and the lawgiver of Israel. Teaching must follow the preaching of deliverance. A pastor must be a teacher as well as a preacher.

VI. STANDARDS IN THE CHURCH

In all ages, the pastor in accordance with the Word has set the Holiness standards of the church. The pastor's responsibility for the church is shown in Revelation chapter 3. The words of admonition by God to the churches were written to the pastor, not to the people. Each letter starts with the words, "To the Angel..." or pastor. God holds the pastor directly responsible for the people in the church over which he has been placed as the overseer.

VII. WHY DISCIPLINE SIN IN THE CHURCH

The church at Corinth was harboring a man who was living in adultery, Paul said:

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump. (1 Corinthians 5:6-7)

Not only will sin pollute the church, it hinders its progress. Sin in the assembly affects the entire body. (Joshua 7) Another strong reason why discipline is necessary in the church is that an undisciplined man who is in sin becomes a hypocrite. Hypocrites hurt the church.

The church sets the standards for its people. The weak point in most churches is the failure to carry through with discipline.

VIII. SETTLING DISCIPLINE PROBLEMS IN THE BODY

Any member of the body, who is found in a fault, is dealt with according to scripture. If he repents, he is received back according to Galatians 6:1; 1 John 5:16-17; and James 5:19-20.

A. THE HERETIC

The consistent offender who fails to heed reproof is put out and considered a heretic. 2 Thessalonians 3:6; Titus 3:10-11

B. THE TROUBLEMAKER

The most dangerous offender of the body is the troublemaker. This man stirs up strife and contention, but is one who generally is able to avoid getting into trouble himself. (Romans 16:17)

Proverbs 6:16-19 speaks of the six things that the Lord hates; but the seventh is an abomination. This is: "...*He that soweth discord among the brethren...*" Proverbs 6:19

A pastor must make every attempt to settle problems through counsel and bring them to the assembly only as a last means of solution.

C. DISCIPLINE PROBLEMS BETWEEN BROTHERS

There are three positive steps to use by a brother dealing with another brother who is doing wrong. (Matthew 18:15-19)

1. Go to the brother and confront him with his sin—if he fails to heed...
2. Go to him again with the pastor and confront him—if he fails to heed...
3. The pastor takes him to the church board, then to the church body for excommunication if he still fails to heed.

D. WHAT DISCIPLINE ACCOMPLISHES

The major reason for discipline is to save the soul of the man who is in sin. (1 Corinthians 5:4-5)

IX. HOW TO TREAT ONE WHO IS EXCOMMUNICATED

The main danger in the excommunication of a church member is that of other church members who sympathize with the one excommunicated. This can hinder the work of restoration.

Scripture is very strong on how saints should treat one who has been put out of the church.

1. Romans 16:17.
2. 1 Corinthians 5:11

A saint is admonished rather to: "*Mark and follow those who are good ensample.*" (Philippians 3:17)

It is a sin for a saint of God to fail to back God's leaders in their work of discipline in the church.

X. RESTORATION:

A man who is put out of the church and is excommunicated by the saints, may very well see his evil ways and repent.

(2 Corinthians 2:2-9)

A man who has repented before the church body and asks for restoration is to be taken in and his past is not to be used as gossip by the church.

He does need to prove himself by a period of probation before being used in the assembly.

Chapter 6

THE PASTOR AS A LEADER

I. WHAT DOES IT MEAN TO LEAD?

Leadership is an art that must be practiced and lived, by personal example. A leader must be one who is a step ahead of those who follow. The Apostle Paul set this example in his life experiences and could say to the saints at Corinth: *"Follow me as I follow Christ."* (1 Corinthians 11:1) The true leader sets the pace for the people to follow. He cannot be too far ahead or they will flounder in confusion, neither can he be slack and fall behind those he leads.

Jesus often referred to His followers as sheep. Sheep are not driven as other animals, but they are led out to pasture. The saint of God is also to be led; like a shepherd leads his sheep; firmly yet gently, and with personal regard for their welfare.

II. THE PASTOR AND HIS WIFE AS EXAMPLES

A great part of leadership is personal example. The pastor, who does not control himself and his wife in this regard, will eventually have a backslidden church. It is required of the pastor and his wife:

1. To dress with greater modesty than the saints.
 2. To pray more than the saints.
 3. To act and live at all times in a manner above any reproach
- Paul spoke to all pastors and their wives in 1 Corinthians 10:23
 - There are things that others might do that a pastor and his wife must refrain from for the sake of leadership.
 - Leadership comes first by Godly example.
 - To be an effective preacher of the Word, you must live a life above reproach, and that will allow you to reprove, admonish, and instruct in every phase of doctrine and in true Bible holiness. (Acts 25-27)
 - Leadership means loneliness. A pastor must be free to admonish and instruct saints, and it is impossible to do this if a certain distance is not maintained in social relationships with the saints of God.

- The supreme test of Godly leadership is whether a man will lay down any personal habit or personal pleasure, which does not edify his ministry for the sake of the church.

III. THE PASTOR AS A SHEPHERD

The root meaning of the word pastor is shepherd. Jesus pictured the shepherd's call in John 10.

Three points stand out as necessary to the success of the pastor as shepherd:

1. **THE SHEEP KNOW HIS VOICE:** They are trained by the pastor to follow him and they are familiar with their own shepherd's voice. (John 10:4-5) A pastor who teaches and preaches with all the concern of a shepherd will have a congregation who heed his voice and will not be led away by false teachers.
2. **THE PASTOR KNOWS HIS SHEEP AND CALLS THEM BY NAME:** The pastor that calls out the names of his people in prayer and has a personal concern for their needs, is the true shepherd of the sheep.
3. **THE PASTOR LEADS THEM OUT:** The good shepherd does not drive his sheep. He always leads them. In returning at evening time to the fold he may walk behind. But this is not to drive them but to protect the stragglers and to gather up any who might falter or fail. Isaiah spoke of the Lord in this dual position of leadership to Israel. (Isaiah 52:12)

IV. HIS DUTY IS TO RECOGNIZE SICK SHEEP

The pastor as overseer must recognize members who are not progressing spiritually. He must help them through counsel, Bible teaching, prayer, and by preaching the Word with purpose. How can a pastor tell if all is not well with a member?

1. A sick sheep in the natural fails to obey his shepherd. So it is with God's sheep. Disobedience to authority means a saint is spiritually sick.
2. Failure to pay tithes is a sign of a spiritually sick saint.
3. Failure to take communion.
4. Unfaithfulness to the church services.
5. Failure to worship during the church services.

V. THE PASTOR'S WORK – PSALMS 23:

- Every pastor must be a teacher. He is placed in the church for the perfection of the saints. (Ephesians 4:11-12)
- He leads the sheep into the refuge of the church and then out into the pastures to be fed and guided through life.
- He deals with those in trouble and leads them away from the wolves, robbers, and sheep stealers.

Five basic duties of a pastor are:

1. Protect
2. Feed
3. Lead
4. Comfort
5. Discipline the flock after the pattern set by our Lord.

A. THE APOSTLE PAUL AS A PASTOR (Acts 20:17-27)

Paul wrote to the pastors of Ephesus with a reminder of his ministry as a pastor.

1. "...Was with you in all season" (Did not leave when trouble raged.)
2. "...Taught publicly from house to house." (Did not tell them how, but showed them). The ministry of house-to-house visitation was a part of the apostolic church.
3. "...Testified to all" (Jews, Greeks, Gentiles) – (did not consider any too sinful to be saved).
4. Challenged them with his record of faithfulness – (A pastor must be able to say, "Is there one here who can say, I have not kept you from the foe?")
5. The Apostle Paul was clean from the blood of all men. This should be the true pastor's testimony.

The pastor has to remember he is first of all to be a good saint, and then a minister of the Gospel. (1 Timothy 4:16)

The pastor is a worker with God, not for Him. (Matthew 16:11) The pastor has not accomplished any work until God is working with him.

APPENDIX

CONSTITUTION AND BY-LAWS

PREAMBLE: Realizing that God's people should be scrupulously set in order and that it is needful for them to be efficiently organized to successfully carry on the Gospel work and properly handle their business affairs, and in order to be established on a more efficient and permanent basis, this Constitution and By-Laws of the First Pentecostal Church of the United States is hereby set forth. The main purpose of this constitution is to provide rules to govern the Assembly, according to the scriptures, so that we may advance in the will of God. (Titus 1:5; I Corinthians 12:28)

THE ASSEMBLY, THE NAME: The name of this Assembly shall be known as the First Pentecostal Church of the United States.

THE PURPOSE:

1. To establish and maintain a place of worship.
2. To unite people of like precious faith in the bonds of brotherly love and fellowship. (Hebrews 13:1)
3. To meet together to truly worship God in spirit and in truth and to receive spiritual teaching. (John 4:24; Ephesians 4:11-15).
4. To point the lost to the way of life by publishing at home and abroad the true plan of salvation, exhorting believers to be filled with the Holy Spirit.
5. To provide rules of conduct based upon the Word of God. (Titus 2)

MEMBERSHIP ELIGIBILITY:

Anyone is eligible to be a member of this Assembly who has accepted the Apostolic doctrine as set forth in the Word of God, and outlined in the articles of faith, and more particularly set forth as a personal experience of sins forgiven; having been baptized in the name of the

Lord Jesus Christ (Acts 2:38) having received the Holy Ghost (Acts 2:4) believing in Jesus Christ as the one true God manifest in the flesh (I Timothy 3:16) and in manifesting a consistent Christian life according to Galatians 5:22-23.

OBLIGATIONS: As a member (or Associate Member) of the Assembly each one must accept the following obligations:

1. To conduct one's self everywhere as becomes a Christian.
2. For the sake of sinners, weak Christians, Yea, and for his own soul, each one must be an example, a pattern of good works, by abstaining from worldly amusements, movies, dancing, television, unclean conversations, intoxicating drinks, or tobacco in any form. (I Timothy 4:2; II Corinthians 7:1; I Thessalonians 5:22; Romans 14:21; Matthew 5:16). To dress as becometh modesty and holiness; women shall wear no paint. Dresses shall have at least three-quarter length sleeves, shall be modest in length, and shall use no extreme of style. Hair shall be uncut. (I Peter 3:1-5; I Timothy 2:9-10; I Corinthians 11:1-11).
3. To attend, and be active in church services whenever health and divine providence permits. (Hebrews 10:15)
4. To maintain secret devotions whenever possible.
5. To support the church and pastor with one's prayers and financially with the Biblical system of tithes and offering. (Malachi 3:10; I Corinthians 16:2)
6. To seek to win the lost to Christ, and to manifest a spirit of brotherly love and fellowship to all God's people.
7. To respect and obey the Pastor that he may give account with joy and not with grief. (Hebrews 13:17)
8. To abide by the By-Laws of the Assembly as prescribed in this Constitution. (Titus 2:1-8)
9. To secure, in case of moving, a letter of recommendation from the Pastor, and unite with another Church of like precious faith as soon as possible. Should there be no church of like faith to attend, to remain on the Membership Roll of this Assembly as an Associate Member, and continue to support the Assembly with tithes and offerings until such time as a Church of like faith is available.

DISCIPLINE:

1. If any member of this assembly be overtaken in a fault, he or she shall be dealt with according to Galatians 6:1; I John 5:16-17; and James 5:19-20.
2. If there be any grievances arising between individual members of the Assembly, they shall be dealt with according to Matthew 18:15-18. Should the accused be found guilty he may be dis-fellowshipped from the Assembly and his name dropped from the Membership Roll, unless said Member repents and makes public confession of his sin. (Titus 2:1, I Timothy 1:3; I Timothy 4:6; Romans 16:17-18; I Corinthians 1:10; I Corinthians 3:3; I Corinthians 11:8; I Timothy 1:10-11).

OFFICERS: NAME OF THE OFFICERS: The Officers of the Assembly shall be as follows: A Pastor, who is also the president; Deacons, not more than seven; three Trustees; and a Secretary. Other Officers, which may be added when needed, are: an Assistant Pastor, Elders, and a Treasurer.

PASTOR:

1. Must be Oneness licensed Minister, baptized in Jesus name and with the Pentecostal Baptism of the Holy Spirit. (Acts 2:4; Acts 2:38)
2. The Pastor shall have the oversight over the Assembly until said Pastor and congregation jointly agree to change.
3. A Pastor desiring to leave the church must give the church 30 days notice. By mutual agreement the time may be changed.
4. In case of misconduct or unfaithfulness by the Pastor, or should he be guilty of heresy or division, same must be reported to the District Presbyter of the United Pentecostal Church by at least two or three witnesses (I Timothy 5:19) who are themselves members of the Church in good standing, living blameless and above reproach (John 8:7). The District Presbyter shall take such action as he deems best, and, if proven guilty, the Presbyter, at his discretion, may remove the Pastor from office.
5. When a change in Pastors is pending, there shall be no changes in the By-Laws, Membership Roll or Officers until a new Pastor has duly taken place.
6. The support of the Pastor shall be all the tithes brought in by the Assembly. (I Corinthians 9:7-14; Numbers 18:20; 12-24). These tithes shall be placed in a Pastor's tithes fund. Out of this fund the following shall be paid: All the costs of providing a parsonage including its upkeep and repair; the pastor's utilities and telephone and a salary not to exceed \$----- weekly. The Pastor shall determine the expenditure of any accumulated money in this Fund. Should the cost of living rise, the weekly salary ceiling will be raised to commensurate the rising cost.
7. The duties of the Pastor shall be:
 - a. To preach the Word as God gives him the ability
 - b. To visit the sick and pray with them.
 - c. To reprove, rebuke, and warn the unruly.
 - d. To encourage the weak.
 - e. To give advice when needed and be ready to every good work (.I Thessalonians 5:14; II Timothy 4:1-2).
8. The Pastor's authority shall be as follows:
 - a. He shall have the oversight and superintendence of all the interests of the church and all departments of its work, spiritual, temporal, and financial. Not a lord over God's heritage, but as feeder of the flock of God, taking the oversight thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind, (I Peter 5:2-3) inasmuch as he is responsible for the guardianship and watch care of all who are committed to his trust.

- b. He shall be consulted in regard to all affairs of the church, and in charge of all activities, whether spiritual, charitable, moral, material, or financial.
- c. He shall call for the preside over all business and church board meetings, and shall appoint all offices of the officers of the church. He shall be a trustee and chairman of the trustee board.

DEACONS:

1. Deacons must be members in good standing at least one year, and must measure up to qualifications as given in the scriptures, having proven themselves. (Acts 6:1-6; I Timothy 3:8-13)
2. The Pastor shall appoint Deacons up to seven, as he deems best, such appointments are to be ratified by the Assembly.
3. The Advisory Board shall be a rotating board as follows: Each annual business meeting the oldest member according to length of service shall automatically be retired and a new member shall be appointed in accordance with Section 3, Article 2.
4. Their duties shall be such as the Pastor assigns to them, and they shall serve on the Advisory Board.

TRUSTEES OR BOARD OF DIRECTORS:

1. Eligibility: The trustees shall be appointed from members in good standing at least one year, having proven faithful to the church and pastor.
2. The Trustee Board shall be appointed by the Pastor and ratified by the Assembly.
3. Their duties shall be:
 - a. To hold property belongs to the Assembly in trust for the Assembly.
 - b. To make legal acquirements and transactions as decided by the Pastor and Assembly.

SECRETARY:

1. Must be a member in good standing at least one year, having been proven, and appointed by the pastor and endorsed by the Assembly for the term of one year, or until successors are appointed.
2. The duties of the Secretary shall be to take minutes and preserve the records of business proceedings and all other papers belonging to the Assembly, record all church offering received, and make disbursements of all regular bills and debts as they fall due, such as lights, fuel, water, advertising, janitor bills, and payments on regular installment payments or mortgage payments and other current bills, keep an accurate record of all such transactions, and keep all books and records available to the Pastor and Church Board at all times.
3. The Secretary shall make a quarterly report to the Church Board of all finances, and an annual report to the Church, and submit the books for auditing should it be deemed advisable by the Church Board.

TREASURER:

The Treasurer's duties shall be to receive and care for all funds of the Assembly.

ASSISTANT PASTOR:

1. The Assistant Pastor shall be appointed by the Pastor, and endorsed by the Assembly.
2. His duty shall be to assist the Pastor in all matters as directed by the Pastor.

ELDERS:

1. Elders must be members in good standing at least one year and must measure up to qualifications as given in the scriptures, having proven themselves. (Titus 1:5-9)
2. The Pastor may appoint such Elders, as they qualify, are proven, and as a need arises for them. They shall serve for the term of one year, or until their successors are appointed.
3. Their duties shall be to assist the pastor in the spiritual affairs of the Church under his supervision and direction.

THE ADVISORY BOARD:

1. The Advisory Board shall be composed of the Deacons and Elders, if any, with the Pastor as Presiding Officer, and shall consist, in no case of less than three members. The pastor shall select one of its members to act as Secretary of the Church Board, whose duties shall be to take minutes of the meetings and care for same, and any other duties as decided by the pastor.
2. This Board shall care for the business affairs of the Assembly, submitting major transactions, such as the sale or purchase of any property, and the borrowing of any money, to the Assembly for decision.
3. In case of a vacancy in the pastorate, the Advisory Board has no functions.

DISMISSAL OF OFFICERS:

Any officer manifesting a lack of interest, failing to attend services for a reasonable amount of time, failing to cooperate and work in harmony with the Pastor or other officers, or failing to abide by the qualifications of office may be removed from office by the Pastor, and the Pastor may appoint a replacement, such appointment to be ratified by the Advisory Board.

OTHER APPOINTMENTS:

1. The Christian Educational Director and all other officers and teachers of the Sunday School shall be appointed by the Pastor for a term expiring when the next successor to the office fills by appointment said office.

2. The Pentecostal Conquerors (Young People) President shall be appointed by the Pastor for a term expiring when the next successor to the office fills by appointment said office. He together for the Pentecostal Conquerors.

BUSINESS MEETINGS:

1. The regular Business Meeting of the Assembly shall be held annually, and shall convene at such a time as is convenient in the first quarter of the New Year.
2. A Business Meeting of the Assembly must be announced publicly in at least three services, first announcement being at least 10 days and two Sundays previous to the meeting date. An exception to the above rule is that in case of emergency or special and urgent occasion, the pastor may call a Business Meeting at once.
3. At each Business Meeting, the Presiding Officer shall read or have read the names of all Members in good standing, who are not suspended, or on probation by official action according to Article III, Section 9, and paragraph 3. These shall be eligible to transact the Business of the Assembly.
4. Ten Members constitute a quorum to act at any Business Meeting. A two-thirds majority votes of the Members in good standing present at any Business Session shall be the deciding factor on all voting matters.
 - A. Exceptions to the above rule are:
 1. When a Pastor is to be accepted by the Assembly, and
 2. When this constitution is to be amended; on both of which a two-thirds majority of all members in good standing is required.

COURTSHIP AND MARRIAGE:

1. Any person who is a member of the church shall marry within the Faith and experience of the Oneness Pentecostal Doctrine.
2. A couple who are considering engagement shall come to the Pastor for counseling before planning or announcing their engagement.

WEDDING:

1. When the bride is from another Assembly and she desires to be married by a Pastor from the Church, and inasmuch as it is ethical for the bride's pastor to perform the ceremony, arrangements must be made by the bride with her pastor and said request made through him.
2. When the date of a wedding is decided, it must be endorsed by the Pastor before being announced.
3. All weddings shall be in keeping with the standards of the Church.
4. There shall be no immodesty of dress worn by any member taking part in any of its activities. The bride's garment shall not be extravagant in price or decorated with beads or pearls, likewise her attendants.
5. The groom and his attendants likewise shall be nicely but modestly dressed.

