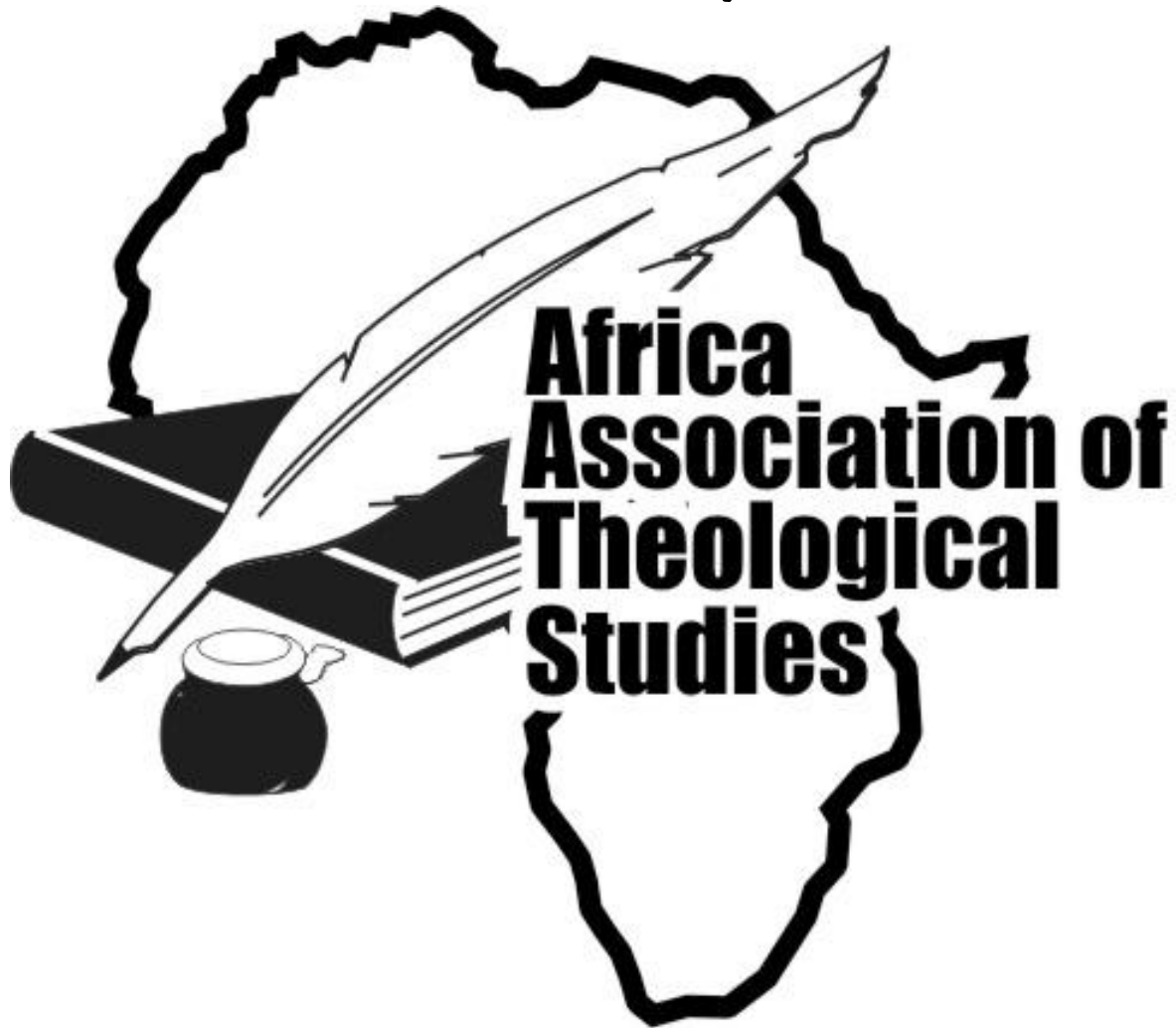


Church Organization and Administration

**(These are temporary notes for this subject. Course
also includes Parliamentary Law and National Church
Constitution)**



**Core Curriculum
Associate Degree in Theology**

**THEOLOGICAL CHURCH GOVERNMENT
CHURCH ORGANIZATION AND ADMINISTRATION**
Notes Taken from External Degree Program
Indiana Bible College

Chapter 1

THE BASIS OF THEOCRATIC RULE

This is a book on Theocratic Church Government; therefore, it is first necessary to explain what the word "theocracy" actually means.

THEO-GOD CRACY-RULE. Through the time of the written word of our Bible, God used men in the offices of Prophet, Priest, King, and Apostle to carry out His rule on earth. Nevertheless, He remained 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.

God never desired or intended to give His divine power and authority into the hands of man that man might rule as he pleased. All rule and authority in both heaven and earth must be in accordance to the command and will of Almighty God. God never meant for a man to feel that he did not have to give an account on earth as well as in heaven for his actions. These facts are clearly presented in scripture and are a part of the present day scriptural rule of the church.

Theocratic Government has been in effect from the dawn of time. God's divine plan of rulership began in earth when God assigned Adam to supervise His creation. Notice the authority or rulership given to Adam was by the direct Word of God. The responsibility and terms of rule were positive and unmistakable.

"And God blessed them and God said unto them, be fruitful, and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and the fowl of the air, and over everything that moveth upon the earth. And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was so." Genesis 1:28-30

In like manner the limitation of man's will and power under God was clearly stated.

"And the Lord God commanded the man, saying of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16-17

This was the pure Theocratic rule – man supervising God's creation in direct harmony and obedience to His word. Man was not footloose and fancy free but he experienced peace and sweet fellowship while he followed and obeyed the government God had established. This was the very zenith for man in his relationship towards God. Then suddenly, man failed to do his part through willful disobedience. And with this disobedience came sin. Adam, created in God's image, became a carnal man with a rebellious nature. This nature is a part of every man born on the face of the earth. No longer is a man born in innocence.

No longer is man born in God's likeness and in His image. The Bible states:

"And Adam lived an hundred and thirty years, and begat a son in His own likeness, after His image and called his name Seth." Genesis 5:3

Carnal rebellious man would hereafter produce kind after his kind, generation after generation of sinful children in rebellion against God's divine order and authority. No carnal man wants to be told what to do; yet God divinely willed that men should obey His law administered by His ordained administrators.

The solution to man's rebellious sinful nature was provided when the invisible God of glory became visible in human flesh and bled and died to reconcile this world back unto Himself. The man who has accepted the shed blood of our Great God and Savior, Jesus Christ, for his soul's salvation has settled the sin question. But the battle to subdue His carnal nature goes on. This great warfare rages in the born again man, and his greatest task is to bring this carnal nature under the rulership of God.

Some have taught that a born again man no longer has a carnal nature, but Paul states:

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord!" Romans 6:11

Notice, Paul did not say the old Carnal man was dead; rather you must reckon him to be dead. This means give him no place in your life, treat him as dead. The Bible abounds with the commands for discipline, and words echo and re-echo throughout this divine book, that a man must crucify the flesh and take up his cross and follow Jesus.

Every man will be tested on his submission to overlordship. Many have felt that the man who receives the Holy Ghost is perfected. Jesus said,

"If you love me, keep my commandments..." John 14:15

It is wonderful to be blessed in the Spirit but the supreme test of perfection is obedience to the Lord. Remember,

the carnal man is Not dead: he must be brought under the authority and will of God.

The following scriptural references on Man's Carnal Nature bear out the fact that the battle against carnality is a part of Christian life:

GALATIANS 5:13-18, ROMANS 8:5-8, I CORINTHIANS 3:1-4, HEBREWS 5:11-14

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 born again man many times leans toward his old carnal nature. This nature does not want to bend to the will of God.

Thus many churches do not operate under God's Government in order to compromise with the carnal desire of man. This many times is the pastor's fault as he yields to the pressure of the laity. But God does not look for man's accomplishments in pleasing this world. He is looking for obedience under the rulership of His own divine kingdom.

The most difficult task on the face of the earth is that of the divinely endowed pastor. For he is responsible to deliver to the Lord Jesus Christ (the Ruler and Chief Shepherd of the Church) a bride without spot or wrinkle or any such thing. To do this, the entire church program must be run by and through God's direct will and power.

A partial theocracy is not enough. God demands full rule and power, or chaos eventually results. Many have wondered why a church that has stood for a number of years suddenly seem to disintegrate. A close look may show that it was not a sudden event at all. But one thing is sure somewhere in that church's history the Chief Shepherd was left out as the ruler of the body, either by the pastor, or by the congregation.

WHY ORGANIZATION IS NECESSARY: How particular is God about order? The exactness of God's order is nowhere better shown to man than in His instruction to Noah in the construction of the Ark.

"And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." Genesis 6:15-16

The twenty-second verse gives the story of the obedience of Noah.

"This did Noah; according to all that God commanded him, so did he." Genesis 6:12

It is no wonder God was well pleased with Noah. His obedience to the Word of God is a testimony to the Christian today. Noah literally worked out his own salvation according to God's plan and blue print. The

importance of following the exact Word of God cannot be over emphasized. Paul stated it this way:

"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.

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.

Three specific facts that we know about this great called-out body of believers make us to realize it has a value beyond comprehension.

1. Jesus gave His very life for the church.
2. The church has been chosen as the medium of salvation to the world.
3. 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. It is the Lord's demand that His church be without spot or wrinkle or any such thing.

EPHESIANS 5:27, II PETER 3:14: This work cannot be accomplished without order and discipline.

True biblical organization does not bring crystallization of forms of worship nor does it bring a clamping down on the demonstration of the Spirit. It does bring Holiness unto the Lord, righteousness, and obedience to the Word. This in turn brings the divine blessings of God on His people. The Epistles abound with reason for government in the church. Four of these are:

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

Jesus set the example for His church through His earthly ministry. In Luke 19:14-17 exact order was instituted by Jesus feeding the multitude of 5000 people. Notice the men were divided in companies of 50, and then a definite sequence of order was set up.

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

This illustration is very much the pattern of sermon delivery in the church. 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.

Another example of organizing under the earthly ministry of Jesus is found in Luke 10:7; the sending out of the seventy disciples to proclaim the Gospel of the kingdom of heaven.

Jesus left no room for personal choice. All was directed by His will.

1. Seventy sent out two by two. (Vs. 11)
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. 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)

This example of the organizing of the seventy and their commission proves without doubt, that the slogan used by some churches: "no law but love, no creed but Christ" is not the will of Lord.

His desire today is to have men who He can tell exactly what to do, and they in turn will carry it out in an organized manner. The arrangements have been made to govern and produce this kind of a church. The Lord has set in the church both administrative leaders and government.

1. Administration – I Corinthians 12:5
2. Government – I Corinthians 12:27

There are those who do not appreciate this rule, but Peter spoke of those who were reserved unto judgment and of this group 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." II Peter 2:10

An organized church is an absolute necessity to reach this sin-cursed world with the gospel. Many do not want organization because it had been confused with crystallization of forms of worship, which does bring spiritual death to a church organization.

The organization we refer to is not one of 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 well states this fact:

"But whoso looketh into the perfect law of liberty and continuity therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his dead." James 1:25

Every man of God who has studied the Word quickly realizes the necessity of an organized church, but unfortunately, the government God desires is not always established.

Chapter 2

UNSCRIPTURAL FORMS OF CHURCH GOVERNMENT

THE MAJOR REASON FOR UNSCRIPTURAL CHURCH GOVERNMENT: The Church is always affected to some degree by contemporary 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.

Looking at today's world governments, it is easy to see the four major unscriptural forms of human government that would most easily be copied by the church.

1. DICTATORSHIP – One man's rule
2. COMMUNISM – The elders rule together
3. MONARCHY – Rule through inheritance
4. DEMOCRACY – the congregation or laity rule

The church is doomed to failure when any of these carnal governments is introduced as a means of governing the church. We will cover the characteristics of rulership under these four unbiblical forms of government in the chapters that follow. Few churches will be governed exactly as presented; most forms of rulership will vary to some degree from the basic characteristics covered in this book. But 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 rulership.

Since the government of the land in which they live influences men, it is hard for them to understand and accept Theocratic rule. A man who has lived in a democracy all his life wants a part in running the church. He wants to vote, to take away this liberty of franchise, to limit his voice in rulership, in an invitation to trouble. Yet 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:** Communism is not widely established as a form of Church Government in the United States. This nation was born as a Democracy and has always had this kind of Civil Government. Communistic rule, therefore, is foreign to the American way of life and is seldom found in the church.

Communistic rule as it would be found in the Church is: Absolute rule by a group of equal persons on a

communal board or committee. This rule may be seen in the Church Board that has sole power over the congregation. In this case, if the pastor has any authority, it is only as another member of this board, and nothing more. In this rulership, the congregation has little voice and is subject to a type of dictator rule.

A second form of Communistic rule is that of a number of ministers or lay ministers who jointly rule over a congregation. One such church is actually operated with a group of six pastors as its leaders. This church government is divisive. It has well been said, "Anything with more than one head is a freak."

The whole government is unscriptural, but several weaknesses should be pointed out.

1. Any rule by committee is slow in action and lacks motivating power.
2. Man as a social creature best responds to individual leadership.
3. Counseling problems cannot be easily solved with multiple leadership.
4. God has ordained individual men to represent Him through the Bible. More than one leader brings indecision and chaos.

2. **MONARCHY:** The rule of Monarchy is not common in the ranks of Pentecost. 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. At the time Moses was chosen to represent God to the people, a pure Theocratic government ruled. God chose whom He would to hold leadership over His people. Moses was not succeeded by a leader from his own family, but Joshua was chosen. Moses' own family and tribe were completely ignored by God. Moses was from the tribe of Levi; Joshua was from the tribe of Ephraim.

During the judges, God chose whom He would to champion the cause of His people. Family rule by dynasty was not considered by God. This does not preclude the selection of rulership through families, but it certainly must be God's choosing and His ordaining or chaos will result.

Samuel, the last chosen judge of Israel, appointed his sons to succeed him as judges, but God only as a temporary office instituted the office of judge. Samuel was attempting to promulgate the office of judge through inheritance. The beginning of the fall of Theocratic government on earth had started.

"And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." I Samuel 8:3

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. The men of Israel

desired an earthly, visual king, so they could be like other nations. A like cry goes up today, let us choose our pastor. We want to vote like other church denominations, but Democratic government was never a part of God's program.

The terrible folly of Israel's error was, that in rejecting God's chosen leader, they were rejecting Jehovah, their God.

"And the Lord said unto Samuel, Hearken unto the people in all they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." I Samuel 8:7

The final consequences of this change to a rule through inheritance were spiritual decay and dispersion over the entire world.

The Theocratic method of leadership was not through the will of men, neither by inheritance, but by selections of God's own divine will. Just a brief look at the rule of King Saul shows the utter folly of rejecting Theocratic rule. Israel had a man after their own choosing but his leadership led to their defeat at the hands of the Philistines and to the fall of their king, who committed suicide rather than face reality.

During the period of the monarchy, there were kings who carried out the Word of God, for God does use men to accomplish His will under adverse government: Not all the kings failed; but the Government did fail. A dispersed, rejected nation was the end result of Israel's folly.

3. **DEMOCRATIC RULE:** This is the government of the last days. This government will control the nominal church world when the Lord Jesus Christ returns to take out His Bride. The full description of this, the Laodicean Church, is found in Revelation 3:14-19. The word "Laodicea" literally means "the people rule;" in other words "democracy." This is the people telling the pastor what to do.

The sad part about this government is that it is not confined to the nominal church world. There are Oneness Pentecostal churches around the world where the church board, the people, or both, have the authority to hire or fire a pastor and to tell him what to do.

The Apostle Paul spoke of this last day Democratic church in this manner:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." II Timothy 4:3

Democratic churches are set up for the explicit purpose of allowing the people to govern their own assembly. This allows them to call in men who will speak unto them the doctrines they want to hear. This dangerous practice will eventually lead to worldliness and a complete backsliding from God.

In the Old Testament, Isaiah spoke of a like condition in the final falling away of Israel:

"This is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, see not; and to the Prophets, prophesy not unto us right things; speak unto us smooth things, prophesy deceits." Isaiah 30:9-10

This attitude of the people of Israel led them to backsliding from which they have never recovered.

Without doubt or question, Democratic government is a part of the last day backsliding church. This government robs the pastor of his God-given power as under-shepherd over the church. It places all men on an equal plane. But all men are not on an equal plane for God places some above others in the offices of his church.

"And He gave some Apostles; and some prophets; and some evangelist; and some pastors, and some teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:11-12

THE QUESTION THAT MUST BE ANSWERED IS 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 rulership of Moses? Could the congregation tell him what to do?

There was no question as to Moses' power in working with God, but how much personal authority did he have? This question is of utmost importance. Many people today feel that everyone is equal. In challenging leadership, this statement is often made: "After all, we are all saved and have the Holy Ghost just as well as the pastor—" Two separate happening in Israel's journey give the answer to the authority vested in God's appointed leaders.

KORAH: Numbers chapter 16 contains the story of Korah and his company. His words sound so familiar.

"And they gathered themselves together against Moses and Aaron and said unto them, ye take too much upon you, seeing all the congregation are holy everyone of them, and the Lord is among them: Wherefore then lift ye up yourselves above the congregation of the Lord?" Number 16:3

The result of this rebellion against God's anointed leaders is found in verses 28-33. The earth opened at Moses' word and Korah and his company were swallowed up into the earth. There is no doubt; God does back up His chosen leaders.

MIRIAM: Another challenge to Moses' authority is found in Numbers chapter 12. Once again familiar words of

rebellion are spoken – this time by Moses' sister and brother.

"Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it." Number 12:2

The subsequent judgment of leprosy that fell on Miriam proved God's absolute backing of His chosen leader. Leprosy is a definite type of sin in the Old Testament.

The words of the Psalmist David ring loud and true on this subject:

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

With all this warning, these very same words are still apt to come from the lips of those today who deem themselves spiritual prophets in the church. Woe to the lay member who places himself in Moses' seat. God never meant for His ministers to be voted in and out or to be dictated to by the laity.

God will not overlook the person who rebels against his chosen ministry, or attempts to take over the Lordship over him. All men are responsible to the man placed over them. In this respect, David was the man after God's own heart. On two separate occasions he could have slain King Saul but would not lay his hand on him whom God had appointed. Of particular note in this case, is the fact that Saul was not conducting his office in the manner that he should. This was no excuse for David to take things into his own hands. Paul stated very well God's law in this matter:

"Dearly beloved, avenge not yourselves but rather give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord." Romans 12:19

It is well to note the words of David on both occasions when he could have risen up and slain King Saul. The first time was when Saul fell into David's hands in the cave at En-gedi. David had cut off the skirt of Saul's garment, and even this smote his heart.

"And He said unto his men, the Lord forbid that I should do this thing unto my Master, the Lord's anointed, to stretch forth mine hand against him seeing he is the anointed of the Lord. So David stayed... them not to rise against Saul." I Samuel 24:6-7

The second occasion for David sparing Saul was in the wilderness of Ziph. David had slipped into Saul's camp and he and one of his mighty men, Abishai, stood over the sleeping Saul.

"Then said Abishai to David, God hath delivered thine enemy into thine had this day; now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, Destroy him not: For who can stretch forth his

hand against the Lord's anointed, and be guiltless?" I Samuel 26:8-9

What tremendous words of warning to all men of all time. How then can Democratic rule be justified? What layman has the authority of scripture to dictate to God's chosen minister?

HOW DOES THE DEMOCRATIC CHURCH OPERATE?

Since the whole system of democratic rule has no foundation in scripture, there are no set laws, but the following system prevails with modification:

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 Teacher.
3. The church membership vote their pastor into office and also vote him out of office, whether as a group or through their elected board.
4. The church board has power over the pastor, (if not by written law it has the power by virtue of its ability to have him voted out.)
5. The board handles the church budget and actually carries out business with power to go over the pastor's wishes if it desires.

The illustration accompanying this lesson depicts the basic structure of this system of government.

WHAT IS SCRIPTURALLY WRONG WITH DEMOCRATIC GOVERNMENT IN THE CHURCH?

1. It robs the pastor of his scriptural authority. The pastor is called not just to preach. He is to be an overseer. Paul appointed elders under the inspiration of the Holy Ghost and admonished them.

"Take heed therefore unto yourselves, and to all the flock, over 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, also Ephesians 4:11-12.

The democratic pastor is required to be weak-kneed if he is to stay in office. If he is strong and acts in enforcing Church Discipline and Holiness, Democratic folks will vote him out.

2. The pastor is a hireling. He comes and goes at the people's bidding. Because of this, the people do not have a real shepherd over them. Jesus gave the picture of the True Shepherd and the pastor hired by the church board.

"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 10:11-13

THE HIRELING FLEETH, BECAUSE HE IS A HIRELING AND CARETH NOT FOR THE SHEEP.

3. The pastor does not preach with the authority of God because he cannot take his rightful position as the under shepherd and leader of the flock. This man has the congregation over him as his boss instead of the Lord of Glory. The Apostle Paul could say of his ministry.

"For I have not shunned declaring unto you all the counsel of God." Acts 20:27

The democratic pastor will not last if he follows this policy.

A typical Democratic church may be therefore weak on the message and on holiness. After all, the pastor is only hired, why jeopardize his job.

Paul outlined the work of the true minister in Titus, chapter two. He ended the chapter with these words, which a democratic pastor cannot fulfill:

"These things speak, and exhort, and rebuke with all authority, let no man despise thee," Titus 2:15

It is impossible to take scriptural authority when you must answer to the people rather than to God.

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 membership voting men into the church offices is that they do not know the spiritual qualifications of those whom they elect. Thus faulty men are placed in office that may be not only carnal minded but even backslidden in heart and life.

Only a true pastor is qualified to know the spiritual qualifications of those selected for office. Democratic church rule has no place or foundation in scripture regardless of the form in which it may appear in the church.

DICTATORSHIP: This form of government is often mistaken as God's divine plan for the church. Dictators are rarely disliked by their people, but on the contrary, they are many times dearly loved by the congregation. This does not give license for this type of rule. The Bible states:

"Neither as lords over God's heritage, but being examples to the flock, and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." I Peter 5:3-4

There are many who confuse dictatorship with Theocracy, but there is a great gap between a dictator, who feels he is the head of authority in all he does, and Theocratic Under Shepherd, who feels his responsibility both to God and man.

A dictatorship government, like all other unbiblical forms of rulership, cannot be illustrated by any one example. There are, however, a number of characteristics of this method of rulership that form the basis of operation in the church.

The major characteristics of dictator rulership are:

1. THE PASTOR FEELS NO RESPONSIBILITY TO HIGHER AUTHORITY.

Most dictator pastors would deny the fact that they will not be responsible to authority because at times, they do obey the decisions of those that are placed over them. Close observation, however, shows this obedience and reverence to authority is carried out only when it is to their own advantage to do so. It remains a fact that wherever organization is in effect, it is the dictator pastor who kicks up his heels and will not submit to official authority when the decision is adverse to his own ideas. Ironically, this same pastor expects his saints to obey him without question. This problem that arises is how can a man who will not submit to earthly leadership submit to the leadership of a God he cannot see? The answer is plain. He does not, and therefore the pastor is out of harmony with God. The Bible directs the pastor:

"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." 1 Peter 5:2-3

2. THE PASTOR PROMOTES HIS OWN EGO.

Many times this pastor likes to show his authority over the people. Visitors may be amazed at the many orders handed out for insignificant reasons. When this egotism is carried to extreme, saints are openly embarrassed during services by the pastor's open rebuke or by off-hand remarks made so that no one need guess as to whom they are directed.

With some dictator pastors, this ego building may turn another direction and may be seen in the pastor's desire to always be in the limelight. This malady can become so severe that he will not even allow his chosen leaders to make the announcements during the services.

Ego building ends up with the flock built around the pastor rather than the True Shepherd Jesus Christ. The people when asked what church they attend invariably respond, "Bro. So and So's church." Rarely do they say the true name of the church. People, strange to Pentecost, are a little perplexed by a church named after a man.

3. THE PASTOR TAKES THE PLACE OF THE CHIEF SHEPHERD

This pastor somewhere along the road has forgotten it was our Lord who purchased this church with His own blood.

"...Christ also love the Church; and gave himself for it." Ephesians 5:25

Jesus did not mean to give the authority over this pearl of great price to a pastor, but rather it is stated:

"...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. His words to Peter are evidence enough.

"...Feed my lambs." John 21:15

4. THE PASTOR DRIVES THE FLOCK WHEN HE SHOULD BE LEADING IT.

A true shepherd leads His sheep. He is one step ahead of the flock in all that he asks them to do. The dictator may command his flock from a position above and many times behind them. Because he feels no one is over him he may fail to change his own life.

He may ask the people to sacrifice while he has long since forgotten what sacrifice really is. He may be careful to check the outward life of his people, in dress and action and then violate these principles himself through his own flashy clothing, foolish conversation, or a manner of life that fails to shun the appearance of evil.

He may condemn living in luxury, as well he should. Yet he may condone his own luxury in the guise of necessity or well-earned benefits. Yet Jesus said:

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23

"For whosoever will save his life shall lose it: But whosoever will lose his life for my sake, the same shall save it." Luke 9:24

David recorded for us the true place of the Shepherd. A pastor must lead – not drive.

"The Lord is my Shepherd. I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters." Psalms 23:1-2

5. THE PASTOR FAILS TO FEED THE FLOCK.

The greatest mark of a dictator church is that the pastor feels the saints are well fed and grounded in Bible truth where actually the very opposite may be true. What is the problem?

The spiritual man, like the fleshly man, has a balanced diet. The Chief Shepherd must lead a pastor, not of his own ego, or his own power, but Jesus Christ, if he is to preach the message of God. Paul emphasized the fact

that he did not preach a "hobby-horse" message but rather sated:

"For I have not shunned declaring unto you all the counsel of God." Acts 20:27

A pastor cannot properly feed the flock if he himself is not completely contained by the Lord of Glory. He must be responsible to Jesus Christ and know what to preach. Unless a man recognizes his position in the church, he cannot properly function in the body. A church where the pastor tries to be the head becomes two-headed; Jesus Christ is the true head of the church. From the outside this church looks like a fortress, but internally it is held together only by the forcefulness of the pastor, but a rule of force does not edify.

Ezekiel gives us the feeling of Almighty God on this subject:

"Thus saith the Lord God unto the shepherds; woe to the shepherds of Israel that do feed themselves; should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock." Ezekiel 14:2-3

"For the husband is the head of the wife, even as Christ is the Head of the Church: and He is the Savior of the body." Ephesians 5:23

No church or institution of man will properly function without realization of this fact. Lip service is not enough: there must be a genuine submission to the control of Jesus Christ. At this point, it is the pastor who must be most careful not to usurp the position of Christ in the administration of his office as the under shepherd. There can only be one head of the body. Any body with two heads is a monstrosity at best.

Many a pastor has made the mistake of taking over the work of the Lord with the good intention of working for the Lord to develop a church. This approach leads to disaster for we are not laborers together "for the Lord, but rather, with the Lord (I Corinthians 3:9). Invariably the man who forgets he is only to act under the direction of Jesus Christ, the head of the Body, finds himself in trouble. 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.

One Minister related this story of his realization of this great truth: "I was away from my church preaching a special revival service. As the weekend came, I began to worry about how the services would get along at the home church while I was away. As I prayed about this matter the Lord suddenly impressed me with the fact that His church had been prospering long before I ever appeared upon the scene. The church was not dependent upon me to prosper but upon Him: I suddenly realized that all these years I had been attempting with great vigor to do a work for the Lord instead of working with Him. My presence at the services was not the factor

of failure or success but rather the divine presence and leadership of the Lord Jesus Christ the Chief Shepherd of the Sheep." The secret is letting the Lord direct His own church.

This seems like a small thing, but is the most common error of the zealous pastor who wants to see the work of the Lord prospers. It is so easy to take things over by carnal reasoning, but God does not work as we would work.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isaiah 55:8

It is at this point that the 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. Brethren, submit yourselves unto God; the reward comes from Him.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Peter 5:4

THE UNDER SHEPHERD – THE PASTOR: The true pastor has a unique job unlike any other upon the face of the earth. He must take the earthly overseership 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 it is not his own but rather it was purchased by the precious blood of Jesus Christ. Paul gave the pastor this admonition:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseer, to feed the church of God, which He hath purchased with His own blood." Acts 20:28

The wise pastor has an interest in the work of God far beyond that of only the prosperity of his own local church. His vision is not limited to my church, my sheep, and my young people. He is not nearly so interested in condemnation as he is salvation. He is quick to realize his inability and to work for the entire body of those in the kingdom of God rather than his own personal interests.

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. This will is not some mysterious revelation of a supernatural nature but the entire written Word of God. His words are to ring as the Prophets of old, "Thus sayeth the Word of the Lord." Concerning this task Paul admonished Timothy:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth." II Timothy 2:15

The true pastor must study and master the Word of God. Paul in laying down the qualifications of the pastor stated,

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." I Timothy 3:6

The pastor as an overseer cannot just preach the Word. His task goes on beyond this.

"Preach the Word: Be instant in season, out of season: Reprove, rebuke, exhort with all long suffering and doctrine." II Timothy 4:2

THEOCRATIC CHURCH GOVERNMENT UNDER MOSES. To fully comprehend the work of today's pastor we must go back to the establishment of theocratic rule under Moses. The principles under theocratic rule were fully given to this man of God.

Theocratic guidance can be seen in the earliest experiences of the patriarchs and in the first man Adam, but the definite rules of theocratic government were established through the rulership of Moses.

WHAT ARE THE STEPS TO FOLLOW AS A TRUE PASTOR?

Exodus 2:11-15 presents the miserable failure of Moses in this attempt to use worldly wisdom to work the works of God. His success came with the call and commission of God upon his life. He felt within himself the burden, but stepped out ahead of his call.

This mistake of Moses is a common error in failing to recognize the steps of divine leadership. Moses had no idea forty years of further training would be required before he received the job he was trying to undertake. 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; Deuteronomy 6:4; Exodus 6:2-3)

The leaders who followed Moses shared his same call and convictions. They did not have the same personal experiences, but they had a personal contact with God. 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.

This is the very reason that it is so 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?

THE CHURCH OFFICERS: It was never in God's plan for the pastor to do all the work of leadership in the

church. The early apostolic church quickly found this out when their time was about to be taken up by physical needs of those in the church.

The solution was found in appointing deacons to administer to these needs.

Moses had experienced this same problem and was given command by God to appoint elders to assist him.

THE PURPOSE OF DEACONS OR ELDERS: There was a dual purpose in the appointment of the deacons in the early church. The main purpose was to allow the minister to continue in prayer and the ministry of the word. 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:

1. Men of honest report.
2. Men full of the Holy Ghost.
3. Men full of wisdom. (Acts 6:3)

Their job was two-fold. They were appointed over the business and to do service by waiting on tables. The men appointed for this were those who were vitally interested in the problem, which was the plight of the Greek widows. This is an important point to follow in selecting officers to work in the church. The church officers must be men who share the burden of the pastor for the work of the Lord.

The secret in selecting these helpers is to pick men better able to do the job than yourself. It has been well stated that a pastor who is only an average preacher will build a strong church if he organizes the work and chooses helpers wisely.

This method of the pastor appointing qualified men into office is the biblical method. In turn the minister does have rulers over him, who were responsible to place him in office. 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

Although some have tried to twist this scripture to their own interpretation, it appears plainly that Paul, through the authority of his office, appointed the pastors of the churches and was the ruler or superintendent over them. In the entire context of this chapter, Titus was not only charged as a presbyter to appoint the pastors, but was given exact qualifications that these men must meet. In turn both 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. Both Peter and Paul met the council at Jerusalem and agreed to abide by the decision of its moderator, the Apostle James

(Acts 15). It is very apparent that these Apostles did not desire to act alone but were subject to earthly men.

A clean ministry and a true Bible-based church can only be established through earthly authority of Holy Ghost leadership. Every pastor needs to be accountable for his actions to someone over him. Every organizational leader needs to have his authority kept in check through council if he has no other earthly leader over him. This is God's plan and it certainly cannot be improved upon by the ideas of men who would twist scripture to fit their own desire.

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. This is a far cry from the practice of the laity calling in men to preach and voting for whom they want.

THE PLACE OF THE LAITY IN GOD'S PLAN: The children of Israel give us a striking parallel with today's saints of God in all aspects of their call and journey.

As the story of the Nation of Israel opens in the book of Exodus, the people are slaves in bondage to their Egyptian taskmasters. The day Israel came out of bondage, under the leadership of Moses; they were not more than a group of unorganized slaves.

God did not intend for them to obtain their freedom as an unruly mob going about, tramping where they wanted to go.

Direction and guidance were given them.

"But God led the people about, through the way of the wilderness of the Red Sea; And the children of Israel went up harnessed out of the land of Egypt." Exodus 13:18

God had Moses put the energy and zeal of these men of Israel into effective use. A harness is necessary to properly work for God!

The Lord has no less a requirement for His people today. One of the shortcomings of the early Oneness movement was the failure to organize to evangelize. In recent years a phenomenal growth has taken place as men saw the need to organize and harness the energy of New Born saints.

The testimony of one of our old time saints, who has gone on to Glory, has always impressed my heart. Brother John Berg had attended the early services at Azusa Street when the spirit of God was so mightily poured out upon the assembly. Brother Berg had many times testified, "Those were great days in the Lord, but I wouldn't trade them for what we have today. We have just as good blessings today –and besides we have good established churches."

Two problems plagued the early church group. The first was the free spirit that prevailed among saints. This caused many to and fro seeking blessings with not a thought of organizing their energy survival. The second problem was that of pastors who moved freely, without guidance or control, from city to city. A church might be in town one day and the next day the pastor would have moved on, leaving the New Born saints without a church home. Early church growth only came through organization. It has been wisely said that the only things that grow wild and prosper are weeds.

The progressive story of Israel, after they fled Egypt's bondage, shed further light upon God's expectations for His true saints.

Israel had crossed the Red Sea, but there lay before them a perilous journey before they would receive their inheritance in the promise land. (A New Born saint likewise must prove himself in earthly trials and temptations to reach his eternal home.)

God appointed the journey, not directly to the land of promise by the coastal trade route, but by way of the terrible wilderness of Paran. This seemed tragic, but there was divine purpose in this indirect journey. God had special reasons for His action. 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.

Two years elapsed, after Israel's deliverance from Egypt, until the first approach was made to enter the land of promise. This 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. The saint of today is on a like journey to a prepared city. He, too, will make it through by knowing and obeying the commands of God.

The foot of Mount Sinai became the school of Israel's organization and education. Israel was to spend two years near this mountain while God gave them spiritual lessons, organized them and finally came to dwell among them as their guide.

In 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. The rest of the book of Leviticus and the first ten chapters of

Numbers are composed almost entirely of God's instruction to Moses.

Chapter 4

ORGANIZING AND OPERATING A THEOCRATIC CHURCH

The illustration on the opposite page basically portrays the organization of the theocratic church. Since the position and work of the leaders and members of the church are given in the discussion of theocratic government, the description here is given in less detail.

THE LORD JESUS CHRIST, HE 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." I 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." I Peter 2:25

Also the great prophetic final call of the shepherd is found in Ezekiel 34:11-31.

THE PASTOR: The grave responsibility of the pastor cannot be over-emphasized; his sensitivity to the spirit of the Lord and his knowledge of the Word must be acute for He must give an account for the sheep. The organization and operation of the church pivots around him but the allegiance, the honor, and the glory of the people must be fastened upon the Lord Jesus Christ.

The pastor appoints the major offices of the church and these are then ratified by the assembly in the regular business meeting. The work of the pastor in his administrative office is discussed fully in a preceding chapter; therefore, it is omitted here.

THE CHURCH ADVISORY BOARD: Any odd number of men from three to nine, appointed by the pastor and ratified by the church should make up this board.

The appointment and the number of men on the Church Board depend upon the size of the congregation. A small church should function without a board. A pastor needs not only the help, but also the cooperation of his people, and a good trained Church Board in a large church is a necessity for this. A Church Board member, like any church worker, must be taught in the word and then must

fully understand theocratic church government to be an effective help.

A pastor who has men available as workers needs to use them. If a pastor is not careful, he will find himself so bogged down with church business that he cannot take care of God's business. At this point his prayer life will suffer first and his people will suffer second, as his sermons become moral lectures.

The major task of a pastor is to train leaders. A pastor who is church business manager, song leader, leads testimony service, takes prayer requests, and preaches the Word of God when he has trained saints available, is missing the plan of God.

It is a natural tendency to feel that no one can do the job like I can. But a pastor must train and use other people to build a lasting church. No one will ever entirely meet our standard of excellence. The reason for this is obvious for no two people are ever likely to act alike in situations of leadership.

WHY A CHURCH BOARD? WHAT IS ITS FUNCTIONS?

There are three diversified reasons for a church board.

1. Counsel 2. Discipline 3. Harmony

COUNSEL: Contrary to the idea of most church board members. The board does not counsel the pastor, but the pastor initiates the matter by taking counsel with the board. A church was having problems of dissension and one of its board members asked a District official, "What is my authority in talking to our church members?" He was told correctly, "You have no authority, and your authority is limited to your advice given in the called board meetings. When you step outside the board meeting you are just another member of the congregation." A church board, nor the church body was never meant 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. Before he acts in church business matters, whether it is the purchase of land, erecting a building, or buying a bus, the wise pastor will seek counsel of the trusted loyal men of the church.

The Bible abounds with admonition to take counsel.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Proverbs 1:5

"Where no counsel is, the people fall; but in the multitude of counselors there is safety." Proverbs 11:24

"Without counsel purposes are disappointed, but in the multitude of counselors they are established." Proverbs 15:22

"Every purpose is established by counsel." Proverbs 20:18

DISCIPLINE: Every church will have its problems in which discipline will have to be meted out to violators of church and Bible standards. Even though the pastor is perfectly right in his handling of major discipline problems, trouble can grow in the church from those who are misinformed or prejudged. This is the place to have the church board act instead of the pastor alone. Board action spreads the responsibility and lessens the chance of adverse reaction of offending saints against the pastor.

HARMONY: When disciplinary action has been taken a well informed and trained board member can stop gossip, straighten out misunderstandings, explain why certain actions have been taken place, and keep general harmony within the body. He is also alerted early to adverse conditions through the closer contact he has with relatives in daily life as well as in the church services. His job is to keep the pastor informed of problems so that he can more readily handle them and pray about them.

A well-selected church board will bring harmony to the church by welding families more closely to the work.

QUALIFICATION FOR BOARD MEMBERS: The Bible gives six qualifications for a board member.

Exodus 18:21

1. Fear God
2. Men of truth
3. Hating covetousness

Acts 6:3

4. Honest report
5. Full of Holy Ghost
6. 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 into office who is not grounded in God's perfect government.

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 each year. As an example: If the board has three members and one new member is to be selected each year, the man who has served three years will drop off the board and the new man will take his place for a three-year term. A nine-man board would have the same rotation policy of every three years if three new men were appointed each year.

Naturally, when a new board is started, some of the original members must be appointed for set terms less than the planned rotating system or all would have to be replaced at one time which would be very unwise. It is always best to have most of the board comprised of experienced men.

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.

TRUSTEE BOARD: This board is appointed by the church board with the pastor and is usually made up of at least three members. This board has a vital relationship to the church in obtaining loans from banking institutions. 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.

THE APPOINTMENT OF THE CHURCH OFFICERS: All the major offices of the church are appointed by the pastor and ratified by the church. When a church officer such as the director of education wishes to appoint a teacher or other worker under his jurisdiction, he must first submit the name or names of those he feels most capable for the office to the pastor, for the pastor's approval before contacting the person about the position. This may seem restrictive but it is absolutely necessary to keep a clean, well functioning church.

Only the pastor knows the spiritual qualifications of a man in the church. Lay members may know his natural abilities but God is interested in his spiritual attainments. The pastor through the gifts of the ministry and observation of faithfulness, paying tithes, etc., is the one qualified to place men in office.

The pastor's effectiveness rises or falls upon his ability to use and train men and women in the work of the Lord. 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. Yet, the pastor controls this to a great extent by the amount of help and instruction he provides and the freedom he allows office holders to take. A few rules for the pastor to follow are these:

1. Never assign a man to an office without making him be accountable by having a set time to come in for counsel. Let him know that a man who will not take counsel about his mannerisms or faults or mistakes is not teachable and will never succeed for God. A novice especially should be made to understand that he is being trained and he will be called aside and counseled. The pastor who fails to have a proper understanding with his appointed leaders about set meetings of accountability must be linked together.
2. Never place an untried man in office without telling him it is only a trial. Avoid hard feelings that will come if he must be replaced. Tell him, "I am going to train you in youth work, and you will lead the youth services under my direction for a few weeks to determine your qualifications for future work in the church." The main pitfall to avoid is that of allowing a person to feel he is now Sunday school super-intendent or youth leader and end up with a man whom you cannot remove without offending him and his family.
3. In your position as pastor, never take over the authority of a man you have placed in office. This is rude. Don't make his announcements for him, pick his speakers for him, do his work for him. Instead have clear lines of communication and let him run his office with whatever counsel you require of him. If you want a special speaker for your youth group, counsel with your leader. Don't go over him.
4. In selecting officers, observe the Bible standard and expect your leaders to be a step in front of the people in their Christian life. Isaiah 52:11 states: "Be ye clean that bear the vessels of the Lord."

A large church has a need of further leaders to watch over them. (Number 11:14-17, Exodus 18:21) This is accomplished by dividing the church into smaller sections. Each section is under the care of an overseer.

The members of the church board or other appointed deacons or elders could fill this position. Their duties are:

1. Keep a roll on the church attendance of their group.
2. Check on those who are not faithful and report to the pastor on the unfaithful members' problem.
3. Check on visitors to bring them into the church.

4. Organize his group to work at altar, visitation, etc.
5. Take care of visitations.

Chapter 5

ADMINISTRATION OF THE PRESENT 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. This discussion is limited to his work as a preacher and teacher.

"And he gave some, apostles; and some prophets; and some evangelist; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." 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 is to control the gifts in the church that the church might be edified as a body and that sinners might be saved. The administration of the gifts is clearly outlined by the Apostle Paul in I Corinthians 14.

The position of the pastor in the church must be from the people Godward. A pastor cannot be effective if he does not stand in Christ's stead. Too many pastors preach and teach from the same position as that of the congregation. Such weak-toned phrases as we must, let us, we should, we find, we see place the minister out with his audience. Neither the prophets nor the Apostles took this weak stand. They cried out. "Thus saith the Lord." Pastor, stand between the congregation and Jesus Christ as an ambassador of Christ delivering His Word. The pastor cannot just preach the Word and then say, "I have done my part." He is obligated to do all in his power to somehow persuade men to conform to the Word. Paul told Timothy that he must also, "reprove, rebuke, exhort with all longsuffering and doctrine." II Timothy 4:2b

A special instruction was given for working with the older church members for Paul says:

"Rebuke not an elder, but entreat him as a father." I Timothy 5:1

The pastor is to follow these six guidelines to an effective pastorship:

1. Teach the people the laws of God.
2. Teach the people the ordinances of the church.
3. Show them how they must walk.
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)

The pastor's personal concern for the sheep in his care will carry him to duty beyond the pulpit ministry. This means he will personally counsel wrongdoers and do all in his power to save and perfect them as one who knows he must give an account for the sheep.

QUALIFICATION OF ELDERS: The word elder or bishop is equivalent to our word pastor or minister. Paul and Barnabas put these men over the churches in Asia.

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." Acts 14:23

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

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 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?) Not a voice, lest being lifted up with pride he fall into the condemnation of the devil." I Timothy 3:3-6

There is no other job, calling, or occupation in the world that has the stringent requirements for employment like that of a God called and ordained minister. 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 every single requirement of the office.

There are many who have taken the qualifications for a pastor far too lightly and as a result have an ineffective ministry. The greatest weakness in the ministry is that of having a chief advisor beyond that of the Lord Jesus Christ.

It is a sad 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 this great office of leadership.

INSTALLING A PASTOR IN A THEOCRATIC CHURCH: It is the duty of the pastor who leaves a church to see to it that the man God has for the church is found and established over the church before he leaves. This is accomplished through prayer and working with the district officers and church advisory board.

The laity does not know the qualifications of a man who applies to pastor the church. It is a wise church membership who selects the new pastor through the district officials and the present pastor. Many churches have had several men preach for them and then proceeded to choose as pastor the man who preached the most flowery messages only to find that flowery message, do not mean that a man can fill the position of a true pastor.

A theocratic church has 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 usual portion of this by-law reads: "The pastor of the church shall have the oversight thereof until said pastor and congregation jointly agree to change."

This provision allows a pastor to stand firmly on Bible principles without fear of being voted out of office by the church board over his strong stand on questions of holiness or sin. When a mutual agreement for a change is reached, the following illustration of Bible methods sets the plan for selection of a new pastor.

The selection of Joshua to succeed Moses typifies God's method of placing men in office. Numbers 27:15-23 records Joshua being selected by God.

"And the Lord said unto Moses, take thee Joshua the son of Jun, a man in whom is the spirit, and lay thine hand upon him." Numbers 27:18

After Moses had laid hands upon Joshua, he was then anointed for his office. The blessing of Joshua for his office was made by the high priest.

"And he (Eleazer) laid his hand upon him, and gave him a charge, as the Lord commanded by the hand of Moses." Numbers 27:23

Notice Joshua was selected by God and put into office by God's chosen men. Some may argue that God has changed His method today, but the Bible gives us these words of reassurance that this is not so:

"For I am the Lord, I change not ..." Malachi 3:6

The ministry of Joshua was confirmed by the Lord in Joshua 1:1-10. His ministry was not of his own doing but the Lord said:

"...This day will I begin to magnify thee in the sight of all Israel, that they may know that, a I was with Moses, so I will be with thee." Joshua 3:7

Following the death of Joshua God chose judges as His administrators. Not all the history of the choosing of the judges is given in the scriptures, but the histories of those that are given reveal that these men received a direct call from God as true theocratic rulers of the people.

THE REMOVAL OF A PASTOR: If a pastor becomes unfaithful, and 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)

(See model constitution and by-law Section VI)

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 presents the story.

Moses was making a serious mistake; he was trying to do all the administrative work himself (dictator). This was causing two evils:

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

At this point, 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. The advice of Jethro made Moses aware that the leadership of God's people is from the people God-ward. He was not to be a servant of the people but a servant of God for the people.

"Be thou for the people to God-ward, that thou mayest bring the causes unto God." Exodus 18:19

He was not to be a taxi driver, baby-sitter, or errand boy for the people. God had a work for him to do in carrying out God's will on earth. Moses was to be an administrator.

The work of administrator has two parts. First, there were four functions Moses was to personally perform.

1. Teach the people the ordinances.
2. Teach the people the laws.
3. Teach the people the way to walk.
4. Teach the people the work they must do.

Notice, 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. Moses now began his teaching ministry, but this was only an art of his over-all duty as an administrator.

The second function of Moses to appoint elders to assist him. Their qualifications were as follows:

1. Must fear God.
2. Be men of truth.
3. Hate covetousness. Exodus 18:21

Their work was:

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

Up to this point, the people had looked to Moses as the only man speaking in Jehovah's stead. Now, the elders

spoke with the same unity of spirit and authority as Moses in their assigned positions. This principle applies in all true Theocratic Government.

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 in their personal call and commission.

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. "Now let us go, we beseech thee, three days' journey into the wilderness." Exodus 3:18. Note: This message was one of complete deliverance out of the land of bondage. No compromise was to be made. (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 miracles were not to be an end in themselves. The objective was not miracles; but deliverance from Egyptians bondage.
4. All the authority and power was in the use of the Name of Jehovah. Jehovah was the deliverer. Moses was only the prophet.

Moses preached the message of deliverance with miracles and signs that delivered Israel from bondage. The key to all his success was the power of Jehovah, the name of deliverance, and refusal to compromise the message. Pharaoh attempted at least three days journey, but Moses was aware of anything less than the full journey would leave Israel still in Egypt's bondage. A true pastor will see the necessity of the full message today, anything less does not deliver a man. The New Birth is an inseparable three-steps message like a three-pronged key, it does not work unless it is fully applied in unlocking the door to the Kingdom of God..." 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 did not happen in a short time. Israel remained almost two years at Sinai for their teaching. This pattern set up by Moses is most important to the pastor today, for, after deliverance, from bondage, teaching is absolutely necessary.

Moses, the preacher of deliverance, became a teacher and the lawgiver of Israel. Preaching of deliverance must be followed by teaching. A pastor must be a teacher as well as a preacher. Saints will not prosper and have

healthy growth without the teaching of the Word and the organization of their energy to work for God.

STANDARDS IN THE CHURCH: in all ages, the pastor in accordance with the Word has set the Holiness standards of the church.

When the pastors of any given age have realized that a ruling must be made concerning sin, their ruling is binding. The Bible does not state directly that drinking intoxicating drinks, smoking, or dancing is sin, but God's men seeing the awfulness of these things have marked them as sin, and so they are. Television watching has been labeled as sin, as has immodest dress. The ministry has the right to bind and loose on earth. Scripture backs this up:

"...And whatsoever thou shalt bind on earth shall be bound in heaven..." Matthew 16:19b Also 1 Cor. 5

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 of the church, 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.

WHY DISCIPLINE SIN IN THE CHURCH: Some have said, "Just let those who are coming to church hear the Word. It will straighten them out eventually." This is not a true statement. To the contrary, these people will pollute 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. The story of Achan found in Joshua chapter 7 strongly illustrates this fact.

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. They are like termites in the woodwork, but most of all, their false sense of security causes them not to repent and get right with God and their soul is lost.

The church sets the standards for its people. The weak point in most churches is the failure to carry through with discipline. Many times a man who is brought in question before the church will resign rather than face discipline. If the church fails to carry out the hearing, this man is free to go to another church and pollute it also. He may also sway weak saints by his crying about the injustices of the church. The church has no answer for this man because he had not been found guilty and duly dealt with in a Biblical manner.

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.

THE HERETIC: The consistent offender who fails to heed reproof is put out and considered a heretic.

"Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received to us. II Thessalonians 3:6

This same admonition is given again by Paul:

"A man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus 3:10-11

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. This type of individual is hard to bring to an account so that he can be dealt with. The best way to handle this type of offender is to teach the saints on how to react to troublemakers.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." 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 6:19b

If saints are aware of the sin of gossip and discord sowing, they are apt to stay clear of trouble. If troubles do arise, the alert pastor will handle them as soon as possible to stop them before they grow into a serious split.

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

DISCIPLINE PROBLEMS BETWEEN BROTHERS:

There are three positive steps to use in a brother dealing with an erring brother. Matthew 18:15-19

1. Go to the erring 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 and then to the church body for excommunication if he still fails to heed.

WHAT DISCIPLINE ACCOMPLISHES: The major reason for discipline is to save the soul of the man who is

in sin. He will not be saved acting the part of a hypocrite in the church.

"In the Name of Our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I Corinthians 5:4-5

The saints judge the man in the church. God will judge those who are put out. At no time is a true saint to go to the civil law courts with another saint, I Corinthians 1:1-8.

Putting a man out of the church cleanses the body and keeps the blessings of God on the church. The man put out is put into God's hands so that he might be saved and restored.

HOW TO TREAT ONE WHO IS DISFELLOWSHIPED: The main danger in the dis-fellowship of a member of an assembly is that of church members who sympathize with the one dis-fellowshipped, and hinder the work of restoration.

Human nature seems to be in sympathy with the loser. This is disastrous in the work of the Lord. Scripture is very strong on how saints should treat one who has been put out of the church.

1. *"Mark and avoid them that cause divisions." Romans 16:17.*
2. *"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." I Corinthians 5:11*

The saint who sympathizes with a disciplined man is like the family, where one parent chastises a child and the other sympathizes and shows unworthy love in defending the child in his wrong deeds. A saint is admonished rather to:

"Mark and follow those who are good ensample." Philippians 3:17

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

RESTORATION: A man who is put out of the church and is dis-fellowshipped by the saints may very well see his evil ways and repent.

The man that the Apostle Paul told the church at Corinth to dis-fellowship did repent. The Apostle Paul then admonished that church to restore him. II 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

WHAT DOES IT MEAN TO LEAD? Real leadership is the ability to make one feel as you feel, think as you think, and act as you would have them act. The pastor who would accomplish this feat must work at it. 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's experiences and could say to the saints at Corinth:

"Follow me as I follow Christ." I 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. The saints will in most cases rise no higher than those who lead them.

Jesus, time and again, 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.

THE PASTOR AND HIS WIFE AS AN EXAMPLE: 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

It cannot be over-emphasized that the price of Godly leadership is a sacrifice of personal taste and desire for the sake of the Gospel. Some folks do not agree with this, but Paul spoke to all pastors and their wives when he said:

"All things are lawful for me, but all things are not expedient: All things are lawful for me, but all things edify not." I Corinthians 10:23

There are things that others might do that a pastor and his wife must refrain from for the sake of leadership. How can the pastor preach against jewelry if he or his wife has not first consecrated their lives away from these things. How can he preach on immodest dress if he or his wife is constantly one of the first to pick up the latest style trends and wildest colors? Leadership comes first by Godly example. How can the preacher and his wife live in luxury and then tell them, "Where your treasure is there will your heart be also." A real man of God will put restrictions on himself that he does not necessarily require of his saints. 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. You may say, "I know preachers who do not follow this example and they are outstanding preachers with large crowds." This may be true, but listen closely to their sermons. Do they preach the Word of God or do they talk about the Word? It is "Thus saith the Word of God" that will get saints of God into heaven. The bride will be without spot or wrinkle. A crowd is not necessarily a group ready for the rapture. Paul could say of his ministry:

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned declaring unto you all the counsel of God." Acts 20:26-27

Leadership means loneliness. Many pastors do not understand this part of their ministry. A pastor cannot be a buddy of his people and still lead them. Don't play with them and expect to obtain respect to office. It is one thing to be friendly in order to win them to Christ, and it is another to constantly be entertaining and fellowshiping those you desire to lead. 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.

THE PASTOR AS A SHEPHERD: The root meaning of the word pastor is shepherd. To fully understand the work of a pastor one must understand the work of the oriental shepherd. Jesus pictured the shepherds' call in the book of John, chapter 10.

Three points of this discourse stand out as necessary to the success of the pastor as shepherd of the sheep of the Lord's pasture.

1. **THE SHEEP KNOW HIS VOICE:** They are trained by the pastor to follow him. Many times oriental shepherds have been observed separating their flocks after they have mixed in a common sheep fold or at a watering place. One shepherd after another will stand up and call out.

The sheep lift up their heads, and after a general scramble, begin following each one his own shepherd. They are thoroughly familiar with their own shepherd's tone of voice. Strangers have often used the same call, but their attempts to get the sheep to follow them always fail. The words of Jesus are certainly true of the oriental shepherd life,

"The sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." 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 FRO THEM:** (He calls them by name.) oriental shepherds have been known to be able to stand at the door of the sheepfold and with eyes blindfolded be able to identify their own sheep by touching them as they file from the fold. Each sheep is named by the shepherd and tender affection is shown to each sheep of his flock.

How much more must a pastor care for and know the sheep of his congregation. 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 oriental shepherd does not drive his sheep as the western shepherd. He always leads them, many times by their side. 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,

"For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward" (rear guard). Isaiah 52:12

Pitfalls lie ahead for the church as it marches onward towards heaven. Pastor, lead the flock!!! Grievous wolves stalk God's people in an attempt to snatch all those they can out of the flock of God. Pastor, guard the flock!

HIS DUTY IS TO RECOGNIZE SICK SHEEP: The pastor as overseer must recognize members who are not progressing in the Lord; He must help them through counsel, Bible teaching, prayer, and in preaching the Word with purpose. How can a pastor tell if all is not well with a saint?

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 enter into worship services.

Other signs will appear in a saint's life and a true pastor will become alarmed and take action to save a spiritually sick saint before it is too late and he dies spiritually.

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 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.

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 SEASONS." (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. Paul told Timothy:

"Take heed unto thyself, and unto the divine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." I Timothy 4:16

The pastor cannot get so involved with his work that he neglects his fellowship with God. 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 becometh 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 S----- 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.