



Pastoral Studies

International Alpha Bible Course
by Ralph Vincent Reynolds

PASTORAL STUDIES

CONTENTS

	• Sponsor's Page	5
1	• Church Government	7
2	• The Pentecostal Pastor	14
3	• The Pastor's Character	20
4	• The Pastor's Training	26
5	• The Pastor's Calling	31
6	• The Pentecostal Meeting	37
7	• Special Services	42
8	• Pastoral Visitation	48
9	• Counseling	54
10	• Church Membership	60
11	• Church Discipline	66
12	• Church Financing	72
	• Missionary Spotlight	77

INTERNATIONAL ALPHA BIBLE COURSE

RALPH VINCENT REYNOLDS

Writer

All Rights Reserved

Copyright © 2010

Foreign Missions Division
8855 Dunn Road
Hazelwood, Missouri 63042 USA
www.foreignmissions.com

A Global University of Theological Studies Publication

Rv 201003 GATS
PR 2010.08 PB

Sponsor's Page:

OLYMPIC CHRISTIAN CENTER

McCleary, Washington • Pastor Brian and Sharon Orffer

VANCOUVER UNITED PENTECOSTAL CHURCH

Vancouver, Washington • Pastor Raymond and Jill Woodson

Olympic Christian Center, McCleary, Washington

117 8th St. • McCleary, WA 98557-9688 • 360-495-3832



Vancouver United Pentecostal Church, Vancouver, Washington

1110 E 33rd St. • Vancouver, WA 98663-2472 • 360-694-6677



Pastoral Studies

Lesson One

CHURCH GOVERNMENT

A. CHURCH GOVERNMENT IS ORDAINED BY GOD

Scripture Reference:

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues” (I Corinthians 12:28).

Sometimes there is much unwise criticism of organization. This unwise and unjust criticism comes mainly from the following two sources:

1. A person who has been saved from the denominational church world desires to be set free from the bondage of the traditional church structure, and therefore, swings to the other extreme of discarding all church government.
2. A person who refuses to submit to discipline, and therefore, adopts an independent attitude and spirit and promotes the so-called free church.

One may meet other reasons for criticism being directed against church organization. It is very important and necessary that the Christian be fully persuaded that God has ordained church government and that the Bible clearly teaches a divine plan for organization in the church.

Without organization, there can be no government or discipline in the church. If these are both scriptural and necessary, the logical conclusion is that organization is of God.

Let us quote I Corinthians 12:28 from Weymouth's translation:

And by God's appointment there are in the church, first apostles, secondly prophets, thirdly teachers. Then come miraculous powers, and then ability to cure diseases, or render assistance, or powers of organization, or varieties of the gift of tongues.

To remove all misunderstanding, let it be understood that the church is not an organization but a living organism indwelt by the Holy Spirit. The true church knows no denominational or organizational barriers. The body of Christ cannot be restricted by walls erected by the will of man. The church of God cuts across denominational lines. Definitely, the church is not an organization but an organism—a body through whose veins and arteries pulsates and throbs the very life and Spirit of Christ Himself.

Knowing this truth, the question can now be asked: Is organization of God? Is it scriptural? Is there a necessity for it? To all three questions we may reply emphatically without hesitation, "Yes, organization is of God."

One of the conditions of the days just prior to the coming of the Lord is the spirit of lawlessness and anarchy in the land. "For lawlessness is already at work in secret; but in secret only until the man who now restrains it is removed, and then the Lawless one will be revealed" (II Thessalonians 2:7, 8, Weymouth). Here it is seen that the Antichrist is spoken of as the "Lawless one" and the mystery of iniquity as the "spirit of lawlessness." This spirit of lawlessness can be seen everywhere today. Crime, juvenile delinquency, divorce, and strikes have all been greatly increasing in recent years. Man desires to be a law unto himself; he does not wish to respect government nor acknowledge the rule of any man over him. This spirit of lawlessness has entered our homes until the children rule the home and marriages are broken up by rebellious and disobedient wives. This same spirit of lawlessness has entered the church until many professing Christians no longer are willing to abide under the preaching of sound doctrine.

Where there is no church government, every man is a law unto himself, and there can be no divine order or discipline. This can lead only to confusion, disorder, and the divine harmony and order of God's government is entirely disrupted. "God is not the author of confusion, but of peace" (I Corinthians 14:33). Everything that is created by or ordained of God has beautiful order and form. So it is with church government.

Church government and discipline are needed in the local assembly as well as in the church as a whole. The ministry is subject to government and discipline as well as the laity. Any man who cannot humble himself to obey those whom the Lord has placed over him is disqualified from ruling over others. "Obey them that have the rule over you, and submit yourselves" (Hebrews 13:17). This applies to both ministry and laity; no man is exempt.

B. THEOCRACY IS GOD'S FORM OF CHURCH GOVERNMENT

The form of church government given in God's Word is a theocracy. It is God ruling His people through God-called, Holy Ghost ministry.

There are two extremes in church government, both of which are wrong:

1. **Rule of the people:** This is a democratic form of church government which is best for a country, but has not been ordained by God for His church. Certainly the laity should never be ignored. They should be consulted and they should be permitted to freely express their desires and convictions. They may influence the decision of the ministry, but at the same time they must submit themselves to the final decision of their pastor.

- 2. Rule of the priesthood:** This is a totalitarian form of government that causes the pastor to become a lord over God's heritage and creates a dictatorship.

A theocracy is a balance between these two extremes. The pastor is recognized as the head of the church ordained by God and through whom God may lead His people. It does not make the pastor a lord over God's heritage, but rather a spiritual father, a shepherd of the flock, a leader of the people of God.

A theocracy concerns, affects, and benefits only those who voluntarily submit to it. When a Christian rebels against the admonition and instruction of his pastor, he is actually rebelling against God. It is a very serious offense for any man to put forth his hand against the ministry. "Touch not mine anointed, and do my prophets no harm" (1 Chronicles 16:22). "Rebuke not an elder, but entreat him as a father" (1 Timothy 5:1).

C. ORGANIZATION IS A MEANS TO AN END

The church does not organize in order to build a strong organization, but rather to evangelize the world.

The mission of the church is missions. The Great Commission given to the church is to preach the gospel to the whole world. The purpose of organization is to get the job done.

It is a well-recognized fact that a group of people united together with system and order can accomplish much more than if each of them were working separately from one another. This is possibly one of the main reasons why God ordained organization in the church. Organization must always be a servant to the church, never the church a servant to organization. Like so many other things such as fire, organization is a wonderful servant, but a very poor master. Organization is not the end in itself; it is the means toward that end.

D. EACH LOCAL ASSEMBLY SHOULD BE SET IN ORDER

Every local assembly should be affiliated with the organization, have a pastor who has been properly installed, and other church officers that may be necessary. In order to accomplish this, the local church assembly should be set in order by the presbytery at the earliest possible date.

It is understood that a church cannot be set in order until there are some born again believers with the New Testament experience of salvation. In other words, a church cannot be set in order until there is a church, a group of saints who are going to unite together to form a local assembly. However, as soon as there is such a group of saints, no matter how few in number, a meeting should be called over which

the district superintendent or sectional presbyter should preside, and the church should be set in order.

The agenda for such a meeting should provide for taking care of the following matters of business:

1. Scripture reading and prayer
2. Appointment of a recording secretary so that accurate minutes of the meeting may be recorded
3. Recording of the names of the charter members of the assembly
4. Choice of the name of the assembly
5. Reading of the articles of faith of the organization and the adoption of same by the assembly
6. Installation of the pastor
7. Reading of the church constitution for the local assembly and the adoption of same by the assembly
8. Election of church trustees
9. Appointment by the pastor of all other necessary church officers and ratification of same by the assembly
10. Statement of affiliation by the presbyter to the assembly

E. EACH ASSEMBLY SHOULD HAVE A PASTOR INSTALLED BY THE PRESBYTERY

When the pastor is installed by the presbytery, he is given a measure of prestige and recognition of authority that it is difficult for him to receive in any other way. It builds confidence and the assembly is given to understand that the church is united. The assembly understands that the entire organization is standing behind the ministry of their pastor and they would do well to recognize the authority behind their pastor. At the same time, the assembly understands that they are given protection. In the event of their spiritual leader falling into sin, they would not be left helpless. The entire organization would be there to give them protection and support.

There are three main ways in which a pastor is chosen:

1. He may be a pioneer preacher who has raised up the assembly through his own ministry. In this event, he would be installed when the assembly was set in order.

Lesson One

2. He may be placed there and appointed pastor of the assembly by the presbyter, bishop, or superintendent of the district.
3. He may be called by the majority vote of the congregation itself. In this event, the members of the assembly should be permitted to vote on only one prospective minister at a time. Never should there be an election of one man over the names of others. Otherwise, there can be much confusion, disunity, and dissatisfaction over the choice. Also, it should be remembered that only the names of men approved and recommended by the presbytery should be considered.

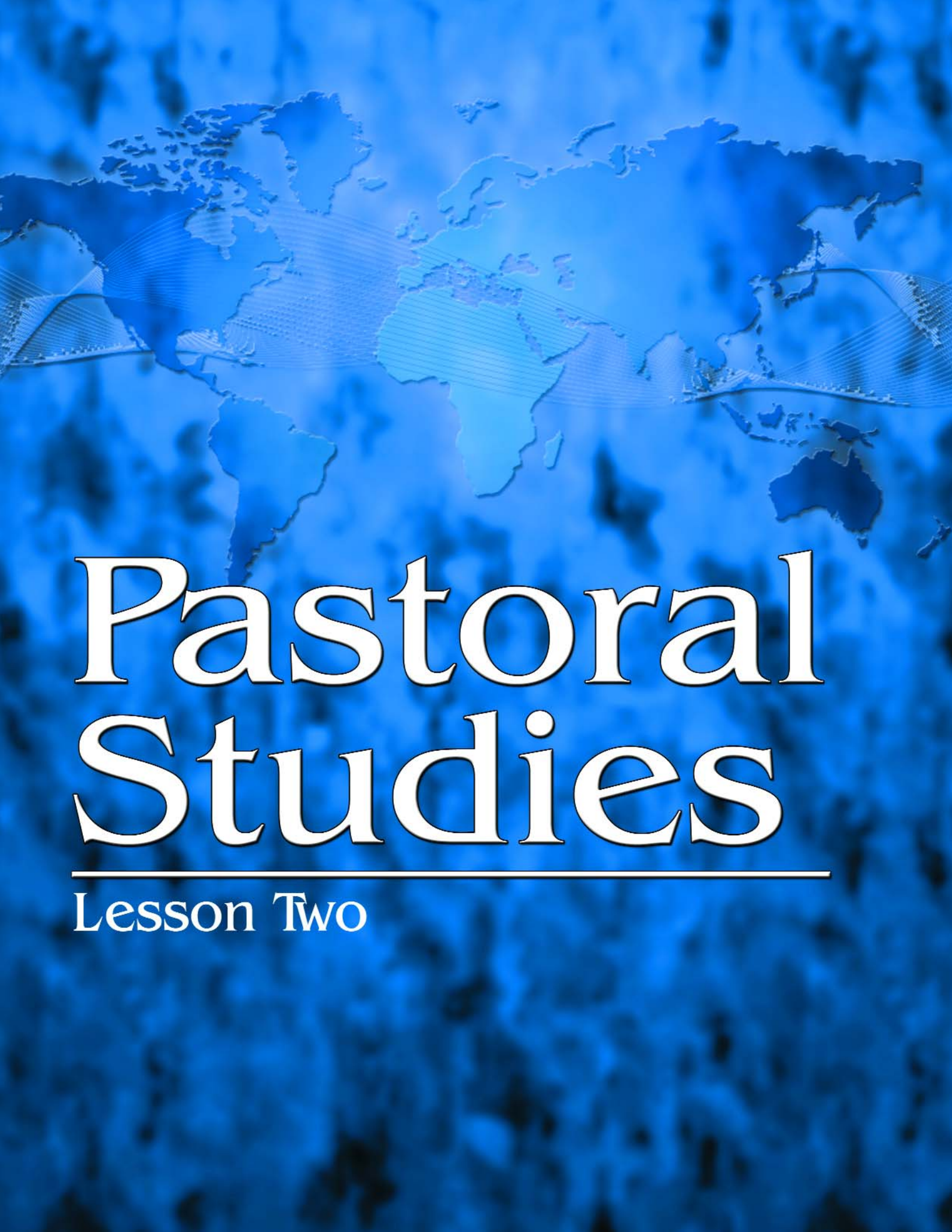
In every case, the pastor must be placed there by the Chief Shepherd Himself. The method of choosing a pastor is of secondary importance. The will of God is the one thing that is all important here. He must be there in the will of God. No wrong motives must influence the choice either on the part of the pastor or of the people.



Self Help Test: Pastoral Studies

Church Government

1. Write a clear definition of the following terms:
 - a. Theocracy
 - b. Presbytery
 - c. Mystery of iniquity
2. Explain the difference between an organization and an organism.
3. Explain the meaning of the following statement: "Organization is not the end in itself; it is the means toward that end."
4. State three ways in which a pastor may be chosen:
 - a.
 - b.
 - c.



Pastoral Studies

Lesson Two

THE PENTECOSTAL PASTOR

A. THE PASTOR IS THE SHEPHERD OF THE FLOCK

The meaning of the word *pastor* is “shepherd” or “feeder.” Jeremiah spoke of this office: “And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding” (Jeremiah 3:15). “And I will set up shepherds over them which shall feed them” (Jeremiah 23:4).

The pastor’s work lies mainly within the church. His first obligation is to feed the sheep. Jesus commanded Peter once to feed His lambs and twice to feed His sheep. Peter was grieved that Jesus should ask him three times, “Lovest thou me?” (John 21:16). But there was a truth that Jesus wanted impressed indelibly upon Peter’s heart, and so He repeated it three times. “Feed my sheep” (John 21:16). Peter learned his lesson well and later was able to exhort the elders: “Feed the flock of God which is among you” (I Peter 5:2). The pastor’s great work is to teach, instruct, and father the flock; his responsibility is to see that the church is a healthy, spiritual church. (See Ephesians 4:11-16.)

In order to feed the sheep, he must be a constant student. A person simply cannot feed others until he has first been fed; he cannot give out to others that which he has not first digested himself; he cannot teach others that which he has not first learned himself.

One of the greatest needs in the present-day church is for pastors with a divine call to pastor or shepherd the flock of God. Many are the preachers with the ability, talent, and training who can entertain and sway an audience with their eloquence and personality; but few are pastors after God’s own heart who will sacrifice their own lives in order to shepherd the flock. Happy is the assembly that has for its pastor a man who will be more than a preacher and a leader, but will combine these qualities with that God-given quality of being a “spiritual father” to his people. “Though ye have ten thousand instructors in Christ, yet have ye not many fathers” (I Corinthians 4:15).

B. THE PASTOR’S MINISTRY LIES MAINLY WITHIN THE CHURCH

Scripture Reference:

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Ephesians 4:11).

Of the many phases and callings of the Christian ministry, the work and ministry of a pastor stands out as being one of vital importance. Jesus Himself has placed pastors in the church to minister to the church. In Ephesians 4:11-16 his work is defined as:

1. Perfecting the saints
2. Work of the ministry
3. Edifying the body of Christ

The church in such healthy condition will just naturally make increase of itself in love. In other words, if the pastor succeeds in bringing the church to a proper spiritual condition in Christ, souls will naturally be born into the family, and the Lord will add to the church daily such as should be saved. (See Acts 2:47.)

Many times it takes real effort, time, and prayer to keep saints walking the straight and narrow path, to lead them into deeper spiritual life, and to watch over their souls that they be not led astray by the enemy. To keep a soul in the fold true to the Lord is more important than winning a new convert.

It is the backsliding of the people of God that turns a pastor's hair white and puts wrinkles in his brow. It is for the sheep who has wandered that he lies awake nights and for which he agonizes in prayer many long hours. When the saints are right with God it is a simple matter to get sinners to give their hearts to the Lord, for each child of God is an influence for good. On the other hand, each backslider takes down to the pit with him scores of souls who might have been saved if he had remained true.

C. THE PASTOR MUST LOVE THE FLOCK

Scripture Reference:

"The good shepherd giveth his life for the sheep" (John 10:11).

The greatest characteristic of a pastor is that of love and sacrifice. The pastor is but an under shepherd being guided by the Spirit and example of the Chief Shepherd. The Chief Shepherd died for the flock, and it is this spirit of sacrifice that must grip the heart of every Holy Ghost pastor. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:39). "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

The writer has had some experiences along this line for which he deeply thanks the Lord. The pastor should have a heart that is filled with love for his people. In his work, heart power will help him more than anything else. The majority of all people are reached more easily through the affections than through the intellect.

They are looking for love, sympathy, understanding, and patience. It is the minister's business to try to understand their battles and struggles that he might the better be able to help them with all of their problems.

For this reason, a pastor should live on the same level and standard of living as his church. For reasons that are quite apparent, he should be a married man with at least one child. If they should be unfortunate and unable to have children of their own, they should adopt one child, if not two. Only a parent can understand the problems of parents and be able to advise and instruct in a spirit of love and sympathy.

D. THE PASTOR MUST BE WELL ACQUAINTED WITH EVERY DETAIL OF THE CHURCH

When a pastor is installed into a new pastorate, the first few weeks are extremely critical. The new faces and new crowds will bring to him new inspiration. However, along with this new inspiration will come new challenges and new problems to be solved. There will be a "honeymoon" period, which may be very deceiving to him. During this period of time he may permit himself to be influenced by the wrong people and he may make errors in judgment that will never be forgotten by the people. He must remember that first impressions are sometimes lasting ones. He should be much in prayer and look constantly to the Holy Spirit to guide him in all decisions. Until he knows the church thoroughly, he should be very slow in making decisions that would affect the government of the church.

The new pastor must acquaint himself with all departments and workers in the church. He must check whether or not there is a church roll, and if there is, whether or not it is complete and up-to-date. If there is no membership roll, he must at once take steps to see that he has a complete list of all members and adherents with their addresses. He now can proceed to visit systematically throughout the entire assembly that he might become familiar with every family and home.

After he has been installed, and he has acquainted himself with every department, the workers, and the saints themselves, his next great task is to win the confidence, respect, and love of his flock. Many times the pastor is called upon to reprove and rebuke, and this most certainly is part of his ministry as a father to the flock. (See II Timothy 4:2.)

However, let the new pastor beware just what liberties he takes before he has won the confidence and respect of his people. "They know not the voice of strangers" (John 10:5). The fact that he is a good preacher does not make his voice the voice of their shepherd. The sheep must learn to know his voice. He must be firm, but that firmness must be tempered with care and tenderness until they know his voice. Otherwise, he may create dissension and opposition that he may never be able to completely overcome.

E. THE PASTOR MUST MAINTAIN CORRECT ATTITUDES

A new pastor must remember that his predecessor has the affection and confidence of the church which he has won through possibly many years of faithful, sacrificial ministry. Never should he allow a spirit of envy or jealousy to arise in his heart against the former minister. Never should there arise a spirit of competition between the two ministers or the comparing of their ministry to the disadvantage of one of them. Remember that both are ministers in the same body and working toward the same end—not for self, God forbid, but for the establishment of Christ's kingdom. One minister sows, another waters, and still a third may reap, but it is God who gives the increase. (See I Corinthians 3:6-7.)

However, it might be wise also to add that the departing pastor should give his successor every opportunity, and the only fair thing for him to do is to sever whatever connections he possibly can with his former pastorate. Once he has said farewell to the church, his responsibility is finished, and he should never be influenced to give advice or to interfere in the slightest way with his former flock.

There is a principle that the incoming pastor would do well to remember. If the saints speak well of their former pastor, in all probability they will speak well also of the incoming pastor when he leaves. If they are critical of their former minister, in all probability they will also be critical of the incoming pastor. Therefore, he should be glad to hear the praises of his predecessor. He must remember that he cannot hide his attitudes toward his fellow ministers. His sheep will detect his true attitudes and judge him accordingly.



Self Help Test: Pastoral Studies

The Pentecostal Pastor

1. Explain the difference between a “hireling” and a “shepherd.”

2. What is meant by “heart power”?

3. Write a paragraph explaining the following statement: “The pastor’s ministry lies mainly within the church.”

4. What should be a minister’s attitude toward his predecessor?

5. “They know not the voice of strangers” (John 10:5). What application does this verse have to the ministry?



Pastoral Studies

Lesson Three

THE PASTOR'S CHARACTER

There are two elements to preaching: truth and personality. The gospel is personal; Christ is truth. Thus, truth must be conveyed through the person. The message is delivered through the very life of the messenger. A preacher can never preach a stronger message than that which he lives. His very character and soul speaks to his people in every message that he delivers. The life that he lives before his flock and the example he sets preaches a more convincing sermon to the church than all the words that he speaks. A man cannot lead his flock beyond the point he has gone himself. A man cannot lift his people higher than that pinnacle to which he has climbed himself.

In no other calling or profession is a man's work so greatly influenced by his own person and character. A doctor may be a heavy drinker but still be recognized in the community as a skilled physician; a lawyer may be dishonest but still recognized as the most clever attorney in the city. But not so with the minister. He must practice what he preaches. In the ministry "to be" is more important and will carry greater influences than "to do."

In this study is a partial list of qualities describing the character of a pastor. The following list of characteristics is taken from the book *Making Full Proof of Our Ministry* by Ralph V. Reynolds:

1. He must be a Christian. He must be more than a follower of Christ in profession only. He must know Jesus as a personal Savior having received full New Testament salvation and be living in full fellowship with his Savior. He must be a Christian in word and deed. The minister must never stoop to anything that is wrong.
2. He must be a gentleman. He must be courteous to all and thoughtful of everyone. He must be a good mixer, moving freely and at ease among the flock. He must not only be able to move with ease, but he must possess the ability to make those in his company feel at ease. Thoughtful consideration of others is absolutely essential.
3. He must be an individual. The ministry is no place for a parrot or a machine. He must not be a mere copycat or recorder. He must be himself just as God made him.
4. He must be an example. The preacher must always keep in mind that all eyes are fixed on him. The example he sets will have profound influence upon the lives of all.

“But be thou an example of the believers” (I Timothy 4:12).

“In all things shewing thyself a pattern” (Titus 2:7).

“Ensamples to the flock” (I Peter 5:3).

5. He must be a leader. The minister of the gospel is a leader. Sheep are to be led, not driven. There are many qualities that a leader needs such as confidence, poise, strength of convictions, and power of decision, but in the ministry the greatest qualities of leadership are true love for the people and sincere sympathy for them in all their problems. There can be no substitute for this. Let him always remember that he is a father to the flock, not a bully or a dictator.
6. He must be a man of dignity and gravity. The apostle Paul, in writing to both Timothy and Titus, stated that the minister must be sober. He also wrote that deacons are to be grave and even their wives must be grave and sober. This does not mean that the man of God is to be mournful and sad. At all times, even under great pressure he must maintain a cheerful demeanor in public or in private. It does mean that frivolity and nonsense have no place in the minister's life. He is not a clown who will try to pull off stunts to entertain the crowds.
7. He must have a great love for souls. The minister's whole life is one of great sacrifice, one of the great compelling forces that will cause him to be willing to lay down his life in love. There is no substitute for it.
8. He must be a man of deep convictions and singleness of purpose. He must know what is to be done and then allow nothing to interfere or distract him from his purpose. He will know what he believes and be willing to die for his convictions. A man without convictions is unstable and useless in the ministry. At the same time, he must maintain a humble and teachable attitude. Strong convictions must not be confused with a spiritually proud and self-centered, dogmatic life.
9. He must be a man of courage. Many times he will be called upon to stand alone against fierce opposition. He must stand for truth and righteousness, even if it means taking a stand against his best friends and most loyal followers. He must have no fear of man, sin, or the devil.
10. He must be a man of faith. Courage and faith stand together. He will be courageous if he has a living faith in his God. Faith will give him confidence and holy boldness to preach the gospel against all opposition. Faith will give him the victory over the very powers of Hell itself.
11. He must be a separated man. The children of God are a separated people. This is necessary to be accepted as His children. “Wherefore,

come out from among them, and be ye separate, saith the Lord” (II Corinthians 6:17). This is a separation from the world. Then the minister is separated by the Holy Ghost from the rest of the church for the ministry. (See Acts 13:2.) This constitutes a dual separation for the Holy Ghost preacher.

12. He must be a man of holiness. To be effective, truth must come through a man, and because of this, he must be a godly man. People must sense the fact that he knows God, and God is in his life. His life must be pure and wholly free from wrong habits. “A bishop then must be blameless” (I Timothy 3:2). “Keep thyself pure” (I Timothy 5:22).
13. He must be filled with the Holy Ghost. It is the Holy Spirit who places him in the body. It is the Holy Spirit who cleanses, sanctifies, and makes him holy. It is the Holy Spirit who separates and calls him to the work of the ministry. It is the Holy Spirit who endues him with the power to preach the gospel. Without the Holy Ghost a man has no business even considering the ministry.
14. He must be a man of great patience. The lack of response that a pastor might receive in his personal and public dealings with his people may sorely try his patience. Let the pastor remember that when he loses patience and confidence in an individual, his ability to help and minister to that person is ended. Even when he is called upon to faithfully chastise and reprove, he must do it with patience and longsuffering. Sometimes a minister has to wait years for the harvest after faithfully sowing the seed. It takes patience to get a good crop.
15. He must be a man of discretion and prudence. The minister of the gospel must be a student of human nature and understand how to deal with each one without causing offense. A hasty word sometimes can cause offense, which will destroy the influence of many months of faithful ministry. “He that winneth souls is wise” (Proverbs 11:30).
16. He must be a man of humility. True humility is an attitude of the heart. It is just being himself with no airs or thought of vainglory. Any man—regardless of his experience, age, or degree of success—can become obsessed by an exalted spirit. Let the minister of God keep his self-life nailed to the cross; let him remember that his life is dead. It is only as he remains thus that God will be able to use him.
17. He must be a man of absolute integrity and unquestioned honesty. In all financial dealings, he must be honest to the last penny. How can he be a “steward of the mysteries of God,” if he be unfaithful in the material things of life? The minister’s word will be as good as his bond. He will

be honorable in all of his dealings with his fellow man, and when he gives his word or makes a promise, he will keep his word, even though it means sacrifice on his part.

18. He must be a constant student. The pastor's great work is feeding the sheep, but before he can feed others, he himself must be fed by the Chief Shepherd from God's own Word. If he does not study, his ministry soon becomes stale. It is necessary for him to gather fresh manna from Heaven daily if his ministry is to keep fresh and alive.
19. He must be industrious. Laziness simply has no place in the ministry. There is no profession that is as strenuous as the preaching of the gospel. It demands everything that a man has. Here, as elsewhere, there is no substitute for hard work.
20. He must be a man of order. His life must be well regulated. He should have a definite time for rising and retiring. His meals should be regular. He should have a definite time for study and prayer, rest and relaxation, pastoral visitation. Only by keeping to a system and order can he keep from wasting time that is so precious. Regular habits also tend to keep him healthy and fit. The minister must be punctual and never be late for any engagement.
21. He must be a man of prayer. His whole ministry depends upon his prayer life. A prayerless ministry is the undertaker for all God's truth. It will be the time that he spends in the closet that will make him a power in the pulpit.
22. He must be a man of unction. Unction is the rich anointing of the Holy Spirit, which is absolutely essential to all true preaching. Divine unction is one feature that separates the Holy Ghost minister from all other preachers.
23. He must rule well his own house. Much prayer and attention must be given to his own home and family. Sometimes the minister is so busy with the problems and needs of others that he neglects his own household with the result that they get out from under his control. When this happens, his work in the church is made most difficult.

Self Help Test: Pastoral Studies

The Pastor's Character

Name fifteen characteristics describing the minister's character.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

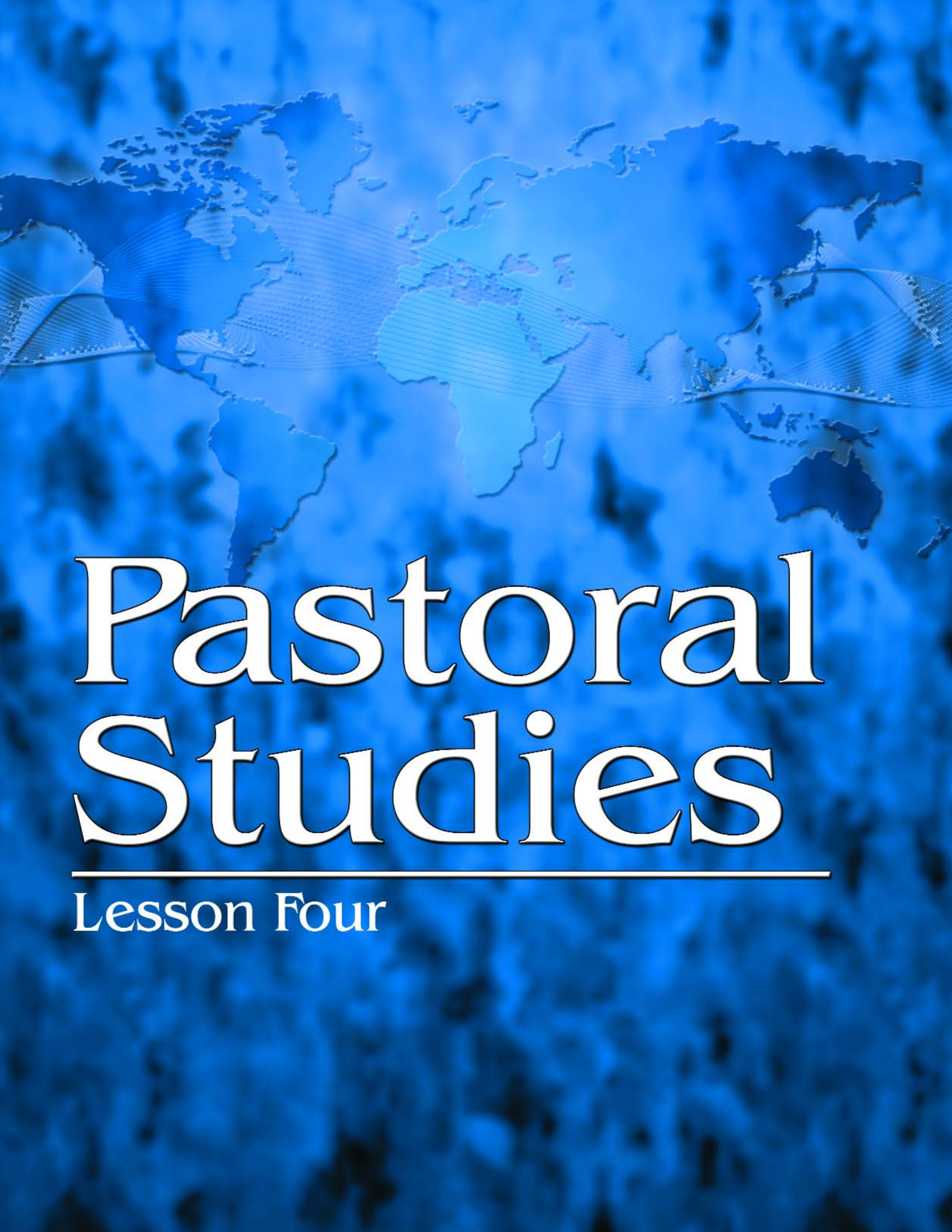
11.

12.

13.

14.

15.



Pastoral Studies

Lesson Four

THE PASTOR'S TRAINING

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Timothy 2:15).

There is no shortcut to success. If the young prospective minister desires to be at his best for Jesus and to be a success as a soulwinner, he must be prepared to work hard and to study much that he might measure up to what the ministry demands of him. The young man entering the ministry should be willing and ready to devote his whole life to diligent study of God's Word that he might become a workman who will not be ashamed. Needless to say, if he is unable to rightly divide the Word of truth, there will be many times that he will be ashamed of his own poor workmanship, lack of knowledge, and inability. There is no easy road to success. Much prayer, study, and hard work alone can ensure the minister that he need never be ashamed.

A. THE PASTOR'S TRAINING BEGINS IN HIS HOME CHURCH

The starting point for any young minister after his call into the ministry is in his own local church, sitting under the teaching of his own pastor. He should purpose in his heart never to miss a service, especially Bible study and prayer meeting. He should always be punctual. He should always keep a teachable attitude and be willing to occupy a humble place in the church until such time when he is ready for advancement and promotion in the church. He should do whatever his hands find to do willingly and with a spirit of humility as unto the Lord. Promotion and responsibility in the church should come slowly. Too rapid promotion for the young Christian can later be detrimental to his usefulness to Christ.

The young minister must remember that one day he will be the pastor of a church and will be teaching others. Therefore, he must maintain the same spirit toward his pastor as he will expect from his own young people in years to come. If he cannot be taught, he immediately disqualifies himself from being able to teach others. Certainly, the first step toward his training as a minister will be to sit at the feet of his own pastor and with humility and respect learn from the man of God. Not only should he faithfully attend all Bible classes, but he should seek out his pastor for spiritual counseling. There will be much he may learn in private discussions with the man who is his shepherd.

B. THE PASTOR SHOULD ATTEND A SPIRITUAL PENTECOSTAL BIBLE COLLEGE

After he has been proven in his home church for a few years, there will come a time when the young worker will desire to attend Bible school. In Pentecostal ranks in

years gone by, there was opposition to Bible school training, but more and more the realization is growing that God is blessing our Bible schools. One simply cannot be too well prepared to be at his best for the Master.

Bible school training cannot and does not make the preacher. God alone makes the preacher, giving him a special call, ministry, and message. Bible school training does not make a soulwinner. Bible school is only the means of training, but the final result rests with the individual and God. In other words, Bible school training is only the means toward an end, and not the end itself. Bible school training can develop talents that may otherwise be unused, help students to know their calling, and prepare and train students for lives of greater usefulness.

God has used countless numbers of individuals who have had little or no training. Nevertheless, the fact still remains that God can use and does use training and ability when it is dedicated to Him. There are two outstanding examples of this in the Bible: Moses and Paul. Moses received all the learning the world had to offer in his day, as he was forty years in Pharaoh's palace, and still God had to teach him for another forty years out in the desert. Paul was a learned man, had sat at the feet of Gamaliel, and after his conversion went into Arabia where he apparently learned many things from the Lord.

Education is never a liability when it is kept dedicated. There is an explosion of knowledge in the world, and the wise pastor endeavors to prepare himself as much as possible to deal intelligently with men and women in all walks of life.

C. THE PASTOR MAY ENROLL IN A CORRESPONDENCE BIBLE COURSE

Some young men who are converted receive their call into the ministry after they are married and have the responsibilities of a home and family. Others may have heavy financial obligations that they have to meet, which were contracted before their call into the ministry. In these cases, it is impossible for them to enroll in a Bible college.

The alternative is for the man preparing for the ministry to enroll in a correspondence Bible course. This should be a Pentecostal Bible course. Before the student enrolls in such a course, he should consult his pastor and have it endorsed by his pastor.

As soon as he enrolls, he should place himself upon a regular timetable and follow it faithfully. If he becomes careless in his studies, he will soon lose interest. His interest will be maintained if he keeps his studies to a regular time each week. The self-discipline needed is in itself good training and fine preparation for the ministry.

D. POSSIBLY THE BEST SCHOOL FOR A MINISTER IS EXPERIENCE

Possibly the best source of training is personal experience. This is the best teacher, for what is learned through experience is certainly remembered. After all, knowledge and wisdom come either through personal experience or the experience of others. Much knowledge may be gained at a school, but wisdom, which is knowing how to use that knowledge, comes either directly from God through inspiration, or through personal experience. It will not be long before the young convert will have ways and means open to him for doing something for the Lord: testifying, praying at the altar, teaching Sunday school, playing in the orchestra, singing in the choir, acting as usher, taking part at street services or house-to-house visitation. His part is to do everything as unto the Lord, faithfully and humbly, and willing to be directed by those over him in the Lord.

Although the school of experience is most profitable, one must remember that it is the school of hard knocks and that there may be some bitter experiences that come with it. One must never be fearful of making mistakes. However, he must be willing to acknowledge mistakes and profit from them. A mistake need never be repeated.

There are many aspects to the ministry that the young minister can only learn by doing. Like swimming, riding a bicycle, or playing the piano, a person learns only by doing. Therefore, the young pastor should take advantage of every opportunity to be active and gain experience.

E. THE PASTOR'S TRAINING IS NEVER COMPLETED

It should be clearly understood that the pastor's training is never completed. When he graduates from Bible school and assumes the responsibility of a pastorate, his training is actually only beginning. His study and training continue on throughout his ministry until the Lord is pleased to call him home to higher service.

No matter how many years of experience a pastor may have, there will be constantly new experiences and problems that will arise almost daily. Each of these new experiences and problems will be a school of learning to the dedicated minister of the gospel. Apart from this, he must be a constant student of the conditions in a changing world. Only as he applies himself as a student can he hope to keep abreast of current events.

His entire ministry will prove to be one continuous school of training to him. This will not be completed until he is called to higher service.

Self Help Test: Pastoral Studies

The Pastor's Training

1. State four ways in which a prospective minister may receive his training:
 - a.
 - b.
 - c.
 - d.
2. Explain the difference between “wisdom” and “knowledge” as far as the ministry is concerned.
3. Write a short paragraph explaining how a young minister may gain experience.
4. What should be the minister's attitude toward the possibility of making a mistake?



Pastoral Studies

Lesson Five

THE PASTOR'S CALLING

A. THE PASTOR'S CALLING IS RECEIVED FROM JESUS CHRIST

Scripture References:

"But now hath God set the members every one of them in the body, as it hath pleased him" (1 Corinthians 12:18).

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Ephesians 4:11).

In the church there are various offices and gifts that the individual members are called upon to fulfill. These offices and ministries are not man-made or man-called, but Christ, the Head of the body, has called every man and has placed each member in the body as it has pleased Him.

Each office has been filled and every minister called by a special and personal appointment of the Lord Jesus Christ. This alone teaches just how important are the callings of God and how every Christian should endeavor by His grace to fulfill the office to which God has called him, and not try to fill the place of some other member, but rather to be obedient to his own call. It is possible for a minister to fail and to disobey, but the consciousness of that unanswered call will follow him into the grave.

"The gifts and callings of God are without repentance" (Romans 11:29).

A man can only be truly happy and fully satisfied when he has found his calling and dedicated himself to serving the Lord faithfully where Jesus Christ has placed him.

B. THERE ARE NINE MINISTRIES IN THE NEW TESTAMENT CHURCH

It is necessary to consider the nine offices and callings of the ministry in the New Testament church.

- | | |
|----------------|---------------|
| 1. Apostles | 6. Elders |
| 2. Prophets | 7. Bishops |
| 3. Evangelists | 8. Presbyters |
| 4. Pastors | 9. Deacons |
| 5. Teachers | |

In the early New Testament church there seemed to be little difference between presbyter, bishop, elder, and pastor. In the church of today, “presbyter” and “bishop” are considered similar to each other in office and meaning, as are “elder” and “pastor.” Today the bishop and presbyter are men set in the church as overseers or supervisors over the ministry, and as such their work is very important.

The term *elder* was handed down to the church from the Jewish synagogue. In the early church it seemed to be synonymous with pastor, and in some churches still today both terms relate to the same office. In other churches the elder is a senior official of the church over the deacons but under the pastor.

Deacons are subordinate officers in the church under the pastor, appointed to look after the temporal affairs of a church. When a study is made of their qualifications as given in Acts 6 and I Timothy 3:8-13, it is readily seen that this is no light calling. In fact, their qualifications are very similar to those of a bishop. Stephen and Philip were both deacons and at the same time mighty preachers of the Word. Philip was both a deacon and an evangelist. (See Acts 21:8.)

An evangelist is a “publisher of glad tidings.” He is one who preaches the gospel, the good news of salvation. Without evangelism there would be no shepherding at all, for there simply would be no sheep. Therefore, the work of an evangelist precedes that of a pastor.

New Testament prophecy is a forthtelling (not necessarily a foretelling) of scriptural truths kept strictly within the framework of the Bible. It is simply speaking under the unction and anointing of the Holy Ghost without premeditation. It is similar to speaking in tongues with this difference—prophecy is spoken in the vernacular. Every New Testament preacher who preaches under Holy Ghost anointing is a New Testament prophet.

The meaning of an apostle was literally, one sent forth. There were the original twelve apostles of the Lamb, whose qualifications are listed in Acts 1, who had been with Jesus throughout His ministry and had witnessed His resurrection. However, there were other apostles listed in the Scriptures:

Matthias	Acts 1:26
Barnabas	Acts 14:14
Paul	I Corinthians 1:1
Apollos	I Corinthians 3:5, 6
James	Galatians 1:19
Sylvanus and Timotheus	I Thessalonians 2:1, 6

Whether or not there are apostles in the present-day church is wholly a matter of conjecture. It is a matter that should be left with the Lord entirely. Most certainly,

any man who would aspire to the office of an apostle has disqualified himself from such a place of responsibility. Let no man think himself worthy of such an office.

The proper attitude of the true man of God is to be ambitious to remain in the center of the perfect will of God. His whole heart should be to exalt Jesus before a dying world and to be a blessing to others, most certainly not that of honoring self. Paul wrote in I Corinthians 14:39, “Covet to prophesy,” but prophecy is speaking unto men to edification and exhortation and comfort. Still, Paul wrote of a “more excellent way” that is of love. “In honour preferring one another” (Romans 12:10). The humble way is always the best.

C. THE MINISTRIES ARE PLACED IN THE CHURCH TO MEET A NEED

The ministerial offices are in the church not for display purposes or mere show. They are placed in the church to meet a need, to fulfill a definite purpose, to perform a necessary work for the church. In other words, they will always be revealed on demand—not for display.

This holds true for both the gifts and the fruit of the Spirit. Like the ministerial offices, they are nine in number.

Gifts of the Spirit I Corinthians 12:8-10

The word of wisdom
The word of knowledge
Faith
Gifts of healing
Working of miracles
Prophecy
Discerning of spirits
Divers kinds of tongues
Interpretation of tongues

Fruit of the Spirit Galatians 5:22-23

Love
Joy
Peace
Longsuffering
Gentleness
Goodness
Faith
Meekness
Temperance

It would be quite foolish to try to demonstrate or reveal the fruit of love when there is no need. However, under provocation when someone is doing you great harm, the Holy Spirit gives you real love for that person. The same truth holds true for all the other fruit. It is when there is a demand for it, when there is great temptation and sorrow that the Holy Spirit gives the child of God longsuffering, meekness, and great peace and joy in his soul.

Now, apply the same truth to the gifts of the Spirit and the offices of the church. It is folly for one to try to manifest and to demonstrate to the church his so-called gift of prophecy or his gifts of healing. Let the saint live and walk in the Spirit and keep his life surrendered to the Lord. In His own way, and according to His own

plan and purpose, the gifts will be manifested and revealed when the demand and need is there. At the same time the church will be edified and the glory given to the Lord. Let no Holy Ghost minister be guilty of trying to demonstrate his gift or calling by showing and displaying his talents. Let him wait on the Lord until the need arises and then yield himself to the Lord that the need might be met.

D. THE PASTOR SHOULD DESIRE THE PERFECT WILL OF GOD

Every young minister should be willing to start at the bottom of the ladder and joyfully do whatever his hands find to do. He should start with the small things, with menial tasks about the church helping with cleaning and repairing jobs. Soon he will be teaching a Sunday school class, playing in the orchestra, singing in the choir, and praying with the seekers at the altar. If he is a humble and willing worker, he will soon find that there will be much more than he possibly can find time for.

The young minister should not be overly ambitious when accepting his first pastorate. Of course, he must pray through and hear from God, because knowing the will of God here is absolutely paramount. However, it is easy to listen to ambition rather than the voice of God in these matters. If there is a choice at all, the young minister should choose the small country church rather than a town or city church. It is experience that he needs at this stage. He must make certain that he can handle every situation by the help of the Lord and make a success of every charge.

Ordination is one of the most important events in the life of any minister. This is the act on the part of the church of setting apart the young man to the work of the ministry. This should never be entered into lightly nor carelessly, but with much thought and prayer. In most cases, the young minister should leave this matter with the presbytery and the Lord, knowing that when he is fully proven worthy, the presbytery will approach him about the matter. When the moment does come, a deep sense of humility and his own unworthiness will overwhelm him.

E. TITLES USED SHOULD BE SCRIPTURAL

Titles should not be desired nor should a premium be placed on such; but rather the work and office of the Christian ministry should always be respected, honored, and as such desired. How refreshing it is and how it displays the true spirit of humility to hear experienced and honored men of God addressed as simply, "Brother." It is wholly unnecessary to have titles before a minister's name to command respect and honor any more than wearing a clerical collar. If his ministry, character, and the office he fills do not command respect and honor, then he has proven himself completely unworthy of his office and the questionable honor of having titles to his name. However, if titles are to be used at all, let them by all means be scriptural ones, such as pastor, elder, bishop, or evangelist.

Self Help Test: Pastoral Studies

The Pastor's Calling

1. Name the nine ministries mentioned in the New Testament:
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
2. Explain one way in which the ministerial offices are similar to the gifts of the Spirit.
3. Define the following terms:
 - a. Ordination
 - b. Deacons
 - c. Elders
4. Name the three men who were apostles, but were not among the original twelve.
5. State two factors that should influence a young minister in accepting his first pastorate.



Pastoral Studies

Lesson Six

THE PENTECOSTAL MEETING

A. THE HOLY SPIRIT MUST BE IN CHARGE OF EVERY SERVICE

Pentecostal meetings differ from the services of other churches in that they are not formal with a prescribed form or order. There is life in Pentecostal services, and no two services are exactly the same. Man produces things that are identical and without life. God can produce millions of things that are similar but not identical, and possessing life. No two people are identical; every leaf and blade of grass differs from the next one. So it is with every service that is directed by and filled with the presence of the Holy Spirit.

The most essential requirement in any Holy Ghost meeting is that the Holy Spirit is in charge. Jesus has promised to be where two or three of His disciples are gathered together in His name. Unless He is there, all is in vain. There is nothing more dead than a dead Pentecostal meeting. It need not have a great deal of manifestation to be alive, but it must have the presence of Christ, the divine anointing of the Holy Spirit. Men and women must be able to sense the presence of God in the meeting.

It is toward this end that every minister must strive. He must watch himself that he doesn't get into any rut or fixed order in directing services. He must pray through until he has the mind of Christ. He must keep his heart open to the leading of the Holy Spirit. He must be a man of discernment that he might detect quickly that which is of the flesh and not of the Spirit. Above all, he must keep himself out of the way so that the Holy Spirit will be free to work in the meeting.

B. WORSHIP IS ESSENTIAL IN EVERY SERVICE

Some meetings may be bound and stiff. In this case, the minister must be perfectly free himself. He must choose hymns and choruses that are of a liberating nature. He should lead the saints in worshiping the Lord. He might call on others to take part in the meeting and get as many as possible to enter into active part in the meeting. People soon get on fire and blessed when they begin to take active part in the service. Worship will bring the blessing of God down upon all.

True worship springs voluntarily from the heart of man. Because of this, the expression of worship will differ with every individual and personality. One must never make the mistake of condemning a loud expression of praise and say it is of the flesh simply because it is noisy. On the other hand, one must never condemn the quiet person who is lost silently in the Spirit with His Lord. True worship is when it comes from the heart, whatever the outward expression may be. Worship is a heart relation-

ship between the saint and the Lord; it is the expression of a soul lost in adoration and love. When the saints truly worship, the blessings of God will sweep over the meeting like waves of glory.

It should be remembered that the Pentecostal service can become formal and dead with its hand clapping and boisterous chorus singing, just as much as the church service of a denominational church with its prescribed church order.

C. THE PASTOR SHOULD BE CAREFUL NOT TO QUENCH THE HOLY SPIRIT

A meeting may run away with fanatical, wildfire manifestations and fleshly excitement. It is here that the spiritual wisdom and discernment of the pastor is really put to the test. Any dead preacher can be in charge of a dead meeting, but it takes a Holy Ghost preacher to be in charge of a Holy Ghost meeting without quenching the Spirit. He must remember that it is better to have a little wildfire than no fire at all. Along with genuine manifestations of the Holy Spirit, there is generally some fleshly manifestation as well. The minister must use extreme caution that in trying to keep the meeting steady, he doesn't quench the Spirit and bring the people into spiritual bondage for many weeks. He must make sure he himself is in the Spirit before he tries to steady the ark. The best way is for him to keep steady himself, and as soon as he has an opportunity, to raise a slow hymn. When the saints understand the teaching of God's Word, and have confidence in the minister as their spiritual leader, there should be no difficulty in allowing the saints to be free in the Lord.

Occasionally there is someone in the service who will want to preach when he stands to testify or to attract attention to himself with some manifestation. The best way to handle such a situation is to sing him down. Sometimes an open rebuke is needed, but this is seldom. The preacher should never allow any manifestation to interrupt the ministry of God's Word. The Lord will never speak to a congregation in two different ways at the same time. The most important thing is that the minister must make certain he has the mind of Christ, can be led by the Spirit, and has a thorough knowledge of the teaching of the Word of God on spiritual gifts and manifestations.

D. THE SERVICES SHOULD BE PLANNED TO MEET THE NEEDS OF THE CHURCH

The services of the week should be planned to meet the needs of the entire church. There will be a definite time provided for the various types of services needed. Definite time for each of the following should be planned and provided for:

Bible teaching	Evangelism
Prayer services	Tarrying for the Holy Ghost
Praying for the sick	Testimony
Young people	Sunday school

These services cannot be arranged in any definite order, for the need will vary from community to community, and from country to country. In many churches there is no longer a morning service on Sunday. However, where there is a Sunday morning service, this is usually set apart for the saints. It should be the one service in the week above all others when the saints feel free to exercise themselves in the Lord. It is a time of worship and spiritual manifestation. However, this is not always the case. Sometimes there are more unsaved attending the morning service than the evening service. The pastor has to be guided accordingly.

The Sunday evening service should be set apart for evangelistic effort and the winning of souls. The midweek services may be given over to prayer, Bible study, young people, and so on.

E. THE PASTOR MAY REMEMBER A FEW SIMPLE RULES

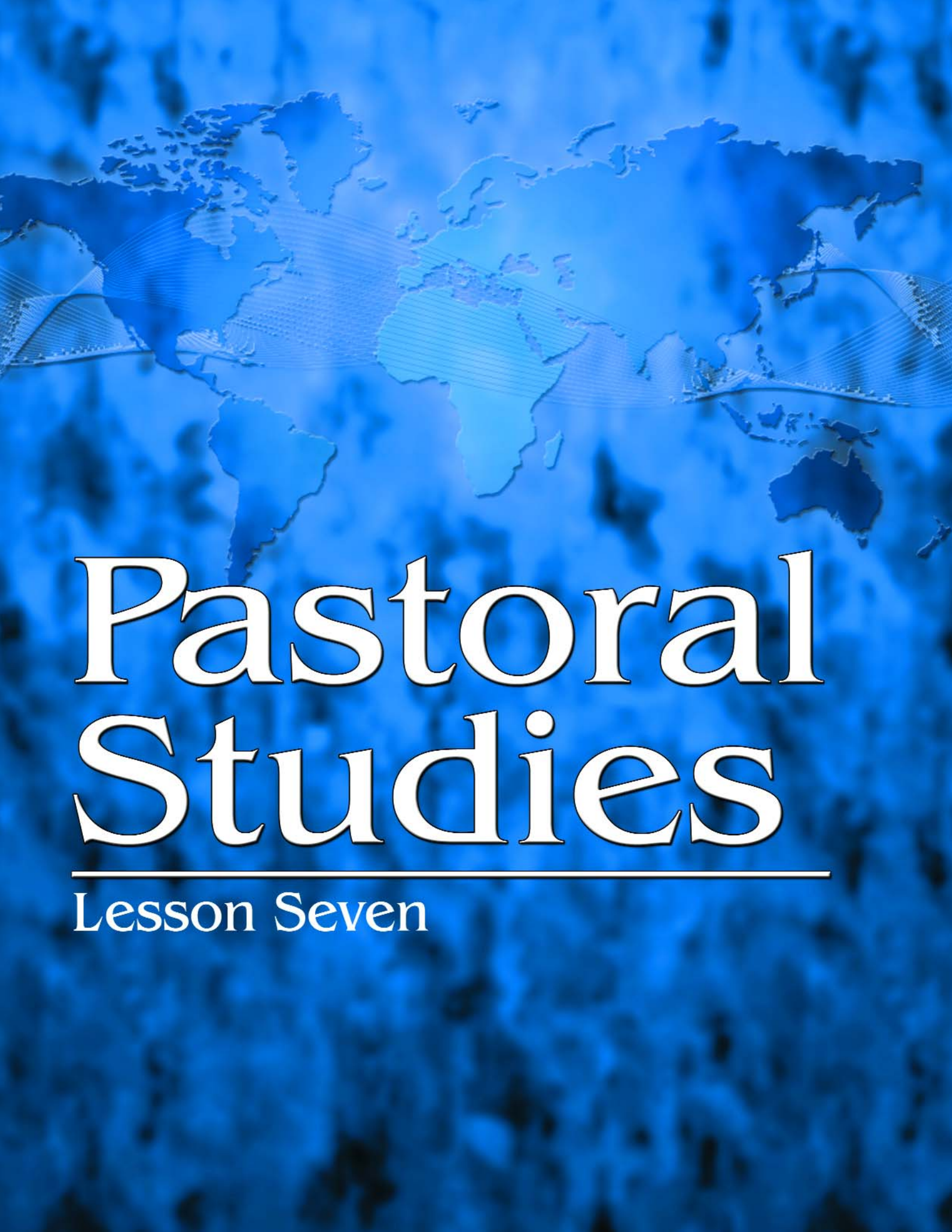
The following simple rules may be helpful to young ministers. These rules are copied from the book, *Making Full Proof of Our Ministry*.

1. If only a handful of people are present, get them to sit together and go down near them yourself.
2. Talk earnestly in natural tones.
3. Talk in a conversational manner. Speak to the people, not at them.
4. Look at the people you are addressing.
5. Talk so plainly that even little children can understand you.
6. Avoid using the pronoun I as much as possible.
7. Do not talk while walking to the pulpit. Take your time. Be calm.
8. Act naturally—not too many or too few gestures.
9. A five-second pause will stop whispering in the congregation.
10. Having the congregation stand and sing a chorus will help you to get attention.
11. Start on time regardless of the number present.
12. Do not delay in closing for those who wish to go. Dismiss on the top note of blessing.

Self Help Test: Pastoral Studies

The Pentecostal Meeting

1. How should a pastor lead a service that is running way with wildfire manifestations?
2. How should a pastor control a situation when a stranger stands to testify and tries to take control of the meeting?
3. Give ten simple rules a minister may remember in leading a service:
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.



Pastoral Studies

Lesson Seven

SPECIAL SERVICES

Besides the regular gospel service or worship service, the pastor must be prepared to minister in many special services under many various and sometimes strange circumstances. The important thing at all times is for the minister to be relaxed and calm. This gives him confidence and permits him to successfully carry out his duties and responsibilities as a minister of the gospel. If he stays prayerful and surrendered to the Holy Spirit, he need never be unduly nervous or fearful. The Holy Spirit will give him the unction and power to speak effectively. The pastor should never be unduly concerned with being a success in order to receive praise, but rather he should at all times desire to exalt Jesus Christ.

There are several different kinds of services where he will be called upon to officiate. In this study an introduction will be given to three such services. It should be noted that each pastor will develop his own method in conducting these services. The following studies are offered for consideration by the young minister.

A. THE ADMINISTRATION OF WATER BAPTISM

Most young ministers will be very familiar with this service, having observed it on many occasions. It possibly is the most frequent service that the pastor will be called upon to take charge of.

1. This service may be conducted at any time, night or day, whenever there is a candidate to baptize.
2. The minister should counsel with the candidate and explain fully the meaning of baptism, the manner of baptism, and question the candidate regarding whether or not he is ready for baptism. Actually, the only condition that must be met is that of repentance. The minister should make certain that the candidate's life is not entangled in a common-law marriage, concubinage, or other immoral impediment. If this be so, then baptism must be postponed until he has had time to get the affairs of his life straightened out.
3. Baptism is by immersion in water. This means that one could administer baptism in a baptistery, the sea, a lake, a running stream, or even in the bathtub if it were necessary.
4. Generally it is desirable for the minister to enter the water with the candidate, although sometimes it might not be possible.

5. Attention should be given in advance to suitable clothing. Never is it excusable to expose the body of the person being baptized.
6. When baptizing in a river, the minister should baptize upstream. The current will assist him in lifting the believer out of the water, and never will the clothes be lifted by the current, exposing the body of the candidate.
7. After entering the water, the believer should be permitted to give his testimony.
8. This should be followed by prayer for the candidate. This prayer may be by the officiating minister or anyone in the congregation.
9. Water baptism is to be administered in the name of Jesus. In fact, a person is not baptized unless he has been baptized according to Scripture in the name of Jesus. Each pastor may have his own wording to the formula to be pronounced, which, of course, is permissible providing it is in the name of Jesus. The writer gives the words which he has used for many years in baptizing scores of people. It is given here only as an example for the student's consideration. "Brother (Sister) _____, upon the profession of your faith and in obedience to the Word of God, I now baptize you in the name of the Lord Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."
10. Upon pronouncing the formula, the minister then proceeds to immerse the candidate in water (only once) making certain that the water completely covers the candidate.
11. Faith should have been built up in the heart of the candidate to receive the Holy Ghost in the water. Therefore, they should never be in a hurry to leave the water, but remain in the water for a season of worshiping and praising the Lord.

B. FUNERAL

People who never think of church or the ministry will want its services in time of bereavement. The pastor will often be called upon to conduct the funeral service of saints and members of the church, but also of complete strangers. He must never allow the service to become one of mere formality, the act of giving mere professional service. He must always allow his heart to be moved and stirred with genuine sympathy for those who are suffering and sorrowing.

A few suggestions are given here for the consideration of the student and the young minister.

1. The pastor should visit the home promptly upon hearing the news of the death. At this time, he will simply and quietly give his sympathy and concern and lead the family in a season of prayer. After the family has had time to contact other relatives and the funeral director, the pastor may return to discuss the plans for the funeral. He should always respect the family's desires and requests regarding the funeral service.
2. The minister should at all times be calm and conduct himself in a manner that will build strength and faith in the hearts of the sorrowing.
3. The funeral service itself should be simple, brief, and orderly. The purpose of the service is to calm and soothe the bereaved and to point them to Jesus Christ. Experience has proved that Scripture can bring great comfort. Next to Scripture reading is prayer.
4. If hymns are to be sung, they should be chosen carefully. Old hymns are best.
5. The order of service should be typed out and given to the organist, soloist, and others who may be assisting.
6. The pastor should acquaint himself thoroughly with the life and death of the deceased. He also should know something of the spiritual experience of the deceased.
7. When the funeral service is concluded, it is proper for the pastor to take his place in advance of the pallbearers.
8. The minister should always call at the home very soon after the funeral to offer consolation and counsel.
9. At all times, the pastor should remember that he is ministering to the living and not to the dead. If it is possible to say a few words of eulogy regarding the departed, he should surely do so, but it should never be overdone. His main duty is to point the living to Jesus Christ.

C. THE WEDDING

One of the most beautiful and joyful occasions over which a minister is privileged to officiate is the Christian wedding. No attempt will be made in this study to give a prescribed marriage ceremony. Each pastor will develop a ceremony to his own liking, and there is such a wide choice here that it would be useless to attempt it in these studies. However, a few simple rules are given here to be remembered by the young minister.

Lesson Seven

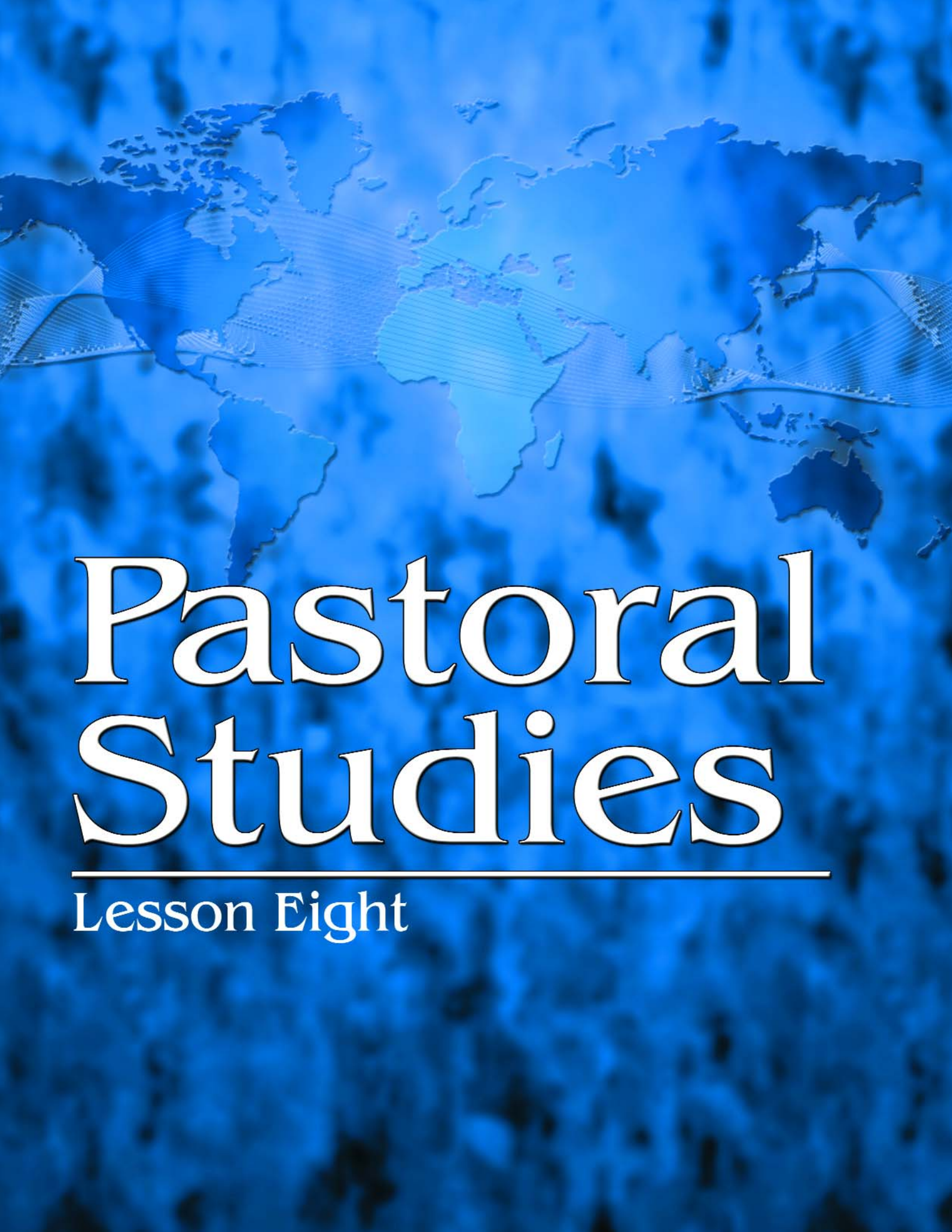
1. The pastor should acquaint himself with the laws of the state, province, or country concerning marriage. These differ from state to state and province to province. He should read carefully the marriage law and at all times strictly abide by it.
2. The pastor must receive his appointment as a marriage officer and be authorized by the government to perform marriages.
3. The minister should counsel with the young couple before plans for the marriage are made final. He must make certain that he is free to marry them according to the Bible. He must satisfy himself with their spiritual status, and so on.
4. The pastor must also familiarize himself with the customs of that particular country or community. By acquainting himself with the customs of the area, the minister need never be caught by surprise.
5. At the wedding, the bride is queen for the day. Wherever possible, her wishes and desires should be respected. She should plan her wedding the way she wants it. There is much freedom today allowed as far as weddings are concerned. The minister must be prepared to give advice when needed.
6. The marriage ceremony should be simple, solemn, and sacred. Although it is a joyful occasion, the minister must never be frivolous.
7. The pastor should never refuse to marry a young couple unless the marriage is impossible according to the Word of God.



Self Help Test: Pastoral Studies

Special Services

1. Write out the formula that you would use in baptizing a believer in the name of Jesus.
2. Write a paragraph on the following subject: In the funeral the minister should minister to the living, not to the dead.
3. Unless it is contrary to the Word of God, a minister should never refuse to marry a young couple. Why?



Pastoral Studies

Lesson Eight

PASTORAL VISITATION

A. PASTORAL VISITATION IS SCRIPTURAL

Jesus, through His own example and ministry, showed the great importance of personal work. He preached to the five thousand, but He also spent much of His time with individuals. Some of the Lord's greatest messages recorded were spoken to individuals, for example, Nicodemus and the Samaritan woman. Personal work will never be more fruitful than that which is done in the homes.

The pastor should be fully persuaded that he has a strong scriptural support for visitation. He should realize that some of his most effective ministry will be accomplished in the homes. If Jesus Christ set the example and the apostles spent much time ministering in the homes, then certainly every pastor should spend time visiting and ministering to the people in their own homes.

The example of the apostles in a house-to-house ministry may be found in the following verses:

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

"Publicly, and from house to house" (Acts 20:20).

Further scriptural proof of the importance of pastoral visiting may be seen in the following verses:

"I was sick, and ye visited me: I was in prison, and ye came unto me" (Matthew 25:36).

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

B. THROUGH VISITATION THE PASTOR LEARNS THE NEEDS OF HIS PEOPLE

To preach effectively from the pulpit with the largest possible results, the pastor must know his people. He must know their spiritual and material needs, their domestic problems, and their cultural and social background. The preacher must not only know his flock, but he must love them. Not only must he love them, but they in turn must have great confidence, respect, love, and esteem for him. All preaching will be in a measure cold and mechanical without this mutual heart warmth on the part of

both minister and people. This simply cannot be developed and nourished properly in church services alone. A warm handshake at the door is essential, but it is never a substitute for the pastoral visit with prayer at the Christian's own home.

It is in the home that the pastor can best accomplish his duties to his people as their pastor. It is here that people will open their hearts and confide in their spiritual advisor. It is in their own homes that he can do the best personal work.

While in their homes, the wise pastor will be able to learn the actual needs of his people and will be guided accordingly when ministering to them. He also will be in a better position to judge the effect his preaching is having upon the people. In mingling among his people and in personal dealings with them, he can keep his finger on their spiritual pulse. He can be conscious of any trouble brewing, root of bitterness, or dissension in the flock that might hurt the flock. He can put his hand quickly upon any injurious teaching that may have crept in. Through visitation, the pastor is helping himself to live on the same plane with the people.

C. THE PASTOR MUST VISIT ALL WITHOUT PARTIALITY

The pastor must be careful that he has no favorites; all classes, rich and poor, must be visited equally. In fact, every member of the assembly has the same right to spiritual help and the same demand upon his time and attention. This, of course, applies to those of normal health and spiritual condition. There are those who should and must come first. Visiting the sick will take up a considerable portion of the pastor's time. If there is any priority at all to be given, the different groups in the church might be listed as follows:

1. The sick
2. Those having spiritual problems, domestic trouble, and so on.
3. Young converts
4. The aged
5. The poor
6. The regular members having no immediate problems or needs

Pastoral visitation must be regular and systematic. No set rule can be laid down here, for assemblies vary in size and conditions. However, in a normal assembly under ordinary conditions and of ordinary size, it can be recommended that a pastor visit every home at least two times each year. In large assemblies, once each year may be all that the pastor will be able to do. He should use the same afternoons and evenings of each week. The middle of the week is better than the end of the week. Monday should be the pastor's day of rest and relaxation, while on Saturday his mind and heart are occupied with the next day's work. As a rule, it is necessary to do some visiting in the evenings, for it is only then that he will find the menfolk and working members of the family present as a group. In order that he may be systematic, it will be necessary for him to keep a record or diary of his daily calls.

D. PASTORAL VISITING IS NOT SOCIAL VISITING

Pastoral visiting is not social visiting. The object of each visit should be a religious one. Much time can be wasted with little or no good accomplished through social visiting. The wasting of time is sin and, of all people, the pastor has no time to waste. There is too much to do for the Master. One of Wesley's rules for preachers was to spend no more time in any one place than is strictly necessary. Some teaching on the matter at church can acquaint the people with the purpose for the pastor's visits. At any rate, it is the pastor's business to see that he is in the home on the King's business and not just to enjoy himself.

He must discourage any gossip and refuse to listen to stories about other saints. Most definitely, he himself must never be heard saying a word of criticism of one of the saints or repeating some rumor that he has heard. A good rule to follow is to get the members of the home to talk about themselves, their needs, their problems, their work, the children, and so on. The pastor should be a good listener and take a keen interest in the activities in the home. One farmer was won to the Lord just because the preacher walked across the field with him to see a machine with which he was harvesting peas. By visiting with the farmer in the field or stable, the workman in his shop, the merchant in his store, the minister can get near his people and have them open their hearts to him.

It is generally expected that the pastor should pray, although the pastor must be guided by circumstances. Embarrassment and resentment can be caused by a lengthy prayer that is spoken in a loud voice. A brief but earnest prayer is sufficient. As soon as the pastor feels that he has accomplished all the good he can do, he should not linger, but bring his visit to an end.

The pastor should be very careful in visiting young women in the absence of their husbands. For all such visits, he should be accompanied by his own wife. If he should be a single man, it will be necessary for him to leave some of the visiting to sisters in the assembly appointed for that work. If it is necessary for the pastor to call, let him make sure that the husband or other members of the family are present or let him take one of the elders of the church with him.

E. THE PASTOR MAY BE CALLED TO THE HOME BY THE MEMBERS OF THE ASSEMBLY

Members of the assembly should feel free to obey James 5:14 and call for the pastor to pray for the sick at any hour of the day. Calling on and praying for the sick will take a great deal of the pastor's time, but he must be patient and sacrificial. In dealing with the sick, his words should be few, calm, and tender. He must be cheerful and attempt to build up the patient's faith and to lead him to Jesus.

F. THE PASTOR ENTERS THE HOME AS A FRIEND

The pastor enters the home not only as a spiritual advisor, but as a friend. Such a spirit of confidence and affection should exist between the pastor and the people that he should be welcome in every home at all times. Never should the busy housewife feel embarrassed if the pastor should call while she is in the middle of a washing and the house and children are not as tidy as could be desired. He should be able to enter as free from embarrassment as one of the family.

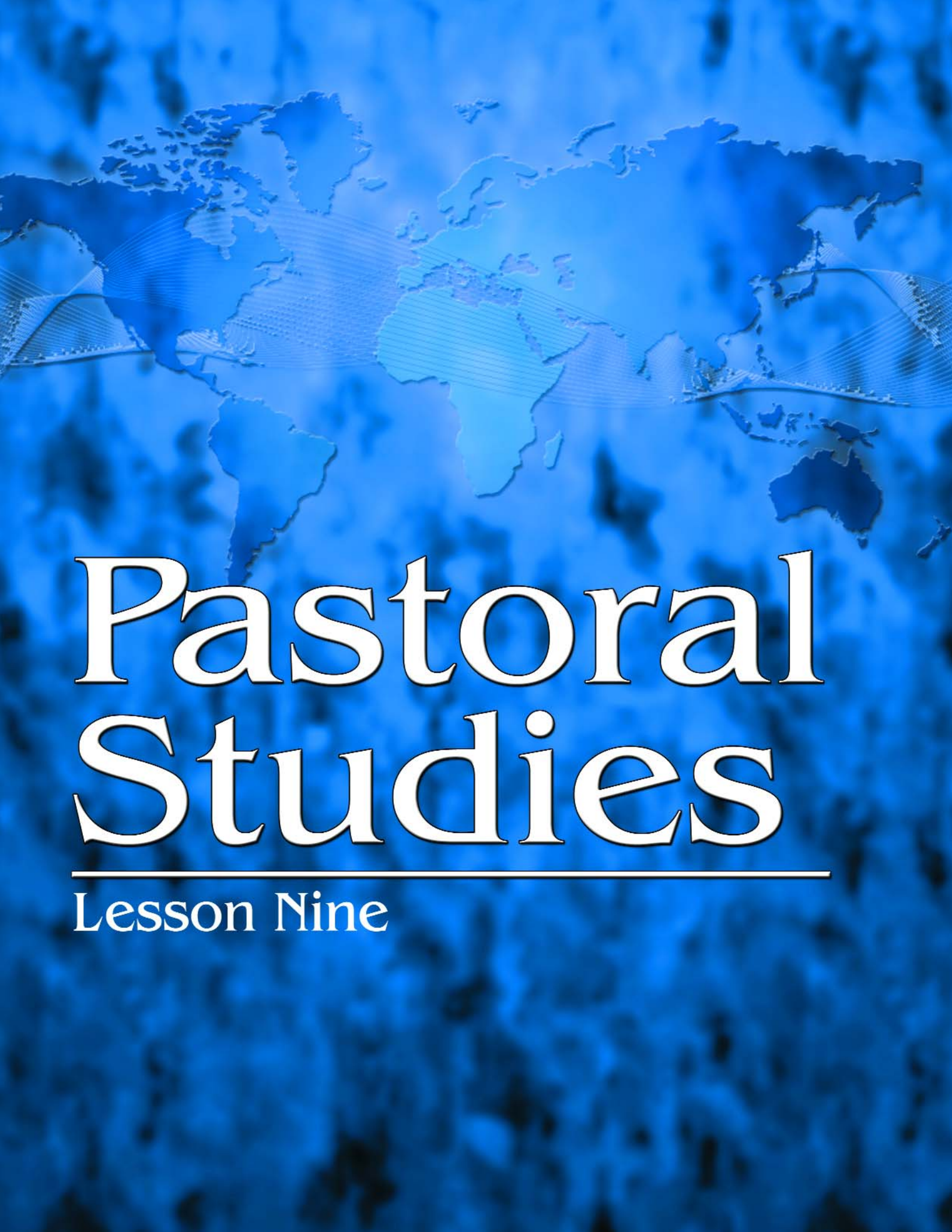
He should avoid calling at meal times, but if he should be there while the family are eating, they should feel free to invite him to join them at the table as one of the family. At the same time there must not be a sense of familiarity, for this destroys the respect that is needed to maintain his influence over them. Happy is the minister who is able to maintain a wholesome attitude of fellowship and goodwill with his people without familiarity. Such a man will prove himself to be a true shepherd and the sheep will gladly follow him and feed out of his hand.



Self Help Test: Pastoral Studies

Pastoral Visitation

1. Write a paragraph beginning with the following sentence: "Pastoral visiting is not social visiting."
2. State the purpose of pastoral visitation.
3. Name the different groups in the church in the order they should receive the pastor's attention.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.



Pastoral Studies

Lesson Nine

COUNSELING

A. A PASTOR SHOULD BE A GOOD COUNSELOR

Every pastor should understand that some of his most effective ministering will be through counseling. This is very time consuming, and the pastor may feel that other duties are more important. However, he must remember that his ministry will be as successful only as he succeeds in helping individuals. He has no alternative than to plan his schedule to permit time to deal personally with problems and to do his utmost to help each one. Understanding this part of his pastoral duties should cause him to desire to prepare himself to the best of his ability for pastoral counseling.

There are a few ways in which he may prepare himself for this important work:

1. The pastor should have a thorough knowledge of God's Word. In most cases, he will find the answer in the Bible. He should be able to use the verses freely as he counsels those with problems.
2. The pastor should develop a genuine love and interest in his people. Unless he has a real love and interest for the individual, it will be very difficult to give the right kind of counseling. A person will quickly sense whether or not the pastor is interested and will respond accordingly,
3. The pastor should be a student of human nature and try to understand his people. This does not mean that he will be a busybody and pry into everybody's business. It does mean that he will understand the actions and reactions, the characteristics, and habits of those with whom he will be counseling.
4. The pastor should have in his library some reference books on counseling and have a working knowledge of what they contain.

B. ETHICAL STANDARDS ARE ESSENTIAL TO ALL PASTORAL COUNSELING

One of the first things to remember here is that all personal information should be held strictly confidential. A doctor, lawyer, or minister is protected by law from being forced to reveal confidential information. Such personal information must be guarded as a sacred trust.

In the pastor's personal dealings with his flock, many of his people will unburden themselves and confide in him many personal and private matters. They may confess to him their sins and mistakes. The pastor will provide a sympathetic ear in

order to help them, but under no circumstances should the confidences be betrayed. His mouth should be eternally sealed. Although there should be no secrets between man and wife, yet in this case there is nothing to gain by repeating such matters even to the pastor's wife. He must not even make inferences, as this breaks the confidence, and makes the saints hesitate before confiding in their pastor.

A second thing to consider in ethical dealings is that counseling should not be given in inappropriate places, such as a secluded corner or a parked car. Closed doors and secret sessions can lead to suspicion and criticism. The most ideal place is the pastor's office. Here is a familiar setting where both may relax and the person in need may receive help.

All physical contacts should be avoided other than shaking hands. If the counselee is of the opposite sex, the door of the office should be left ajar. The pastor should be friendly and cordial, but at the same time discreet.

Counseling sessions should be kept brief. They should not be so short that the counselee cannot unburden himself and receive help, but they should be kept sufficiently brief that no emotional situation can develop.

C. A FEW BASIC RULES TO FOLLOW IN COUNSELING

No attempt is being made in this study to give a detailed and exhaustive instruction in the art of pastoral counseling. However, there are a few basic principles that each pastor may follow:

1. The counselor should be compassionate. Love and compassion are absolutely essential to effective counseling. After all, many times a person is reached through his heart. Most problems brought to a pastor are emotional and spiritual problems. These can be dealt with only on the emotional and spiritual level. Cold logic may be correct in its judgment, but it can never help the individual in trouble. It is for this reason the counselor must be able to feel for the troubled and disturbed soul.
2. The counselor should be a good listener. The compassionate pastor will listen carefully to the problem. This does not mean that the pastor will probe endlessly into the person's past. But it does mean that the counselee is encouraged to talk. The best way to encourage him to talk is to let him know that he has an interested and concerned listener. Listening is an art, and the pastor should seek to improve his listening skills.

Many times just to be able to talk releases the pressure. Talking in itself is therapy. The problems look much different after having been fully expressed. Sometimes the disturbed person realizes the proper solution to his problem after he has talked the problem out fully. It is

possible that the pastor could lead the counselee to complete victory simply by listening with prayerful compassionate attention.

The pastor need never be surprised or shocked with what is confided in him. He must remember that he is dealing with human nature with all of its weaknesses and failures. After all, if there were not a problem, the individual would not be there confiding in him.

No matter how shocked the pastor might be, he must never allow it to change his attitude toward the person with whom he is dealing. If he reveals his feelings toward the sin committed, in all probability the counseling session might as well be concluded at once. He will be unable to help the troubled soul and generally the one in need will immediately refuse to confide further. The link of communication is immediately broken.

3. The seriousness of the problem should never be minimized. The matter may seem trivial to the counselor, but it may be a tremendous difficulty to the one seeking help.
4. The pastor should never give counsel until he understands the situation fully. All the facts should be prayerfully considered and sometimes it means several counseling sessions before the real problem is clearly revealed. Also, there are times when the pastor should hear the other side of the story before he comes to a conclusion and seeks to give advice. If the problem involves something that the pastor knows nothing about, he should admit his inability to give sound advice and refer the person to someone who can help him.
5. The final principle to be remembered is that the pastor should always seek out the solution to the problem and encourage the individual to overcome rather than just endure it. Many times the minister is tempted to take the way of least resistance by offering comfort to someone in adversity rather than sincerely trying to find the answer. Inspiring a person to overcome is much preferred to offering comfort and encouragement to endure affliction and misfortune.

D. THE PASTOR SHOULD NEVER WITHHOLD GOD'S ANSWERS TO A PERSON'S PROBLEMS

The pastor should not withhold from a troubled soul God's answers to his needs. The biblical solution should be faithfully presented. Then it is up to the counselee to accept it or reject it.

The counselor should not be stern and harsh. He needs to be firm but at the same time faithful, gentle, patient, and loving.

Lesson Nine

If the individual is not a Christian, this is the time to present the plan of salvation—God's offer of forgiveness of sin. If the individual is a professing Christian, this is the time to teach him that he is not walking in the Spirit.

Always lead the individual to trust God and pray. The greatest help that can be given to troubled souls is to lead them to the Lord. The pastor must never condone sin; often correction is needed. However, such correction and reproof should be done tenderly and cautiously.



Self Help Test: Pastoral Studies Counseling

1. Why should a counselor be a good listener?
2. Write a paragraph on ethical standards in pastoral counseling.
3. How may a pastor prepare himself for the important work of counseling?
 - a.
 - b.
 - c.
 - d.



Pastoral Studies

Lesson Ten

CHURCH MEMBERSHIP AND FELLOWSHIP

A. PENTECOSTAL SAINTS SHOULD UNITE TOGETHER TO FORM ASSEMBLIES

The problem often arises when the gospel is preached in a new community whether or not the new converts will be able to continue worshiping in their former churches. The argument is put forth that if the newly baptized Pentecostal saint continues to worship in his previous church home, he will be letting his light shine in darkness, and through his testimony will win others. However, it has been proven over and over again that it simply does not work like this and also it is contrary to the will of God. The babe in Christ who tries to keep fellowship with his previous church soon finds out that if he testifies of his newfound joy and victory that he is no longer wanted, and that he is quite out of place among them. If he continues trying to maintain that fellowship, he is bound to yield to pressure and to compromise on truth. It will be only a matter of time before he loses out with God.

When believers have received the Holy Ghost, it is wrong to bury themselves in congregations where they are not accepted, where they will receive little or no spiritual help. There is little or no fellowship between Pentecostal saints and the cold formal churches. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord" (II Corinthians 6:14-17).

The baptism of the Holy Ghost places the believers into one body and calls them out of the world to form an assembly or as Paul calls it in Acts 20, a flock. He also states that the Holy Ghost has set over the flock, overseers or bishops, to feed the church. The work of forming assemblies and setting these assemblies in order with a pastor or shepherd in charge is definitely the work of the Holy Ghost. It is definitely not the work of man. This part of the work can be left completely in the hands of God.

B. CHURCH MEMBERSHIP IS NECESSARY IN LARGE CHURCHES

In rural or small churches the pastor may not find it necessary to take steps in organizing or setting the church in order other than teaching the saints the Word of God. However, many problems arise in large and urban churches that make it necessary for the church to be thoroughly set in order and to be well organized. One of these necessary steps is the forming of a church roll or the church membership.

There are many strong arguments against church membership, but it will be necessary to consider only the most outstanding and strongest of these. The strongest argument against church membership is that the pastor is trying to do

God's job. To have one's name written in the Lamb's Book of Life is the great necessity and is quite sufficient. Membership cannot save. The pastor cannot know absolutely for a certainty in every instance just who is ready to meet the Lord or who isn't. This is God's business and the pastor should leave it in His hands.

All of this is very good and cannot be denied, but on the other hand, much can be stated on behalf of church membership.

C. MANY REASONS MAY BE GIVEN FOR CHURCH MEMBERSHIP

Here are a few reasons why a church should have a membership roll:

1. Every local assembly membership roll should only be a copy of a part of the roll in Heaven. It is definitely not an attempt to duplicate the work of God, but rather to know His mind that the pastor might labor more effectively for Him.
2. By being a member of a church, the Pentecostal saint brings practical encouragement to fellow believers of like precious faith and testifies to the world that the church is united in faith and doctrine.
3. Church membership places spiritual and financial responsibilities upon the entire body that will be shared among all and not borne by a few.
4. It confines various forms of Christian service to recognized and responsible members.
5. Membership brings the personal benefit of spiritual care by the pastor to each member. Each pastor should know the souls under his charge. Without a membership roll, it would be quite difficult for a pastor always to know the souls over which he is placed as an overseer. In every church there are adherents and people who drift from church to church, and the pastor naturally will give all the time he can afford to this group without showing respect of persons. Nevertheless, it is the members of his flock that he is definitely responsible for before God.
6. Church discipline becomes almost impossible without a membership roll. This question is dealt with elsewhere in this Bible study.
7. Church membership safeguards the public testimony of the assembly. Many times a backslider or a sinner who occasionally attends service is said by the public to be Pentecostal, or that he belongs to the assembly. If there is no membership, there can be no answer to the charge, for he attends the services that are for the public. However, if there is

a membership roll, the correction can easily be made and the testimony of the assembly safeguarded.

8. Every child of God should be a member of a flock and have a spiritual home where he can receive proper and prayerful spiritual shepherding. A believer who wanders around without a spiritual home never gets too much help for his own soul and certainly he cannot be much of a help to anyone else. Church membership helps to prevent this evil and causes the individual to be stable and not just a rolling stone or a Pentecostal tramp.

D. FELLOWSHIP AND UNITY ARE ESSENTIAL TO AN ASSEMBLY

Saints do not lose their individualism when they are converted. They still have their own tastes, likes, personal desires, and ambitions; they still have their own cultural background, home training, education, and personality. The Holy Ghost baptizes them into one body and places every member in the body as He sees fit. People coming from different walks of life are thrown together continually in church. Is it any wonder that sometimes there is disunity? The apostle Paul, realizing this, exhorted the Ephesian church to endeavor to keep the unity of the Spirit. It is something that every saint must work toward. It will take real effort and labor many times to keep this unity. It is something that every Pentecostal pastor should watch carefully, and through careful teaching instruct his flock along this line.

Fellowship and unity go together. Unless there is the unity of the Spirit in an assembly, there can be little fellowship among the members. Fellowship is an intimate relationship in which there is a common sharing and spiritual communion. The fellowship of the saints is in the Lord; their unity is of the Holy Spirit. This can only be a reality as we surrender our lives to God and live a holy life in the Spirit. "If we walk in the light, as he is in the light, we have fellowship one with another" (I John 1:7). This then is the basic truth underlying all thought of fellowship and unity. There can be no fellowship between light and darkness, righteousness and sin, good and evil. To have true and lasting unity, the sin question must be dealt with, and every known transgression repented of, confessed, and placed under the blood.

E. THE PASTOR MAY REMEMBER SOME SIMPLE RULES IN PRESERVING UNITY

It is part of the work of shepherding a flock to carefully foster the spirit of unity and to be on the watch for any sign of anything that would break the spirit of fellowship existing in an assembly. Here are a few simple rules to remember:

1. Give the assembly regular teaching on unity.
2. Keep the saints busy working for Jesus.

Lesson Ten

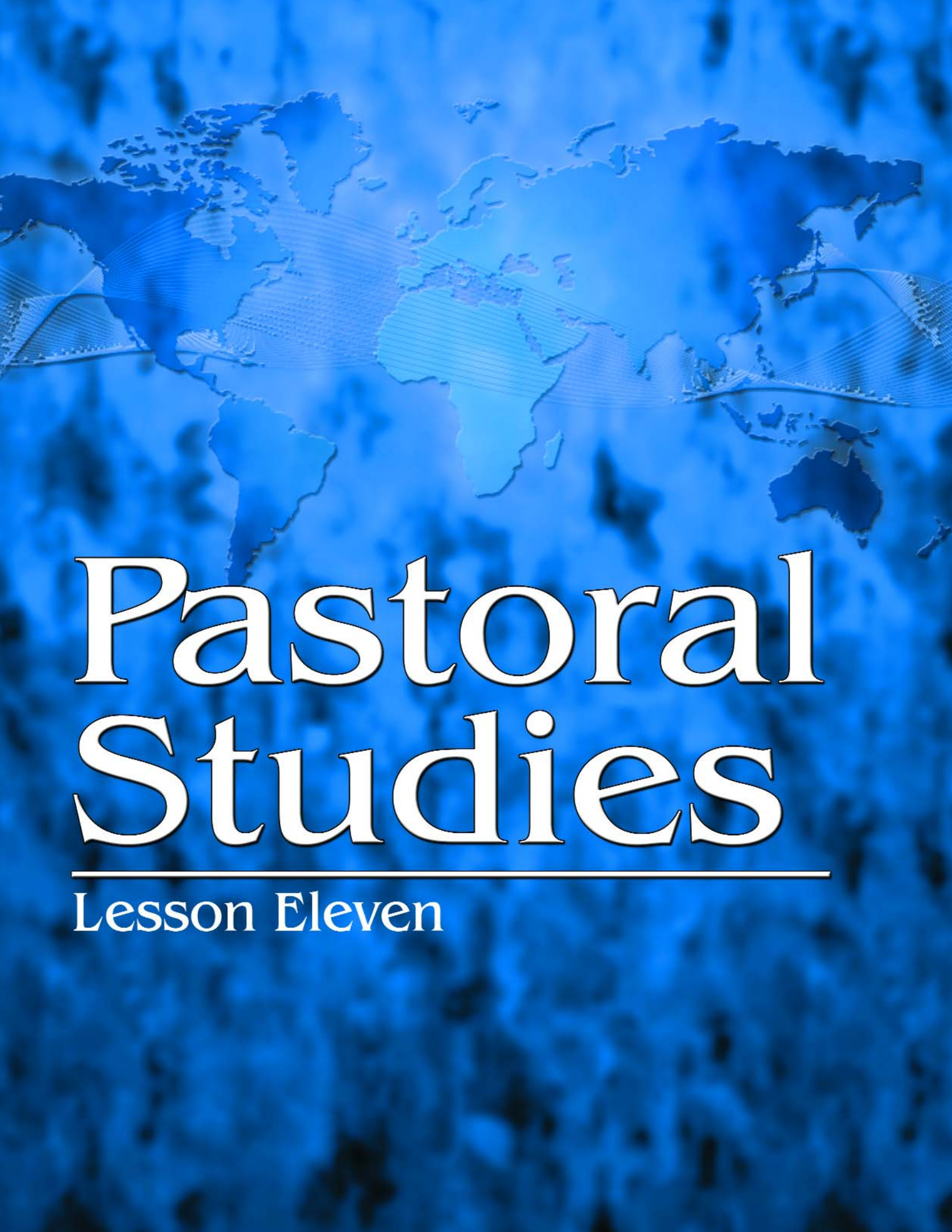
3. Never show favoritism.
4. All signs of divisions and difficulties should be carefully and prayerfully dealt with immediately.
5. Keep all finances and business in a straightforward manner.
6. Visit the assembly regularly and faithfully.



Self Help Test: Pastoral Studies

Church Membership and Fellowship

1. Why is church membership necessary?
2. Give five rules that a pastor may remember in preserving unity in an assembly.
 - a.
 - b.
 - c.
 - d.
 - e.



Pastoral Studies

Lesson Eleven

CHURCH DISCIPLINE

A. CHURCH DISCIPLINE IS NEEDED IN THE CHURCH

Church discipline is needed in the local assembly as well as in the church as a whole. The ministry is subject to government and discipline as well as the laity. Any man who cannot humble himself to obey those whom the Lord has placed over him is disqualified from ruling over others. "Obey them that have the rule over you, and submit yourselves" (Hebrews 13:17). This applies to both ministry and laity; no man is exempt.

The local assembly needs church discipline to safeguard the public testimony of the church, and to deal with any known sin in the ranks of the people. "A little leaven leaveneth the whole lump" (1 Corinthians 5:6). If the pastor is careless and indifferent to such matters, it is surprising how rapidly worldliness can creep into the church and contaminate the entire flock.

One rotten apple in the barrel can spoil all. Removing the one rotten apple will protect the entire barrel. This is a fact that the faithful pastor must remember. No matter how fearful and reluctant he is to deal with a matter, he must remember that the welfare and health of the entire flock must come first, and the consideration for individuals must come last. He is placed there to safeguard and protect the souls of the entire church; he dare not compromise or lower the standard of holiness for the sake of one member. He may be accused of being without love and mercy, but this will be no reason for him to be unfaithful. He may be called upon to reprimand and reprove the most influential member in his church, but he still must be faithful even if it means that he must stand alone.

B. DISCIPLINE MUST BE ADMINISTERED IN LOVE

The pastor must remember that he is not a lord over God's heritage, but he is a spiritual father. It should be with a heavy and aching heart that he uses any form of discipline. It is his first duty to try to restore the brother in a spirit of meekness. (See Galatians 6:1.) He should watch eagerly for the first sign of repentance. The pastor should watch his own heart that it be kept filled with love for the individual. It is so easy to allow carnal thoughts to creep in and make it difficult to deal with wayward members, especially if they are rebellious and take a stand against the pastor himself. Whatever he does, he must never let any act of discipline on his part develop into a personal quarrel between himself and the member. All discipline must be kept above any carnal level, and, if the pastor loves the individual as his own son or daughter, he will not find this difficult.

C. JESUS GAVE US THE RIGHT STEPS TO TAKE FOR CHURCH DISCIPLINE

Jesus gave the correct order to follow in enforcing discipline in the church in Matthew 18:15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Here then is the scriptural order that should be followed:

1. **Privately:** The pastor should first pray much about the matter and then deal with the offender personally in the spirit of love. The whole matter should be kept as quiet as possible. Many pastors err here in the fact that they preach from the pulpit against the matter in such a manner that the whole church becomes acquainted with it. The member concerned is naturally hurt and offended and withdraws from the assembly. The moment he withdraws from the assembly, it actually is a defeat for the pastor, for it is his business to bring him back in the straight and narrow path and to keep him within the fold. The pastor should not do anything to break confidence, which he most certainly does if he rashly preaches in a manner that will draw attention to the trouble. Let it be kept secret until he is certain the member has no intention of repenting.
2. **Before the church board of elders or deacons:** When the offending member will not listen to the pastor personally, he then can bring him before the church board of elders or deacons. Even the most difficult cases generally can be dealt with here without going any further.
3. **Publicly:** This is, of course, to be used only as the last resort. If he still refuses to repent, confess his wrong, and do right, there is only one thing that can be done. With aching heart, the pastor can disfellowship him. To be effective, this should be the act of the whole assembly. The pastor should be most careful here. If the individual has the sympathy of part of the church, he can easily divide the flock and bring the work of God to a standstill. Caution and great wisdom are needed. It is better to have a few tares among the wheat than to pull up some of the wheat with the tares. Disfellowshipping a member should only be done with aching heart when all other means have failed.

D. THE NEW TESTAMENT GIVES CERTAIN FORMS OF CHURCH DISCIPLINE

The New Testament forms of church discipline may be classified under the following three headings:

1. Admonition

“Warn them that are unruly” (I Thessalonians 5:14).

“Count him not as an enemy, but admonish him as a brother” (II Thessalonians 3:15).

“A man that is an heretick after the first and second admonition reject” (Titus 3:10).

This is the mildest form of discipline and the one that the pastor will be called upon to use often. Paul exhorted Timothy to reprove, rebuke, and exhort with all longsuffering and doctrine.

2. Removal from fellowship

“Put away from among yourselves that wicked person” (I Corinthians 5:13).

This should be done only for very serious offenses, never hurriedly, and be the act of the entire church. It simply means that the member's name is removed from the church roll; he is not permitted to testify or take communion. He becomes to the church the same as an outsider, a heathen man and a publican.

3. Delivering over to Satan

“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 5:5).

This is the most drastic form of discipline of all with the purpose of saving his soul by bringing him to repentance through severe punishment.

E. SOME PRINCIPLES MAY BE REMEMBERED BY THE PASTOR REGARDING DISCIPLINE

Here are ten rules that the pastor should remember in administering discipline:

1. Pray much over every individual case. Deal with them as sons and daughters.

Lesson Eleven

2. Love, patience, firmness, discernment, and wisdom are all needed.
3. Get all the facts before expressing or committing yourself.
4. Be sure you hear both sides of the story if there are two sides.
5. Be slow in forming decisions but when made carry them out; be firm but nevertheless patient and gentle.
6. Make certain every accusation is proven. Gossip, rumors, and backbiting do not make sufficient ground for discipline.
7. Jesus alone knows their hearts. Never set yourself up as a judge but deal with known facts.
8. Believe everyone innocent until proven guilty.
9. Try the less severe forms of discipline such as admonition or probation.
10. Never impose discipline that you are not prepared to enforce and carry out.



Self Help Test: Pastoral Studies

Church Discipline

1. List the three steps given in the Bible for enforcing discipline in the church.
 - a.
 - b.
 - c.
2. List the three forms of church discipline given in the Bible:
 - a.
 - b.
 - c.
3. List five principles to be remembered by the pastor in administering discipline.
 - a.
 - b.
 - c.
 - d.
 - e.



Pastoral Studies

Lesson Twelve

CHURCH FINANCING

A. EVERY PASTOR SHOULD KNOW HOW TO HANDLE CHURCH FINANCES PROPERLY

The minister is an executive head of a great institution. As such, he must have administrative ability and be able to administer the business affairs of the church as well as have the oversight of the spiritual affairs. If he is capable of looking after the welfare of the souls of men and women, surely he must be able to be trusted with the finances of the church.

Money matters cause trouble and dissatisfaction in an assembly as readily as anything. Every pastor should be thoroughly acquainted with the handling of the finances in his church and see that the books are kept in a satisfactory manner. Strict honesty must be practiced in the handling of all church money. All finances must be handled in a way that is above suspicion, and books must be kept up to date at all times. Regular annual or quarterly reports should be given; the assembly has a right to know. The devil will use money matters if possible to wreck God's work, but he need have no opportunity to do so if proper care is taken.

B. TITHING IS GOD'S WAY OF FINANCING HIS CHURCH

Never should a church be supported in any way but a scriptural way. God has given us a simple plan of financing His work that is scriptural and practical for all to follow. That plan is tithing.

The Lord would not give us a plan that all could not follow. Every man, regardless of where he is or what he possesses, can give the Lord one-tenth of his increase. Thus, the church is supported and provided for whether it is on the foreign missionary field or in the homeland. God blesses materially and spiritually a tithing church. The pastor should give regular teaching on tithing and instruct the saints to bring their tithes into the storehouse. The tithe is the Lord's and the Christian has no choice but to bring it into the storehouse, which is the local church where he worships and where he gets his spiritual food.

Offerings should not be confused with tithes. Offerings are separate from tithes and may be given for building funds, radio broadcasting, missionary work, and the like. There should be an agreed way in which tithes and offerings are received.

C. THE MINISTER IS WORTHY OF AMPLE REMUNERATION

It may be necessary for the minister to work at some other profession or trade while he is establishing an assembly. However, he should remember that this is only

a temporary expedient, and the moment he is able to give his full time to the ministry, he should do so. There may be other times when a working ministry is justified when there are extra expenses and financial problems, but never to relieve the church from the responsibility of tithing and supporting their pastor. To successfully discharge his duties, the pastor needs all his time and strength, physical and spiritual. If the preacher attempts to work apart from the ministry, he is likely to wreck both careers. The Scriptures are quite clear that the minister is worthy of ample remuneration. This remuneration should permit him to live a little better than the average of his congregation. He generally has to dress better and he has many demands upon him financially that his members do not have.

“The labourer is worthy of his hire” (Luke 10:7).

“Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (I Corinthians 9:14).

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward” (I Timothy 5:17-18).

D. THERE ARE THREE METHODS IN CHURCH FINANCING

There are three main methods in handling church finances:

1. The pastor receives all and finances all. He shoulders all responsibility and pays all debts. In this case, no report is needed. This method is used in the pioneering stage of establishing churches, and should not be followed once the church is established.
2. The pastor receives all tithes for his own remuneration and all offerings should be handled in an understood manner and a regular report given to the church. This method is good in a self-supporting but small assembly.
3. All tithes and offerings go into the church treasury with yearly auditing and report. From this treasury the pastor receives remuneration by either (a) a stipulated salary or (b) a stated percentage of the tithes.
This method is best in large assemblies with a large income. This relieves the pastor of having to be steward of large sums of money. The treasurer should be elected by the congregation and have his books audited annually by two auditors appointed by the church board or elected by the assembly.

The question sometimes arises whether or not a minister should be paid a salary. Much could be said on both sides of the question, but it does seem that God planned that there should be a direct connection between the ministry and the tithes of the people. "But the tithes . . . I have given to the Levites to inherit" (Numbers 18:24). There is no doubt that in an assembly the tithes will keep pace with a man's ministry, and it is only fair that his remuneration should increase or decrease with the fruit of his ministry. Also it does seem that God desires the ministry to live a life of faith. A salary greatly destroys this personal dependency upon the Lord. As a result, he is robbed of the blessing of being able to look to the Lord in the moment of financial need and see the Lord undertake. Looking at the question from every angle, it would seem that receiving a stated percentage of the tithes is much more scriptural and to be desired than a straight salary.

Let the man of God be ever thankful for what he receives and deeply grateful to God for whatever remuneration he receives. Regardless of what method is used in his church, let him ever look to the Lord as the One who will ever provide for his every need.

Self Help Test: Pastoral Studies

Church Financing

1. What is the difference between tithes and offerings?
2. When is it permissible for the ministry to work at some other profession or job?
3. State clearly the three methods of church financing:
 - a.
 - b.
 - c.

Missionary Spotlight: E. L. and Nona Freeman

For many members of the United Pentecostal Church, the names E. L. and Nona Freeman are synonymous with Africa and epitomize missionary service. It was not always so.

Nona stated, “Bug [E. L.] and I met as backsliders, both of us running from the same things—a call to preach and a call to go to Africa as a missionary. We found the Lord again (rather, He found us) just before we married in 1937, but we kept our secrets.”¹

In 1939, E. L. and Nona Freeman met the Foreign Missions Board for appointment to South Africa. One member said, “You both look rather delicate. Haven’t you made a mistake? Maybe it’s the TB asylum you need.” Another stated, “I don’t know this young man. He may make it, but I’ve known this girl most of her life and she is definitely not missionary material . . . too high strung and temperamental.” Another advised, “Go work, preach, evangelize, pastor, build a church or two. Don’t trade on a call to Africa; don’t even mention it. But if you still feel called come back in three years.”²

The disappointed couple took the wise advice, helped to revive the work in Portales, New Mexico, tried to start a church, pastored in New Mexico and Louisiana, and asked to meet the Foreign

Missions Board again in 1941. The board said to wait another year. In 1943 the Freemans waited all afternoon to meet the board. The board said, “Sorry. We don’t have time to talk to you this conference; come back next year.”³ Finally, in 1944 the Freemans received their appointment as Pentecostal Church Incorporated missionaries.



Because of World War II, the Freemans knew that they could not leave immediately for Africa. When the war finally ended, they first sought visas to the Belgian Congo since it was in the middle of the continent. When that door failed to open, they tried Northern Rhodesia [Zambia] and Southern Rhodesia [Zimbabwe]. Finally South Africa accepted their application, and the seven

Freemans boarded the S. S. *Genevieve Lykes* on March 7, 1948, and set sail for South Africa.

South Africa was the UPC's second mission field in Africa; Liberia was the first. South Africa's well-publicized apartheid forced the Freemans to evangelize four distinctly different sections of the population. Brother Freeman concentrated his efforts among the black tribes, while Nona began Sunday schools and held weekly Bible studies with the coloreds (mulattoes). Churches for the whites and an opening among the Asiatic Indians came in 1957.

The Freemans celebrated their twentieth anniversary in South Africa in 1968. During those twenty years God had rewarded their labors—and that of fellow missionaries and national workers—with 189 preachers and workers, 143 congregations, and over 11,000 members in the UPC in South Africa.

In 1971, Brother Freeman was appointed as regional field supervisor for Africa. The work grew tremendously under his direction. When he retired in 1989, he had helped to establish churches in twenty-three countries.

Nona Freeman was a dynamic missionary in her own right. Oftentimes she would minister in one area while her husband went to a different locale. They made a powerful missionary team. After their retirement from full-time foreign missions service in 1989, they continued to minister throughout the United States

and Canada.

At 8:25 AM on October 5, 1999, Elpho L. Freeman, husband, father, minister, pastor, missionary, and missionary supervisor, received his promotion to a better world. His wife of sixty-two years, Nona, mother, preacher, missionary, writer,

joined him at 10:45 PM on December 26, 2009.



In 1939 a Foreign Missions Board member told E. L. and Nona Freeman, "You both look rather delicate. Haven't you made a mistake? Maybe it's the TB asylum you

*need." Another stated, "I don't know this young man. He may make it, but I've known this girl most of her life and she is definitely not missionary material . . . too high strung and temperamental." One can almost imagine the Freemans and the board members having a heavenly laugh over the short-sighted comments made many years ago. Without a doubt, the Freemans' forty-two years of missionary service and the thousands who were saved under their ministry validate their call and show they were real "missionary material."*⁴

-
1. Nona Freeman, *Bug and Nona on the Go* (Hazelwood, MO: Word Aflame Press, 1979), 28.
 2. Freeman, 38.
 3. Freeman, 39.
 4. Freeman, 28.
-