



FAITH BIBLE COLLEGE

2 Timothy 2:15

*"Study to show thyself approved unto God,
a workman that needs not to be ashamed,
rightly dividing the word of truth."*

PASTORAL MINISTRY



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& that Function pulls you to its Position
& the Position determines your Title"*

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PASTORAL MINISTRY

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INTRODUCTION

Ephes. 4:11 "He is the one who gave these gifts to the church: the apostles, the prophets, the evangelists, and the pastors and teachers."

The ministry of the pastor is part of the five fold ministry that is mentioned by Paul in Ephesians chapter 4. In the New Testament, the "pastor" was known as the feeder, protector, guide and shepherd of the flock of God's people. The term pastor in this early time in church history had not yet become an official title but was more related to a function or a type of ministry. The term implied the nourishing of and the caring of the people of God. The Greek word translated "pastors" in Ephesians 4:11, is used elsewhere in the New Testament as "sheep herders", literally or symbolically of Jesus (Matt 25:32) and of shepherds or leaders of the Church.

There is evidence of pastoral work in the Old Testament:

- Abraham was a shepherd and a leader of his family concerning the promises of God (Gen 12:4-5).
- Moses was a shepherd of the children of Israel out of the land of Egypt (Ex 3:10).
- Joshua was a shepherd of the children of Israel into the promise land (Josh 1:10-18).
- The kings of the Old Testament are also regarded as shepherds or persons who had to lead the people like shepherds in their religion and had to protect and educate them in the things of God.

In the New Testament we have evidence of this ministry:

- The New Testament gives us the greatest example of a True shepherd spoken of in Ezekiel 34:11-31. Jesus called Himself the Good Shepherd (John 10:11-14). His function within this ministry was to: heal the sick, cast out demons, help those who faced problems, teach the truth of the Gospel, preach to them the kingdom of God etc.
- The disciples were also shepherds. They continued to follow the example set by Jesus and therefore we read in the Book of Acts how the Church grew in numbers.

- The Apostle Paul is a good example of a pastor to the churches that he established. Why? He taught and preached to them the Gospel of Christ. He encouraged them and even at times brought discipline to them.

From the above we therefore have been provided with evidence that the ministry of the pastor was not only a ministry under the old covenant but was also evident under the new covenant and therefore should be operational within our churches today.

However, before we institute people into the position and function of a pastor, we need to ensure that we know that they have been called by God to that ministry and that they display the characteristics that Paul spoke to Timothy and Titus about concerning those (deacons and elders) who were to minister in the Churches during the times of the Early Church. These character and spiritual qualifications were seen as being vital in the establishment of leadership within the church because the reputation and the witness of the Church was reliant on men and women who were called and separated by God to live lives of testimony, the sweet smelling aroma that causes people to come to a knowledge of Christ (2 Corinthians 2:14-15).

The objective of this course therefore is to:

- Reveal what the true calling of God is upon a person's life
- Teach the spiritual and character qualifications that will be necessary in being a spiritual leader in God's Church
- Bring an understanding of the function of a pastor realizing that the ministry of a pastor is not a title or a position but it is "work"!
- Underline the various duties and responsibilities of the pastor

PART ONE: THE CALL TO MINISTRY

Acts 20:24 "But my life is worth nothing unless I use it for doing the work assigned me by the Lord Jesus—the work of telling others the Good News about God's wonderful kindness and love.

DEFINITION OF THE WORD "CALLING":

According to the Webster's Dictionary, a "call" or "calling" is "a field, a mission, a pursuit, a beckoning, bidding and summons".¹

This term therefore holds two aspects:

- Firstly, it involves a "field, a mission and a pursuit". Something that you are called to.
- Secondly, it involves being "beckoned or summons". It therefore refers to being called by Someone.

A calling is therefore being called by God to some place where we will be active in a particular type of work.

THE CALL

Before we can begin to look at whether a person has been called to one of the five fold ministries that are mentioned in Ephesians chapter 4, it is important that we understand that everyone has been called by God. In the Bible we note that there are two specific types of callings upon our lives:

1. FIRSTLY, THE GENERAL CALL "TO COME": THE CALL TO REPENTANCE

God has called every person on earth to receive forgiveness and repentance from Him. This call originated in the Garden of Eden. "And the LORD God called unto Adam, and said unto him, where art thou?" (Gen 3:9). From the Bible we note that this call is:

- The call which returns man to his intended state: "Come and let us return to the Lord, for He has torn, but He will heal, He has stricken but He will bind us up..." (Hos 6:1)

¹ Webster's Dictionary

- A call that provides rest: "Come to Me, all you who labor and are heavy laden, and I will give you rest." (Matt 11:28).
- A call to every person. None are excluded from this call. "Ho! Everyone who thirst, come to the waters, and you who have no money, come buy and eat, yes come, buy wine and milk, without money and without price..." (Is 55:1) "On the last day, that great day of the feast, Jesus stood and cried out saying, 'if anyone thirsts, let him come to Me and drink...' (Jn 7:37) "For there is no distinction between Jew and Greeks, for the same Lord over all is rich to all who call upon Him." (Rom 10:12)
- A call that requires a choice: "Behold I stand at the door and knock. If anyone hears My voice and opens the door, I will come into Him and dine with him and he with Me." (Rev 3:20). "... choose for yourselves this day whom you will serve, whether the gods which your fathers served that were in the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord." (Josh 24:15) It is up to man to either respond by accepting this repentance or by rejecting it and therefore God (See John 5:40, Ps 81:11, Rom 10:21).

2. SECONDLY, THE CALL TO MINISTRY:

The second calling that you receive is dependent upon your acceptance of the first. When you have accepted the calling of repentance, you are then called into ministry. This ministry involves two aspects: The saint's ministry and the governmental ministry.

THE MINISTRY OF THE SAINTS

The calling to the ministry of saints is received the moment the call of repentance has been accepted. This is not a call that is specific and "divinely" given, e.g. the burning bush, but rather is a call that is received through the reading of the Word and the obedience to the Great commission that is given to the believer.

What is a saint?

The word "*hagios*", a Greek word for "*saint*" means "holy, separated and set apart". A true saint is therefore one who has become holy through the righteousness of Christ. It is those who have been washed in the Blood of Jesus and have been born of the Holy Spirit, those who have been translated out of the kingdom of darkness into His light.

What are the characteristics of this calling?

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you, and lo, I am with you always..." (Matt 28:19-20)

- **To evangelize "Go therefore..."**

Jesus called out to His disciples by saying, "Come, follow me! And I will make you become fishers of men!" (Mark 1:17). The purpose of the calling to repentance was not only that the disciples would receive salvation and ultimately have eternal life, but that they would become fishers of men just as Jesus was being a fisher of men. We therefore are not called merely to be saved but to do something with our salvation. What should we do? We can know the answer to this when we look at the response of the disciples - "At once they left their nets and went along with him" (Mark 1:18).

Paul told Timothy to do "the work of the evangelist" (2 Tim 4:5). Peter reveals to us the purpose of our becoming priests unto God, and that this is not merely to minister unto God in worship but that we should minister to others by proclaiming what Christ has done for us. This is known as the vertical – horizontal ministry. "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light." (1 Peter 2:9)

"Therefore we are ambassadors for Christ, as though God were pleading through us, we implore you on Christ's behalf, be reconciled to God..." (2 Cor 5:20).

- **To edify: "and make disciples... baptizing them"**

1 Thes. 5:11 "So encourage each other and build each other up, just as you are already doing." The word "edify" means to build or establish by means of instruction so that a person will receive moral and religious knowledge. Edification speaks of being able to bring upliftment, enlightenment and information. 2 The Greek words oikodomeo, "to build," oikodome, "the act of building," are used both literally and figuratively in the New Testament.

2 <http://aolsvc.merriam-webster.aol.com/dictionary/edify>

The words "edify," "edifying," "edification," are the translation of the King James Version in some 20 passages, all in the figurative sense of the promotion of growth in Christian character. Thayer comments that edification is "the act of one who promotes another's growth in Christians wisdom, piety, holiness, happiness." 3. W. E. Vine said the word is "used metaphorically, in the sense of 'edifying,' promoting the spiritual growth and development of character of believers, by teaching or by example, suggesting such spiritual progress as the result of patient labor." 4

- **To equip: "teaching them to observe all I ..."**

Teaching the Word of God is vital and can clearly be seen from the Great Commission that it is not only the responsibility of the pastor or teacher to do so, but that it is part of the saints ministry. Every person, then, who is called a saint, has the responsibility to teach. What should this teaching be? The Gospel of Christ. This teaching however is not only in word but it is also in action. The Great heroes mentioned in the hall of fame in Hebrews chapter 11 understood that hearing the Word of God was only the beginning. The second part of being taught was action. James 1:22 "And remember, it is a message to obey, not just to listen to. If you don't obey, you are only fooling yourself." "Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart..." (1 Peter 1:11). 1 Samuel 15:22 "But Samuel replied, "What is more pleasing to the Lord: your burnt offerings and sacrifices or your obedience to his voice? Obedience is far better than sacrifice. Listening to him is much better than offering the fat of rams." Acts 5:29 "But Peter and the apostles replied, "We must obey God rather than human authority."

- **To be consecrated to God:**

"I beseech you therefore brethren, by the mercies of God, that you present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable service..." (Rom 12:1).

3 Greek-English Lexicon of the New Testament, p. 440

4 Expository Dictionary of Biblical Words, p. 194

- **To be a priest unto the Lord and to obey the call of worship:**

The anointing of God only comes when we are found in the Presence of God. "Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice" (Ps 141:2). See Is 2:3, Jer 31:6. Why is praise and worship important? Praise prepares a habitation for God to come, to bless us and to minister through us.

- **To prayer and intercede for the salvation of all men**

Rev. 8:4 "The smoke of the incense, mixed with the prayers of the saints, ascended up to God from the altar where the angel had poured them out."

1 Tim. 2:1-3 "I urge you, first of all, to pray for all people. As you make your requests, plead for God's mercy upon them, and give thanks. Pray this way for kings and all others who are in authority, so that we can live in peace and quietness, in godliness and dignity. This is good and pleases God our Savior,"

- **To minister in the spiritual gifts:**

"Pursue love and desire spiritual gifts, but especially that you may prophecy..." (1 Cor 14:1). These gifts are listed in 1 Corinthians 12. Verses 7 and 11 declare that every saint is given one or more of these gifts to bless the Body of Christ and demonstrate the Gospel to the world. These gifts are given to the believer as the Spirit wills.

- **To love (1 Cor 13):**

We are created to express His image in this world (Gen 1:26). It should be the aim of every believer to be conformed into the image of Jesus Christ, the greatest example of love. The saints who will be used of God will need to be filled with all the fullness of God and will be "rooted and grounded in love". The Bible says, John 13:35 "Your love for one another will prove to the world that you are my disciples." John 15:12 "I command you to love each other in the same way that I love you." 1 Cor. 16:14 "And everything you do must be done with love." 1 John 4:7 "Dear friends, let us continue to love one another, for love comes from God. Anyone who loves is born of God and knows God."

- **To serve the Body of Christ:**

The word "ministry" comes from the word "diakonia" which means "a servant or to serve". The word "minister" was not a title of position, but a service rendered and the ministry of Christ manifested. All Christians have the ministry of being a servant in the house of the Lord. "Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many" (Matt 20:28) "...but through love serve one another." (Gal 5:13) "For as we have many members in one body, and all members have not the same office: So we, *being* many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us" (Rom 12:4). We can see the various types of callings listed in v6-8: "Having then gifts differing according to the grace that is given to us, let us use them, if prophesy, let us prophesy in proportion to our faith, or ministry, let us use it in ministering, he who teaches, in teaching, he who exhorts, in exhortation, he who gives, with liberality, he who leads, with diligence, he who shows mercy, with cheerfulness"

Prophesy: This comes from the Greek word "propheteia" which signifies "the speaking forth of the mind and the counsel of God". New Testament prophecy functions in three realms:

The prophetic utterance or the song of the Lord (Heb 2:12, Rev 19:10). This song is inspired, anointed and directed by the Holy Spirit and is usually spontaneous in nature.

The gift of prophecy (1 Cor 12:10, Rom 12:6)

The prophet speaking by divine utterance the mind and the counsel of God and giving a rhema word of edification, direction, correction, confirmation and instruction (1 Cor 14:29, 2 Tim 3:16-17). Note: The first two of these realms mentioned can and should be operated by the saints within the Body of Christ. Usually the third is part of the governmental ministry and therefore a special calling is given to that person.

Serving / Ministry: If your gift is that of "serving" others serve them well. Martha and many of the New Testament women had a ministry of service unto the Lord. The ministry of service within the Body of Christ is seen in the office of the deacon. The general concept of deacon as a servant of the Church was well established within the Early Church. The word "*diakonos*" (from where the word deacon comes from) appears thirty times in the New Testament. In most cases, except for two, the word is translated as "servant". In the Greek world, the word "*diakonos*" was used to describe the work of a servant - a person who waited on tables or ministered as a religious official. When the office of the deacon was established in the New Testament Church, it may have paralleled the function of

the Jewish synagogue assistant - an official who took care of the administrative needs of the assembly. The origin of the office of deacons within the Church is related to Acts 6. In Acts 6 it is obvious that there was a functioning and fast growing church with governing leadership set in place, but due to problems aroused by this growth, the brethren selected deacons from among themselves to ensure the proper service of the Church.

Teacher: The elders were responsible in teaching in the early church. The word elder has been designated different terms throughout the Bible depending upon the Biblical history in which it is mentioned. The word may refer to age, experience, authority and a leadership role. For example: In the Old Testament, those leaders who were associated with Moses in governing the nation of Israel were called "the elders of Israel" (Ex 3:16, 24:1, 19:7). Later, after the years of wandering in the desert, bodies of elders ruled in each city. These elders were viewed as the representatives of the nation and its people. They were those who governed the local communities, the rulers of the various tribes and those who ruled over Israel. During the years of Israel's captivity in Babylon and the following centuries, elders appeared as leaders who were responsible for governing in the Jewish community. These elders formed the ruling aristocracy, called the Sannhedrin. A governing structure similar to the ruling elders among the Jews was followed in the early church. The title "elder" was continued, but the significance of the office changed. Elders were associated with James in Jerusalem in the local church government (Acts 11:30, 21:18) and with the apostles in the decisions of the early church council (Acts 15). Elders were also appointed in the churches established during Paul's missionary journey (Acts 14:23). Elders played an important role in the church life through their ministry to the sick. "Is any sick among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14-15). They were apparently the teachers in the local congregations. In addition to their ministry to the sick, their duties consisted of explaining the Scriptures and teaching doctrines (1 Tim 5:17, 1 Peter 5:5). Additional elders were set in place because the Church was not only growing but also spreading out to other regions. "For this cause left I thee in Crete, that thou shouldest set in things that are wanting, and ordain elders in every city, as I had appointed thee." (Titus 1:5). "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (1 Tim 5:7).

Exhorter: Some people are called to exhort other people through the preaching of the Word of God. "Speak these things, exhort and rebuke with all authority..." (Tit 2:15). "Exhort one another daily, while it is called 'today' lest any of you be hardened through the deceitfulness of sin" (Heb 3:13). "Till I come, give attention to reading, to exhortation, to doctrine..." (1 Tim 4:13).

Giver: If God has given you the gift of Giving, be generous in helping others with it. "Let them do good, that they be rich in good works, ready to give, willing to share" (1 Tim 6:18). See 2 Corinthians 9.

Administrator: If God has given you "administrative ability" and put you in charge of the work of others, take the responsibility seriously.

Counselor: "Therefore comfort each other, and edify one another, just as you also are doing" (1 Thes 5:11).

None of the above ministries/gifts or callings requires a podium or platform. In fact, they operate and function better without it.

THE GOVERNMENTAL MINISTRIES

The second calling that you can receive is to be called into the governmental ministry of the Church. This is a calling to a specific office. The word "office" refers to "a deed or official right to do or practice something". It denotes a specific action, function or involvement. The five ascension gift ministries are not gifts of the Holy Spirit, per se, but are an extension of Christ's headship ministry to the Church.

WHAT ARE THE GOVERNMENTAL MINISTRIES?

"Now this, He ascended - what does it mean but that He also first descended into the lower parts of the earth? who descended is also the One who ascended far above all the heavens, that He might fill all things. And He Himself gave some to be apostles, some Prophets, some Evangelists, and some pastors and teachers" (Eph 4:9, 11)

There are five governmental ministries, which are specific to the Body of Christ:

Apostles: This is a foundation laying ministry (Eph 2:20) which is seen in the New Testament. The function of the apostle was to establish new churches (Paul's missionary journeys), correct error by establishing proper order and structure (1 Corinthians) and act as an oversight ministry that fathers other ministries (1 Cor 4:15, 2 Cor 11:28).

Prophets: This is the man of God to which Christ has given the ascension gift of a prophet (Eph 4:11, 1 Cor 12:28, 14:29, Acts 11:27, 13:1). It is a person in whom the message of God springs forth or is secretly communicated to (Amos 3:7, Eph 3:5). The prophet who is called to this office, does not merely operate in exhortation and revelation, but speaks the message of God as the Old Testament prophets did (Isaiah, Ezekiel, Jeremiah etc.). The prophet brings divine revelation and insight concerning the calling and ministry of the saints. They give vision and reveal the times and the seasons of God so that the saints know what to do.

Evangelists: Every person is called to do the work of the evangelist, but not everyone has been called into the office of an evangelist. The traditional view of the evangelist is a bearer of the Gospel or good news. Phillip however, the New Testament evangelist (Acts 21:8), shows us some of the functions of the evangelist who has been called into the office: He preached the Gospel to the lost (Acts 8:5), moved in miracles (8:6), delivered people from demons (8:7), received instructions from angels (8:26) and had revelation knowledge (8:29). As one of the fivefold ministries, evangelists equip the saints to reach others for

Christ (4:11-13). They impart zeal for souls to be saved and equip the saints with wisdom and anointing in winning the lost.

Pastors: This person has a shepherding ministry to feed and care for the flock that is under their care. The responsibilities that appear connected with the pastor include the oversight and care of the saints, provision of spiritual food for their growth and development, leadership, guidance, support and counsel.

Teachers: A teacher is an instructor in the truth (2 Tim 3:16). A teacher of the New Testament is one who not only teaches the letter of the Word but ministers with divine life, the Holy Spirit anointing (2 Cor 3:6). He will exhibit keen spiritual discernment and insight into the Word of God and its personal application to the saints.

THE FUNDAMENTAL FUNCTION OF THE FIVE-FOLD MINISTRY CALL

The Five-fold Ministry Call - Governmental Call - is essentially for; but not limited to, the equipping of the saints for the work of ministry. They are called to teach, train, activate and mature the saints for the work of the ministry. As a team, they are to edify the body of Christ (Ephesians 4:12-14).

Their function is:

- For equipping : The saints for the work of ministry,
- For the Edifying of the Body of Christ, till we all come to:
 - ❑ The unity of the faith
 - ❑ The knowledge of the Son of God,
 - ❑ A perfect man,
 - ❑ The measure of the stature of the fullness of Christ;

That we should no longer be:

- ❑ Children,
- ❑ Tossed to and fro
- ❑ Carried about with every wind of doctrine.

To those called, the call of God is the point of revelation (an inner awakening to destiny), which becomes a secure personal foundation for life and ministry.

THE UNIQUENESS OF A DIVINE CALL TO GOVERNMENTAL MINISTRY

God calls leaders to function in a God given call. They are God's choice. God's appointed and placed ministries. All of the prophets, priests and kings of the Old Testament including the New Testament apostles, prophets, evangelists, pastors and teachers, were called vessels of God and therefore experienced a divine separation, appointment, call and sending forth. The following words – "appoint, separate, call and send" will provide scriptural insight into God Himself calling forth ministries.

- Appoint: "God chose and appointed me David ruler over the people" (2 Sam 6:21). The Hebrew word for "appoint" means to oversee, to care for, and to watch over.
- Separate: "The Lord separated the tribe of Levi". (Duet 10:8). "Paul, called to be an apostle, separated unto the gospel of God" (Rom 1:1). This word, "separate" means to set off by boundaries, to appoint and to set aside.
- Call: "God called Moses from out of the bush". (Ex 3:4) The Hebrew word for "Call" means to accost a person, to call out by name.
- Send: "The Lord hath sent me unto the nations". (Zech 2:8) "My meat is to do the will of him who sent me." (John 4:34). The word for "sent" means "to send away for a specific reason".

THE SOVEREIGNTY OF A DIVINE CALL TO GOVERNMENTAL MINISTRY:

- Moses not Aaron was set aside to establish the tabernacle for God. No other man at that time was given that responsibility. God gave him a special call with a specific assignment. Exodus 4:13-15 "But Moses again pleaded, "Lord, please! Send someone else." Then the Lord became angry with Moses. "All right," he said. "What about your brother, Aaron the Levite? He is a good speaker. And look! He is on his way to meet you now. And when he sees you, he will be very glad. You will talk to him, giving him the words to say. I will help both of you to speak clearly, and I will tell you what to do."
- David was not man's choice, but God's. Man would not have chosen a young shepherd to lead the nation as king. However, God put his hand upon David and sovereignly called him to fulfill a divine assignment. 1 Samuel 16:10-11 "In the same way all seven of Jesse's sons were presented to Samuel. But Samuel said to Jesse, "The Lord has not chosen any of these." Then Samuel asked, "Are these all the sons you have?" "There is still the youngest," Jesse replied. "But he's out in the fields watching the sheep."

"Send for him at once," Samuel said. "We will not sit down to eat until he arrives."

- Paul undoubtedly was God's choice, not man's. Acts 9:1-6 "Meanwhile, Saul was uttering threats with every breath. He was eager to destroy the Lord's followers, so he went to the high priest. He requested letters addressed to the synagogues in Damascus, asking their cooperation in the arrest of any followers of the Way he found there. He wanted to bring them—both men and women—back to Jerusalem in chains. As he was nearing Damascus on this mission, a brilliant light from heaven suddenly beamed down upon him! He fell to the ground and heard a voice saying to him, "Saul! Saul! Why are you persecuting me?" "Who are you, sir?" Saul asked. And the voice replied, "I am Jesus, the one you are persecuting! Now get up and go into the city, and you will be told what you are to do."

Galatians 1:10-22 "Obviously, I'm not trying to be a people pleaser! No, I am trying to please God...For my message came by a direct revelation from Jesus Christ himself. No one else taught me. You know what I was like when I followed the Jewish religion—how I violently persecuted the Christians. I did my best to get rid of them. I was one of the most religious Jews of my own age, and I tried as hard as possible to follow all the old traditions of my religion. But then something happened! For it pleased God in his kindness to choose me and call me, even before I was born! What undeserved mercy! Then he revealed his Son to me so that I could proclaim the Good News about Jesus to the Gentiles. When all this happened to me, I did not rush out to consult with anyone else; nor did I go up to Jerusalem to consult with those who were apostles before I was. No, I went away into Arabia and later returned to the city of Damascus. It was not until three years later that I finally went to Jerusalem for a visit with Peter and stayed there with him for fifteen days. And the only other apostle I met at that time was James, our Lord's brother. You must believe what I am saying, for I declare before God that I am not lying. Then after this visit, I went north into the provinces of Syria and Cilicia."

APPOINTED INTO THE PASTORAL MINISTRY

As we noted previously, the pastoral ministry is one of the governmental ministries of the Church mentioned in Ephesians. To be called to one of the five folds ministries requires a special calling from God upon the person's life unlike the saint's ministry calling which should be evident in every believer's life. Most of the Divine encounters that we read about throughout the Bible have in some way related directly to God's call on men and women to minister as a prophet, priest, pastor etc. For the Christian leader, the call of God is the point of revelation and the personal foundation for ministry.

In the Bible we notice that the leaders that were raised up during Bible times were appointed into a specific ministry by three different means:

1. SELF APPOINTED

A self-appointed leader takes upon himself the call and responsibility of a spiritual office into which he has not been divinely "called". The biblical example of Korah shows us this type of appointment. Numbers 16:1-3 "Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

What are the results that come from this type of ministry?

- They murmur against the divinely appointed leadership (v3, 11)
- They cause others to rebel against existing spiritual leadership. In this case we see that Korah brought with him two hundred and fifty leaders of the congregation who were men of reputation and popularity.
- They publicly criticize and question the existing leadership. Korah's comments to Moses almost seem at first as though he was compassionate for the work load of Moses, however as we continue to read we see that his motives were to criticize him.

- They accuse leadership of what they themselves are guilty of.
- They are not satisfied with the position that has been given them (v9-10)
- They continually want more authority to promote themselves.

The way of Korah is the man who will appoint himself to a divine office without the call of God. He will gather together with him leaders who are not satisfied with the leadership that is currently in authority and will band together with them in "overthrowing" the leader. This type of leader represents self-will and presumptuous men who want authority that is not given to them not to promote the Gospel but rather to promote themselves and to exalt themselves above others. They rise against the God given authority, just as Korah rose against Moses.

2. **MAN APPOINTED**

"For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim 4:3-4)

Saul is an example of a man appointed leader. It was because of the spiritual deterioration of the nation of Israel, that the people of Israel decided that they no longer wanted to only be lead by God and His appointed judges but that they wanted to become like all the other nations in the land of Canaan. Because of the condition of the priesthood (1 Samuel 2:12-17, 8:1-5) they came to Samuel and asked for a man to lead them, to protect them and fight their battles for them. In asking for this king they had rejected God and His previous establishment of the leadership in the nation of Israel (8:7, 19-20). Saul was therefore chosen as a result of their request. He became their king and led them until God appointed David as their king. Unlike David, the young shepherd boy who loved God and cared for the sheep, a man who was forgotten in the field (1 Sam 16:7-13), Saul was a handsome man, from a powerful family. 1 Samuel 9:1-2 "Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people."

Man-appointed leaders claim to receive a call from God but the call is by the authority of human vessels who are not satisfied with the status quo and who desire to make a change to the current leadership authority. They do not pray and seek God for His wisdom in the state of the Church and the current leadership but they take it upon themselves to make changes, just as Israel did.

The strong trend towards humanism in the world makes people man-centered rather than God-centered. The humanistic spirit, which exalts the might and wisdom of man, has infiltrated the Church and its leadership. These leaders hide behind and show great dependence on their human strength, ability, talents and training. Remember that human education and academic qualifications are not sufficient in the ministry of the Gospel of Christ. The Holy Spirit is the One who empowers us to fulfill His calling on our lives. The church today is coping with this kind of leadership, but education, good as it might be, cannot replace the Call of God.

What are the characteristics of this appointment:

- A self appointed leader looks at ministry as a career or a kind of job opportunity. They are out to get what they want and what they need.
- They have no regard for God's flock, and therefore will sometimes do things that are at the expense of the sheep. They are not concerned with the needs of the flock but are hirelings who are opposed to the true shepherd. They oppose, criticize and refuse to submit to true leadership. Samuel describes the kind of leader they would have and the characteristics that applies to the man-appointed call (1 Samuel 8:9-18):
 - ❑ He will take your sons and appoint them for himself (v11)
 - ❑ He will appoint many men to work his ground, to harvest his crops, to make his instruments of war and his chariots (v11-12).
 - ❑ He will take your daughters to be confectioneries, cooks and bakers (v13).
 - ❑ He will take the best of your fields, vineyards and olive yards and give them to his servants (v14).
 - ❑ He will take the tenth of your seed and of your vineyards and give it to his officers and servants (v15).
 - ❑ He will put to work your servants, maidservants and godliest young men (v16).
 - ❑ He will take a tenth of your sheep, and you shall be his servant (v17).

The essential phrase to those portions of Scripture is, "**He will take.**" The man-called leader is destined to take from, rob and spoil the people of the Lord. They live off the sheep in comparison to the true Shepherd who died for the sheep. They are selfish and self-centered.

What are the results of this calling?

- He offered an unlawful sacrifice because the people were scattered from him (1 Sam 13:8-11).
- He feared man rather than God (1 Sam 15:24).
- He was easily tempted by the lust of his eye (1 Sam 15:9).
- He was disobedient to the Word of the Lord (1 Sam 15:11).
- He was jealous of the anointed person of God (1 Sam 18).
- He persecuted the anointed of God (1 Sam 19).

What are the signs of a person who is driven by people rather than called of God?

- A preoccupation in trying to please the people rather than in pleasing God.
- A preoccupation in the title or the office and not in the function and the work of that title.
- A preoccupation in expanding and doing more rather than waiting on God for the plan and the vision.
- An inability to work with people but rather to use people to fulfill their desires.

3. **GOD APPOINTED:**

After looking at two of the most common errors in appointing pastors in the church, we will now look at the third calling which we should use according to the Biblical pattern.

According to the Biblical pattern from the time of the book of Genesis, God appoints leaders to function in a given capacity. They are God's choice, God's appointed and placed ministers. All of the prophets, priests and kings of the Old Testament including the New Testament apostles, prophets, evangelists, pastors and teachers, being called vessels of God, experienced a divine separation, appointment, call and sending forth.

WHY IS A DIVINE "CALL" NECESSARY?

Victory in the governmental ministry hinges on receiving a divine call from God. Every passage in the Old Testament that describes men who have gone ahead without the calling of God comes to the same conclusion: going forth on their

own initiative, without the Lord sending them, causes these men to fail. (See Jer 23:21, 32, 27:15, 29:9, 31, Ezek 13:6).

God does not take responsibility for the falsely called:

- They will not prosper: Jeremiah 23:21,32 "I sent them not, neither commanded them, therefore they shall not prosper this people at all".
- They will be rejected: 1 Samuel 15:26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

HOW DOES GOD CALL PEOPLE INTO MINISTRY?

In the following scriptures we note that when a person was called to an office of ministry, that call was clearly endorsement and validated by God.

- Aaron was called by God through Moses (Exodus 3:13)
- Joshua was called by God through the words of Moses (Exodus 17:9)
- Samuel was called by God and confirmed by Eli the priest (1 Sam 3:1).
- David was called by God through the prophet Samuel (1Samuel 16:11).
- Solomon was called by God through his father David (1Kings 1:30-34).
- Apostles Peter, Andrew, James and John called by Jesus (Matthew 4:18).
- Matthew called by Jesus (Matthew 9:9)
- Paul called by Jesus and was witnessed by friends (Acts 9:1-9).
- Timothy was called by God through the Apostle Paul (1 Timothy 1:2, 18)
- Joseph knew his purpose in life through a dream (Genesis 37)
- Moses was called as a deliverer of the people of Israel from the burning bush (Exodus 3)
- Ezekiel was called through the word of the Lord (Ezekiel 1:1-3)
- Jeremiah from the womb of his mother (Jeremiah 1:5)

YOUR RESPONSE TO THE CALL OF GOD

To a person receiving God's call, it can be the most exciting and yet humbling event in their life but to some, it is a most daunting experience! In the Bible we note that there were great men and women who were so frightened by the calling of God upon their lives that some choose to refuse it, some made excuses for their inability and some even gave God suggestions of who could answer His call.

RESPONDING WITH INABILITY:

1. Moses

When God called Moses from the burning bush, Moses' response to that calling was not immediate. Even though God used something supernatural to reveal the Greatness and Awesome power of Himself to Moses, Moses responded not by faith in God but by providing God with a list of excuses why he, a mere man, did not think that this calling was a good idea. Moses used five different excuses about himself when responding to the call:

- **Excuse one: Who am I? An expression of unworthiness**

"Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?" (Exodus 3:11)

Though Moses was once a member of the ruling house of Egypt he had spent forty years in the wilderness and was now but a lowly shepherd. When he was called to deliver the people of Israel he felt overwhelmed with the responsibility and believed that he was not up for the challenge. If God had called him forty years previously, he would have been more than eager to accept the challenge of delivering the people out of Egypt, but now after all that he had gone through he believed that God had chosen the wrong person. He may have felt this way:

- because of his past failure in jumping the gun and killing an Egyptian
- because of his advanced age
- because of the magnitude of the task
- because of past rejections by the Hebrews
- because of the time that had passed . . . Egypt had changed

Moses no doubt remembered his earlier failures. Stephen relates the story in chapter seven of the Book of Acts, (vv. 23-29), "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing

one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian. For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?' But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? Do you want to kill me as you did the Egyptian yesterday?'"

When Moses tried to deliver the people of Israel 40 years earlier, he was neither believed nor listened to. If they did not believe Moses 40 years prior, why should they believe him now? What Moses failed to realize was that the people of Israel and he himself were at a different spiritual place than they were 40 years earlier. The past however was still too fresh in his memory and he was afraid of being rejected and feeling like a failure again.

God responds to Moses' excuse:

"So He said, "I will certainly be with you. And this *shall* be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain." (Exodus 3:11)

God answered Moses with profound truth, "I will be with you." When Moses asked the question "who am I?", God did not respond to the question by telling Moses that he was wonderfully gifted or that he had great talents, or that he needed to deal with his feelings of a low self esteem. He simply told him that what Moses lacked, God would supply. Paul tells us in his letter to the Philippians that he had learned that "he could do all things through Christ who gives him strength." (Philippians 4:13). The key was not Paul's ability, but God's. In fact, God speaks to Moses as if this whole project is a "done deal" He doesn't say, "Moses, *if* you bring the children of Israel out" – rather it is *when* you bring them out. It doesn't matter what you are facing. It doesn't matter what God has called you to do or to endure, you can do it if you trust His strength! It is true that by ourselves we are insufficient, however God makes us sufficient. 2 Cor. 3:5-6 "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." If we take a look at the example of the apostles, people who were uneducated and untrained, we note that through their complete surrender to God's calling, they were able to accomplish great things. As Paul wrote, "If God is for us, who can be against us?" - Ro 8:31

- **Excuse two: What shall I say? I don't have the right education**

Exodus 3:13 "But Moses protested, 'If I go to the people of Israel and tell them, 'The God of your ancestors has sent me to you,' they won't believe me. They will ask, 'Which god are you talking about? What is his name?' Then what should I tell them?'"

"What if they ask me something that I don't have an answer for?" Moses knew that should he go to the children of Israel, there were bound to be questions that they would ask him, for example: "Who is this God who sent you to us?" or "Why are we to leave this country we have come to consider our home for over 400 years?" Moses felt that he did not have adequate knowledge to bring the people out of Egypt. Very often, the inferior and weak draw back from the call of God because of their natural limitations, but the Bible is clear as to the type of people that God uses in His kingdom. He uses ordinary people like you and me (1 Cor 1:26-29): "For you see your calling, brethren, how that:

- Not many wise men after the flesh,
- Not many mighty,
- Not many noble are called.

But God hath chosen the;

- Foolish things of the world to confound the wise;
- Weak things of the world to confound the things that are mighty;
- Base things of the world;
- And the things that are despised, hath God chosen;
- Things, which are not, to bring to naught things that are.

Why would He choose these people?

"That no flesh should glory in His presence". So often the flesh is seen parading in the guise of "spirit" whilst it is merely human education and natural abilities.

God's response:

In the midst of Moses uncertainty as to what he will tell the people of Israel, God provides him with the answer. Before he even started the task of delivering the children of Israel from the land of Egypt, God had already told him what he needed to say, He had already given Moses the words that would build faith in the hearts of the children of Israel.

Exodus 3:14-15 "God replied, 'I Am the One who always is. Just tell them, 'I Am has sent me to you.' "God also said, 'Tell them, 'The Lord, the God of your ancestors—the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you.' This will be my name forever; it has always been my name, and it will be used throughout all generations."

God tells Moses that he should tell the Israelites that God's name is: "I am who I am". In other words, tell them that the God who always has been, is, and always will be has sent you. God was not trying to give Himself a new name so much as reveal a portion of His character. He is the God who is, was, and always shall be. God answered Moses' question. The problem with the excuse "I don't know enough" is that there will always be something that you don't know or understand. Moses could have continued his protests. What if the people of Israel ask me where you live? What if they ask me about the Trinity? What if they want an answer to the question, 'Where have you been for the past 400 years?' If you wait until you have all the answers, you will never serve the Lord. It is important to realize that

- The best way to grow in knowledge is to step out in faith. The best way to learn about God is to obey God.
- God makes a habit of taking simple things and simple people and using them in profound ways. Paul said God has chosen the foolish things of the world to confound the world. Throughout history God has taken shepherds, fisherman, tax-collectors and children to change the world.

God didn't ask Moses to go and explain all that he did not know about God. He just asked him to go and explain what he did know!!!

- **Excuse three: Suppose they will not believe me? What if?**

Exodus 4:1 "But Moses protested again, 'Look, they won't believe me! They won't do what I tell them. They'll just say, 'The Lord never appeared to you.' "

God had just finished telling Moses that the Israelites *will* listen to Him. He told him that Pharaoh would resist but would eventually be brought to his knees and that in the process the Egyptians would end up giving the Israelites treasures before they leave. After God had said all that, Moses says, "I don't think it is going to work." The problem was that Moses was trusting his imagination rather than God's promise. He was seeing obstacles while God pointed to opportunities. He saw problems and God saw potential.

God's response:

God's response to Moses with this third excuse was to show him that he had been equipped with several convincing proofs: Firstly, the rod, which turned into a serpent (Exodus 4:2-5), secondly his own hand (Exodus 4:6-8) and lastly the water which will turned to blood when dropped on the dry ground (Ex 4:9).

Just as God had given Moses proof of being equipped for the task that he had been called to, so God promises those whom He calls today.

- I will supply all your need
- I will never leave you or forsake you
- You can do everything through Christ who gives you strength
- Ask and it will be given to you
- The Holy Spirit will guide you into all truth

It is important to note that God did not ask Moses to use something that he did not have. God asked Moses, "What is in your hand?" God uses what we have, and has never demanded from us what we do not have. We will never know the full potential of what can be done until or unless we are willing to offer it to God. God is not looking for ability, he is looking for availability. When God calls we are tempted to put our assets and abilities in one column and limitations and liabilities in another to determine if we can indeed do what God has called us to do.

- **Excuse four: "I am slow of speech and slow of tongue"**

Exodus 4:10 "But Moses pleaded with the Lord, "O Lord, I'm just not a good speaker. I never have been, and I'm not now, even after you have spoken to me. I'm clumsy with words."

In the book of Acts 7:22, we note that Stephen indicates that Moses was in fact not slow of tongue but he in his first forty years of his life in Egypt was a man "mighty in words and deeds."

It is possible that Moses did have a problem

- He may have had a speech impediment
- He may have been "rusty" with his Hebrew or Egyptian
- It is possible that he didn't like speaking in public

There is certainly much to be gained by trying to discern what God has equipped you to do. It is good to try to identify your spiritual gifts but we should

do so in an effort to find direction for our lives , not in order to limit what we do for God. If the prophets handled spiritual gifts like we often do, most of the prophets would have never left home! They would have concluded that it was not "their gift". Moses tried to hide behind His inability but God revealed something different.

God's response:

God is not moved by our inadequacies. He already knows the inability of those He calls. If Moses did have a speech impediment, God already knew about it before He spoke to Moses in the burning bush. Yet despite these limitations, God still called him. God's response to these excuses was: Exodus 4:11-12 "Who makes mouths?" the Lord asked him. "Who makes people so they can speak or not speak, hear or not hear, see or not see? Is it not I, the Lord? Now go, and do as I have told you. I will help you speak well, and I will tell you what to say."

- **Excuse 5: Please send someone else!**

Exodus 4:13 "But Moses again pleaded, "Lord, please! Send someone else."

All the previous excuses that Moses had offered God were merely a smokescreen to hide the fact that Moses did not want to go himself – he wanted God to choose someone else. No matter what, signs or no signs, whether God promised to be with him or not, Moses did not want to go! This last objection was not based on a reason, it simply was because he did not want to do it.

God's response:

Exodus 4:14 "Then the LORD'S anger burned against Moses..." God became angry at all the excuses that he had given. In the later part of verse fourteen God says to Moses, "... and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. So he shall be your spokesman to the people.". God accommodated Moses' lack of faith, but the compromise was less God's best. Moses was God's man for the job but he told Moses that his brother Aaron would be allowed to assist him. Once the children of Israel left Egypt, Aaron got his brother and the children of Israel – into serious trouble. It was Aaron who led the children of Israel in making an idol while Moses was on Mt. Sinai receiving the Ten Commandments. God's perfect will is always better than His permissive will!

Moses' response to the calling:

After providing God with many different excuses about his inability and lack, Moses finally responded in obedience! Exodus 4:20: "So Moses took his wife and sons, put them on a donkey and started back to Egypt. And he took the staff of God in his hand." Moses ultimately did as the Lord asked. Because of his eventual obedience to the call of God upon his life, over 2 million Israelites under Moses eventually walked out of the land of slavery. Dr. B. J. Miller said, "It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibilities of not doing it." ⁵ The cost of obedience is nothing when compared with the cost of disobedience.

2. Jeremiah

Jeremiah was a prophet who was appointed by God to speak to the nation of Judah after Israel had been taken captive by Assyria. "Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations.'" (Jeremiah 1:5).

God "knew" Jeremiah and called him before he was formed within the womb. He already knew Jeremiah's strengths and weaknesses. He already knew that Jeremiah would possess what God wanted to use during this particularly trying time of Israel's history. And before Jeremiah was born, God had already set him aside for a special task which He would give him years later as a young adult. In the same way, God knew us; what our strengths and weaknesses; abilities and limitation would be, before we were born. "For whom He foreknew He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren." (Romans 8:29). It is up to us as to whether we will accept God's appointment or not, just as it was up to Jeremiah.

Jeremiah makes excuses:

Jeremiah 1:6 "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child."

Jeremiah was staggered by the responsibility of God's appointment and answered the calling of God by saying two things:

- Excuse one: I cannot speak

⁵ MBI's Today In The Word, November, 1989, p.11

- Excuse two: I am a child

God's response:

Age is not a limitation: "But the Lord said to me, 'Do not say, 'I am a youth' But everywhere I send you, you shall go, and all that I command you, you shall speak.'" (Jeremiah 1:7). Jeremiah contended that he was only a youth. That may well have been, but God is eternal. To put it simply, Jeremiah's duty was to obey God. The power was God's, not Jeremiah's. The word to be delivered would not be the words of a youth, but of God. The Lord commanded Jeremiah to go where he would be sent and to speak that which the Lord would command him.

1 Timothy 4:12 "Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity."

- Samuel was a very young child when his mother brought him to the priest, Eli, and presented him for service in the temple. While Samuel was still very young God spoke directly to him, informing the boy that He was going to destroy Eli's sons because of their sins.
- Daniel and his friends Hananiah, Mishael and Azariah were young boys taken captive by Nebuchadnezzar. While in prison they stood up for their belief in God's Word and were blessed for it. God used Daniel and his friends, giving them understanding in all visions and dreams. Upon testing them Nebuchadnezzar found these young men to be ten times more knowledgeable than all the magicians and astrologers that were in his realm. (Daniel Chapter One) Their foundation was God's truth and God used and blessed them for their steadfastness to him.
- As a young boy David had a relationship with God that enabled him to exercise the faith needed to slay the Philistine warrior, Goliath.
- In the New Testament times Timothy was a young man that God used to minister to those in His Church. Paul told Timothy not to let anyone despise him because of his young age, but instructed him to be an example in his conduct, love, spirit, faith and purity. How was this young minister able to be such an outstanding example? Paul tells us that from childhood Timothy had studied the scriptures. (2 Ti 3:15) The young man had begun studying God's word at an early age. He knew his Bible and had a working relationship with God that was reflected in his character.

God will be with you: "Do not be afraid of them, for I am with you to deliver you," declares the Lord." (Jeremiah 1:8). Jesus said to His disciples, "And you will be hated by all on account of My name, but it is the one who endures to the end who will be saved" (Matthew 10:22). Later, as Jesus spoke with His apostles shortly before His arrest, He foretold how they would soon be scattered into the night to leave Jesus alone with His captors. He said, "These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world" (John 16:33).

God touch his mouth: "Then the Lord stretched out His hand and touched my mouth, and the Lord said to me, 'Behold I have put My words in your mouth.'" (Jeremiah 1:9). When Jeremiah spoke by inspiration, the words came to him by God's Spirit. This is how God chose to reveal His will to us; through inspiring selected individuals with His Spirit. Today we have the completed Scriptures as our guide containing the words written and spoken by those upon whom the Lord had "stretched out His hand" and touched their mouths. When we teach these things, we are then speaking "as the oracles of God" (I Peter 1:20,21; I Peter 4:11).

God has appointed: "See, I have appointed you this day over the nations and over the kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant." (Jeremiah 1:10). This well sums up our mission today as proclaimers of God's word. Sometimes, when confronting error, we must "pluck up" and "break down." At other times we must speak so as to "build" and to "plant."

3. Gideon

Judges 6:15 "And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."

Gideon had two excuses that he was not the right candidate for delivering the children of Israel from the oppression of the Midianites:

- Excuse one: He was poor.
- Excuse two: He was from the smallest tribe and was the weakest in his family

God's Response:

Judges 6:12 "The angel of the Lord appeared to him and said, "Mighty hero, the Lord is with you!" Judges 6:16 "The Lord said to him, "I will be with you. And you will destroy the Midianites as if you were fighting against one man."

Your position in society does not dictate whether you are called by God or not. The most important criteria for the calling of God upon your life is that God is with you. Without Him you can do nothing to bring change, deliverance and salvation.

Notice that all these men were looking at their own ability and talent in saving the people and fulfilling God's calling for their lives, they needed to realize that His calling was not because of who they were but because of God's grace and Spirit which was within them. God had called them and therefore God would equip them and help them. "I will make you fishers of men" (Mark 1:7). Notice that Jesus did not say they were already fishers of men, but rather He said, "I will make you". This is a process and is completed not by man but by God.

Remember that when Satan says, "You're not worthy" Jesus says, "So what? I AM."

- Moses stuttered.
- David's armor didn't fit.
- John Mark was rejected by Paul.
- Amos' only training was in the school of fig-tree pruning.
- Abraham was too old.....David was too young.
- Peter was afraid of death.....Lazarus was dead.
- John was self-righteous.
- Paul was a murderer....So was Moses.
- Jonah ran from God.
- Miriam was a gossip.
- Gideon and Thomas both doubted.
- Martha was a worry-wart.

But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. (2 Corinthians 12:9-10)

RUNNING FROM THE CALL

Jonah was called by God to be an ambassador and to extend a ministry of reconciliation to the city of Nineveh, which was one of the capital cities of the Assyrian empire.

How did Jonah respond to the call? (1:3)

Jonah 1:1 "Now the word of the LORD came unto Jonah the son of Amittai, saying, arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD,"

Jonah did not at first accept the calling of God upon his life because he did not like the people whom God had sent him to. He did not want to go and preach repentance to an evil nation because he knew that if they relent and repented, God would be gracious and forgive them. This in Jonah's mind was not what they deserved, they deserved to die because they were wicked, they had captured the nation of Israel (the ten tribes) and they were idol worshippers. Because of this, Jonah decided that he would run away from God. Instead of going where he had been called to, Jonah went in the opposite direction. However, you cannot run from the calling of God upon your life. "Where can I go from Your Spirit? Or where can I flee from Your presence?" (Psalms 139:7) You cannot flee from the presence of God.

What happened to Jonah because of his disobedience to God?

- He found himself in the midst of chaos: Jonah 1:4 "But as the ship was sailing along, suddenly the Lord flung a powerful wind over the sea, causing a violent storm that threatened to send them to the bottom."
- People recognized that he was not being obedient (v8-10): Only after they had thrown Jonah into the sea did the storm stop. His disobedience affected not only his life but the lives of all the people who were on board the ship. Your disobedience to the call of God can affect the lives of others.
- Jonah was swallowed by the great fish and it was only in these dire circumstances that he cried to God (2:2). It was in this situation that Jonah realized that he needed to obey the calling of God on his life even if he did not agree with God. "I will never worship anyone but you! For how can I thank you enough for all you have done? I will surely fulfill my promises. For my deliverance comes from the Lord alone."

God calls Jonah again:

Jonah 3:1 Then the Lord spoke to Jonah again: "Go to that great city, Nineveh," he said, "and warn them of their doom, as I told you to before!"

Jonah's response:

Jonah 3:3 "This time Jonah obeyed the Lord's command and went to Nineveh, a city so large that it took three days to see it all."

ACCEPTING THE CALL

The Apostle Paul is one of the greatest examples in the Bible of a person who is divinely called by God to fulfill a specific function despite his present condition.

- He was a persecutor of the Church in both Jerusalem and beyond when he was on the road to Damascus, the place where he received his calling (Acts 8:1-3, 9:1-2). Acts 26:9-11 "I used to believe that I ought to do everything I could to oppose the followers of Jesus of Nazareth. Authorized by the leading priests, I caused many of the believers in Jerusalem to be sent to prison. And I cast my vote against them when they were condemned to death. Many times I had them whipped in the synagogues to try to get them to curse Christ. I was so violently opposed to them that I even hounded them in distant cities of foreign lands."
- He was well educated in Judaism and was a scholar, trained at the feet of Gamaliel (Act 22:3, 5:34). In social standing, advancing beyond many of his contemporaries he held a position of religious power (Act 26:12) which likely included access to financial power.
- He was a man who was proud and zealous for the traditions that he held. He was proud to be a Hebrew (Philip 3:4-5) and he was proud to be a Pharisee, the son of a Pharisee (Ac 23:6).

What caused him to obey without question?

It was not for the money or the fame because he left all his wealth for the poverty of following Christ. 1 Cor. 4:11-12 "To this very hour we go hungry and thirsty, without enough clothes to keep us warm. We have endured many beatings, and we have no homes of our own. We have worked wearily with our own hands to earn our living. We bless those who curse us. We are patient with those who abuse us." Acts 20:33-34 "I have never coveted anyone's money or

fine clothing. You know that these hands of mine have worked to pay my own way, and I have even supplied the needs of those who were with me."

The only plausible explanation could have been that He had seen Christ (Acts 22:1-16, 26:12-23). Why was he willing to forego wealth, fame, and power? Why was he willing to suffer poverty, shame, and persecution? As he said "I was not disobedient to the heavenly vision..." (Ac 26:19 See also Ezek 1:4-2:7). When Saul was confronted on the road to Damascus, he saw the risen, glorified Lord. The light was the "light of His glory." Saul, as it were, "saw the light," but in addition, he was to become a light, a light to the Gentiles, as well as to his own people. Saul's conversion was also his call to ministry.

Paul recognized that his ministry was that of bringing "the light" to those who were lost, including the Gentiles, kings, and his fellow-Israelites: For this is what the Lord has commanded us: "'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth'" (Acts 13:47). "'... to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me'" (Acts 26:18).

What were the results of his calling? Many people believed on the Lord because of his teaching and preaching (Acts 11:21, 16:31-33) People were healed (Acts 19:11-12). The Word of the Lord grew and prevailed (Acts 19:20).

What are the signs of a person who has a Divine calling from God? An attitude of John whereby he said "He must increase but I must decrease." (John 3:30). An attitude of Jesus whereby we are able to bring glory to the Father (Matt 5:16, John 12:27-28). An inner peace that is able to reign in our hearts regardless of our outward circumstances. Paul was a man who had a very successful ministry, who faced every kind of problem, without, yet maintained a perfect peace within. An attitude of perfect obedience to God (Acts 21, 27).

RESPONSIBILITIES OF THE CALL

- We must walk worthy of the calling (Eph 4:1).
- We must press towards it (Phil 4:134).
- We must be faithful to it (Heb 3:1). When all of Israel went astray and followed Absalom, Zadok, the high Priest, picked up the Ark and followed David. He followed him at the risk of not only his ministry, but his life. Even if they were to survive, it appeared very unlikely that David would ever be restored to the throne of Israel. Even so, Zadok, was more faithful to the anointing than he was to political expediency, or even to his own welfare. Zadok simply followed God regardless of the cost. God rewarded this faithfulness (Ezek 40:46, 44:15-16) and his sons were promised that they would minister to the Lord personally.
- We must abound in His work (1 Cor 15:58).
- We must complete the work (Jn 4:34, 17:4, Acts 20:24, 2 Tim 4:7). There must be a constancy of purpose. We must know our purpose, set our hearts upon it without deviating from the course.
- We must build correctly (1 Cor 3:12-15)

"Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever you do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord you shall receive the reward of the inheritance: for you serve the Lord Christ" (Col 3:22-24).

RESULTS OF USING YOUR GIFTS AND CALLING FOR THE GLORY OF GOD:

- Amazing joy and peace
- Accountability: It builds character and an inner strength in us.
- Accelerated growth: Growth requires an outlet

We are created to serve, anointed to serve and gifted to serve.

HOW CAN WE KNOW THAT WE ARE CALLED BY GOD?

A personal encounter:

Those who have received the call of God upon their lives usually have the benefit of a personal encounter and experience with God, resulting in them knowing that they are called. Being called to be a pastor is being called to leadership. From the three examples of Moses (Ex 3), Isaiah (Is 6) and Paul (Acts 9) we are able to clearly see that a call from God is always linked with a personal encounter with God. When we look at Church history, we are able to note that the great men of God who brought about restoration of biblical truths and established the many denominations of the Church had personal and spiritual encounters whereby God revealed to them the revelation of the Word of God. For example: Martin Luther, John Wesley etc.

Commitment and consecration:

A personal encounter with God leads a person to be consecrated and committed to the work of the Lord. The word "consecration" means "to be set apart unto God". It is a whole hearted surrender of ourselves to Him and His will for our lives. In Leviticus 8 we read how Aaron and his sons were to be consecrated to the priestly duties to which they had been called. We can note the following:

- They were specifically called into this ministry / or service
- They were given an experience or an encounter (Lev 8:24).
- The blood of the sacrifice was applied:
 1. To their right ear: This speaks of their entire will, emotions, intellect and affections being consecrated to the Lord.
 2. To their right thumb: This speaks of the consecration of one's total work to the will of God.
 3. To their right big toe: This speaks of a surrender of their walk.

Their whole lives were to be surrendered to God. Deut 6:5 "You shall love the Lord your God with all your heart, with all your soul and with all your might." Paul's consecration was also complete, as he was willing to surrender his reputation, his social standing, his family and his friends in order to press towards that which he had been called to (Phil 3:7-8).

Let us look at Christ's consecration:

- I must be about My Father's business (Luke 2:49)
- I must preach (Luke 4:43)
- I must accomplish the work (Luke 12:50)
- I must work while it is day (John 9:4)
- I must go to Jerusalem even if it means death (Matt 16:21)

By the inward conviction and enduement of the Holy Spirit:

Acts 1:8 "But when the Holy Spirit has come upon you, you will receive power and will tell people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth." The Holy Spirit is able to impart to us the "dunamis" power of God. When Moses was called, he was not left empty handed, but was given a rod. It was from this rod that signs and wonders would be done before the elders of Israel and before Pharaoh (Ex 4:30). God does not call anyone and then send them empty handed, but He places the "rod of the stem of Jesse" in their hand (Is 11:1-2, 61:1-3).

"Do you not know that you are the temple of God and that the Spirit of God dwells in you..." (1 Cor 3:16) The same Power (the Holy Spirit) that created the world, that performed the greatest miracles in the Bible, lives and dwells inside of you. Therefore, you have the potential to do these same works, and even "greater works". "Most assuredly I say to you, he who believes in Me, the works that I do he will do also, and greater works than these he will do, because I go to the Father" (John 14:12).

The potential of something is always related to the potential of the Source from which it came. We have been given the fullness of the Holy Spirit: "And of His fullness we have all received and grace for grace" (John 1:16). The word "fullness" means "to be complete, to be filled up, to render full, not lacking anything." This means that when we have been filled with the Holy Spirit, we are complete and not lacking anything and therefore able to minister the Gospel of Christ. "Therefore since we have such hope, we use great boldness of speech" (2 Cor 3:12).

Through the gifts and talents that God has given to us:

God has given every person a talent that aids in facilitating the call of God upon his or her lives. God has given each believer specific spiritual gifts which are to be discovered, developed and deployed. "As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks let him speak as the oracles of God. If anyone ministers let him

do it with the ability which God supplies, that in all things God may be glorified through Jesus Christ ..." (1 Peter 4:10-11). We are equipped to serve with the gifts that we have been given.

In the parable of the talents (Matthew 25:14-30), Jesus teaches us several things:

- People receive talents (abilities and opportunities) in different degrees. Nevertheless, each member of His Body has received at least one talent or ability from the Lord (v15).
- Every believer has the responsibility to develop the talent he has been given and use it for the kingdom of God. Every person is without excuse as every believer is called (v16-18).
- Your natural ability could be an indication of the area of your call. Your God-given talent is often hidden in a natural ability and therefore not perceived as the call of God.
- Every man has been enabled to respond to the Call of God: "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability " (Matt 25:15).
- God will judge us according to what we have done with the talents and gifts that He has given us (v19-20).
- There are rewards given to those who respond to the Call of God: "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt 25:23)
 - ❑ Exercise your gift/call and you will be acknowledged: "Thou hast been faithful over a few things".
 - ❑ Exercise your gift/call and you will be promoted: "I will make thee ruler over many things".
 - ❑ Exercise your gift/call and you will receive affirmations: "Well-done, good and faithful servant".
 - ❑ Exercise your gift/call and you will enjoy peace and not frustration: "Enter thou into the joy of thy Lord".
- Those people that use their gifts and talents will receive an abundance (v29)

HOW CAN A PERSON KNOW THE AREA THAT THEY HAVE BEEN CALLED TO

There are four questions that should help indicate the probable area of your calling:

- What comes to you naturally?
- What do you really enjoy doing?
- What is it that brings you greatest joy?
- What are you prepared to die for? (If you will not live for it, you will not die for it either!) If it is not worth dying for, it has no worth at all and most likely is not your area of calling!

Once you have answered these questions, look at the following:

- The process of discovering your gift and ministry also involves a personal encounter with God. Once your faith has been instructed, and you see what may be your gifting and ministry, you need to hear from God. Only God knows your value and potential and therefore you need to go to Him to find out what it is. Your ability to release your potential is directly related to your knowledge of God and your willingness to stay within the parameters He has established for your relationship with Him.
 - ❑ You must know the qualities and the nature of God
 - ❑ You must know God's law and obey His commandments
 - ❑ You must understand God's potential (Dan 11:32)
 - ❑ You must have faith in God
 - ❑ You must stay attached to God (John 15:4)
 - ❑ You must cooperate with the Holy Spirit
 - ❑ You must use Christ's strength (Phil 4:13)
- Break through your limitations.
- Find your design :
 - ❑ D: Desire and passion. What is your desire and your passion in the Body of Christ?
 - ❑ E: Experiences and Education. What are your past experiences and education? God uses all that we have been through to help others in the ministry (Rom 8:28)
 - ❑ S: Spiritual gifts. What are your spiritual giftings?

- ❑ I: Individual style.
- ❑ G: Growth phase (John 13:17)
- ❑ N: Natural abilities
- Patience

GROUP DISCUSSION:

On your own:

1. What are you interest in life? List all interest even if they are not related to the church.
2. What do you believe God has talented you with? You should have at least one answer to this question.
3. Are you operating in that gifting? Justify your answer.

For your group:

1. List the talents of each of the people who are in your group.
2. List one positive characteristics of each person.

After both of these lists have been completed, discuss the answers with the group. What was the outcome from listening to what other people believe of you?

ASSIGNMENT ONE

Jesus was specifically called to fulfill the plan and the purpose of God. In an essay, discuss the following:

- In what way was Jesus gifted and talented for this ministry?
- How was He called into this ministry?
- Did He fulfill the ministry that He was given?
- What were His rewards for completing the ministry and calling of the Father on His life?

PART TWO: THE CHARACTERISTICS AND PROFILE OF THE PASTOR

THE PASTOR AND HIS PRIVATE DEVOTIONS

"I rise before the dawning of the morning, and cry for help; I hope in Your word. My eyes are awake through the night watches, that I may meditate on Your Word." (Psalm 119:147-148)

The private devotion of a pastor is vital to his spiritual growth as well as to the spiritual growth of his congregation. Remember: A pastor is only able to impart that which he himself has received. In the Bible we note that many great men were noted for engaging in private devotions. Isaac meditated in the field at evening (Gen 24:63), David prayed three times daily, meditated on his bed at night (Psa 55:17; 63:6), Daniel's custom was to pray three times daily (Dan 6:10) and Jesus sought solitary places in the early morning and in the late night to spend time in quiet devotion with God (Mark 1:35, Luke 6:12).

What is the meaning of a quiet time? The Bible tells us that we are to pray without ceasing, yet there is a specific time that we need to schedule each day where we spend time with God in an unhurried time of Bible reading and prayer. This is the time where we spend time in fellowship with God, relating to Him and increasing our times of intimacy with Him.

WHY ARE PRIVATE DEVOTIONS NECESSARY?

For intimacy with God: God not only created us with the ability to relate to Him - He also built into us a natural capacity to relate intimately. In Psalm 27:8, David marvels: "When Thou didst say, 'Seek My face,' my heart said to Thee, 'Thy face, O Lord, I shall seek.'" Do you see two choices being made in that verse? Who makes the first choice? God. What is His choice? To have a daily and intimate relationship with you. Just as a husband and wife require a certain amount of quality time together to relate to one another, so Christians need time of intimacy with God. A spiritual relationship with God that lacks the day-to-day intimacy of a Quiet Time also runs out of steam. A pastor can become so concerned with "doing" - serving, preaching, teaching, witnessing, giving, sharing, sacrificing, that he may neglect this most important aspect of his ministry - intimacy with God.

1 Chron. 28:9 "And Solomon, my son, get to know the God of your ancestors. Worship and serve him with your whole heart and with a willing mind. For the Lord sees every heart and understands and knows every plan and thought. If you seek him, you will find him. But if you forsake him, he will reject you forever.

2 Chron. 15:2 "and he went out to meet King Asa as he was returning from the battle. "Listen to me, Asa!" he shouted. "Listen, all you people of Judah and Benjamin! The Lord will stay with you as long as you stay with him! Whenever you seek him, you will find him. But if you abandon him, he will abandon you."

James 4:8 "Draw close to God, and God will draw close to you. Wash your hands, you sinners; purify your hearts, you hypocrites."

Growth and nourishment: Just as food and proper nutrition are essential to a healthy physical growth, in the same way consistent intake of God's Word causes spiritual growth and nourishment.

- 1 Peter 2:2 "You must crave pure spiritual milk so that you can grow into the fullness of your salvation. Cry out for this nourishment as a baby cries for milk,"
- Psalm 119:103 "How sweet are your words to my taste; they are sweeter than honey."
- Jeremiah 15:16 "Your words are what sustain me. They bring me great joy and are my heart's delight, for I bear your name, O Lord God Almighty."
- Hebrews 5:12-14 "You have been Christians a long time now, and you ought to be teaching others. Instead, you need someone to teach you again the basic things a beginner must learn about the Scriptures. You are like babies who drink only milk and cannot eat solid food. And a person who is living on milk isn't very far along in the Christian life and doesn't know much about doing what is right. Solid food is for those who are mature, who have trained themselves to recognize the difference between right and wrong and then do what is right."

A time of reflection: Through times of being quiet with God in prayer and reading the Word, we are able to see clearly who we are. Through His Word, our lives are reflected in a mirror so that we can see if we measure up to the standards that God has set forth in His Word. Standards of love, forgiveness, patience, peace etc. It is through the Word of God that we are sanctified, progressively made holy and we are transformed into the person God created us to be. Romans 12:2 "Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is."

Fresh Manna to share: Exodus 16:16-20 "The Lord says that each household should gather as much as it needs. Pick up two quarts for each person." So the people of Israel went out and gathered this food—some getting more, and some getting less. By gathering two quarts for each person, everyone had just enough. Those who gathered a lot had nothing left over, and those who gathered only a little had enough. Each family had just what it needed. Then Moses told them, "Do not keep any of it overnight." But, of course, some of them didn't listen and kept some of it until morning. By then it was full of maggots and had a terrible smell. And Moses was very angry with them."

The manna that God provided in the wilderness for the people of Israel to nourish them and sustain them was to be collected on a daily basis, except on the day of the Sabbath. Whatever they needed for that day was to be collected and then eaten. However when some people chose to collect double what they need for one day and store it the manna was full of worms and had a terrible smell. Old manna was not able to sustain and satisfy their hunger or the hunger of the families, only fresh manna collected every day. In the same manner, the pastor cannot expect to nourish himself and those in his congregation if he does not daily go and spend time collecting manna (the Bread of Life). If he uses the old manna that he has collected it will not nourish or satisfy his congregation.

Spiritual strength comes during times of devotion: Ephes. 6:10-17 "A final word: Be strong with the Lord's mighty power. Put on all of God's armor so that you will be able to stand firm against all strategies and tricks of the Devil. For we are not fighting against people made of flesh and blood, but against the evil rulers and authorities of the unseen world, against those mighty powers of darkness who rule this world, and against wicked spirits in the heavenly realms. Use every piece of God's armor to resist the enemy in the time of evil, so that after the battle you will still be standing firm. Stand your ground, putting on the sturdy belt of truth and the body armor of God's righteousness. For shoes, put on the peace that comes from the Good News, so that you will be fully prepared. In every battle you will need faith as your shield to stop the fiery arrows aimed at you by Satan. Put on salvation as your helmet, and take the sword of the Spirit, which is the word of God."

Psalms 119:7-11 "When I learn your righteous laws, I will thank you by living as I should! I will obey your principles. Please don't give up on me! How can a young person stay pure? By obeying your word and following its rules. I have tried my best to find you— don't let me wander from your commands. I have hidden your word in my heart, that I might not sin against you."

Peace and stability: A time spent with being still before God in prayer and reading the Word, provides the antidote for fear, anxiety and uncertainty. Philip. 4:6-7 "Don't worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done. If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will guard your hearts and minds as you live in Christ Jesus." Psalm 119:165 "Those who love your law have great peace and do not stumble."

Provides us with a strong immune system: Without a healthy immune system, relatively small threats can be deadly for the person who is weak and weary. In the same manner, those who have not built up their spiritual immune system can become easy targets for the devil. Are you spiritually strong to face temptations, false teachings and persecution? Have you taken the vitamins and the medicine of the Word which prepares you for every eventuality? Temptation and spiritual hardships are inevitable and therefore we need to ensure that we have built up a resistance against these attacks. James 4:7 "So humble yourselves before God. Resist the Devil, and he will flee from you." When we have built up our spiritual immune system we will be able to:

- Take heed: 1 Cor. 10:12 "If you think you are standing strong, be careful, for you, too, may fall into the same sin."
- Live circumspectly: Ephes. 5:15-17 "So be careful how you live, not as fools but as those who are wise. Make the most of every opportunity for doing good in these evil days. Don't act thoughtlessly, but try to understand what the Lord wants you to do."
- Withstand the wiles of the devil: Ephes. 6:10-11 "A final word: Be strong with the Lord's mighty power. Put on all of God's armor so that you will be able to stand firm against all strategies and tricks of the Devil."

"Bless the LORD, O my soul; And all that is within me, bless His holy name!" "Bless the LORD, O my soul, And forget not all His benefits:" "Who forgives all your iniquities, Who heals all your diseases," who redeems your life from destruction, Who crowns you with loving kindness and tender mercies," "Who satisfies your mouth with good things, So that your youth is renewed like the eagle's." (Psalms 103:1-5)

MAINTAINING ORDER IN OUR SPIRITUAL LIFE

In order to attain spiritual order in our lives and therefore grow into spiritual maturity, there are five areas that we will need to develop in our lives:

- The pursuit of solitude and silence.
- Learning to listen to God.
- Inward deliverance.
- Developing a prayer life through worship and intercession.
- Discipline of daily study of the Word of God.

1. THE PURSUIT OF SOLITUDE AND SILENCE:

What is the difference between being silent and being in solitude? When a person is silent this means that they are quiet, both in their surroundings and within their soul. The synonyms for "silence" are "calmness, a hush, a soothing environment, peacefulness, serenity, tranquillity". Being in solitude refers to being alone. The synonyms of solitude are "being in isolation, retreating from the usual, being in seclusion". Both of these experiences in today's society are foreign and hard to come by due to the "go for it!" attitudes and the "hustle and bustle" daily routine of most people. Work alcoholism and frantic busyness are real social as well as spiritual problems in our church today. The results of which bring spiritual fatigue.

When we look at the beginning of the Bible we are able to see that God instituted a time of rest for Himself as an example to us (Gen 2:2). The purpose of this rest was to order our spiritual world and therefore sustain us. Rest is not a luxury that one would like to take, but it is a necessity for growth and maturity of the inner man as well as for the restoration of the physical and mental man. We need to develop a time in which we are able to have a quiet time with God. A time in which we can retreat from the usual duties that we have and come into the presence of God, where we are alone, and have a time of refreshing with Him. In the Garden of Eden, God and Adam were alone. In the same way, we must learn to realise and appreciate being alone in our spiritual Eden. Silence and solitude are NOT necessarily signs of laziness, inaction, or lack of productivity but are times of necessity where you are refreshed, given revelation and are able to hear the voice of God.

Prepare a place where you are able to go and spend time alone in God's Presence. This place should be free from all distractions. You will need to remove yourself from all distractions like, cell phones, telephones, people speaking, television etc. When Jesus went to spend time with His Father, He went to the mountain tops or to the Garden of Gethsemane. He removed

Himself from the presence of His disciples as well as the people who followed Him. The Bible indicates that Abraham had a regular place where he met with God (Genesis 19:27). The place where you select to be alone with God should be secluded. This is a place where you can be alone, where it's quiet, and where you will not be disturbed or interrupted. It ought to be a place...

- where you can pray aloud without disturbing others.
- where you have good lighting for reading
- where you are comfortable.

Your place ought to be a special place. Wherever you decide to meet with the Lord, make it a special place for you and Him. As the days go by, that place will come to mean a lot to you because of the wonderful times you have there with Jesus Christ. Your place ought to be a sacred place. This is where you meet with the living God.

Quieten your heart, your thoughts, your fears, your problems and cares. "Be still and know that I am God" (Ps 46:10). When we become still before God, we are able to get to know Him. Work at being alone in God's Presence. You need to quieten your mind by casting your cares upon the Lord and by being still before Him. "And Moses said unto them 'Stand still and I will hear what the Lord will command concerning you'" (Num 9:8). "Hearken unto this, O Job, stand still and consider the wondrous works of God" (Job 37:14)

ASSIGNMENT QUESTIONS

Answer the following personal questions regarding your quiet time with God:

- What role does quiet time play in my life? Is it seen as being important or have you been willing to skip it if something else comes up?
- Do I make time for prayer and intercession every day?
- Do I read the Word of God every day?
- Has there been clear growth in my relationship with God over the past year?
- Is my quiet time really an encounter with God?
- Is quiet time really a priority in my program for the day?
- How much of my quiet time deals with myself and how much of it is devoted to praising the Lord and to intercession for others?
- Have you prepared a special place where you are free from distractions in order to spend time with God?
- What are the main distractions that you have during your time of devotion?
- What changes can you make that will aid in removing or decreasing these distractions?

2. LEARNING TO LISTEN TO GOD:

There are only three choices that have been given to man with regards to who he can listen to - firstly, he can either be like Moses and listen to God and receive His direction, or he can be like Aaron and listen to man and his direction, or he can listen to the devil and demonic spirits. Who do you listen to? Many believers constantly talk to God in their prayer time, yet they fail to listen to what He has to say to them in return. The term "listen", means to "attend to, bear in mind, consider, hear and heed". Notice that this is an active word and involves doing something.

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door" (Prov 8:34).

Be quiet: Listening to God is like listening to anyone. Before you can hear Him, you must be ready to listen. Just as in a conversation, you cannot hear the other person if you are talking or if your mind is distracted. So it is with God. If you want to hear Him speak, you must be quiet and you must be focused on what He is saying.

Make a choice: Listening to God requires a deliberate choice to shut out the chaos around you and focus your thoughts. King David, author of most of the book of Psalms, gave us a model for meeting with God, "Let the morning bring me word of your unfailing love, for I have put my trust in you. Show me the way I should go, for to you I lift up my soul" (Psalm 143:8). David made a choice every morning to meet with God and to hear from his Commanding Officer before he entered into battle.

Have the right attitude of heart: In order to listen to God and receive His instruction, we must want to do His will. Psalm 40:8 says, "I desire to do your will, O my God; your law is within my heart."

In what ways are we able to listen to God? We are able to listen to what God has to say to us:

- When we read His Word, His love letter to us.
- When the Holy Spirit is prodding us usually through a still small voice.
- When we are listening to the spoken Word through preaching and teaching.
- When we keep a journal and write down things that God has spoken to us about during times prayer and devotion. When you begin to use a journal, you are showing faith in your expectation to hear from God. As you read and reflect, God will move. Write down what you receive from God.

3. INWARD DELIVERANCE

A person cannot experience true rest in the Lord unless he enjoys inward deliverance. There are many things in the work of the ministry that can cause the pastor's spiritual power, health and vitality to fail and thus rob him of his vision for the ministry. These things are conditions that usually develop in his emotional life and need to be dealt with during times of prayer and waiting on the Lord. For example:

Guilt complexes:

Guilt complexes are not uncommon in the heart of the pastor. Guilt can develop as a result of neglecting certain duties or responsibilities and feeling unable to do enough for the ministry.

What are the results of guilt?

- It will cause the pastor to live in the past and not in the future plans that he has for his ministry.
- It will cause him to be cautious when disciplining or speaking the truth in love for fear of hurting the congregation.
- It will cause the pastor to burn out (like Moses) as he will try to do all that is required of him.
- It will rob him from accomplishing the vision that God has called him to in order to make the people that are in his congregation happy.

Exodus 18:13-23 "The next day, Moses sat as usual to hear the people's complaints against each other. They were lined up in front of him from morning till evening. When Moses' father-in-law saw all that Moses was doing for the people, he said, "Why are you trying to do all this alone? The people have been standing here all day to get your help." Moses replied, "Well, the people come to me to seek God's guidance. When an argument arises, I am the one who settles the case. I inform the people of God's decisions and teach them his laws and instructions." "This is not good!" his father-in-law exclaimed. "You're going to wear yourself out—and the people, too. This job is too heavy a burden for you to handle all by yourself. Now let me give you a word of advice, and may God be with you. You should continue to be the people's representative before God, bringing him their questions to be decided. You should tell them God's decisions, teach them God's laws and instructions, and show them how to conduct their lives. But find some capable, honest men who fear God and hate bribes."

Appoint them as judges over groups of one thousand, one hundred, fifty, and ten. These men can serve the people, resolving all the ordinary cases. Anything that is too important or too complicated can be brought to you. But they can take care of the smaller matters themselves. They will help you carry the load, making the task easier for you. If you follow this advice, and if God directs you to do so, then you will be able to endure the pressures, and all these people will go home in peace."

It is vital for a pastor to remember that he can only do the best that he is able to and therefore he needs to develop a support ministry team which he will be able to delegate authority to. Jesus never called only one person to do the work of the ministry as He understood the enormity of the work that was to be done. He was able to delegate authority to His disciples.

Fear and anxiety:

Fear and anxiety are a burden and excessive worry does not have any positive results. Proverbs 12:25 "Worry weighs a person down; an encouraging word cheers a person up."

The pastor can experience fear and anxiety when:

- Accusations are made against him.
- Actions are taken against the Church.
- The finances of the Church are seemingly insufficient

2 Kings 6:16 "And he answered, fear not, for they that be with us are more than they that be against us." (See Isaiah 43:1-3). "Casting all your care upon Him, for He careth for you." (1 Peter 5:7)

Discouragement:

Discouragement was experienced to some extent by Elijah (1 Kings 19:1-18) and Jeremiah (Jeremiah 20:7-18). What causes the pastor to become discouraged? In the life of Elijah, four factors contributed to his discouragement and depression:

- A state of fatigue
- A shift of focus
- A spirit of fear
- A sense of failure

In the life of Jeremiah, the following factors contributed to his discouragement:

- He was mocked by the people who he was sent to minister to (Jeremiah 20:7)
- He was spoken against (Jeremiah 18:18)
- He was watched carefully in case he would fail (Jeremiah 20:10)
- His life was threatened (Jeremiah 11:18)
- His message was rejected (Jeremiah 36)
- He was imprisoned and placed in a dungeon (Jeremiah 37)

HOW CAN YOU OVERCOME DEPRESSION?

Healthful refreshment vs.5-8: One of the main causes of Elijah's discouragement was fatigue. The strenuous day on Carmel, the eighteen mile run to Jezreel, plus the added distance to Beer-sheba, had left the prophet completely exhausted. What was God's response to this:

- Sleep: Ps.127:2 says, "...the Lord giveth his beloved sleep." It was the Lord Jesus who said to his disciples, "...come ye yourselves apart and rest awhile.." Mk.6:31
- Sustenance: How we eat and what we eat are very important. After Elijah's sleep, the Lord provided a nourishing meal for him. It must have been loaded with vitamins, minerals and protein because he went in the strength (vigor, or power) of that meal for forty days. While the rest of the princes of Nebuchadnezzar were feasting on the fattening and forbidden foods of the court, Daniel and his three friends disciplined their diet eating pulse and drinking water. This diet set them apart from all the other people (Daniel 1:14-16)

Hopeful revelation vs.9-17: After forty days of running like a fugitive, Elijah arrived at Mt. Horeb and lodged in a cave. Verse 9 explains, "...and behold, the word of the Lord came to him..." God's word was both investigative and instructive. It examined him and exhorted him. God asked Elijah, "What doest thou here, Elijah?" What are you doing here? Are you in the center of God's will doing God's work, or are you questioning your call, or even running from God?

- God revealed His power vs.11-12: The Lord revealed his power over the forces of the wind, an earthquake and fire. God was reminding Elijah of His omnipotence in all of life's situations. He was seeking to get Elijah's attention off of himself and on to His sovereign.

- God revealed His plan vs.12-17: The Lord used His works to get Elijah's attention, but He used His word to get his action. He gave the prophet a demonstration of who He was before He gave the declaration of what He wanted. The Lord was not in the wind, earthquake and fire, but in the "still small voice." The Bible is God's voice for today. We do not need new revelation, but a new obedience to the revelation we already have.
- God wanted Elijah to return vs.15: Even though Elijah had run far from where God had called him, He still had a place for his life. If you have taken a detour in the will of God, it is time for you to "Go return on thy way..." Peter denied Christ but he returned. John Mark quit the ministry, but he returned. God took all three of these "returning preachers" and used them for His glory.
- God wanted Elijah to remember vs.15-17: The primary thing Elijah needed to remember was that God was Sovereign and that he was the servant. God does not need our counsel but our cooperation. The Lord told Elijah to anoint Hazael king of Syria, Jehu king of Israel and Elisha as the next prophet of Israel.

Helpful relationship vs.19-21: God had announced that Elijah was not the only one serving the Lord, but that he was one of at least seven thousand who were serving the Lord. God sent Elijah to anoint Elisha, one of those seven thousand. Ecc. 4:9-10 reminds us, "Two are better than one; because they have a good reward fro their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." The relationship that God gave to Elijah was good for both he and Elisha.

- Elisha ministered to Elijah vs.21: God used Elisha to contribute to the life and ministry of Elijah. 2 Kings 3:11 described Elisha's servant spirit. "Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."
- Elijah mentored Elisha: As you study the wonderful relationship between the senior and junior prophets, you will note the blessing they were to each other. We have many like Apollos who are bright intellectually, but need the seasoned wisdom of an Aquilla and Priscilla who will patiently "expound unto him the way of God more perfectly." Acts 18:26

David was discouraged when he was being pursued by Saul, yet he was able to say "They confronted me in the day of my calamity, but the Lord was my support" (Ps 18:18). "Why are you cast down, o my soul? Any why are you disquieted within me? Hope in God, For I shall yet praise Him, the help of my countenance and my God." (Ps 43:5) We need to place our focus back on Jesus, the Author and the Finisher of our faith (Heb 12:1-2).

Intimidation & Rumors:

Personal attacks usually come when we experience spiritual success. When the walls of Jerusalem were rebuilt and there were no breaks left in them, Nehemiah experienced intimidation from the enemies that were in the area (Neh 6:1). The purpose of this intimidation was to frighten and deter Nehemiah from his purpose. During this time we note that four things happened:

Firstly, he received a personal request by his enemy to join him (6:2): The objective of this type of an attack was to cause Nehemiah to stop the work that God has given him to do. Nehemiah was able to discern this and therefore responded by saying "...I am doing a great work, so that I cannot come down. Why should the work cease while I leave it and go down to you?" (V3). This attack was persistent (v4).

Secondly, he received a public letter whereby Sanballat had heard rumors of what Nehemiah was going to do (v5-7). The characteristics of this letter was that it was:

- From an unknown source - "it has been reported among the nations...." (V6).
- It was filled with exaggerations and inaccuracies - "you are rebuilding the walls that you may be their king..."
- It caused personal hurt and misunderstandings. Rumors always bring hurt to the one who is spoken of in a negative light (v9)
- It is employed by those whose motives are evil (v8-9).

How did Nehemiah respond to these false allegations:

1. He calmly denied what was being said (v8)
2. He placed the blame where it belonged (v8).
3. He took his hurt to God - "O God strengthen my hands..." (V9).

Thirdly, a subtle conspiracy was created whereby his enemies desired to meet him in the place of his security, the temple of God (v10-14)

Fourthly, he received threatening communication (v17-19).

How did Nehemiah respond to each of these attacks? He continued to pray and asked God for strength and was therefore able to continue the vision and the work that God had given him. When the walls were complete, the enemy lost their confidence realizing that God was working in the people (v15-16).

4. DEVELOPING OUR PRAYER LIFE THROUGH WORSHIP & INTERCESSION

One task that cannot be accomplished without prayer is pastoral work. Jesus at times prayed all night long. Most of the pastor's ministry is fulfilled through prayer:

- He intercedes for the flock by travailing for their spiritual growth (Phil 1:3-11, Eph 3:14-21, Col 1:9-14)
- He battles against the evil powers which are within the city.
- He prays for the lost in his community

When we look at the true meaning of leadership we are able to discover that it is the ability to have an influence on the lives of those that are around him. You can only lead people according to the measure that you are able to influence them. The way in which the pastor is able to have this influence and therefore move man, through God is by prayer.

Why is prayer important?

- It makes us wait for God to give us direction. We can't earnestly pray about something and at the same time rush out and do something about what we are praying.
- It gives us a clear vision: It enables us to see a situation through the eyes of God and not through man's eyes.
- It quiets our heart: We cannot continue to worry and pray at the same time. It activates our faith

5. DISCIPLINE OF DAILY STUDY

A pastor is unable to give to his congregation if he himself has not filled his “glass” up. An empty glass has no content to pour into another “glass”. It is therefore the duty of the pastor to receive the Word of God in his spirit so that he will be able to impart to others. This study refers to more than the time spent in personal devotional time. It is the time that the pastor will take to study and know the Word of God. It is having a disciplined study life. In order for the pastor to be able to impart and teach the Word of God to his congregation, he first needs to know how to study the Bible. Richard Warren's, **12 Dynamic Bible Study Methods**, by Victor books, provides a grounding in the different methods that the pastor can use in studying the Word of God.

How can we achieve a disciplined study life?

- Make sure that study is high on your priority list of your daily routine
- Set a time and duration in which you will be able to study the Bible with no distractions. Keep in mind that this study should be over and above the normal devotional time that you spend with God.
- Have a place where no disturbances can be made and where you are comfortable.
- Have all your tools in the place where you are studying. The following study tools should be obtained: A good reference Bible, Bible Dictionary and a Strong's Concordance whereby you will be able to become familiar with the Hebrew and the Greek words that are used in the Bible.
- Make and keep all current and final study notes. You are a steward of your time and study and it is a critical waste not to record and keep your study notes. Do not be like a man who builds a house then burns it down just because it is finished. Build a filing system to contain your study information

TIME MANAGEMENT FOR PASTORS

Time management is a discipline—one that is rarely addressed in ministry preparation. That the pastor's schedule should be based upon the needs of church leaders and members is a myth. The pastor's schedule should be based on HIS PRIORITIES.

Time traps that pastors can fall into include:

- Pastors feel the need to satisfy every ministry need, neglecting their personal priorities.
- Pastors spend too much time pursuing their personal priorities.
- Pastors think only short term, ignoring both personal and public long-term goals.
- Pastors spend too much time "majoring in the minors"

Five Keys IN MANAGING TIME:

Manage time backwards. Begin with the end in mind. A church and a pastor need to have a sense of vision, mission, and strategy—a map of progress and development to influence and change people's lives. To achieve the larger goals and objectives, time management starts with at least an annual perspective. Then it shifts to a set of monthly tasks, which translate to weekly and daily activities—in that order. The problem is that most people manage time forward. They begin with what has to happen today, or this week, or this month, always reacting to other people's agendas, expectations, and schedules—moving from crisis to crisis. Essential things get delayed, or never reach satisfactory completion. The best time management happens by planning long term and managing backwards.

Deal with what is important. Your schedule should be divided into four quadrants: routine tasks, relational issues, important work, and the urgent. When the first three are addressed properly and proactively, the fourth (the urgent) becomes less of a factor, and demands less of our time. When we neglect the first three, we become captive to the tyranny of the urgent. For example, if finances are not managed well, then a crisis can develop. If the needs of a person or group are not addressed, then major problems can occur. If key long-term issues are not addressed, then an opportunity can be lost. When managing time, a pastor needs to think through what is truly significant in light of personal and public priorities. To stay on track, pastors must develop a calendar that lists the important work to be done, and provide deadlines for progress points and completion. Electronic calendaring systems are excellent tools that can flag

important activities or steps that require specific amounts of time—together with everything else that needs to be done in a day, week, or month.

Factor in the entire work process. One critical element of time management is to think through all the steps. What has to be done? Who will do it? How long will it take? What additional resources are needed? Pastors need to hold others accountable for their responsibilities, just as they hold the pastor accountable for key steps. The pastor and leaders must avoid the time management trap of allowing the pastor to be held responsible for the entire project and its success.

Plan for three key components of time management. Any complex goal will involve tasks, training, and relationship building. It's a mistake to schedule time only for tasks, neglecting the other two areas. Remember, it is people that do the work. It's important to plan sufficient time for relationship building so people feel valued, and training so they feel ready and competent to carry out the Lord's work.

Include margin in the schedule. Margin is time reserved for unexpected challenges and opportunities. This component is very often left out of schedules. Activities, even important ones, sometimes need to be placed on hold to deal with a sudden crisis. Tasks can take longer than planned.

ORDER BRINGS FREEDOM

Time management is a tool for bringing greater balance to a pastor's life. Some pastors embrace concepts of time management. They like the orderliness and direction of a planned schedule, but can sometimes be too rigid. For them, the freedom to plan unstructured time allows greater flexibility to engage in important or urgent issues as they arise. Other pastors find time management distasteful. They thrive on spontaneity and personal interaction, but sometimes neglect routine or necessary items. For them, the order and direction of effective time management results in a more consistent ministry, while preserving time for unstructured activity. God created days, nights, and seasons. We created calendars and clocks. Good time management for pastors recognizes that time is a wonderful gift from God and needs good management and stewardship. Let us make the best use of time while we have time to us.

ASSIGNMENT QUESTION

Prepare a journal of your week. Write down exactly what you did and how long the task took to do. Once the week is over, discuss the effectiveness of your time management.

- Have you been a good steward of your time or not?
- Did you complete each task in a reasonable amount of time?
- What tasks should you have prioritized?
- Were there any crises? Could they have been avoided?
- What improvements are you able to make in future that will create a better time management?

CHARACTER QUALIFICATIONS

God's purpose for the Church is to bring many sons to the Glory of God. In order to accomplish this great feat, the leaders of the Church need to be an example and lead the way. The leaders of the Church must be the first partakers of the glorious plan of God in maturing His people. Modern Churches have emphasized the gift and power of a leader, far above his character development. This imbalance has caused many problems in the Church, including the backsliding of the leader himself. Today, however, God is bringing back the balance. God is not only concerned with the leader's gifting and anointing but He cares deeply for the leader's life-style and character.

Definition of character:

Character can be defined as being the seat of one's moral being or the inner life of man which will reflect either the traits of the sinful nature (that being influenced by the world) or it will reflect that which is divine (that being influenced by the Word and the Spirit of God). It is therefore the combination of qualities distinguishing any person or class of people and is displayed in the action of an individual under pressure. It is the sum total of all the negative and positive qualities in a person's life, exemplified by one's thoughts, values, motivations, feelings, actions and attitudes.

The word "character" comes from the Greek word "charakter" which means "image, a notch, indentations, a sharpening, scratching or writing on stone, wood or metal." This word came to mean an embosser and a stamp for making coins. Character is thus a distinctive mark impressed or formed, by an outside or internal force upon an individual.

Character is not just what a person will ideally be in the future. It is what a person is now, in the present. It is not only how a person acts. It also includes a person's thoughts, motives and attitudes. A person who has true character does not just verbally tell other people what to do (following Biblical principles), but lives as an example worthy of following.

GOD'S DEALINGS IN CHARACTER DEVELOPMENT

Most, if not all of God's leaders in the Old and the New Testament, experienced the development of character through the dealings of God (Abraham, Joseph, Jesus).

What does God deal with in our lives?

Fallen nature: Every man was born into sin, and therefore in order to be conformed to the image of Christ, God needs to deal with us so that we will come to spiritual maturity (Heb 6:1-3).

Secret sins: God must reveal our secret sins to prevent them from destroying us and our ministry. It is not enough that He Himself knows these areas, He reveals them to us because it is our responsibility to forsake them. To do this, however, we need the grace of God, as human nature seeks to cover up its weaknesses and faults. Man's desire to hide his sins continually sets him in conflict with the nature of God. Our situation is still the same as Adam and Eve, who hid themselves from God as soon as they realized they had sinned against Him (Gen 3:8). God has given every believer the Holy Spirit, the One who convicts and reveals the areas of spiritual need within our lives. Let us look at examples of men in the Bible who through hiding their secret sins, resulted in a tragic ending.

GOOD BEGINNING	SECRET SIN	TRAGIC ENDING
1 SAM 10	SAUL	1 SAM 31
1. Anointed king 2. Strong, mighty man 3. Excellent leader 4. Great warrior 5. Humble in heart	(independent spirit)	Stripped of his kingdom
1 Sam 17	David	2 Sam 11, Ps 32, Ps 51
1. Anointed king 2. Mighty warrior 3. Musician of the Lord 4. Faithful, loyal man 5. Great Leader 6. Built tabernacle of David	(lust)	1. Disloyal to his men 2. Committed adultery 3. Committed murder 4. Tried to cover his sins 5. Brought judgment on family

2 Chron 1:7-12	Solomon	2 Kings 11, Ecc 1
1. Anointed king 2. Humble person in prayer 3. Temple builder 4. Greatest kingdom 5. Greatest throne 6. Greatest wisdom 7. Greatest wealth 8. Author of 3000 proverbs 9. Author of 10005 songs (including Songs of Solomon)	(pride, greed, wrong values, self confidence)	1. Turned his heart from God 2. Became an idol worshiper 3. Vexed by vain philosophy 4. Sinned in the sight of the Lord 5. His kingdom was taken away 6. Sought to kill Jeroboam 7. Wrote book of "Ecclesiastes" about the vanity of life
Judges 14-16	Samson	Judges 16:20-27
1. Dedicated to God 2. Great warrior 3. Exceedingly strong 4. Man of faith 5. Killed a lion 6. Killed 30 Philistines 7. Killed 10000 soldiers 8. Broke strong bands 9. Carried off gates of Gaza	(Lust, gullibility to a woman)	1. Deceived by a woman, Hair shaved, lost dedication to God. 2. Had eyes burnt out 3. Imprisoned 4. Left by the Lord 5. Mocked and ridiculed 6. Loved a strange woman 7. Never fulfilled potential 8. Lost his anointing
Judges 6-8	Gideon	Judges 8
1. Chosen by God 2. Angelic visitation 3. Hated idols 4. Destroyed idols 5. Great deliverer 6. Great man of faith	(power and greed)	1. Rejected by God 2. Made an idol 3. Caused Israel to sin 4. Became a stumbling stone 5. Good ruined by his evil

All of these mighty leaders of God began with the splendor of success, but ended with the tragedy of defeat (until repentance took place). It is important to note that they all began with good qualities in their lives and their ministries: faith, humility, wisdom, knowledge, anointing and a heart after God. Beginning

with strong qualities such as these, only requires that one grows even more sensitive and obedient to the Lord.

In 1 Cor 9:23-27, Paul spoke of the man who runs the race for the prize. In these verses Paul said that he did not want to be like the man who, after having preached to others, would become a castaway, rejected and of no value. All leaders must maintain a continual fight against the secret sins that can so easily destroy lives and ministries. There are three major weapons that the enemy uses to bring about the downfall of leaders:

- The love of women (Samson, David, Solomon)
- The love of money (Judas)
- The desire to have fame and power (King Saul)

To ensure that we do not fall into the trap and the snare of the devil in these secret sins, God uses various methods in our lives that challenges us to change and develops godly character in our lives. As ministers of the Gospel of Christ, this character is vital as it is not our reputation that we are upholding but Christ's.

THE PURPOSE OF GOD'S DEALINGS

The image of Christ: God's first purpose during times of His dealings is to change us into the image of Christ. The word "change" used in 2 Cor 3:18, speaks of a metamorphosis. It is a change from one particular form, into another form, quite unlike the first. 2 Cor. 3:18 "And all of us have had that veil removed so that we can be mirrors that brightly reflect the glory of the Lord. And as the Spirit of the Lord works within us, we become more and more like him and reflect his glory even more."

To purify: Gods purpose in His dealings is to purge away all dross from our lives. The word "purge" means to refine, make pure, to change by heat. The word "dross" means "the scum, that which is useless". God is removing all waste matter from our lives so that we can be leaders of integrity and example. Proverbs 25:4 "Remove the dross from silver, and the sterling will be ready for the silversmith." When we have removed areas in our lives that are still patterned after the old nature, we will be ready to be used by the hand of God.

To cleanse our spiritual garments: This purpose is to cleanse our spiritual garments so that it can be prepared for the Lord (the craftsman) to make a beautiful garment (Mal 3:1-2).

To bring forth fruit: Our lives must bear fruit of the Gospel of Christ. He, as our Pruner, removes all dead and fruitless branches so that they will not draw away any of the sap that is needed by the living branches (John 15)

To prepare vessels for service: In order for a vessel to be used for a specific purpose, that vessel was not to have any flaws and thus needed to be properly prepared. If there was a flaw, the vessel would be thrown into the Potter's field. God needs vessels that are fit for their intended purpose (Jer 17:1-10).

To enlarge our lives: Is 54:2 and Gen 9:27 shows how God desires to bring enlargement into our lives. In order for us to be enlarged, so that we can receive more from God, we need to stretch out our tent pegs. God desires to enlarge our vision (Prov 29:18), our habitation (Is 54:2), our steps (1 Sam 22:37), our borders (Ex 34:24) and our ministries (2 Cor 6:11-13, 10:15-16)

To provoke us to seek Him: Pressure should not turn us away from God but to Him. It is a time in which the believer can press closer to Him, in times of prayer and reading of the Word (Hos 5:15, Jonah 1:17, 2:1).

To produce spiritual wine: Wine is a type of the Spirit of rejoicing and the Holy Spirit (Matt 9:17, Acts 2:13-16, Eph 5:18). In order for wine to be made, the grapes that are harvested need to be trampled and crushed underfoot. God however will never crush our spirits (the seed of the grape) as if this is done, the wine which is produced will become bitter. God does not want bitter leaders, but He wants leaders that will have the new wine evident in their lives.

To provide focus and perspective: 2 Cor. 4:16-18 "That is why we never give up. Though our bodies are dying, our spirits are being renewed every day. For our present troubles are quite small and won't last very long. Yet they produce for us an immeasurably great glory that will last forever! So we don't look at the troubles we can see right now; rather, we look forward to what we have not yet seen. For the troubles we see will soon be over, but the joys to come will last forever." All of our afflictions, in the present, create for us something that will be eternal (in the future). Gifts are freely given but it is character that is developed over time that is of eternal value.

ASSIGNMENT

If you were to choose a team of ministers to work with you in the ministry, what characteristics would you look for in the individuals? Write a two page essay, discussing the various character qualities that you view as being important to have as co-laborers with you in the ministry. Example: integrity, stability, teachable spirit etc. In your essay discuss the character of one of the following co-laborers from the Bible: Joshua who co-laboured with Moses, Elisha who co-laboured with Elijah or Timothy who co-laboured with Paul

WHAT ATTITUDE EMBRACES GOD'S WORK IN OUR CHARACTER

Our attitudes are the root causes for us either embracing or rejecting the dealings of God. The type of attitude which brings forth positive character growth and maturity are those that are:

Prayerful: James 5:13 "Are any among you suffering? They should keep on praying about it. And those who have reason to be thankful should continually sing praises to the Lord."

Contrite: 1 Peter 4:19 "So if you are suffering according to God's will, keep on doing what is right, and trust yourself to the God who made you, for he will never fail you."

Reflective: Hebrews 12:3 "Think about all he endured when sinful people did such terrible things to him, so that you don't become weary and give up."

Praising: Psalm 74:21 "Don't let the downtrodden be constantly disgraced! Instead, let these poor and needy ones give praise to your name."

Enduring: Having an attitude that holds stable and steady even under extreme affliction and pressure. Matthew 10:22 "And everyone will hate you because of your allegiance to me. But those who endure to the end will be saved."

Joyful: Matthew 5:12 "Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted, too."

SELF EVALUATION TEST

What character qualities is God looking for today? What specific qualities must I have to be a balanced leader? Am I a spiritual person? As you honestly reflect on the following questions to your own character, you will be able to assess your own development of leadership character :

Question	Yes	Maybe	No
Do I stay in close communion with the Holy Spirit?			
Do I accept the Bible as the Word of God?			
Do I love God's people?			
Do I identify with God's people in a specific Church?			
Do I willingly submit to leadership?			
Do I love the sinner and the backslider?			
Do I truly worship God with all of my heart?			
Do I have a strong prayer life?			
Do I have a mature attitude in times of pressure?			
Do I let another person finish a job that I have begun without feeling bitter toward that person?			
Do I listen and receive criticism?			
Do I accept it if someone else is given a job that I am better qualified to do?			
Do I gloat self righteously when someone makes a mistakes?			
Do I allow other people to have opinions or do I argue for my point of view?			
Do I have inner peace in times of turmoil?			
Do I forgive someone who deliberately ignores me?			
Do I control my anger?			
Do I pass up certain present pleasures to achieve long term goals?			
Do I finish projects that I begin?			
Do I put others before myself?			
Do I face unpleasant situations without any bitterness?			
Can I hold my tongue when it is best to do so?			

THE CHARACTER QUALITIES OF THE PASTOR

1 Tim. 3:1-7 "It is a true saying that if someone wants to be an elder, he desires an honorable responsibility. For an elder must be a man whose life cannot be spoken against. He must be faithful to his wife. He must exhibit self-control, live wisely, and have a good reputation. He must enjoy having guests in his home and must be able to teach. He must not be a heavy drinker or be violent. He must be gentle, peace loving, and not one who loves money. He must manage his own family well, with children who respect and obey him. For if a man cannot manage his own household, how can he take care of God's church? An elder must not be a new Christian, because he might be proud of being chosen so soon, and the Devil will use that pride to make him fall. Also, people outside the church must speak well of him so that he will not fall into the Devil's trap and be disgraced."

Titus 1:5-9 "I left you on the island of Crete so you could complete our work there and appoint elders in each town as I instructed you. An elder must be well thought of for his good life. He must be faithful to his wife, and his children must be believers who are not wild or rebellious. An elder must live a blameless life because he is God's minister. He must not be arrogant or quick-tempered; he must not be a heavy drinker, violent, or greedy for money. He must enjoy having guests in his home and must love all that is good. He must live wisely and be fair. He must live a devout and disciplined life. He must have a strong and steadfast belief in the trustworthy message he was taught; then he will be able to encourage others with right teaching and show those who oppose it where they are wrong."

Paul in his letters to both Timothy and Titus gave instruction as to what qualities should be seen in the pastor or the overseer of a church. You will notice that both passages are very similar, but not identical. By combining what he expressed in the separate epistles, we gain a broad picture of what were considered the prerequisites of elders.

Epistle of 1 Timothy:

- 1) Above reproach,
- 2) Husband of one wife,
- 3) Temperate,
- 4) Prudent,
- 5) Respectable,
- 6) Hospitable,
- 7) Able to teach,
- 8) Not addicted to wine,
- 9) Not belligerent,

- 10) Gentle,
- 11) Uncontentious,
- 12) Free from love of money,
- 13) Manages household well,
- 14) Not a new convert,
- 15) A good reputation inside and outside the church.

Epistle of Titus

- 1) Above reproach,
- 2) Husband of one wife,
- 3) Having children who believe,
- 4) Not self-willed,
- 5) Not quick tempered,
- 6) Not addicted to wine,
- 7) Not belligerent,
- 8) Not fond of sordid gain,
- 9) Hospitable,
- 10) Lover of what is good,
- 11) Sensible,
- 12) Just,
- 13) Devout,
- 14) Self-controlled,
- 15) Holding fast the word —both to exhort and refute.

THE PASTOR IS TO BE ABOVE REPROACH

Lexicographers and commentators offer such definitions and descriptions of an overseer as being “one who cannot be attacked, seized, laid hold of”; “inviolable,” “unassailable,” “blameless”⁶, “above criticism,” “beyond reproach”⁷, “affording nothing which an adversary could take hold of”⁸, “beyond accusation and can neither rightly nor justly be accused”, “of such a character that no one can rightfully take hold of the person with a charge of unfitness”⁹, “irreproachable *observable* conduct”, “consistent, mature Christian living which gives no occasion for public reproach”, “irreproachable, in the sense of not open to attack or criticism in terms of his Christian life in general and in terms of the characteristics that follow in particular”; he is not “objectively chargeable”¹⁰

⁶ Gerhard Kittel, Theological Dictionary of the New Testament pg 9

⁷ Johannes Louw and Eugene Nida, Greek English Dictionary of New Testament

⁸ American Edition v28, Lectures of 1 Timothy page 284

⁹ Gordon Fee, New International Commentaries page 80

¹⁰ George Knight. New International Greek Testament Commentary

What does it mean to be above reproach?

Obviously it is not being perfect or faultless, because no man could ever be qualified to serve as pastor if that were required. 1John 1:8 makes clear that if we claim to be without sin we deceive ourselves. Instead of meaning perfection, being above reproach means having a blameless reputation and having irreproachable conduct. The pastor "must not be marked by any infamy that would lessen his authority."

Why is it so important that the elder/overseer be blameless and above reproach?

Besides the fact the Lord tells us so, there are at least two other factors involved.

- For one thing, there is the *trust factor*. A pastor is a shepherd, called to feed and lead and guard the flock. The members of the flock need to have confidence that their shepherd is a good shepherd, one whose word and guidance and counsel should be followed. One whose conduct contradicts his counsel will not inspire the confidence of the flock to follow him where he leads.
- There is also the *offence factor*. Permitting someone to serve (or to continue to serve) in the public ministry whose reputation before the church and the world is not above reproach could result in leading someone to think lightly of the sin that appears to be tolerated in the minister of the gospel with the result that the person allows himself/herself to fall into the same sin. Matthew 18:6 "But if anyone causes one of these little ones who trusts in me to lose faith, it would be better for that person to be thrown into the sea with a large millstone tied around the neck." A less than irreproachable reputation could also lead others to think lightly of the ministry and ultimately of the Lord Jesus whose ministry it is. Paul addresses this issue in 2 Corinthians 6:3 "We put no stumbling block in anyone's path, so that our ministry [literally, "the ministry"] will not be discredited".

Luther writes: Every preacher should prove these two things: first, a blameless life so that he can be firm and no one will have cause to blaspheme his doctrine; second, irreproachable doctrine so that he will mislead none of those who follow him; and so he may correctly stand on both sides: with the good life against the enemies who look much more at life than at doctrine and despise the doctrine because of the life; with the doctrine toward the friends, who pay much more attention to the doctrine than to the life and bear also the life for the sake of the doctrine.

11 CFW Walther, Pastoral Theology ps 267

Paul says that the elder is to be beyond question in this regard. It's a reputation that is deserved. An elder is to be the kind of man that no one suspects of wrongdoing and immorality, the kind of man that people would be surprised or shocked to hear charged with such acts. It's certainly not that he is sinless or perfect, but that his demeanor and behavior over time has garnered well-deserved respect and admiration from others. This is critically important because once an elder at least two things are assumed: that man is then held out as an example for all areas of life to all the sheep (1 Tim. 4:12; 1 Pet. 5:1-3) and elders are to be granted the benefit of the doubt in the protection from charges they receive in the congregation (1 Tim. 5:19).

How can you know who has this quality?

- Take note of those men who are faithful in their dealings inside the church. For example, do they keep their commitment to give regularly and sacrificially to the church? Do they swear to their own hurt, keeping their word when others might not blame them for backing out of a commitment?
- Take note of men who "command respect" from others. Are there men who inspire uprightness in others? Perhaps by their very presence people out of respect for them seem to "straighten up" or show more zeal. Perhaps he is a man that everyone turns to or nominates for positions requiring ethical integrity because they are confident he will "do the right thing."
- Take note of those men who carry on their lives outside the church with integrity. Are they men who show up to work on time, or men who can't hold a steady job because of poor work habits? Are they men who manage their financial affairs well, paying debts and living within their means, or are they men living beyond their means financially and failing to meet obligations?

SELF EVALUATION

1. Is there anything in your life you feel disqualifies you for serving as a pastor?
2. Would any of your coworkers or family be surprised to hear that you are a leader in your church?
3. Are there persons who would say you should not serve in any church's leadership? And why would they say this?

HAVE INTEGRITY

The word integrity comes from the same Latin root as *integer* and implies a wholeness of person. Just as we would talk about a whole number, so also we can talk about a whole person who is undivided. A person of integrity is living rightly, not divided, nor being a different person in different circumstances. A person of integrity is the same person in private that he or she is in public. In the dictionary, the word integrity means "an unimpaired condition, i.e., soundness, wholeness, firm adherence to a code of moral values, i.e., incorruptible, honor, the quality or state of being complete or undivided, i.e., completeness."

In the Sermon on the Mount, Jesus talked about those who were "pure in heart" (Matt. 5:8), implying an undividedness in following God's commands. Integrity, therefore, not only implies an undividedness, but a moral purity as well. In 1 Kings 9:4, God instructed Solomon to walk with "integrity of heart and uprightness" as his father did. David says in 1 Chronicles 29:17, "I know, my God, that you test the heart and are pleased with integrity." And in Psalm 78:70-72 we read that "David shepherded them with integrity of heart, with skillful hands." Proverbs 10:9 says that, "He who walks in integrity walks securely, But he who perverts his ways will be found out."

What does the Bible have to say about integrity?

- Integrity means treating people fairly and honestly (Leviticus 19:35-36, Deut 25:15, Proverbs 16:11-13)
- Integrity is giving your word and keeping it (Exodus 8:28-32)
- The Lord will test and judge your integrity. (1 Chronicles 29:17, Psalm 7:8)
- The Lord hates lies and lack of integrity. (Zechariah 8:16-17)
- Integrity will be rewarded. (1 Kings 9:4-5, Nehemiah 7:2, Psalm 41:11-12)
- Your integrity should set an example. (Titus 2:7)

In order for us to have integrity in every area of our lives as ministers of the Gospel we need to ensure that our Walk is right. How should we walk? We need to walk in the same manner as Jesus did. We need to walk in the Spirit of God, walking worthy of the calling that He has given us. 1 John 2:6 "Those who say they live in God should live their lives as Christ did." Galatians 5:16 "So I advise you to live according to your new life in the Holy Spirit. Then you won't be doing what your sinful nature craves."

Paul said, "We can say with confidence and a clear conscience that we have been honest and sincere in all our dealings. We have depended on God's grace, not on our own earthly wisdom. That is how we have acted toward everyone, and especially toward you." (2 Cor 2:12).

How can you maintain moral integrity as a minister?

Never consider yourself above temptation: 1 Corinthians 10:12 "If you think you are standing strong, be careful, for you, too, may fall into the same sin." Proverbs 16:18 says, "Pride goes before destruction and a haughty spirit before a fall."

Keep a close watch on your spiritual temperature: Be aware of your own level of commitment on a daily basis. Proverbs 4:23 says, "Above all else guard your heart for it is the wellspring of life." Maintaining that daily walk with the Lord is absolutely imperative. 1 Corinthians 9:27 says, "I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified."

If you are married, maintain your own marriage: The greatest insurance for moral integrity is a happy home life. It's important that if we're married, we make sure that our marriage is growing and developing. Song of Solomon 1:6 says, "They made me caretaker of the vineyards, but I have not taken care of my own vineyard."

Guard your mind: The Bible is very specific about this. The battle for sin always begins in the mind. If you lose the battle in your mind -- your thoughts -- you've lost the battle. James 1:14-15 says, "... but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death." The bible tells us that we are to guard our minds: "Keep your head in all situations." (2 Timothy 4:5. "Prepare your minds for action, be self controlled." (1 Peter 1:1). "We take captive every thought and make it obedient to Christ." (2 Corinthians 10:5). "Clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature." (Romans 13:14). *Paul tells us to* "take the helmet of salvation." (Ephesians 6:17) Why? That's what protects the mind. Job declares, "I made a covenant with my eyes not to look lustfully on a girl" (Job 31:1. David writes, "I will set before my eyes no vile thing" (Psalm 101:3). *Romans 16:19* "I want you to be wise about what is good and innocent about what is evil." That's a key verse.

Remind yourself regularly of the damaging consequences of moral failure: Minimize the pleasure of sin and maximize the consequences. Hebrews 11:25 "He chose to share the oppression of God's people instead of enjoying the fleeting pleasures of sin." The pleasures of sin are only for a season, it is fleeting, however the consequences of those sins can be for a lifetime. James 1:15 says, "Sin, when it is finished, bringeth forth death."

Take the necessary precautions to protect yourself: In Matthew 26:41 Jesus says, "Watch and pray so that you will not fall into temptation. The spirit is willing but the body is weak." Don't put yourselves in situations where you'll ever be tempted. 1 Peter 5:8 says, "Be careful, watch out for the attacks from Satan your great enemy. He prowls around like a hungry, roaring lion looking for some victim to tear apart."

BEING SELF CONTROLLED OR TEMPERATE

1 Tim. 3:2 "For an elder must be a man whose life cannot be spoken against. He must be faithful to his wife. He must exhibit self-control, live wisely, and have a good reputation. He must enjoy having guests in his home and must be able to teach.

In contrast to the works of the flesh described by Paul in Galatians 5:19-21, the fruit of the spirit in verses 22-23 stands out as character traits all Christians must have. It is these things that Paul said, "against such there is no law." In other words, there is nothing to condemn such a one who practices the virtues mentioned in Galatians 5:22-23. Contrasted here, are the works of verses 19-21 which would and do condemn men, and which are characteristics that ought not be in anyone's life, especially that of the minister of the Gospel.

What does temperance mean? The term "temperance," literally means "self-control" 12. In other word studies and commentaries, we find similar definitions. J. H. Thayer says the word "temperance" means, "*the virtue of one who masters his desires and passions, especially his sensual appetites*" 13. Mike Willis, in his commentary on Galatians 5:23, defines temperance as: "*the dominion which one has over oneself or something.... the dominion that one has over his thoughts, words, and actions.*" 14. Temperance therefore has to do with the self-control of the mind, or will, and words and actions. The term "temperance" has an effect on all aspects of our lives as we learn to control our thoughts, words, and actions.

12 Strong's Hebrew/Greek Lexicon

13 New Greek-English Lexicon, p. 166-167

14 Truth Commentaries, The Book of Galatians, p. 271

As Paul said, "...bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5). That is temperance!

Usages of the term "temperance" in the Bible:

The word "temperance" (as well as its various forms and tenses) is found six times in the King James Bible. We find its definition "self-control" (and its various tenses) found eight times in the New King James Bible and New American Standard. The word "temperate" is found four times in the NKJ, and three times in the NAS.

- We find the first mention of the word "temperance" (self-control) found in Acts 24:25. In context, we read of Paul preaching to Felix and his wife Drusilla (Acts 24:24). Paul was in the custody of Felix because he was preaching the gospel, and in order to keep from being killed by the Jews, he appealed to Caesar. In the process, more than forty Jews took an oath not to eat or drink until they had killed Paul (Acts 23:13-14). When the chief captain heard of this plot, he sent Paul on to Felix the governor with 200 soldiers, 70 horsemen, and 200 spearmen, and sent a letter to Felix telling him why Paul was being sent there (Acts 23:17-30). It is at this time that Paul had the opportunity to speak to Felix (Acts 24:24). In the process, the Bible says Felix *"heard him concerning the faith in Christ."* What did he hear? *"He reasoned of righteousness, temperance, and judgment to come"* (Acts 24:25). Paul obviously knew what this man needed to hear, and thus spoke to him concerning righteousness, i.e., God's will (Psalm 119:172; Romans 1:16-17), as well as self-control! In the Roman world, self-control (temperance) was almost unheard of. Yet, they needed to control themselves in thought, word, and deed, as much as anyone today. Paul reasoned concerning the judgment as well, because "we must all appear before the judgment seat of Christ." We will one day stand before Him to "receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). Felix's response was to tremble and send Paul away until he had a "convenient season." So far as we know, that season never arrived.
- Another occasion where we read about temperance (self-control) is in 1 Timothy 2:15 in a discussion of the godly woman. Paul writes to Timothy concerning women, stating, "that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works. Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control" (1 Timothy 2:9-15). Here again, we see the need for self-control on

the part of the godly woman. Not only is self-control stressed, but she is also to be an example of one who continues in faith, love, and holiness. Her actions, her demeanor, and dress, all reflect a godly woman capable of controlling her desires, her thoughts, words, and deeds, and be in subjection to God.

- Looking to 2 Peter 1:5-8, we read, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." This passage states the need for continued growth in the life of a Christian. His faith must increase, or grow, as he continues on his journey as a Christian. Peter stresses the point of adding qualities to one's faith as he matures. Self control is one of those qualities that is to be added to our lives, without which how can we fight off temptations that come our way? How can we "resist the devil" (Jas. 4:7)? It cannot be done without self-control, and the willingness to fight Satan as he tries to advance.
- We read of another occasion calling for self-control when Paul wrote to the Corinthians. He wrote to encourage them in their service to the Lord. He said, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:24-27). Here, Paul compares the life of the Christian to one competing in a sport (boxing v. 26, running v. 24); and the fact that in such sports, it requires patience, dedication, and control (being "temperate"). If we understand this when considering competing in athletics, how much more ought we to be self-controlled when it comes to obtaining the "incorruptible crown"? Paul made it clear that even he was not exempt from the admonition to be self-controlled. He said that he had to "keep under" (buffet, NAS; discipline, NKJ) his body lest he should be a castaway (disqualified). It was possible for Paul to lose in this race, just as it is possible for any other Christian. Therefore, he stresses the importance of self-control, to hold fast, and see Heaven at the end of this life.

What We Can Do To Be Temperate

First, let us guard our thoughts and desires. We need to remember that the mind is the source, or origin of all we do and say. If I am going to control my words and actions, it must begin with my mind. Solomon said, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23). Jesus told His disciples that "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man..." (Matthew 15:18-20). In fact, as Paul wrote to the Colossians, he told them, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23). The word "heartily" carries the idea of "from the heart," or soul of a man. It is similar to the thought expressed by Solomon in the first part of Ecclesiastes 9:10. Therefore, we must guard our hearts (minds) from things which would lend itself to our meditating upon sinful things. Paul said we need to think on things that are pure (Philippians 4:8). The Bible tell us, "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34). What are you putting "in your heart"? Are you "keeping" or guarding it as you should (Proverbs 4:23)?

Second words and actions: Once I bring "into captivity every thought to the obedience of Christ" (2 Corinthians 10:5), then my words and actions will follow. This is the point of temperance, or self-control. I need to make sure that all that I am is under the control of Christ Jesus, the Lord. He has all authority (Matthew 28:18), and I have none. Therefore, my responsibility in life is to Him, and to controlling my thoughts, speech, and actions to reflect His will and not my own (Colossians 3:17).

When it comes to a Christian's life, temperance is three things:

- Control – Who is in Charge of my life?
- Balance – Keeping things balanced
- Grace – Handling Failures

Together, those three ingredients enable a believer to surrender my 'Self' to God's Will and their attitude to God's Holy Spirit

BE OF GOOD BEHAVIOUR

The Greek word translated "good behavior" is kosmos. A man of "good behavior" approaches all the aspects of his life in a systematic, orderly manner. This kind of person diligently fulfills his many duties and responsibilities. His disciplined mind produces disciplined actions "good behavior." When an individual has made a commitment to walk worthy of the calling of God and is committed to daily renewing their minds, thinking of those things that are pure, holy and right, then the outcome and the result of that decision and commitment will be good behavior. Just as the Bible said that what is in the heart of a person will soon be displayed by what that person speaks, so what is in the heart of a person (anger, rage, lack of control etc) will be displayed in the actions of the person. The pastor must display good behavior. In both Titus and Timothy, the apostle lists a number of ways in which the pastor can exhibit this good behavior:

HE MUST BE HOSPITABLE

Being hospitable, which the dictionary defines as "given to generous and cordial reception of guests," is something Christians are commanded to do.

- 1 Peter 4:8-10 "And above all things have fervent love for one another, for "love will cover a multitude of sins." Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God."
- Romans 12:10,13 "Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; ... distributing to the needs of the saints, given to hospitality."

Therefore as leaders we are to set the example of hospitality which all believers should follow. To be hospitable means to be fond of guests. To do that, you must love people and desire to help them. Love is the distinguishing mark of a true follower of Jesus Christ. John 13:34-35 "34 "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. "By this all will know that you are My disciples, if you have love for one another." How can one display this hospitality?

Help Strangers: The Jews had laws defining hospitality, "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God" (Leviticus 19:33-34). Strangers living with the Israelites the night of the Passover in Egypt feasted with the families, according to the rules of

circumcision, and were redeemed with Israel. The Greek word translated hospitable is the same Greek word we translate as entertain strangers in Hebrews 13:2. In the Bible the word stranger usually means a foreigner -- someone from another country or culture. It literally means someone alien, or different. Most people find it much easier to show hospitality to those like themselves. But the Bible makes it clear we should show love in practical ways especially to those from different to you. You may be the only Christian they ever come in contact with. So, they may judge Jesus Christ by how you act toward them.

Matthew 25:41-45 "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 'for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' "Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'

1 Timothy 5:9-10 "Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work."

3 John 1:5-6 "Beloved, you do faithfully whatever you do for the brethren and for strangers, who have borne witness of your love before the church. If you send them forward on their journey in a manner worthy of God, you will do well,

Hebrews 13:2 "Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels".

It is natural for most people to help their friends -- people who are like them. That is why the Bible specifically tells us to show hospitality even to strangers -- who are not like us.

Help The Helpless: Luke 14:12-14 "Then He also said to him who invited Him, When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor your rich neighbors, lest they also invite you back, and you be repaid. "But when you give a feast, invite the poor, the maimed, the lame, the blind. "And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

Hospitality is more than a virtuous deed to be checked off a list; it is a mind-set toward life.

HE MUST NOT BE GIVEN TO WINE

When we look at the example of the leaders and the men whom God chose in the Old Testament and the New Testament to rule and lead the children of God, we note that these people practiced abstinence.

- Priests (Lev 10:9)
- Nazarites (Num 6:3)
- Samson (Judges 13)
- The kings (Prov 31:4)
- Daniel (Dan 1:8)
- John the Baptist (Luke 1:15)

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbles or is offended or is made weak" (Rom 14:21)

HE MUST NOT BE VIOLENT

The pastor is not to exhibit a violent spirit as this is usually caused from hatred (Prov 10:12), pride (Pr 13:10) and anger (Pr 29:22), all of which are not part of the fruits of the Spirit. He should thus not have an argumentative and aggressive nature, but should rather display the calm and inward peace expected from a person who is bringing the message of peace and love. "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem the other better than themselves" (Phil 2:3).

HE MUST NOT BE GREEDY FOR MONEY

"Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions" Luke 12:15.

"For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim 6:10).

How can you not become greedy for more material things?

- Luke 3:14 ""What should we do?" asked some soldiers. John replied, "Don't extort money, and don't accuse people of things you know they didn't do. And be content with your pay."

- Philip. 4:11 "Not that I was ever in need, for I have learned how to get along happily whether I have much or little."
- 1 Tim. 6:6 "Yet true religion with contentment is great wealth. "
- 1 Tim. 6:8 "So if we have enough food and clothing, let us be content."
- Hebrews 13:5 "Stay away from the love of money; be satisfied with what you have. For God has said, "I will never fail you. I will never forsake you."

Greed is an inordinate desire for more, an excessive, unsatisfied hunger to possess. Merriam-Webster defines greed as "a selfish and excessive desire for more of something (as money) than is needed".

HE MUST BE GENTLE

This word "gentle" comes from the Greek word "epieikes" which suggests a character that is equitable, reasonable, forbearing, moderate, fair and considerate. One of the fruits of the Spirit mentioned in Galatians 5:22-23, is gentleness: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

Why is gentleness necessary? "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you." (Colossians 3:12-13). Ephesians 4:1-6 "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all."

The Apostle Paul wrote that we should walk - that is to say we should live - in a manner worthy of our calling - the calling with which you have been called. Christians live out what they believe - or, to put it as Paul does, they live in a manner worthy of the calling with which they have been called in Christ Jesus. They have been called to faith in God and forgiveness of sins, and the hope of salvation. Please note that they are not called to live in such a manner as would make them worthy of their calling. They are called, rather, to live in a way that is appropriate for one who has such a calling. To **"walk in a manner worthy"** means to live deliberately as a member of the body of Christ, living out our forgiveness, and our unity with one another and with everyone who places

their hope completely on the grace of God in Jesus Christ. The question is, how do you do that? What is the worthy manner? Paul indicates that the worthy manner includes **humility**. The worthy manner also includes **gentleness**. The manner worthy of our calling is 'like Christ.' Jesus did not come with violence or aggressiveness. He had good cause for violence and aggressive behavior, but He came humble and gentle for our sakes. He didn't demand His rights or pushing people into the pattern in which He wanted them to live. He came teaching and preaching and setting an example, and enduring the sin of those around Him even when it was focused on Him. He chose to lead the flock, not drive the herd.

HE MUST NOT BE QUARELLSOME

The pastor should not be a brawler, but should be peaceable.

THE PASTOR'S AUTHORITY

Definition:

The word "authority" comes from the Greek word "exousia" which means "privilege, force, capacity, competency, delegated influence, token of control, power". Authority is defined as power to enforce laws, exact obedience, command, determine, or judge. It means having the right and the responsibility to exercise influence in people's lives by virtue of godly character, experience and fulfillment of a God-given calling or ministry:

Only God has absolute authority. That God is ultimate authority is seen in His divine being. He has inherent authority because He is God (1 Cor. 15:24-28).

- The divine names for God indicate His primary authority (Psa. 96:8): El Elyon - God most high (Gen. 4:18); El Shaddai - God Almighty (Ex. 6:3); Yahweh (Jehovah), His memorial name (Hos. 12:5-6). "Jehovah" means "Self-Existent or Eternal" (*Strong's Hebrew-Chaldee Dictionary*, p. 47).
- The authority of God is rooted in His inherent nature and character: His eternal existence (Deut. 33:27); omniscience -- limitless wisdom and knowledge (1 Sam. 2:3; 1 John 3:20); omnipotence -- matchless power and strength (Rev. 19:6; Heb. 11:3); and perfect holiness and righteousness (1 Pet. 1:16; Titus 1:2).
- God is the ultimate authority by reason of the fact that He is both creator and sustainer of the entire universe (Gen. 1:1; Acts 17:24-29). All things were created by Him and for Him and by Him all things consist (Col. 1:16-17).

God alone has the inherent right to command. The only kind of authority mankind has is delegated authority. From scripture we note that God delegated His authority to His Son and to apostles and prophets.

God delegated authority to Jesus:

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him" (Deuteronomy 18:18, 19).

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as [one] having authority, and not as the scribes." (Matt. 7:28, 29).

Before Jesus ascended into Heaven, Matthew records, "And Jesus came and spake unto them, saying, All power (authority – *rwk*) is given unto me in heaven and in earth" (Matt.28:18).

Jesus Delegates Authority to the Others:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

"Authority" when used as a noun, comes from *exousia*, which is derived from the verb *exesti*, which means, "it is lawful." The most basic meaning of the word, then, means a derived or delegated right. It can also mean, depending on the context, permission to do something, liberty, the ability one has to perform or accomplish something, or the right to exercise power.

The word authority, when derived from *exousia*, emphasizes the right, more than the power, to do something. In Scripture we note that there were four specific types of delegated authority. These include:

- The authority of a believer to cast out demons (Mk. 3:15),
- The authority given to the governments (Romans 13)
- The authority of parents to instruct their children and command their obedience (Eph. 6:1, 1 Tim. 3:4), and
- The authority of church leaders: 1 Pet. 5:1-5 "Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock. And when the chief shepherd appears, you will win the crown of glory that never fades away. In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for God opposes the proud, but gives grace to the humble." 1Tim. 5:17 Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching"; Titus 1:5 "I left you behind in Crete for this reason, so that you should put in order what remained to be done, and should appoint elders in every town, as I directed you:" Acts 20:28-30 "Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that He obtained with the blood of his own Son. I know that after I have gone, savage wolves will come in among you, not sparing the flock. Some

even from your own group will come distorting the truth in order to entice the disciples to follow them. Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears". 1Thess. 5:12 But we appeal to you, brothers and sisters, to respect those who labor among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work". 2 Tim. 4:1 In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching.

The wrong use of authority:

"You know that the rulers of the Gentiles, lord it over them, and those who are great exercise authority over them..." (Matt 20:25)

The authority that is delegated to a pastor and a church leader is always to be used in the manner in which it has been delegated. This delegated authority is not to be used for the purpose to rule or to "lord" his position over the people. Always remember that the flock that a pastor has been given is a result of delegated authority. The flock therefore is not his, but rather belongs to the Chief Shepherd.

The right use of authority:

The real question on spiritual authority is not does it exist, but how is it to be exercised? Jesus made it abundantly clear that what He meant by authority was influencing the flock through serving it. The only right use of spiritual authority is to serve others: "Let...he who governs be as one who serves" (Luke 22:26-27).

In this sense, authority is defined as the right to influence others. Jesus went to great lengths to re-define the meaning of that authority, both in word and deed. "Yet it shall not so among you, but whoever desires to become great among you, let him be your servant..... just as the Son of man did not come to be served, but to serve, and to give His life as a ransom for many" (Matt 20: 26-28). The most noble use of authority is used for serving others (Luke 22:26-27). The Christian who seeks to follow Christ's example will learn to use authority with others more than over others.

Servanthood is a qualification of being a pastor. The Bible shows many examples of leaders who were raised up after being servants to other men of God. For example: Joshua, Elisha, Timothy etc. This attribute of servanthood, however did not stop once they were appointed to leaders, but rather they

continued to serve God and serve the people to whom God had called them to. Jesus, Himself, said that He had come to serve (Luke 22:27).

Matthew 20:25-28 "But Jesus called them together and said, "You know that in this world kings are tyrants, and officials lord it over the people beneath them. But among you it should be quite different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first must become your slave. For even I, the Son of Man, came here not to be served but to serve others, and to give my life as a ransom for many."

Notice the contrast between those who are leaders in the worldly things and those who are leaders in the Kingdom of God:

GREAT MEN IN THE WORLD	GREAT MEN IN GOD'S KINGDOM
Lord it over: They act superior	Be the servant (Greek word is diakonos deacon) to others. They care for the needs of others
Exercise authority over: Command others around	Be the slave (Greek word is doulos – slave to another). Stand at the others command. Note that the disciples of Christ referred to themselves as "doulos" (doo'-los) - "bond slaves" of Christ. "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness" (Titus 1:1) "James, a servant of God and of the Lord Jesus Christ"(James 1:1). Simon Peter, a servant and an apostle of Jesus Christ" (2 Peter 1:1) "Jude, the servant of Jesus Christ, and brother of James" (Jude 1). John in Revelation 1:1 calls himself the servant of Christ. In each case the word means "bond slave" totally owned and controlled by the Master.

The delegated authority exercised by a pastor or other church leader is to be distinctly different from that exercised by leaders in the secular world (1 Pet. 5:3; Mk. 10:42-43).

It is a ministering authority--the authority of a shepherd (Acts 20:28; 2 Cor. 13:10; 1 Pet. 5:2). The authority of a pastor is for the purpose of building up and protecting God's people and work.

It is a submissive, humble authority--the authority of a steward (Mark 10:42-45; 1 Cor. 3:9; 4:1; 12:7; Tit. 1:7; 1 Pet. 4:10; 5:3-5). The pastor is to rule under the direction of the Lord Jesus Christ, by Christ's mind and will rather than by his own mind or will. The church is God's property; the people are God's people; the work is God's work (1 Cor. 3:5-9). Pastors are merely stewards or caretakers. Contrast this with the ministry of proud, willful Diotrephes (3 Jn. 9-10).

It is a loving authority--the authority of a father (1 Th. 2:7-11). The pastor is to have a godly, loving, tender, sacrificial consideration for the welfare of the people. His rule is not to be an overbearing, self-serving type of rule. He rejoices when his children mature and stand on their own feet.

It is a liberating authority--the authority to build up not hold down. "For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed" (2 Cor. 10:8). See also Ephesians 4:11-12.

Therefore we note that the characteristics of a true servant are:

HUMILITY

The pastor should always take the position of service in his ministry. God has always been more interested with what is in the inside of a person than what is on the outside. When David was chosen to replace King Saul, God did not look at the outward appearance of David, but rather he looked at his heart. 1 Sam 16:7 "Do not look at his appearance or at his physical stature, because I have refused him. For the Lord does not see as man sees, for man looks at the outward appearance, but the Lord looks at the heart."

Why is humility necessary? Because the opposite of being humble and contrite before God is having an attitude of pride. God hates pride (Proverbs 8:13). The Bible tells us that, "pride brings destruction and a haughty spirit before a fall. It is better to be of a humble spirit with the lowly than to live it up among the rich and famous (Proverbs 16:18-19). The Message paraphrase of Proverbs 16:5 goes on to say that, "God cannot stomach arrogance or pretense; believe me, He'll put those upstarts in their place." Throughout scripture we are continuously told about the consequences of pride. Satan was cast out of heaven because of pride (Isaiah 14:12-15). He had the selfish determination to replace God Himself as the rightful ruler of this world. But Satan will be cast down to hell in the final judgment of God. For those who rise up in defiance against God, there is nothing ahead for them but disaster, because "I will rise up against them" is the promise of the Lord. He will cut them off (Isaiah 14:22). James 4:6 tells us that God resists the proud, but gives grace to the humble. Why is pride so sinful? Pride is giving yourself the credit for something that God has accomplished.

Pride is taking the glory that belongs to God alone and giving it to yourself. Pride is essentially self-worship. Anything we accomplish in this world would not have been possible were it not for God enabling and sustaining us. That is why we give God the glory...for He alone deserves it.

The quality that God looks for in His leaders are those who are of a humble spirit. Isaiah 57:15 "The high and lofty one who inhabits eternity, the Holy One, says this: 'I live in that high and holy place with those whose spirits are contrite and humble. I refresh the humble and give new courage to those with repentant hearts.'" Christ behavior in John 13 provides a precedent for understanding what is the very heart and soul of the serving as the pastor of a local church. In John 13:1-17, Jesus, just prior to his crucifixion taught His disciples a VITAL truth about their attitude of themselves not only as receivers of the truth, but as teachers of these truths to others. These were Christ's disciples and future pastors to the churches not yet formed.

What was the principle of Christ's teaching on humility? Humility in heart is promoted from a heart of love. "...having loved His own who were in the world, He loved them to the end." (v1). Christ's act of humility was prompted by his deep love for his disciples and for the task that lay ahead of them. Biblical humility is much more than being mild mannered and modest. True humility is an attitude of submission to the will of Christ and desiring Him to receive the glory and honor he is due.

What is the value of biblical humility? In simplest terms it is to serve others! That is our calling! To meet the needs of those God has sent us to wherever that may be and whatever it takes to follow God's calling. Humility then is an attitude that puts one in the correct relationship to others. Others are to be served!! Others welfare is to be sought first, without regard to personal cost. We put Christ first (Col. 1:18) and in doing so we put others first. 1 Corinthians 4:2 says, "Moreover it is required in stewards, that a man be found faithful." Faithful doing what.....serving others.

What is the secret of humility?



John, the Baptist, discerned it quite well. He encapsulated this secret in just a few words saying in John 3:30, "*He must increase, but I must decrease.*"

ZEAL

A servant is always zealous. David was zealous and passionate for the things of God. He desired more than anything, to be found in God's Presence, and therefore went to great lengths to ensure that His Presence was with him as He ruled the nation of Israel. When David was named king by the people of Israel, the first thing that he did was to organize a national homecoming of the Ark of the Covenant. Even though his first attempt was not successful, he did not back away from his purpose, but rather became more zealous and accomplished what he started out to do (1 Chronicles 13-15). Why was he so determined to bring the Ark of the Covenant back even though it had taken Uzziah's life? David understood that without the Presence of God, there is no power, protection, provision etc. David desired the Person (the Presence) of God because he knew that without the Person, there would be no future victories for Israel. He had understood that without God, he was nothing. In order to be successful and to rule the kingdom well, He needed God.

Paul said, "never be lacking in zeal." (Romans 12:11)

LOVES

A servant cares for the people whom he or she is serving. When David sought refuge from Saul in the cave of Adullam, the Bible says his brothers and his entire family joined him along with "everyone who was in distress, everyone who was in debt, and everyone who was discontented" (1 Sam 22:2). David cared for these men and was able to transform these 400 men into one of the most feared and respected fighting force of that time. David had built lasting relationships with battered and bruised people whom others had judged and dismissed because of their creed, station, crimes and chronic failures (See 2 Sam 23:15-17).

The Greek word for hospitable is "philoxenos" which means "fond of guests". It comes from the Greek word "philos" meaning "friendly, neighborly" and speaks of love in action:

- Distributing to the necessity of the saints (Rom 12:13)
- Being a servant (1 Tim 5:10)
- Entertaining strangers (Heb 13:2)

Servant leadership is that capacity of the leader to lovingly care for those over whom he/she is given leadership. This care is both verbal and physical.

THE EXAMPLE OF PAUL

Paul modeled servanthood in his ministry as both a pastor and an apostle. There were three qualities that were evident in his life which set him apart from other leaders:

- **Transparent humanity** (1 Cor 2:1-3): He had an openness to admit his need rather than to hide his humanity behind a false bravado.
- **Genuine humility** (1 Cor 2:4-5): He wanted people to be impressed, not with his ability but with the power of God. He deliberately drew people's attention from himself to God. How can you test whether a person is humble? They will have a non defensive spirit when they are confronted concerning a particular situation. They have a simple philosophy by which they have nothing to prove and therefore nothing to lose.
- **Absolute honesty** (2 Cor 4:1-2, 1 Thes 2:3-4)

These three qualities together created a ministry free of ulterior motives, hidden agendas, hypocrisy, duplicity and political games.

ADVICE FOR THE PASTOR!

Never forget that the people are not yours and that you will give account for the way you treat them (Acts 20:28; 1 Pet. 5:1-4; James 3:1). A pastor can have his way in the church in this present world even if he is wrong and sinning, because there is no higher earthly ecclesiastical authority than the assembly; but he will stand before the Great Chief Shepherd and be judged for how he acted. He must not forget this.

Treat the people as you would want to be treated (Matt. 7:12). Think back to the time before you were a pastor. Are you treating the people now as you wanted your pastor to treat you then? Were there things the pastor did that discouraged you rather than built you up then, and are you repeating those same mistakes in your own ministry?

Treat the people with equality (1 Tim. 5:21). Be very careful about exercising favoritism. Treat the people with equality in regard to enforcing standards for workers. Don't let some of the standards slide with some because they are your favorites. Treat the people with equality in regard to exercising church discipline. Don't let it be said that you were harsh toward some in the church and lenient with others over similar matters.

Aim to build up the people and then to give them liberty to do God's will (2 Cor. 10:8). A pastor should have the goal of treating church members as he does his own children, maturing them in Christ so that they can stand on their own feet and make good decisions and follow God's will, not wanting them to be perpetually dependant on his microscopic involvement and control. A wise parent even allows his children to make mistakes along the way, knowing that they must learn how to do things on their own and that they will not always get it right the first time. Should that not be the pastor's heart, as well?

Encourage the people to have a personal vision of God's will and to bring forth new ideas for the Lord's work (Eph. 4:11-12). The only thing the pastor should discourage is sin and false teaching. Don't let it be said that the pastor discouraged people to have a vision and to exercise their gifts freely within the boundaries of Scripture.

Aim to produce many leaders who will work alongside of you to multiply the ministry (Acts 13:1; 20:4). Everywhere in the New Testament we see a plurality of workers and leaders, both in individual churches and in missionary work. Wise pastors will not fear sharing their authority and ministry with other godly men so that the Lord's work can make good progress.

Resist the temptation to be proud and to exalt yourself (Mark 10:42-45). The position of a shepherd is a lowly one. The pastor has authority but it is the authority of a servant under a master and not a lord in his own right. The pastor is a spiritual ruler and leader, a bishop, but he has a unique relationship with those whom he rules.

Receive criticism in a godly manner. The flesh hates and despises criticism. But godly wisdom is not that way. James 3:17 says it is "easy to be intreated." When people approached Christ and asked Him things, He didn't lash out at them or become angry and resentful. The pastor must have a humble attitude and not forget that he is not an authority unto himself and that he certainly does not know everything and is not always right. Also, it is the nature of the flesh to grow cold toward those who criticize us and do not agree with us, but the pastor must not be that way. God has taught us to love even our enemies, not to speak of them to others (Rom. 12:16-20).

Don't be afraid to lead but be sure that you are leading by the Bible and not by your own thinking and human tradition. Your authority is not your mind but God's, nor your word but the Word of God. The pastor is not to be "selfwilled" (Titus 1:7).

THE PASTOR AND HIS ACCOUNTABILITY

Definition:

Accountability means being responsible, obligated and committed to another person. It is the readiness or preparedness to give an explanation or justification to a relevant person/ people for one's judgments, intentions, actions and omissions when called to do so. It is a readiness to have one's actions judged by others and, where appropriate, accept responsibility for errors, misjudgments and negligence and recognition for competence, conscientiousness, excellence and wisdom. It is a preparedness to change in the light of improved understanding gained from others. Accountability is tied up with common morality, professional ethics and law.

Eccles. 4:9-12 "Two people can accomplish more than twice as much as one; they get a better return for their labor. If one person falls, the other can reach out and help. But people who are alone when they fall are in real trouble. And on a cold night, two under the same blanket can gain warmth from each other. But how can one be warm alone? A person standing alone can be attacked and defeated, but two can stand back-to-back and conquer. Three are even better, for a triple-braided cord is not easily broken".

Does the Bible speak of Christian accountability?

We are to be accountable to God: Romans 14:12 says, "So then each of us shall give account of himself to God." This is personal accountability. The writer of Hebrews encourages his readers toward obedience that comes from grace, because, "no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account. (Hebrews 4:13)

We are accountable to spiritual leadership: There are scriptures in the Bible which address the sheep and their accountability to their shepherds. For example: "We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. (1Thessalonians 5:12-13) "Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. (Hebrews 13:17) See also Matthew 18:15-17.

We are to be accountable to one another: In 1 Corinthians chapter 12, we read that Christians are all part of the same body - the body of Christ - and each member needs or belongs to the other. This Scripture suggests the importance of strong accountability between Believers. It is important for every Believer to

have at least one other person in which to confide, pray with, listen to, and encourage. We need to be accountable

- **For sin:** Galatians 6:1-2 gives a helpful principle, "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ." My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins. (James 5:19-20) And have mercy on those who doubt; save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh. (Jude 22-23)
- **In spiritual growth and maturity:** Another aspect of Christian accountability is encouraging each other to grow in their spiritual maturity. Hebrews 10:24 says, "And let us consider how we may spur one another on toward love and good deeds." 1 Thessalonians 5:11 says to, "...encourage one another and build each other up..."

Why is accountability necessary?

A common error that is found in most churches is the misconception of pastor accountability. A pastor may take his direction and vision from God, but that does not nullify the biblical mandate for accountability. To neglect accountability is to set a pastor up for a fall and is contrary to scripture. A pastor is human and is subject to all the trials, struggles and temptations that are common to each believer.

The tragedy of King David underscores what can happen when leaders fail to create a structure in which they are answerable for how they spend both their private and professional time. Ultimately, as he did with David, God will hold every leader accountable. The Bible shows us the dangers of living our lives free of accountability:

"In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem. One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?" Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home. The woman conceived and sent word to David, saying, "I am pregnant." (2 Samuel 11:1-5)

By this point in time, David was about 50 years old, had been king for about 20 years, was a gifted musician, mighty warrior and capable leader. He enjoyed an intimate walk with God, a healthy family, a stable political position and an unbroken string of military victories. David was the king who had it all. The one thing he didn't have was Uriah's wife. And that was what he wanted. One tragic factor that often gets overlooked in this story is that Uriah wasn't just a faceless soldier in David's army. Uriah was one of David's mighty men (cf. 2 Samuel 23:39). This was a man with whom David had a relationship. David didn't just wake up one morning and decide to sin, he had already begun the descent into sin by making small compromises. He began by taking an additional wife, then another and another and another. While the rest of his army was at war, he stayed at home. Apparently, nobody dared question the wisdom of this. With nobody to answer to, he broke three of the Ten Commandments by coveting his neighbor's wife and committing the acts of adultery and murder. David looks; David wants; David takes; David tries to cover up the consequences; David thinks he's gotten away with it.

But then we come to the most important verse in the chapter, verse 27. There Samuel informs us tersely, "But the thing David had done displeased the Lord." While David could hide his sins from his associates, he couldn't hide them from God. The Bible assures us that our sin will find us out (Numbers 32:23). God sees what is done in secret (Psalm 90:8). Nothing is hidden from him or escapes his notice (Jeremiah 23:24). One day the Lord sent the prophet Nathan to confront David, and the king discovered that even kings are accountable for their actions.

When David was confronted with his sin, he had two options: Confession or denial. Being a man after God's own heart doesn't mean we are flawless in our performance. Being a godly leader does not require us to practice sinless perfection. It does require us to be honest about our failures. David heard Nathan pronounce judgment from God, and he replied with six short words: "I have sinned against the Lord" (2 Samuel 12:13). "Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight....You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise." (Psalm 51:1-4, 16-17)

Accountability therefore is important because:

- There is wisdom in the counsel of plurality (Prov 11:14)
- There is strength in being accountable to one another (Ecc 4)

AREAS OF ACCOUNTABILITY

Your life: 1 Cor. 6:19-20 "Or don't you know that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, for God bought you with a high price. So you must honor God with your body". Romans 14:12 "Yes, each of us will have to give a personal account to God."

Your ministry: 1 Tim. 6:20 "Timothy, guard what God has entrusted to you. Avoid godless, foolish discussions with those who oppose you with their so-called knowledge."

Your gifting: 1 Peter 4:10 "God has given gifts to each of you from his great variety of spiritual gifts. Manage them well so that God's generosity can flow through you."

Your speech: Matthew 12:36 "And I tell you this, that you must give an account on judgment day of every idle word you speak."

ESTABLISHING ACCOUNTABILITY

If we are not intentional about inviting someone like Nathan into our lives, God will provide a Nathan for us. But by then it may be too late to spare us from the consequences. Wise leaders don't wait for a crisis to establish accountability.

Accountability relationships cannot be imposed; they must be invited. The onus is on leaders to establish structures and relationships that harness their sin and unleash their potential. We must seek out godly people of mature character and give them permission to ask us the tough questions. This requires risk on our part. It requires honesty and vulnerability.

Establish trust: In order to establish Christian accountability, there needs to be trust. Developing trust is a slow process and it takes time to develop and grow. As people meet together to share, they begin to establish a rapport with one another. How is trust built?

- Active listening is essential to developing trust. James 1:19 says, "My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry."
- A non-judgmental attitude is another essential element. Remember, we can be accepting of an individual while being discerning of the situation. Matthew 7:1-2 says, "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you."
- Caring for each other is also essential. 1 John 4:21 says, "And he has given us this command: Whoever loves God must also love his brother."

Be vulnerable: Accountability involves a willingness to open yourself up and share sensitive or personal information. This is why trust is so imperative. If you sense trust, you are more open to share your innermost thoughts without concern of betrayal.

The Essential Element of Relating: Relating is an important factor in Christian accountability. It is helpful when the group shares a common bond or has been through similar experiences. People who relate to one another can empathize and share with an understanding heart. People can feel comfortable in sharing their circumstances, and can be totally accepted without fear of rejection.

Do you want to develop Christian accountability in your life? Here are some steps to help you find an accountability friend or group:

- Begin by praying for God to reveal the person (or group of people).
- Consider the possibilities: people in your church, work place, close friends, a man or woman you respect, etc. Search for people who are going through similar circumstances or have experienced them in their past.
- Invite the person to lunch, meet each other's family, or talk on the phone. Get to know one another. Do you get along? Do you enjoy your time together?
- If you are confident that this is the right person or group, ask if they would be your accountability friend(s).

"Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up..." Ecclesiastes 4:9-10

PART THREE: THE FUNCTION OF THE PASTOR

A pastor's responsibilities or duties are given in several key passages in the New Testament. The chart below provides a summary.

Responsibility	Passage (NASB)	Reference
Oversight of the church	Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers . . .	Acts 20:28
Share authority with others	Therefore, I exhort the elders among you . . . nor yet as lording it over those allotted to your charge . . .	1 Peter 5:1, 3
Shepherd the church	Therefore, I exhort the elders . . . shepherd the flock of God among you . . .	1 Peter 5:1-2
Teach the Word of God and pray	But we will devote ourselves to prayer, and to the ministry of the word. Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching.	Acts 6:4 1 Tim 5:17-19
Resolve doctrinal issues	And the apostles and the elders came together to look into this matter.	Acts 15:6
Godly example to the church	Therefore, I exhort the elders . . . be examples to the flock.	1 Peter 5:1-2
Pray for the sick	Is anyone among you sick? Let him call for the elders of the church, and let them pray over him . . .	James 5:14
Church Discipline	And if he refuses to listen to them, tell it to the church . . .	Matt. 18:15-17

THE PASTOR AS A SHEPHERD

The Greek work for pastor is "poimen". The literal meaning of the word poimen is shepherd. English translations of the Bible only translate poimen as "pastor" only once in the entire New Testament in Ephesians 4:11: "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers". The Greek word poimen is translates as "shepherd" 17 other times in the New Testament; below are its various uses:

- 4 times it is used of literal shepherds caring for literal sheep;
- 8 times it refers to Jesus as the Great Shepherd of the church;
- 4 times it refers to leadership of true believers, as either true or false leaders;
- 1 time it is used of an office in the church.

Psalms 23:1-6 "The Lord is my shepherd; I have everything I need. He lets me rest in green meadows; he leads me beside peaceful streams. He renews my strength. He guides me along right paths, bringing honor to his name. Even when I walk through the dark valley of death, I will not be afraid, for you are close beside me. Your rod and your staff protect and comfort me. You prepare a feast for me in the presence of my enemies. You welcome me as a guest, anointing my head with oil. My cup overflows with blessings. Surely your goodness and unfailing love will pursue me all the days of my life, and I will live in the house of the Lord forever".

One of the greatest insights into the life and work of a shepherd is found within the 23rd Psalm. Here we can learn the way of the Heavenly Shepherd through David's comparison with the earthly shepherd (of which he was one). This illustrative Psalm further causes us to understand something of what the ministry of the local pastor should be.

THE SHEPHERD IS THE LEADER OF THE FLOCK.

Leadership was one of the responsibilities of the shepherds. In the Bible we see references of this leadership with those whom God placed in authority:

- Moses was considered to be a shepherd as he led God's people through the wilderness to the Promised Land: "Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him?" (Isaiah 63:11)
- God was speaking about the kings when He, through His prophet Jeremiah said, "I will set up shepherds over them which shall feed them: and they shall

fear no more, nor be dismayed, neither shall they be lacking..." (Jeremiah 23:4)

- Even the pagan king Cyrus, is spoken of as a "shepherd": "... He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isaiah 44:28)
- Moses prayed for a shepherd leader to replace him. "'May the LORD, the God of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the LORD's people will not be like sheep without a shepherd.' So the LORD said to Moses, 'Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him.'" (Numbers 27:16-18)

THE SHEPHERD PROVIDES SPIRITUAL FOOD FOR THE SHEEP:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jeremiah 3:15)

The primary function of a pastor is to feed the flock the Word of God. A pastor can give himself to many different ministry activities throughout the week but if he does not have a message from God when he stands to speak, he has failed in his most important responsibility. The pastor should provide spiritual food for those under his care. This involves the meat, bread, and the milk of the Word of God. As a natural shepherd of Bible times, did not allow his sheep to roam and feed wherever they pleased, so the pastor cannot permit anything other than the purity of God's word to be taught in the church. As "green pastures" make healthy sheep so the uncorrupted word of God is health to God's people. When Ezekiel pronounced his famous "Woe to the shepherds" to the spiritual leaders of the nation of Israel and Judah, he spoke against the care that they had given the nation. "Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock? You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock." (Ezekiel 34:2,3)

THE SHEPHERD PROVIDES CARE FOR THE SHEEP:

The shepherd should care for the sheep and not allow anything to hurt them. With his rod and staff he would ward off any predators, and also rescue the sheep from dangerous places. Again speaking concerning the spiritual leaders of Israel, Ezekiel says, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye

sought that which was lost; but with force and with cruelty have ye ruled them." (Ezekiel 34:4)

THE SHEPHERD BRINGS THEM INTO THE PRESENCE OF GOD

David closes his Psalm by saying, "I will dwell in the house of the LORD forever". The practice of bringing the sheep into the same house as their master was common in the ancient world. The shepherd would not leave them in a fold overnight unless he was there with them, but would bring them into the security of his own home. The pastor should take people into the presence of God by teaching them on having a relationship with God. The pastor must also ensure that there is always an environment of worship during times of praise and worship as it is here that the Presence of God is found. See 1 Chronicles 15-16

THE SHEPHERD HE OVERSEES HIS SHEEP:

In Jesus reinstatement of Peter after His resurrection, in the second of the three "Do you love me?" interchanges (John 21:16), Peter is told by Jesus to "Take care of my sheep." In his farewell address to the elders of the Ephesian church, the apostle Paul charges the elders to "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God" (Acts 20:28).

Why was there a need for this oversight?

- Firstly, (v. 29), he warns that "savage wolves will come in among you and will not spare the flock."
- Secondly, he explains that "men will arise and distort the truth in order to draw away disciples after them."

1 Peter 5:2 says, "Be shepherds of God's flock that is under your care, serving as overseers." How should this oversight be done?

- "not because you must,"
- "not greedy for money,"
- "not lording it over those entrusted to you";

but rather,

- "because you are willing, as God wants you to be,"
- "eager to serve," and
- "being examples to the flock."

Therefore the motive of the shepherd should always be from a heart of love and a willing eagerness to serve (rather than out of compulsion or greed). Because of this love for the sheep, the shepherd will watch out for false teachers who will come to hurt the sheep and will warn and teach against false doctrine as it appears.

PRODUCT OF FAITH BIBLE COLLEGE

THE PASTOR AND EVANGELISM

2 Tim. 3:10-4:5 "But you know what I teach, Timothy, and how I live, and what my purpose in life is. You know my faith and how long I have suffered. You know my love and my patient endurance. You know how much persecution and suffering I have endured. You know all about how I was persecuted in Antioch, Iconium, and Lystra—but the Lord delivered me from all of it. Yes, and everyone who wants to live a godly life in Christ Jesus will suffer persecution. But evil people and impostors will flourish. They will go on deceiving others, and they themselves will be deceived. But you must remain faithful to the things you have been taught. You know they are true, for you know you can trust those who taught you. You have been taught the holy Scriptures from childhood, and they have given you the wisdom to receive the salvation that comes by trusting in Christ Jesus. All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It straightens us out and teaches us to do what is right. It is God's way of preparing us in every way, fully equipped for every good thing God wants us to do. And so I solemnly urge you before God and before Christ Jesus—who will someday judge the living and the dead when he appears to set up his Kingdom: Preach the word of God. Be persistent, whether the time is favorable or not. Patiently correct, rebuke, and encourage your people with good teaching. For a time is coming when people will no longer listen to right teaching. They will follow their own desires and will look for teachers who will tell them whatever they want to hear. They will reject the truth and follow strange myths. But you should keep a clear mind in every situation. Don't be afraid of suffering for the Lord. Work at bringing others to Christ. Complete the ministry God has given you."

When Paul was charging Timothy as a pastor, one of the duties that he was to do was the work of an evangelist. Evangelism and missions needs to therefore be a key to the pastoral ministry just as it had a key purpose in the early church.

How can the pastor be involved in evangelism?

Personal Involvement

What is personal evangelism? It is the task of bringing a person into a personal revelation of Jesus whereby they receive Him as their Lord and their Savior. Why is this work so important to every believer as well as to the pastor? Because if they truly loved Christ, they would desire to do His work (John 14:15).

Is this type of evangelism Biblical ?

- It was used by Christ (Luke 19:1-10, Matt 20:29-34).
- It was used by the early Apostles (Acts 10:24-48, 16:13-15)

It is therefore the responsibility of the pastor to implement a strategy within his church whereby people are saved within the Church buildings during services as well as without the building. How can personal involvement in evangelism be done:

- **Live the gospel every day.** It ought to be your personal goal each week to share the gospel with someone and see that person come to faith in Jesus Christ. Because as pastors we are to "do the work of an evangelist," we need to reach out beyond our comfort zones and share the gospel with people we don't know.
- **Stay close to the action.** As pastor, you need to be the primary leader of your outreach/evangelism program. You need to be seen on the front lines of evangelism in your church.
- **Maintain your circle of influence.** Every pastor ought to keep a personal circle of influence.
- **Pray daily for souls to be saved.** Every pastor ought to be a prayer warrior, especially when it comes to praying for the harvest.
- **Respond to cries for help.** How? Be on guard the next time you conduct a funeral service and a distant family member of the deceased is in attendance at the funeral, having never heard gospel. Be aware of hospital visits where the opportunity to share with doctors, nurses, and attendants is abundant and often timely.

Corporate Involvement

When dealing with the community, the pastor has to function in the area of evangelism. The great commission carried one principle message and that was "winning the lost." This was consistent with why Jesus came to earth as well as to His teachings. He came to "seek and save that which is lost" (Matt 18:11). The pastor therefore, as every other believer, is to do the work of the evangelist. His responsibility is twofold:

- To win souls for the kingdom of God.
- To teach his congregation how to evangelize the community in which they are living.

A church and its leaders have a responsibility to God to involve its great army of laity in witness for Jesus. Four basic keys are necessary for proper implementation of good evangelism program.

- **Enlighten the church.** Many Christians fail to witness because they are not educated or challenged on the subject. Preach on the subject of soul winning, challenging your flock about the biblical mandate to share their faith.
- **Enlist the church.** Evangelism must be given priority as a major emphasis of the church.
- **Engage the church.** Every church has a corporate witness to its local community. The church must seek to keep its witness strong and vibrant in the community. Therefore, as pastors, you must engage your flock to go out into the community and share their faith with everyone who is in their personal circle of influence. Therefore, lead by example and challenge others to do the same.
- **Equip the church.** Most laypeople have a deep desire to win others to Christ; unfortunately, most of them simply do not know how.

TEACHING THE WITNESS PLAN

If we look at John 4, we are given guidelines into Christ's witnessing plan:

- Sensitivity: Jesus was sensitive to the situation and never condemned the woman who was a sinner.
- Availability: He was available even in times of weariness (v6) to share the good news with the people.
- Initiative: He took the initiative and started the conversation with the lady. He did not wait to be approached (v7)
- Tactful: He was tactful when he discussed with her the husbands that she had (v16-18).
- Precision: He was precise in telling her about the Gospel (v13-14).
- Decisive: He caused her to want to come to a decision about what He was saying (v15)

ASSIGNMENT

Write out the testimony that you would give to someone who is asking you "Why should I be saved?"

THE NEW BELIEVER AND DISCIPLESHIP

Not only is it the responsibility of the pastor to reach the unsaved, but when they have been reached it is his responsibility to disciple them so that they become mature Christians.

There are different ways in which a pastor can establish this discipleship:

- He needs to establish a course that will teach the new Christians the basic doctrines of Christianity as found in Hebrews 6. This will result in the establishment of a solid foundation upon which the person can then build. Many people after they have been saved, do not know what they should do, this course will thus cause them to understand what they have done as well as what they should do now.
- He needs to encourage them to get baptized in water as well as in the Holy Spirit.
- He needs to teach them how to study the Word of God for themselves.
- He needs to teach them how to pray and hear God.
- He needs to establish a follow up system which will result in the new Christian being channeled into the Church in the area that is best suited for them. For example: If the person is a teenager, the follow up person should come from the youth group. This person will be responsible for encouraging the new convert to join the youth group and therefore will be effectively followed up. This is known as the "buddy system". This is when a new member or family is assigned a trained and mature believer to serve as a guide and friend for a short period of time until they feel comfortable within the Church. What is the result of this follow up system? The new believer is not only placed successfully within the Church as a whole, but in a family where they are able to receive, teaching, encouragement and discipline. Remember what the objective is: To make disciples of those people who have made a decision for Christ. "Go therefore and make disciples of all the nations...." (Matt 28:18)

ASSIGNMENT

Design a basic doctrine course that you would teach your new converts.

THE PASTOR AS A TEACHER & PREACHER

1 Tim. 3:2 "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;"

2 Tim. 4:2 "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

It is the responsibility of the pastor to both teach by providing information and preach by providing means of application the Word of God.

God promised shepherds who would feed the people:

- "I will set up shepherds over them who will feed them...." (Jer 23:4)
- "And I will give you shepherds according to My heart, who will feed you with knowledge and understanding." (Jer 3:15)

Paul taught the Word of God

Acts 18:11 "So Paul stayed there for the next year and a half, teaching the word of God."

The purpose of the five fold ministry:

Ephes. 4:11-15 "He is the one who gave these gifts to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ, until we come to such unity in our faith and knowledge of God's Son that we will be mature and full grown in the Lord, measuring up to the full stature of Christ. Then we will no longer be like children, forever changing our minds about what we believe because someone has told us something different or because someone has cleverly lied to us and made the lie sound like the truth. Instead, we will hold to the truth in love, becoming more and more in every way like Christ, who is the head of his body, the church."

The pastor is involved in building the Church of God by teaching them the Word. It is his task to nurture people into the image, likeness and stature of Christ causing them to walk like Christ (1 Jn 2:6), overcome like Christ (Rev 3:21) and to do the works of Christ (Jn 14:12-14).

Why is teaching important?

A survey of Paul's Pastoral Epistles in the New Testament reveals why the church of Jesus Christ cannot afford to neglect this. Over thirty times throughout the course of First and Second Timothy and Titus, Paul hammers away at the importance of teaching, preaching, exhortation, instruction, and sound doctrine. From them we derive four reasons why we must excel as a church in the matter of teaching the word.

Firstly, teaching sound doctrine is important as there will be false teachers who will tickle the ears of some and cause them to leave the faith. Therefore it is for this reason that Paul encourages Timothy to "Work hard so God can approve you. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth." (2 Tim 2:15)

Secondly, throughout the Epistles there is a repeated command to teach sound doctrine and to labor hard in all its disciplines. Over and over again the apostle exhorts his delegates, Timothy and Titus, to fulfill their ministry as teachers and preachers of the word. 1 Tim. 4:6 "If you explain this to the brothers and sisters, you will be doing your duty as a worthy servant of Christ Jesus, one who is fed by the message of faith and the true teaching you have followed." 2 Tim. 4:2 "Preach the word of God. Be persistent, whether the time is favorable or not. Patiently correct, rebuke, and encourage your people with good teaching."

Thirdly, teach the Word because it is inspired, literally God-breathed, revelation of His will to us (2 Tim 3:16). They and they alone equip a man of God for every good work.

Finally, because it brings salvation. 1 Tim. 4:16 "Keep a close watch on yourself and on your teaching. Stay true to what is right, and God will save you and those who hear you."

WHAT SHOULD HE TEACH / PREACH?

When Peter preached his first sermon on the day of Pentecost we read how over 3000 people received salvation and came to a knowledge of Christ. When we analyze the sermon that was preached we can note:

- It was simple: Peter used words and analogies that everyone was able to understand.
- It was scriptural: Peter quoted from Joel and the Psalms. He gave Biblical

reasons as to why the people were to believe in Jesus.

- It was Christ Centered: In his content he spoke of the six doctrines of Christ (Acts 2:23-36):

Incarnation	v22
Authentication	v22
Crucifixion	v23
Resurrection	v24
Ascension	v33
Glorification	v36

- It caused people to want to come to a decision: After the message was preached the people then asked: "...what shall we do?" (V37).
- It provided the answer:
 - Repent : "to change one's mind".
 - Be baptized (v38): Baptism is a response to repentance. It is an expression of faith.
 - Be saved

THE PASTOR AND PRAYER

Pray for those in your congregation: Acts 6:4 "But we will give ourselves continually to prayer, and to the ministry of the word." Romans 1:9 "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;" 1 Samuel 12:23 "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:

Pray for those who are sick: James 5:14 "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:"

Pray for those who are in leadership (1 Timothy 2)

THE PASTOR WHO DISCIPLINES

The idea of church discipline is totally consistent with the basic purposes of the church—evangelism and edification. Evangelism ministers to those without the church who are in bondage to sin to bring them to faith in Christ where the transformation process begins. The edification process is designed to build up believers so they can be conformed to the image and character of Christ. Church discipline as a part of the edification process ministers to those within the body of Christ who are dominated by some area of sin so they can experience liberation from its power through fellowship with Christ. Discipline in the church is not punishment. It is discipline and discipline is designed to train and restore.

The pattern and basis for discipline:

The discipline of the church is first patterned after the fact that the Lord Himself disciplines His children (Heb. 12:6) and, as a father delegates part of the discipline of the children to the mother, so the Lord has delegated the discipline of the church family to the church itself (1 Cor. 5:12-13; 2 Cor. 2:6).

Discipline is further based on the holy character of God (1 Pet. 1:16; Heb. 12:11). The pattern of God's holiness—His desire for the church to be holy, set apart unto Him—is an important reason for the necessity of church discipline. The church is therefore to clean out the leaven of malice and wickedness from its ranks (1 Cor. 5:6-8). A failure to exercise discipline in the church evidences a lack of awareness of and concern for the holiness of God.

Church discipline is to be patterned after and based on the divine commands of Scripture (1 Cor. 4:6).

Another basis for the necessity of church discipline is the testimony of the church in the world (1 Pet. 4:13-19). The world observes the behavior and life of the church. When the church acts no differently than the world, it loses its credibility and authenticity (1 Pet. 2:11-18; 3:8-16; 4:1-4).

The purpose of church discipline:

- To bring glory to God and enhance the testimony of the flock.
- To restore, heal, and build up sinning believers (Matt. 18:15; 2 Thess. 3:14-15; Heb. 12:10-13; Gal. 6:1-2; Jam. 5:20).
- To produce a healthy faith, one sound in doctrine (Tit. 1:13; 1 Tim. 1:19-20).

- To win a soul to Christ, if the sinning person is only a professing Christian (2 Tim. 2:24-26).
- To silence false teachers and their influence in the church (Tit. 1:10-11).
- To set an example for the rest of the body and promote godly fear (1 Tim. 5:20).
- To protect the church against the destructive consequences that occur when churches fail to carry out church discipline. A church that fails to exercise discipline experiences four losses:

The Loss of Purity: Church discipline is vital to the purity of the local body and its protection from moral decay and impure doctrinal influences. Why? Because a little leaven leavens the entire lump (1 Cor. 5:6-7). An illustration of this is the Corinthian church which showed a lack of concern for purity. They neglected their responsibility to discipline and suffered as a result. Their insensitivity to one moral issue may have led to their compromise on other issues.

The Loss of Power: Sin in the life of the church grieves the person of the Holy Spirit and quenches His power. The unavoidable result will be the loss of the Lord's blessing until the sin is dealt with. The defeat of Israel because of the sin of Achan in Joshua 7 illustrates the principle. This is just as true for the church today, especially when we know certain things exist but ignore them or simply look the other way because it is difficult to deal with or because it involves one of our friends and we do not want to risk causing problems in the relationship.

The Loss of Progress: A church that refuses to practice church discipline will see its ministry decline. The church may want to grow and reach out and it may try all kinds of measures, promotional campaigns, and programs in an attempt to turn things around, but if there is sin in the camp, it will all be to no avail. See Revelation 2:5 and 3:16 for illustrations of this principle.

The Loss of Purpose: As His ambassadors to a lost and dying world, God has called the church to be a holy people, a people who, standing out as distinct from the world, proclaim the excellencies of the works of God in Christ (1 Pet. 1:14-16; 2:9-15). If this is to occur, we must be different from the world and church discipline helps us to both remember and maintain that purpose. One of the recurring judgments against the church today is the fact that there is little or no difference between the church and the secular world

when it comes to attitudes, values, morals, and lifestyle. We have lost our sense of purpose.

The practice of church discipline:

- Discipline must be done by those who are spiritual, truly walking by the Holy Spirit and growing in the Lord (Gal. 6:1).
- Discipline must be done in a spirit of humility, gentleness and patience, looking to ourselves lest we too be tempted (Gal. 6:1-2; 2 Tim. 2:24-25).
- Discipline must be done without bias, doing nothing in a spirit of partiality (1 Tim. 5:21).
- Those who walk disorderly are to be admonished, warned, and appealed to in love (1 Thess. 5:14-15; 1 Tim. 5:1-2; Eph. 4:15; 2 Tim. 4:2). This admonishing, is not restricted to church leaders, but may be done by any person in the body with another if that person is Spirit controlled and spiritually minded (cf. 1 Thess. 5:14 with Gal. 6:1).
- If there is no response in repentance and obedience, then the sinning believer is to be rebuked publicly and members of the body are to withhold intimate fellowship through the process and procedure of group disapproval and social ostracism (2 Thess. 3:6, 14-15; Tit. 3:10; 1 Tim. 5:20). This action has a two-fold objective: It is to indicate to the offender that his/her action has dishonored the Lord and has caused a rupture in the harmony of the body. The goal is always restoration and the person is still to be counted as a brother (2 Thess. 3:14-15). It is to create fear in the rest of the flock as a warning against sin (1 Tim. 5:20).
- If there is still no response in repentance and obedience, the church is to apply the procedures of excommunication as directed in Matthew 18:17. Several examples of church discipline are found in Scripture. The Corinthian believers were to be "gathered together" in order to take action against the offending brother (1 Cor. 5:4-5; Rom. 16:17; 2 Thess. 3:6-15; Phil. 3:17-19). This is defined by Paul as "punishment inflicted by the majority" (2 Cor. 2:6). As a protective measure, we also find that the whole church in Rome and in Thessalonica were to take action with regard to the unruly and schismatic, not just a few (2 Thess. 3:6-15; Rom. 16:17).
- Finally, discipline in the name of our Lord always includes a readiness to forgive. The many or majority who discipline must also be ready and eager to forgive, comfort, and reaffirm their love to the sinning person (2 Cor. 2:6-8).

The procedure:

The scriptural procedure is clear and specific steps are prescribed as follows:

First, seek private correction and/or reconciliation with the offender (Matt. 18:15). In Matthew 18:15 many manuscripts have "and if your brother sins *against you*, go and reprove him in private."

If the first step fails, take witnesses to strengthen the effect of the discipline, preferably spiritual leaders, so that if it has to be brought before the whole church it can be firmly proven and established (Matt. 18:16-17; 1 Tim. 5:19). The aid of church leadership should be sought if the problem involves an offense that is against the whole body or if it is a threat to the unity of the body. These initial contacts, private and with witnesses, provide opportunity for loving admonition, correction, and forgiveness. On the other hand, if these first steps do not produce results, it constitutes a warning that further action will be taken and provides occasion for serious rebuke (2 Tim. 4:2; 1 Thess. 5:12-13; Titus 2:15; 3:10).

If the second step fails, seek reconciliation and restoration through the whole body. If further action is necessary, it is to be taken before the whole church (2 Thess. 3:14-15; Matt. 18:17; 1 Tim. 5:20). This action appears to fall into two stages when we combine 2 Thessalonians 3:14 and 1 Corinthians 5:9-13 with Matthew 18:17.

Procedures for Restoration

Forgive: In keeping with the goal of restoration, the role of the church must change after there is repentance. This means accepting the person and forgetting the past (2 Cor. 2:7a). But how do we know when repentance is genuine? What is our responsibility when the sinning party acknowledges their wrong and claims repentance? The following two passages answer this for us.

Luke 3:8, when they "... bring forth fruits in keeping with repentance."

Acts 26:20, "... that they should repent and turn to God, performing deeds appropriate to repentance."

Genuine repentance will make itself evident by its deeds and attitudes. The repentant person will:

- Freely acknowledge his sin (1 Jn. 1:9; Prov. 28:13a).
- Cease the activity for which he was disciplined or at least seek help if it's a case of life dominating patterns (Prov. 28:13b; Gal. 6:1f; Jam. 5:19-20).
- Make restitution and/or ask for forgiveness from those hurt as it is applicable (Phil. 18-19; Matt. 5:23-24).
- He/she will demonstrate a genuine change of heart, a real concern and godly sorrow over his actions, not in order to be forgiven, but because of the harm caused to the glory of God and the hurt caused others (2 Cor. 7:8-11; Ps. 51:17).
- He/she will begin to manifest the fruit of the Spirit and a concern for the things of Christ (Gal. 5:22f).

Comfort: This means reaching out to them, assuring them of your support, and encouraging, exhorting, and challenging them to move on (2 Cor. 2:7).

Love: This means including them, drawing them close, doing for them that which will aid their growth and complete recovery (2 Cor. 2:8). This would include encouraging them to get involved in ministry (Luke 22:31-32). For positions of leadership, there should be a time of testing to demonstrate their qualifications after the analogy of 1 Timothy 3:10.

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