

# ***THE MINISTRY***

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## CHAPTER I

### THE PASTOR'S ASSURANCE

- I. R.A. Torrey says in his book Personal Evangelism, "The first prerequisite for being a successful personal evangelist is a personal, experiential knowledge of Jesus Christ as one's own Savior." The same must certainly hold true for one who would preach the Word of God.
  - A. Everything in the living of the Christian life is dependent on this personal, experiential knowledge of Christ as one's own personal Savior.
    - 1. How can one know for certain? – I John 5:13
      - a. The whole book of I John is written as a book of Christian evidences.
  - B. Compare Philippians 4:13 and John 15:5
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    - 2. Some preachers do not succeed because they are drawn by "an easy life", or "a lucrative profession."
    - 3. We know that we are God-called when we can do nothing else and be content.
  - B. If God is calling you to preach you will not be able to get it out of your mind night and day. There will be no peace until you surrender.
  - C. God does not call a man and then not let him know.
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    - 2. Taking the oversight thereof
      - a. Not by constraint, but willingly
      - b. Not for filthy lucre, but of a ready mind
    - 3. Not as lords over God's heritage
    - 4. But being examples to the flock
  - B. Titus 1:6-9

1. Blameless
2. The husband of one wife
3. Having faithful children not accused of riot, or unruly
4. Blameless as the steward of God
5. Not self-willed
6. Not soon angry
7. Not given to wine
8. No striker
9. Not given to filthy lucre
10. A lover of hospitality
11. A lover of good men
12. Sober (serious)
13. Just (all that they do is justifiable)
14. Holy (Christ-like)
15. Temperate
16. Holding fast the faithful Word as he hath been taught.
17. He should be able, by sound doctrine, both to exhort and to convince the gainsayers.

C. I Timothy 3:1-7

1. He desires a good work
2. Blameless
3. The husband of one wife
4. Vigilant
5. Sober
6. Of good behavior
7. Given to hospitality
8. Apt to teach
9. Not given to wine
10. No striker
11. Not greedy of filthy lucre
12. Patient
13. Not a brawler
14. Not covetous
15. One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?)
16. Not a novice



17. He must have a good report of the ones who are without (unsaved)

## CHAPTER II

### EDUCATION AND PREPARATION

- I. Where should you prepare?
  - A. II Timothy 2:15 instructs us to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth.
    1. We ought, certainly, to seek the mind and direction of God as to the place of preparation, but there are some things we can do which we know are God's will without even having to pray about them.
      - a. We ought to get all the formal education and preparation we can, if we are to show ourselves approved unto God. The obvious thing to do, then is to find the place which can best prepare us for that to which we are called.
      - b. Do not accept prejudiced information from people who have an axe to grind. There is not a good, fundamental, separated, godly college, university or Bible institute but that is hated by Satan. You will hear lies about all of them. Seek godly counsel, but also find out all you can about them on your own.
      - c. Our financial situation may limit what we can do, and where we can go, but do not let what your human instincts dictate stop you if you are convinced God wants you to do something which seems impossible, if it is His will.
      - d. Do not choose a place just because you like it, if it has some doctrinal or methodological incorrectness. If the school does not agree with God's Word, it is not His will.
    2. If you want the will of God more than anything else, then what you want will be the will of God.
      - a. Be sure, however, it is not a case of doing what you want without putting Him first. – Proverbs 3:5,6
  - B. Get the training that is best suited to your needs.
    1. Many denominations tell ministerial students not to get their theological training on the undergraduate level, but to wait until their seminary years. They emphasize getting purely a liberal arts degree on the undergraduate level. A graduate degree is fine if that is what God wants, but it ought to be with a major in what God has called you to do.
    2. Do not think, on the other hand, that a preacher needs to know nothing but the Bible. You need to be well rounded in your education. You need to be able to say with Paul, "I am made all things to all men, that I might by all means save some."
      - a. He could speak several different languages.
      - b. He was well acquainted with many different cultures of his time.
      - c. He knew the philosophies of the then-known world.

- d. He knew well the religions and the false gods of his day.
- e. He was the greatest theological mind of his day.
- f. He was well acquainted with nautical terms, as seen from the episode of the storm on the Mediterranean in Acts 27.

## II. How should you prepare?

- A. First we would like to deal with the “how” of this question in the sense of how is it possible in my present circumstances to get the training I need; how can I, in my present situation, get the preparation to serve the Lord?
  - 1. The minister of the Gospel must live by faith, as must every Christian. Here is a wonderful opportunity to test God’s promises.
    - a. Do what God says to do and leave the how up to Him. The Red Sea did not part until Israel obeyed God and “went forward” into the sea. – Exodus 14:15
  - 2. Many times we do not see the provision until the need is at hand. The most important thing is to proceed with what is clearly revealed as the will of God. Philippians 4:19
- B. Second, we would like to deal with the “how” of this question in the sense of its sequence.
  - 1. After finding and knowing where God wants us to prepare, we must stay with His revealed plan until we have finished the job.
    - a. Do not jump around from school to school. If God places you somewhere, He does not change His mind. Every time you move to a new school you lose credits in transfer.
  - 2. Be sure that while you are training for the ministry, you are engaged in the ministry.
    - a. Every ministerial student should be serving in a place of responsibility in his Church.
    - b. You should be as involved in the ministry as you possible can be. As you are learning to win souls you should be winning souls. As you are learning to preach and teach, you should be preaching and teaching. On the job training cannot be beat.
  - 3. If you are not in a local Church where this can be carried out, find a good soul-winning Church where you can serve the Lord. You do not become a minister of the Gospel when you receive your degree. You are a minister of the Gospel from the moment of your call.

## III. Counting the cost – Putting God’s call first. Matthew 6:33

- A. Luke 9:62 – “And Jesus said unto him, “No man having put his hand to the plow, and looking back, is fit for the Kingdom of God.”
  - 1. To put the hand to the plow simply means to commit yourself to the ministry of the Word.
    - a. To put your hand to the plow and look back means you cannot plow a straight furrow. For the farmer in the Bible times to plow with a single blade plow which was pulled by a donkey or an ox required him to

choose a goal at the end of the field and keep his eye on the goal in order to plow a straight furrow.

- b. The person who takes on the ministry of the Word and commits himself to the task, and then gets involved with other things which steal his attention and time is a person, Jesus said, is not fit for the task.

- 2. Committing one's self to the call of God on his life is much like entering into the marriage contract: It is not something to be taken on for a time, and then turned from. A call to preach the Word is a lifetime commitment.

- a. The man who is called to preach is a privileged individual whom God has chosen to be His spokesman in this world. None is worthy, but some are given the privilege.

#### IV. A license to preach

- A. A license to preach is not issued by the State as a sign that a man is allowed to practice what God has called him to do. The State has no right to grant or withhold permission for a man to fulfill his God-given calling. It is issued by the individual's local Church as recognition by the Church that there is evidence in the man's life that he has the call of God on him.
  - 1. There should be a period of time in which the man shows evidence of his calling before the local Church votes to grant the license. That does not mean that the man should not begin to practice his calling.
- B. If a God-called man is denied a license to preach by his local Church, he should still practice his calling and leave the matter to the Lord. He does not have to obtain man's approval if he has God's approval.
- C. A local Church should not grant a license to preach to a man who is a novice. In issuing a license to preach, in most States, means that the church is recognizing his right to not only preach, but to baptize, marry, etc. Any person who is the recipient of a license to preach should be under a good Mentor who will look out for his spiritual correctness and continuing evidence of commitment.

#### V. Ordination

- A. Once again, ordination is done by the local Church in recognition of the fact that a man is not only called of God to preach the Word of God, but is mature enough, prepared enough, and strong enough in the Lord to begin his formal ministry.
  - 1. In most cases an ordination committee is called, made up of ordained ministers of like faith and practice.
  - 2. On a particular date, and at an appointed time the candidate meets the committee and is questioned by them on doctrinal issues, and any other pertinent matters pertaining to all aspects of the Gospel ministry.
  - 3. The committee makes a recommendation to the local Church as to whether they feel the candidate is ready for ordination.
  - 4. The Church can accept or reject the recommendation, for it is, in the final analysis, the local Church that does the ordaining.
  - 5. An ordination service is then held by the local Church at which time a minister of the Gospel, usually the Pastor of the Church, gives a charge to the

candidate and the ministers who served on the ordination committee, plus the Deacons or Elders of the Church gather around the candidate, place their hands on him and pray, committing him to the Lord, and to the Gospel ministry.

- B. Ordination by man is not, however, an absolute necessity in order for a truly God-called man to carry out his call. After all, ordination is a thing that is done by man, in this instance, and is not an absolute necessity, as is the ordination of God.

## VI. Continuing Education

- A. None of us ever stops learning in life. This is particularly true of the man called to the ministry. They don't call graduation commencement for nothing. When one completes his formal education for the ministry he then begins to learn. It is then that he has cause to put what he has been given in school to the test of every day practice. This is why it is so important that the candidate for the ministry gets the right training. He is going to do what he has been taught to do, and he will do it the way he was taught to do it. It had best be right.
- B. Necessary steps to Continuing Education:
  - 1. The God-called man is wise who will seek to spend some time in a position such as youth pastor, or assistant pastor. Place yourself under a good man whose example you can follow, and with whose philosophy of ministry you can emulate.
  - 2. Read. In addition to spending time in God's Word, read all the GOOD, SOUND, SCRIPTURAL books you can. Read biographies of great men and women who have been used of God. Continue this practice all your life. Don't just read these books once, read them over and over.
  - 3. Really study the Bible faithfully. You will never, in a thousand lifetimes, learn all you could use from the Scriptures. I have been studying it for fifty-five years and am learning more now than ever before.
  - 4. Return to good schools for further training in the ministry as time and finances allow. Take extension courses from reliable schools.
  - 5. Pick the brains of good, godly men in the ministry so as to obtain their secrets of success.
  - 6. Write down what God shows you while you are preaching and teaching. The teacher always learns more than does the pupil. If time permits, take on a voluntary teaching position in a Christian school where you can teach a Bible class, or in a local Bible College which is sound. You will be the benefactor. Teaching keeps you digging and learning.
  - 7. If you have the talent, write. This will require research, and research will teach you more than you ever imagined.

## CHAPTER III

### BUILDING YOUR LIBRARY

- I. The Bible, God's Word, is infinitely more important to the minister of the Gospel than all the rest of the books in the world put together.
  - A. If one had to limit his library to only one book, it would have to be the Bible.
  - B. If one had to limit his library to only two books, they should be the Bible and Pilgrim's Progress.
  - C. If one had to limit his library to only three books, they should be the Bible, Pilgrim's Progress and Fox's Book of Martyrs.
  - D. Remember, God wrote the Bible, while the rest of the books were written by men. II Timothy 3:16 and II Peter 1:20,21
- II. Where do you start in building a library?
  - A. Be sure your authors and sources are sound. As much as you may hate to admit it, you are just getting started and do not have the background and experience of some of the old warriors with many battle scars from the Battle for the Bible. Talk with these men and pick their brains.
  - B. I find it very hard not to give the appearance of a hard-hearted cynic when I hear the naïve, child-like trust of many young ministers in just about anything they might find on the shelves of the average so-called Christian book store. Frankly, there is very little in most Christian book stores which is worthy of our trust
    1. Most of the reliable reference books are out of print, but there are still places where they can be found.
    2. Many of them have been revised, making subtle changes which are disastrous and being based on modern translations which are, in turn, based on deliberate changes in the text, and attacking vital doctrines. Many of the new text books take it for granted that the Bible is concept-inspired, not verbally inspired.
  - C. For the beginner, if he is able to do so, I would recommend the following foundational library:
    1. A six-volume set of Matthew Henry's Commentary
    2. A copy of Strong's Exhaustive Concordance of the Bible
    3. A copy of Young's Exhaustive Concordance of the Bible
    4. A copy of Cruden's Concordance
    5. A copy of Smith's Bible Dictionary (Unrevised)
    6. A copy of Unger's Bible Handbook (Unrevised)
    7. A copy of a good Bible Atlas (Check the route of the Exodus)
    8. If possible try to find a reprint of Ironside's Commentaries.
    9. The Topical Textbook, edited by Torrey.

10. The Great Doctrines of the Bible, by Evans
11. The Chaos of the Cults
12. Nave's Topical Bible
13. The Vance Havner Notebook
14. The Interlinear New Testament based on the Textus Receptus (Greek-English)
15. A Greek-English Lexican based on the Textus Receptus
16. I will share with you later why you should continue to use the King James, 1611 translation. Try to get a good annotated study Bible such as the Old Schofield, the Defender's Bible, Nave's Study Bible, etc.
17. Anything you can find by:
  - a. Bounds
  - b. Ironside
  - c. John R. Rice
18. Biographies of great Christian men and women of years past
19. Archeological and the Bible by Joseph Free

### III. How to Grow a Library

- A. Check regularly at places which sell used books
  1. Goodwill Stores
  2. Second-hand book stores
  3. Salvation Army stores
- B. Consider purchasing books now out of print from elderly Christians who will not be using them any more.
  1. Many elderly people who were aware of my love for good books have watched for them and passed them on to me through the years.
  2. Ask godly ministers if they would consider selling, or passing some of their library to you as a young minister.
  3. Look for good reference books at garage sales.
- C. Sign up with some of the organizations that have access to good Christian books.
  1. Christian Book Publishers
  2. Bob Jones University Press
  3. Sword of the Lord Publishers
- D. Give friends and loved ones a list of books you would appreciate as gifts for Christmas or for your birthday.
- E. Ask godly, fundamental ministers for suggestions.
- F. Computers may be fine, but nothing will ever replace good books. Don't lose the love of reading and study.

## CHAPTER IV

### YOUR PERSONAL WALK WITH GOD

- I. John 15:1-16 – The importance of abiding in Christ
  - A. A branch of a tree cannot live, nor can it bear any fruit unless it is securely abiding in the vine.
    - 1. Christ is the vine, or the tree.
    - 2. We are the branches
    - 3. Our nourishment comes from the vine, not from ourselves.
  - B. Results of abiding in the vine:
    - 1. Vs 2 If we do not bear fruit, we will be taken out of the way. (Sin unto death)
    - 2. Vs 2 If we bear fruit we will be purged and pruned.
    - 3. Vs 4 The branch cannot bear fruit of itself.
    - 4. Vs 5 Abiders bear much fruit.
    - 5. Vs 6 Fruitless branches are burned. I Corinthians 3:11-15
    - 6. Vs 7 Abiders get their prayers answered.
    - 7. Vs 8 Abiders bring glory to the Father.
    - 8. Vs 9 Abiders are loved by the Father. See John 14:21
    - 9. Vs 10 Obedient Christians abide in Christ's love.
    - 10. Vs 11 Abiders have the Joy of the Lord in them.
    - 11. Vs 12 Abiders love one another.
    - 12. Vs 13 Abiders are willing to lay down their lives for their friends. Christ laid down His life for us.
    - 13. Vs 14 Abiders are considered Christ's friends.
    - 14. Vs 15 Christ makes known unto abiders all things which He has received from the Father.
    - 15. Vs 16 Abiders are chosen of the Lord.
    - 16. Vs 16 Abiders are ordained by God for His work.
    - 17. Vs 16 Abiders have fruit which remains.
    - 18. Vs 16 Abiders receive what they ask for.
- II. How does one abide in the Lord so as to maintain this abundantly fruitful relationship?
  - A. Walk in the light. I John 1:7
    - 1. Read God's Word faithfully. Psalm 1:1,2
    - 2. Study God's Word faithfully. II Timothy 2:15
    - 3. Memorize God's Word faithfully. Psalm 119:11
    - 4. Live God's Word faithfully. James 1:22



5. Give forth the Word faithfully. Mark 16:15
- B. Be a prayer warrior
  1. I Thessalonians 5:17; Matthew 7:7,8; John 16:24; Matthew 18:19; I John 5:14,15
- C. Walk in obedience
  1. John 14:21
  2. I John 2:4,5
  3. I Samuel 15:22,23
- D. Walk in the Spirit (Yielded to the Spirit's control)
  1. Galatians 5:16
  2. Galatians 5:25
  3. Romans 6:16-23
- E. Be a faithful witness for Christ.
  1. Acts 1:8
  2. Mark 16:15
  3. II Timothy 2:2
  4. Matthew 28:18-20
- III. The person who is in full-time Christian service, and especially in the pastorate, needs to maintain a very close and consistent walk with the Lord.
  - A. It will show in all he does.
  - B. The lack of it will lead to gross failure in every undertaking.
  - C. Lack of it will lead to compromise
  - D. Lack of it will lead to a false sense of self-sufficiency.
- IV. Death to self – Romans 6:1-23
  - A. What does it mean to be dead to self? Galatians 2:20
    1. When we are saved, we are baptized by the Holy Spirit into the Body of Christ. I Corinthians 12:13
    2. We are then sealed by the Holy Spirit. Ephesians 1:13
    3. This process secured our salvation and completed our spiritual adoption, or placement in Christ so that we can now, spiritually, cry Abba, Father. Romans 8:15
    4. This secures for us a new nature, the nature of God, which cannot sin, because it is born of God. I John 3:9
    5. Our flesh still sins, however, and we have a constant battle between the flesh and the spirit. Galatians 5:16-26
    6. In order to die to self, one must:
      - a. Crucify the flesh with the lusts thereof. Galatians 5:24
      - b. Reckon our selves dead to sin. Romans 6:11,12

- c. Die daily. I Corinthians 15:31
- d. See Paul's remarks in Romans 7:24,25

## CHAPTER V

### FINDING GOD'S WILL AS TO WHERE YOU SHOULD SERVE

- I. You may have been told that there is no formula in the Bible for discerning the will of God in matters which are not either set forth in so many words, or which are not set forth in spiritual principle. There are various passages that do give us a formula for just such a situation. They may be stated in different ways and in different words, but the formula is always the same.
  - A. Acts 13:1-3
    1. The Christians at Antioch in Syria were gathered together seeking the will of God for their further ministry.
    2. "As they ministered to the Lord and fasted..."
      - a. To minister to the Lord in context means to worship the Lord. As they were worshiping
      - b. And fasting – No doubt, they were actually fasting, but finding the will of God on a matter not clearly set forth in God's Word always involves the principle of fasting. The principle of fasting is simply setting every thing else aside and considering it secondary to finding the will of God.
      - c. "The Holy Ghost said..." It is all together possible that the Holy Spirit spoke in an audible voice, but it was most likely that the Holy Spirit simply laid the same thing on the hearts of all of them at the same time.
    3. The steps then are these:
      - a. Wait on the Lord in prayer.
      - b. Put everything secondary to finding the will of God on a particular issue.
      - c. God will lay on your heart what He wants. See Psalm 37:4.

When God says that if we will delight ourselves in the Lord, He will give us the desires of our heart, He simply means that when we are all taken up with Him, He will place on our heart the thing that he wants.
  - B. Proverbs 3:5,6
    1. "Trust in the Lord with all thine heart..."
      - a. Seek Him out and be all taken up with Him to the exclusion of everything else.
    2. "and lean not unto thine own understanding..."
      - a. Make everything else secondary to knowing the will of God in a matter.
    3. "In all they ways acknowledge Him..."
      - a. Want the will of God more than anything else.

4. "And He shall direct thy paths."
  - a. He will make known what He wants.
- C. Matthew 6:33
  1. "But seek ye first the Kingdom of God and His righteousness..."
    - a. Put the Lord first and make everything else secondary to what He wants.
  2. "...and all these things shall be added unto you."
    - a. God will provide you with what is His will.
- D. What it boils down to is: "When we want the will of God more than anything else in the world, then what we want will be the will of God." - Psalm 37:4
- II. This formula should be applied to the problem of finding where God wants you to serve Him.
  - A. Get busy worshiping the Lord and being taken up with Him. Matthew 6:33.
  - B. Love God and His will for you more than anything else in the world. Proverbs 3:5,6
  - C. He will then cause you to desire what He desires. – Psalm 37:4
- III. A young man had finished his training for the ministry and was seeking where God wanted him to serve. He was willing to do whatever God wanted; he was willing to go wherever God wanted. The same day two letters came giving him opportunity to candidate in two pastorates. One was from a small country church, which could not promise him anything but a small parsonage next to the church and the fact that he would not starve. The other was a rather large city church, which offered a very comfortable salary with a car allowance and an expense account. It also offered a wonderful opportunity of reaching many people in a populous area. He candidated in both, praying that God would lead him where He wanted him. Afterward, both churches extended him a call to come as pastor. Which should he take? He canceled all other obligations and gave himself to prayer, the principle of fasting, and waiting on the Lord. He told the Lord that he wanted whatever the Lord wanted for him. After waiting on the Lord for some time, he arose from his knees and wrote one church and told them he would come, while he wrote the other and told them the Lord was not leading him their way, but thanked them for the opportunity. Which one did he take? Why, the one God had laid on his heart, of course. – Psalm 37:4
- VI. Some times God opens more than one door at a time. One can use the above formula for knowing which door to go through. We must want what He wants more than anything else. When we do, what He wants will be what we want.
- V. But sometimes God opens no doors at all it seems. What do we do then?
  - A. We make everything secondary to finding the will of God.
  - B. We practice the principle of fasting.
  - C. We wait on the Lord until He lays something on our heart.
  - D. We then get up and do it.
    1. It may be that God wants us to start a work from scratch.
    2. We may have to work at another job such as teaching in a Christian school for an income, but God will lead when we are willing to do whatever He wants.
    3. God may want us to start in a secondary position of assistant

pastor, youth pastor, or something else where we may have to work at another job to make ends meet, but God always knows what is best for each of us.

4. There is always a prepared place for a prepared man.

VI. When we graduate, they call it commencement. Perhaps that is because we really begin then to learn. We then begin to make application of the knowledge we gained in school. Some of it we will find to be of lesser value, while we find other knowledge to be of greater value.

A. We gain wisdom as we apply acquired knowledge.

1. Wisdom is the ability to use knowledge.

B. Proverbs 1:7 tells us that “the fear of the Lord is the beginning of knowledge.

1. We cannot even acquire spiritual Truth until we have a spiritual birth. I Corinthians 2:14. (This is the fear of the Lord.)

C. Proverbs 9:10 tells us that “the fear of God is the beginning of wisdom, and the knowledge of the Holy is understanding.”

1. Without a spiritual birth we cannot even apply the knowledge we have gained. – James 1:5,6

2. We cannot ask wisdom of God until we know Christ, for God can only be approached by those who have a personal relationship with Him through Christ. – John 14:6

## CHAPTER VI

### LEARNING THE ROPES

#### I. Finding the right mentor

- A. From personal experience, and from observing many young men starting out in the ministry, I believe with all my heart that the best thing a young preacher of the Gospel can do is be a disciple of a seasoned minister of the Gospel for a good period of time.
  - 1. I would suggest that one who is called to pastor should spend a few years, perhaps two or three working under the tutelage of a strong fundamental pastor who has been in the ministry long enough to have become well seasoned, and to have established strong, biblical convictions.
- B. A young minister of the Gospel should not take a position of assistant pastor, or youth pastor, or any other position where he is not in complete agreement with the leader with whom he is going to be working. The following areas are those in which there must be agreement:
  - 1. Philosophy of ministry
  - 2. Philosophy of youth ministry
    - a. The matter of co-educational classes and activities
    - b. Dating or courtship
    - c. Sponsorship
    - d. Music
    - e. Places where young people may or may not go
    - f. Types of activities
    - g. Evangelistic outreach
    - h. The young people and their family time
    - i. Attitude toward parents, and inclusion of parents in youth involvement.
  - 3. Types of services
    - a. Music used in each type of service
    - b. Order of service
    - c. Special music
    - d. Music in general
    - e. Types of activities for the congregation
    - f. Bus ministry
    - g. Visitation and soul winning
  - 4. Christian Education
    - a. Attitude toward

- b. Home schooling
  - c. Christian schools
  - d. Attitude about higher education
    - (1) For young men
    - (2) For young women
  - e. Emphasis on full time Christian service
  - f. The Sunday School
5. Emphasis made in the Church services on:
- a. Evangelism
  - b. Building up the Saints
  - c. Drama
  - d. Use of Christian films or videos
  - e. Special programs such as Cantatas and Musicals
6. Counseling
- a. Amount of time spent
  - b. What counseling does the Pastor want left to his attention only?
  - c. Counseling of the family on:
    - (1) Youth sitting together in church
    - (2) Youth sitting with their family
    - (3) Abiding by the parents wishes in matters pertaining to their children
7. It goes without saying that the Pastor and his assistant must be in agreement doctrinally.
8. They must also be in agreement on methodology.
9. There are some of these things on which you may disagree, but unless you want to do great damage to the ministry with which you are working, you must determine that you can give way to the will of your mentor, the one in authority over you. If you find you cannot do this, you should not take the position. Never take a position where you have to violate a biblical conviction.
10. Do not take a position if:
- a. You cannot support yourself and your family (if you have one) and fulfill the requirements of the position.
  - b. If it keeps you from necessary family responsibilities. You must be willing to work another job and be involved part-time in the ministry, at least for a time as you are learning.
  - c. You are unwilling to do the menial tasks which go along with the job. Always be willing to do anything you might see assigned to others. Don't be a specialist who refuses to do anything outside your "job

description.”

d. If you cannot whole-heartedly back the Pastor under whom you are working.

11. If, after you are in a position, you find that there is a major issue on which you cannot agree, and on which you cannot yield to your mentor, quietly resign without trying to take one single person with you.

12. Always support, encourage, pray with, praise and be thankful for your mentor. Be a man he can trust to carry out his will and purposes when he is away.

C. A young minister should also find other ministers who are fundamentally sound and well seasoned to whom he can go for advice and counsel. No man can be a spiritual leader who cannot be a learner and a good follower. You may not always agree with the advice given you, but, unless it is unscriptural, follow it and give it a try. Remember that you are learning the ropes. Just because you have the piece of paper on the wall, which says you have completed your degree, does not mean you know what you are doing. Be ready to learn.

## II. Getting experience while learning

A. Pray to stay open to instruction. The man under whom you are learning has made a lot more mistakes than you have. An idea may sound good to you, and you may think that the methods your mentor is using are antiquated, but be patient. Learn all you can from your mentor’s experience, and one day you will be in the driver’s seat.

B. Try to go with your mentor as much as possible when he is ministering. Let him teach you how to pray, and those things for which you should pray. Keep a written record of the things you learn. It will be most valuable in the future. Observe how your mentor ministers to his family. Study his family altar time, as well as the lives of his family members. Study how he gets along with his fellow ministers. Does he minister to them, or is he always milking them for his own advantage. - “He that would be greatest among you, let him be the servant of all.”

## III. Pitfalls to avoid:

A. Moral pitfalls – I Timothy 4:12 and 5:1-7

B. Financial pitfalls – I Peter 2:12; Philippians 4:8

C. Priority pitfalls – Matthew 6:33; Mark 12:29-31

D. Family pitfalls – I Timothy 5:8; Matthew 10:36-39; Ephesians 5:22-6:4.

E. Busyness pitfalls – Luke 10:38-42

F. Associational pitfalls – II Corinthians 6:14-18; II Thessalonians 3:14; II Thessalonians 3:6; Romans 16:17; I Corinthians 5:9-11

G. Spiritual pitfalls – Ephesians 5:1-21; Ephesians 4:24-32; I Peter 5:6; James 4:6-17; I Peter 5:8



## CHAPTER VII

### WHAT ABOUT FAMILY?

#### I. The Art of Waiting on the Lord

- A. At the risk of being redundant, may I again call your attention to Matthew 6:33. – “But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.”
1. There are worse things than not getting married, and one of them is, getting married to the wrong person. A Preacher’s wife can make or break him in the ministry. I have seen men whose wives have decided after they were in the ministry, that they did not want to be a preacher’s wife. They left their husbands and these men were then unqualified for the work to which God had called them.
  2. It is best to wait on the Lord for:
    - a. His person – A pastor, in most instances, needs to have a wife. He will find himself in many situations where he will be exposed to temptations that he cannot handle without a wife. The man who is called to preach should pray regularly and faithfully for God to bring him the right woman at the right time. – Genesis chapter 24
    - b. His time – Many men who are training for the ministry meet a beautiful girl who steals their heart and causes them to rush into marriage before they are finished with their training. They then drop out of school to support a wife, and perhaps a child, and they never go back and finish. If the man of God will wait on the Lord, God will always do things with perfect timing. He knows what need. – Lamentations 3:25; Psalm 62:5; Psalm 37:4-7; Philippians 4:19
    - c. His way – If we will leave our needs in God’s hands, and give ourselves to His work to which He has called us, He has countless ways of fulfilling our needs. In the classroom we will tell you of some instances where God has supplied a wife in His time, in His way for those who were willing to put His work first and wait on Him.
- B. When we fail to wait on the Lord, and we try to work things out our way, we often find that when we get what we want, we don’t want what we got.
- C. What should we look for in a wife?
1. One who knows the Lord – II Corinthians 6:14-18
  2. One who is dedicated to God – Romans 12:1,2
  3. One who is called to be a preacher’s wife – She does not necessarily have to know at the time that this is her calling, but she must be willing to go anywhere, and do anything her husband is called to do. – Amos 3:3 – “Can two walk together except they be agreed?”

#### II. Your wife, your family, and your ministry

- A. The husband’s responsibility to his wife is clearly set forth in the Scriptures.

1. Ephesians 5:25-33
  2. Colossians 3:19
  3. I Peter 3:7
  4. I Corinthians 7:3-5
- B. The father's responsibility to his children is also clearly set forth in the Scriptures.
1. Ephesians 6:4
  2. Colossians 3:21
  3. I Timothy 3:4,5
  4. Titus 1:6
  5. Proverbs 22:6; 22:15; 23:13,14; 29:17
  6. Deuteronomy 6:3-9
- C. The husband and father has a definite responsibility to the family as a whole.
1. I Timothy 5:8
- D. Maintaining balance
1. Provide time to fulfill the above responsibilities
  2. Set aside a family day each week and keep it, as much as is possible.
  3. Maintain a good family altar.
  4. Pray for your children each day in their hearing
  5. Involve your family in the ministry.

### III. Your family and the Church family

- A. When you talk of the things pertaining to the ministry in your home, be as positive as possible.
- B. You must put the emergency needs of the ministry ahead of the general desires of your family.
  1. But don't allow yourself to spend more time with the children of the congregation than you give your own.
- C. Try to be available to your family.
- D. Stay aware of their needs.
- E. Participate in their lives.
- F. Keep your children well disciplined, but greatly loved and they will be a blessing and an enhancement to your ministry.
- G. Always try to teach your wife and children to love the people to whom you minister, and to take a place of leadership in the work.
- H. Do not discipline your own children more harshly than you would discipline the wrong doing of the congregation.
- I. If the television set takes time from your family obligations, get rid of it. Do not watch anything you would not allow your children to watch. Don't be responsible for getting your family hooked on television.

- J. When your children are old enough, and there are problems in the ministry, let them see you solve those problems scripturally and in a firm, but patient manner.
- K. Don't talk about the people in the Church in a negative way in front of your children. Pray for the Church family and their problems, and teach your family to do the same.

IV. Once again, Matthew 6:33

- A. The minister of the Gospel must always remember that his first responsibility is to the flock which God gave him Matthew 10:37-39
  - 1. If a man of God loves God as he ought, he will love his family as he ought.
  - 2. If Christ is in first place, everything else will be in its right place; if Christ is out of place, everything will be out of place.

## CHAPTER VIII

### THE PREACHER'S FINANCES

#### I. The Preacher's obligation to government

- A. Romans 13 – the higher powers of which Paul speaks in Romans 13 are all those who are in authority over us in any area. Parents, law enforcement officials, teachers, spiritual leaders, our superiors at work, government officials, etc., are all higher powers.
  - 1. I Corinthians 10:31 – Ministers ought to take every tax break they can; every tax break which is legitimate, but they should have no part in any underhanded plots to cheat the government and get out of paying what they owe. There are many legitimate ways for ministers to take deductions on their taxes, but everything should be honest and above board.
  - 2. Mark 12:17 – Jesus taught that we should render unto Caesar the things which are Caesar's, and unto God the things which are God's. We should be reminded that when Paul wrote Romans 13, and when Jesus taught what He did in Mark 12:17, they were living under a godless government which hated Christians and despised the God whom we love.
  - 3. Three times in Romans thirteen the higher powers are called the ministers of God to thee for good.
- B. Every Christian, not just ministers, are obligated by the Scriptures to obey government unless government requires us to do something contrary to the Word of God.
  - 1. We had best be sure, however, if we disobey the powers and authorities whom God has established, that it is because they are requiring us to disobey God, and not just because they are requiring us to do something we don't want to do.
  - 2. Many times Christians and Christian leaders get the constitution mixed up with the Scriptures. The Constitution is man-made, while the Bible is the Word of God. To disobey the powers that be, when we should obey, is to disobey God.

#### II. The Preacher's obligation to God

- A. I Peter 5:3 makes it plain that the minister of God's Word must lead the flock, not drive the flock. One of the most glaring sins of the Pharisees was that they required so much of the People of God, but would not lift their little finger to do one of those things that they required of others. The minister of the Gospel must set the example in financial matters, as well as other matters. He must set the example to the flock in tithing, and in giving to the Lord's work over and above the tithe. He must not only preach that the Just shall live by faith, but he must live by faith.
- B. There is not a single ministry of the Church but that he supports by faith. He must not only preach the support of missions, but he must support missions himself.
- C. If he preaches the support of a building program, he must support the building program. If he cannot give to a ministry of the Church, he should not preach for

others to give.

### III. The Preacher's obligation to his family

#### A. The minister of the Gospel must not try to live above his means.

1. If the minister of the Gospel has a car that is decent looking, and that meets his needs, he should not try to buy something more expensive.
2. If he cannot pay his bills and provide for his family's needs, he should not be playing golf and subscribing to the Internet.
3. If he cannot afford to give his children a Christian education, then he should not be buying expensive toys for his own hobby.
4. As he preaches the Word, so must he live the Word.

#### B. Too many preachers have ruined their testimony by trying to keep up with the wealthiest people in the congregation. – I Timothy 6:6-14

#### C. There are many ways in which a minister's family can conserve and still be well fed and well clothed.

1. Real bargains in nearly new or clothing, which is out of season, can be obtained at places such as Goodwill and Salvation Army stores.
2. Homemade vegetable soup can be made much cheaper than pizza and junk food can be purchased. We can eat healthy and save money if we want to.
3. A healthy preacher is not too good to change the oil in his own car, and wash it when it is dirty.
4. Ministers do not need to pay to have their yard work done if they or their children are healthy and able to do it.
5. Healthy eating, biblical living, and a good exercise program can avoid a lot of trips to the doctor. Vitamins, minerals and certain herbs can help us to avoid some of the most serious and common health problems, such as high blood pressure and cholesterol problems. We will discuss some of these in class.
6. If the minister's family is home schooling, they can purchase used books and supplies much cheaper, and still have the very best curriculum materials. If they have their children in a good Christian school, the mother and father can perhaps, as time and obligations allow, work at the Christian school part time and pay their tuition from their salary. Many Christian schools offer discounts to ministers and their families.

#### D. His spiritual obligation

1. The husband and father is the spiritual head of the home, and responsible for seeing that his children receive a proper and complete spiritual preparation for life.
  - a. He should, along with his wife, try to win his children to the Lord at the earliest possible age. We will discuss this more in class.
  - b. He should provide a spiritually nourishing family altar, which will hold their attention, and will instill in them a love for the Word of God, prayer, and the God of the Word.
  - c. He should teach them the importance of their own daily time with the

Lord.

- d. He should involve them in the ministry along with him and his wife.
  - e. He should be careful to set such spiritual guidelines for them that they will want to make their own.
  - f. He should set an example which they can, and which they will, want to follow.
  - g. They should know him as a godly man who is the same at home as he is in his ministry.
- 2. He must not leave the spiritual training of his children to his wife only, to a baby sitter, to the Sunday school teachers, or to a Christian school.

#### IV. The Preacher's testimony to the world

- A. The minister of the things of God should provide things honest in the sight of all men. – Romans 12:17
- B. The minister of the Gospel must have a good report of them that are without. (unsaved) – I Timothy 3:7
- C. He must not be slothful in business, fervent in spirit, serving the Lord. – Romans 12:11
- D. Too many times the minister is guilty of:
  - 1. Expecting special treatment.
  - 2. Asking the unsaved businessman for special treatment because he is in the ministry.
  - 3. Not being honest in his business dealings.
  - 4. Trying to get personal items through the Church's tax exemption, etc.

#### V. The Preacher's testimony to the Church

- A. Unfortunately, many preachers use their church members to do special favors for them.
- B. The minister will often fail to do the things he preaches that people should do.
  - 1. Maintaining personal devotions
  - 2. Reading, studying, and memorizing Scripture
  - 3. Witnessing
  - 4. Not doing business on Sunday
  - 5. Refraining from doing other things on the Lord's Day that he knows he should not do
  - 6. Refraining from gossiping
  - 7. Not representing to the Board and Congregation
  - 8. Not saying one thing and doing another
- C. The minister must keep himself pure in all his relationships.
- D. The minister must be available to his people and show a real love for them.
- E. But above all, he must be honest in his financial dealings.

1. He should not keep the church books.
2. He should not sign on church checks.
3. He must be willing to sacrifice as much as anyone else when there is a financial need.
4. The Pastor should never get a church into a financial responsibility, which he knows they may not be able to handle.

VI. The Pastor's income, and the congregation's responsibility.

- A. The Pastor should not take a pastorate that he knows cannot provide his family's basic needs unless he is willing to work another job and pastor too.
  1. The laborer is worthy of his hire. – Luke 10:7
  2. They who preach the Gospel should live of the Gospel. I Corinthians 9:14
- B. The congregation should take good care of their Pastor financially, but a Pastor should never make demands of his congregation financially. He must be willing to live by faith – Deuteronomy 25:4
- C. As we have already said, the congregation has every right to see their Pastor tithing and giving at least as much in relation to his income as he expects the congregation to do.
  1. A Pastor should feel a strong responsibility for the financial welfare of the congregation and the Church finances.
- D. The Pastor should be careful to see that other paid staff members of the Church are taken care of financially, and that they get their pay on time.
- E. A Pastor should prepare for the future.
  1. If a church does not provide something for the Pastor's retirement, the Pastor certainly should do so with an IRA, or other investments.
  2. If a Pastor opts out of Social Security, he should set aside monthly an equal amount for his retirement.
    - a. I do not mean that a minister of the Gospel should plan to retire, but he does not know what the future may hold for his family. It is only right that he prepare for their future.

## CHAPTER IX

### TAKING CARE OF THE CHURCH OF GOD

- I. Feeding the Lambs – When Jesus confronted Peter on the shores of Galilee following the resurrection of Christ, he first said, “Feed my lambs.” This can be applied in two ways: - John 21:15
  - A. The Pastor should have a special tenderness toward the children in the congregation. Matthew 19:13-15
    1. The Age of accountability
      - a. What happens to children who die before the age of accountability?
    2. When should a person be allowed to join the Church?
      - a. When should they start partaking of communion?
      - b. When should they be baptized?
      - c. When should they be allowed to vote on Church business?
    3. Children’s ministries:
      - a. Child Evangelism
      - b. Vacation Bible School
      - c. Summer camps
      - d. Children’s Churches
      - e. Should a Church have a Day-care?
      - f. Should a church have a Christian school?
      - g. The Sunday School
      - h. Children’s activities
    4. Counseling with children:
      - a. Always have a witness
      - b. The child-abuse issue
      - c. Discipline – Who should do it?
      - d. Keeping it on their level
      - e. Liability
    5. Preaching on the raising of Children
  - B. Feeding the lambs often refers to teaching and spiritually nourishing the new converts. – Luke 17:1,2
    1. Teaching the new converts – I Peter 2:2
      - a. Discipleship is nine-tenths of the job.
      - b. How much time should a Pastor spend with new converts?
        - (1) The New Converts class



2. Participation of the new converts in the Church
  3. Teaching standards
  4. Teaching separation
  5. The importance of patience with new converts
  6. Follow-up – Who should do it?
- II. Feeding the sheep – On the same occasion on the shores of the Sea of Galilee, Jesus twice told Peter to feed His sheep. – John 21:16,17
- A. Every Christian needs to grow throughout his or her Christian life. II Peter 3:18
    1. Grow in Grace – II Peter 3:18
    2. Grow in Faith – II Thessalonians 1:3
    3. Grow in knowledge – II Peter 3:18 and Colossians 1:10
    4. Grow in maturity – II Timothy 2:15 and 3:16
    5. Grow in effectiveness – John 15:1-16
- III. Perfecting the Saints – Ephesians 4:11-15
- A. There are no more Apostles and Prophets. – I Corinthians 13:8-10
  - B. The role of the Evangelist
    1. Breaking up the fallow ground – Jeremiah 4:3
    2. Revival before evangelism – The old-fashioned revivalist; how did he work?
    3. We will speak later of the Pastor's role as an evangelist.
  - C. The role of the Pastor in perfecting the Saints:
    1. Expository preaching – Necessary in discipleship
    2. Series of messages
    3. Kinds of preaching
      - a. Expository
      - b. Topical
      - c. Doctrinal (Most needed today)
      - d. Inspirational
      - e. Evangelistic
      - f. Motivational
  - D. The role of the Teacher – I Timothy 3:2
    1. Every Pastor must have an aptitude for teaching, or he is not called to the Pastorate.
    2. Teaching is a spiritual gift. – I Corinthians 12:8 – (Not in the sense of being Divinely Inspired) – I Corinthians 12:28 – This is the role of being a spiritual parent to the flock.
  - E. What are the results of perfecting the Saints? – Ephesians 4:12-15
    1. The work of the ministry

2. The edifying of the Body of Christ
3. The unity of the faith
4. The knowledge of the Son of God (not salvation)
5. The perfect man (maturity)
6. The measure of the stature of the fullness of Christ
7. That we be no more children, tossed about with every wind of doctrine by the sleight of men and cunning craftiness
8. That we might speak the Truth in love
9. That the Christian might grow up into Him in all things, which is the Head, even Christ.

#### IV. Doing the work of an evangelist – II Timothy 4:5

- A. Without a strong evangelistic ministry, the local Church is bound for failure. Its very life's blood are new converts. Some would say that evangelism has no place in the regular services of the Church. If any sincere student of Church history would research the subject, they would find that the Church has always emphasized evangelism in the Church services, as well as building up the Saints. The important place to look however is in the Word of God.
  1. When Paul was writing to the Corinthians in his second Epistle (our 1 Corinthians) he says in chapter 13, verse 23, "If therefore the whole Church be come together into one place, and all speak in tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" The subject, of course was that of speaking in tongues, but the passage makes it clear that prophesying was preferable to speaking in tongues in the regular Church services so that all the believers might be edified, and that unbelievers might be brought under conviction of their sins.
  2. Also in II Timothy 4:5 Paul tells Timothy in his "last will and testament," that he should, ". . .do the work of an evangelist. . ." Some might say, "Well, Paul was telling Timothy to do the work of an evangelist outside the Church." I don't think so. Timothy was a pastor or Bishop. He had been the Pastor of the Church at Ephesus when Paul wrote I Timothy to him. Now he tells him in the same passage in which he says that he should do the work of an evangelist, to preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . Paul makes no differentiation between where he is to reprove, rebuke, exhort, and where he is to do the work of an evangelist. Timothy is told in II Timothy 4:5 to "make full proof of thy ministry." He is to include the whole of Biblical doctrine in his preaching, including the doctrines of Christ, and the doctrines of salvation.
  3. The church, which cloisters its members and only feeds them, will find little evangelism being done outside the Church. This false teaching that evangelism should only be done outside the walls of the Church is as deadly to evangelism as the preaching of hyper-Calvinism. Paul told the Ephesian Elders when he last met with them, "For I have not shunned to declare unto you all the counsel of God." Does that mean all but the counsel of God to the unsaved? Paul preached Christ, and him crucified everywhere; in and out of

formal Church services. Of course the Church services are for the perfecting of the Saints, but the Saints are not stirred to win souls more strongly by any other means than seeing souls come to Christ in Church services. God help us when we stop seeing souls won in the Church.

4. One of C. H. Spurgeon's young preacher boys who pastored one of the churches which was a mission of the Spurgeon Tabernacle, said, "I am concerned, we are not seeing more people come to Christ in our Church services." Spurgeon, who had been looking out the window as the young man spoke, turned to him and said, "Well, you don't expect to see souls saved every service do you?" "No," said the young man, "but we would like to see more than we are seeing." "Then that is why you are not seeing more", answered Spurgeon.
5. Paul said in I Corinthians 15:1, "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . ."

## V. Church discipline

- A. Church discipline, according to the Word of God, is always for the purpose of restoration. It is, no doubt, the hardest part of a Pastor's ministry. If we love our children, we will discipline them. – Proverbs 13:24. Likewise, if we love our people, we will correct them. II Timothy 4:2
  1. Psalm 94:12 and Hebrews 12:6 – God chastens His own for their good.
    - a. It yields the peaceable fruit of righteousness unto them which are exercised thereby. – Hebrews 12:11
    - b. God's pruning and purging is for the purpose of more fruitfulness. – John 15:2
- B. When Church discipline is punitive, we must be very careful to carry it out in a purely biblical manner.
  1. Paul the Apostle set a pattern for us in I Corinthians 5:1-13
    - a. In cases like that dealt with in I Corinthians 5, it involves the whole Church congregation acting with one mind, and in keeping with biblical direction.
    - b. Even in this case, however, the objective was to restore the man. – II Corinthians 2:6-11.
- C. The guide for Church discipline in general is given to us in Matthew 18:15-22.
  1. The first effort should be one on one.
  2. If that fails, the next effort should be with one or two witnesses.
  3. If that fails, the matter should be brought to the Church.
    - a. I believe when the Bible tells us to bring the matter to the Church, unless it is a matter which is known to the Church and concerns the whole Church, it should be brought to the Church leaders first, and then, if necessary, to the whole congregation. – I Corinthians 5
  4. If this fails, the man or woman is to be treated as a heathen man, and a publican.
    - a. The man should be excluded from the Church congregation until such

a time as he repents and makes things right. If he does, he should be restored in a spirit of meekness. – Galatians 6:1. He should not only be restored just as he was before his sin, but he should be treated as though it had not happened. – II Corinthians 2:8

- b. We cannot always tell if the person's apology and repentance are genuine, but we ought to take them at their word and forgive. See Matthew 18:21,22. See also Luke 15:11-24

D. One reason this does not work at times in our present society is that there is always another local church down the street which is willing to receive them with open arms, no questions asked.

- 1. This does not release the true Church from its responsibility to discipline scripturally.

## VI. How to get along with the various personalities in the Church:

A. The Bible makes it clear that the Pastor is the Under-shepherd, and is to be the overseer of all of the Church ministries.

- 1. This does not provide for his being a dictator, however.

B. The Pastor must lead, not drive. He must constantly challenge the people to go forward for the Lord, and work together.

C. In every Church there are certain kinds of people, and the Bible tells us how to deal with each kind.

- 1. There are those who like to maneuver into a position where they can put pressure on the Pastor so as to get what they want. Diotrephes was such a person. – (III John Vs 9)

- a. John says to Gaius who was probably the Pastor of the Church to which this small epistle was addressed, "Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church."

- b. John contrasts Diotrephes with Demetrius in verses 11 and 12.

- c. The implication is that when he comes, he will exercise his Apostolic authority over Diotrephes and discipline him. What kind of discipline should be taken?

- (1) II Thessalonians 3:14 – "Note that man and have no company with him, that he may be ashamed." Vs 15 says, "Yet count him not as an enemy, but admonish him as a brother."
- (2) If this fails, use II Thessalonians 3:6. Mark that brother and have no fellowship with him.
- (3) If that fails, use Romans 16:17,18. – "Mark them that cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

- d. Such action is hard for a Church to take, but remember, a little leaven

leaveneth the whole lump.

2. In every Church there are some that want to run the Church like a business.
  - a. In four books of the Bible we are told that the Just shall live by faith. All of the Church's business should be conducted in an orderly way, but its matters are dependent on the faith of God's people to trust the Lord to provide.
  - b. If the Lord clearly leads in a matter, He will make a way. The Pastor must be faithful, however, in keeping the matter of faith giving before the people.
  - c. Entering into a matter which is obviously an undertaking which is not of faith, and which there is no way for the Church to handle is not faith, but presumption.
  - d. A Pastor who gets a Church deeply into debt and then leaves is no shepherd, but an hireling.
  - e. A Church must also be careful not to give the appearance of evil in its dealings. A local Church should be known for paying its bills and thus, maintaining a good testimony.
  - f. You handle such a person patiently showing them that a Christian ministry is a faith undertaking and a ministry, not a business. – Philippians 4:19
3. In every Church there are the busybodies, the liars, people who drive wedges and cause trouble. God's Word is clear on how God feels about such people, and they should be dealt with accordingly. – Proverbs 6:16-19 – They should be publicly rebuked and put out of the fellowship.
4. Those who break the law, but with whom it is not known to the authorities: They should be disciplined by the Church and turned over to the proper authorities for due punishment. The Church should not harbor them.
5. Those who are lazy, and a liability to the Church when they are able to work and make their own way: II Thessalonians 3:10
6. Those who oppose the work of the Lord: They should be disciplined before the congregation in order that all should fear, and put out of the fellowship of the Church. – II Timothy 3:1-9
7. There are always some in the Church who are weak in their stand concerning separation.
  - a. I Thessalonians 5:14 – We support the weak by patiently teaching them what the Bible says on the various areas of separation. The same is true of the feeble-minded spoken of in the same verse. This term does not refer to those who are mentally handicapped, but to those who have been taught wrong doctrine. They need to be patiently straightened out on the area of doctrine where they are lacking.
8. There are always those who are only spectators, and not participants. Some of these are just waiting for someone to ask them to do something. They may think they have no abilities, but they can be shown otherwise by taking them along when you go to serve the Lord and letting them see what is involved.

Some people just have to be bottle-fed at first.

9. There are times when the Church has to deal with a member who is living in sin. We have a clear picture as to how we should handle this in I Corinthians 5:1-13
10. We will deal with these and others more extensively later.

## VII. Working with the Church Board

### A. Various denominations have various interpretations of the responsibilities of members of the Church Board.

1. Some denominations have a Board of Elders, or Presbyters who actually run the Church, while the Pastor simply preaches the Scriptures and has little to say in what is done. It is obvious that the New Testament Church had Elders, but it is not completely clear as to how far their authority extended. – I Peter 5:1-4
  - a. The term is a carry-over in the New Testament Church from the Sanhedron, which was made up of the wise, elderly men of the Jews who ruled over the religious and political matters having to do with the people. They were second in authority only to the High Priest. The book of II Peter is thought to have been written about 65 AD. The earlier books of the New Testament have a tendency to mention elders more than the later books. Also, the more Jewish books of the New Testament have a tendency to refer to elders more often, while the books directed more at the Church in general have a tendency to refer to Bishops and Deacons.
  - b. The Synagogue gave rise to the New Testament Church, while the Princes of Israel gave rise to the Sanhedron, which, in turn, gave rise to the term elders.
2. Some Christian denominations are built upon a pattern of a Bishop (overseer, or Pastor), with Deacons in much the same position as others hold the Elders.
  - a. The Bishop is the Pastor or overseer, and the Deacons (servants) were chosen to do the business of the Church, and handle the problems having to do with relationships and any form of serving the Church, in order to give the Bishop, or pastor time for Prayer and the ministry of the Word. Acts 6:4
3. There are also times when the office of Bishop and Elder almost seem to be used interchangeably.
4. Most Baptist churches have a Pastor as their overseer, Deacons to care for the physical and material matters of the Church, and Trustees (not a Scriptural office) as liaison with government and other secular entities.
  - a. In most Baptist Churches, the Pastor leads the flock, overseeing every area of the work, while the Deacons assist him with some spiritual matters, and many material matters which would otherwise take valuable time away from the Pastor's main responsibilities.
5. The Biblical position, however, is for the Pastor to be the under-shepherd and the Deacons (servants) to take care of menial matters.

- a. Trustees are not a biblical office, but serve as liaison between the Church and government.
  - b. Trustees should meet the requirements of Deacon, while the Deacons should really, also be trustees.
- B. The Pastor should work at maintaining a good, working relationship with the Church Board. They should pray together, work together, help one another, and present a testimony of unity and agreement.
  - 1. Keep them informed on all matters.
  - 2. Ask for their advise.
- C. The Deacons should be able to take care of matters in the Church so that the Pastor can give himself to prayer, and to the ministry of the Word. – Acts 6:4
- D. The Pastor should use his Deacons as a sounding board on every matter of importance to the Church. When the Board together with the Pastor has made a recommendation to the Church, the Church congregation should then, after much prayer, vote on any expenditures of any kind.
  - 1. All matters of Church discipline should be handled by the Pastor, with the help of the Deacons (or Elders) and, if those matters need to be brought before the whole Church, it should be done by the Pastor and the whole Deacon Board.
- E. In order for the Pastor and Deacons to work together well, there should be a regular time of prayer together. The Pastor should:
  - 1. Keep the Deacons informed of all matters.
  - 2. Encourage and motivate the Deacons to faithfulness.
  - 3. Be sure that the Deacons are active, and leading out in all that the congregation is admonished to do, such as soul-winning, visitation of the sick, ministering to the missionaries, exercising hospitality, ministering to the needs of the poor and truly needy, administering the finances of the Church with honesty and wisdom.
  - 4. Look after the spiritual welfare of the Deacons and their families so that the helpers of the Pastor are truly men full of faith and the Holy Spirit. – Acts 6:1-4
- F. If a Deacon or an Elder should live contrary to the teachings of the Scripture, he should be rebuked before all, that others may fear. – I Timothy 5:21.

### VIII. Congregational Meetings

- A. All congregational meetings should be conducted in keeping with the Church constitution and by-laws.
- B. In order to be honest, open and above board, the congregation should meet in business meetings on a monthly basis, and should be presented with a detailed, which includes the receipts and expenditures of the Church. A monthly report should be made by the Pastor as to the results of the ministry for that month. People need to know how the Lord's money is being spent.
- C. The Pastor should lead all business meetings of all kinds, with the backing of the Deacons and officers of the Church. There should be minutes kept for all meetings

and read to the congregation at those meetings.

- D. Any special business meetings should be called by the Pastor, after informing the Deacons, and ample notice should be given to the congregation as to when and where the meeting is to be held.
- E. The Annual Meeting should be for the purpose of giving an annual report to the congregation as to ministries, finances, election of any new officers, or the filling of any vacant offices. It is not a bad idea to have an outside audit of the financial books once a year, and that report presented to the congregation.
- F. Business meetings should be a ministry of the Church, not a time of friction. Much prayer should precede them, and they should be conducted decently and in order. – I Corinthians 14:40. The Church should be “Not slothful in business; fervent in spirit, serving the Lord.” – Romans 12:11 – Also take note of verses 9 and 10.)
- G. The spirit of business meetings, whether it be a meeting of the Pastor and the Board, or a congregational meeting, should be in accord with Ephesians 4:30-32.



## CHAPTER X

### WHATSOEVER YOUR HAND FINDS TO DO

The title of this chapter is taken from Ecclesiastes 9:10 – “Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”

This passage is simply saying, whatever you are going to do for God, do it now, for there will be no opportunity beyond the grave.

The Minister of the gospel needs to be ready and equipped to handle anything which comes to his hand as he seeks to serve the Lord.

#### I. How to conduct a wedding

A. A Pastor should have some clear biblical standards concerning those for whom he will conduct a ceremony, where he will conduct a ceremony, and when he will allow a marriage ceremony to be conducted in the Church he pastors.

1. The Pastor should have two to four counseling sessions with a couple he is going to marry, depending on how well he knows them, and what their Christian testimony is.
  - a. The first session should be to hear their personal salvation testimony and to counsel them concerning the unequal yoke. II Corinthians 6:14-18
  - b. The second session should be about the responsibility of the husband to his wife, and the wife to her husband. This session could also deal with having children, and how to raise them.
  - c. The third session should deal with finances, material matters, and everyday living.
  - d. The fourth session can deal with the wedding and its planning, date, reception, music, etc.
2. The Pastor should never marry the following:
  - a. A couple where one is saved and the other is not. II Corinthians 6:14-18
  - b. A couple where they are both saved, but one wants to serve the Lord and the other does not.
  - c. A couple where one or both have been previously married, divorced, and are now wanting to marry again. – I Corinthians 7
  - d. A couple where one is willing to fulfill their Scriptural role, but the other is not. – Ephesians 5:22-33
3. A Pastor should not marry a couple unless one or both are members of the

Church he pastors.

4. It is always best to have a policy set by the Church that no Church property is ever rented out to outsiders for a wedding, or other activities.
  - a. There are difficulties with insurance coverage and liability.
  - b. You never can be absolutely sure that the group is going to be in complete agreement with your standards.
  - c. Once a Church rents out its property to any group it is then considered public domain and must be rented to any group which wants to rent it.
5. A Pastor should never allow the wrong kind of music, alcoholic beverage, or anything else contrary to the standards of the local Church to be a part of any wedding or any other activity.
6. There should be a clear understanding as to who is in charge of the wedding rehearsal. It is all right for the bride and groom to have a wedding consultant, but that consultant must be subject to the authority of the Pastor.
7. There should also be a clear understanding as to who is going to clean before and after the ceremony. It is only right for even members of the Church to provide an honorarium for custodial work. This should be determined long before the wedding since on the day of the wedding the bride and groom, as well as the wedding party will be taken up with the wedding and will not remember to get it taken care of.
8. Some couples like to write their own vows. This is fine so long as they do not violate the standards and convictions of the local Church, or the requirements of the wedding ceremony itself. There should certainly not be anything unscriptural in the vows. The Pastor must have the last say on these things.
9. If another Pastor is going to officiate, the Pastor of the Church should have final say as to whether this is acceptable. The other Pastor must be in complete agreement with the doctrine and practice of the local Church where the wedding is being held.
10. The order of the ceremony can vary somewhat so long as it includes the essentials, and does not violate the convictions of the local Church.
11. Marriage is for life. No Bible-believing Pastor should have, or should want to have anything to do with a wedding which is not based on Scriptural standards and principles. God hates putting away. Malachi 2:16

## II. Funerals:

- A. The funeral of a Church member who is a Christian.
- B. The funeral of a Christian who is not a member of your congregation.
- C. The funeral of an unsaved person.
- D. The funeral of an infant.
- E. Every funeral should present the Gospel of Christ.
- F. Funerals at which the family wants to include a Masonic or military ceremony.
- G. Procedure:
  1. In many instances the Pastor will have been in attendance at the person's

passing. He should offer to assist the family with last decisions and preparations.

2. He should offer to have the funeral at the Church if the person has been a member of the congregation.
3. On the day of the funeral the Pastor should be at the Church some time before the family arrives to assist the family, and comfort them with Scriptures. The same should be true if the funeral is at the Funeral Home.
4. The Pastor should always have as much influence over the music that is used if he can.
5. A common order of service is:
  - a. Prelude music up until the time of the service.
  - b. One musical selection
  - c. The reading of the obituary and comforting remarks by the Pastor.
  - d. A second musical selection
  - e. The Message delivered by the Pastor
  - f. After the closing prayer, the Pastor should proceed to the head of the casket and be available to comfort any of the viewers or family members as they pass by.
  - g. After everyone has been removed from the room, the Pastor should wait until the casket is readied to be taken to the hearse, walking a few feet ahead of the casket and to the right.
  - h. He should then proceed to the lead car and ride with the Funeral Director to the burial sight.
  - i. The Pastor should take his place at the head of the casket to conduct the brief graveside service. Some comforting Scripture and very brief remarks should conclude the graveside service, ending with a prayer of committal.
  - j. The Pastor should remain close by at the close of the graveside service to assist the family if he is needed.
  - k. Follow-up is always in order. The hardest part for those who grieve the loss of a loved one is in the first few weeks following the funeral.

### III. Baby dedication:

- A. The Bible certainly does not teach infant baptism, but infant dedication is very much in order. This kind of ceremony is mostly for the good of the new parents, and can serve to encourage a child to take Christ as their Savior when they are old enough to be told about their dedication to the Lord.
  1. Have the couple and their child come to the front of the auditorium.
  2. The Pastor should take the baby in his arms and say the following:
    - a. Mr. and Mrs. So-in-so, do you promise, by the grace and help of God, to bring up this child in the nurture and admonition of the Lord? Do you promise, before God, to endeavor to raise this little one to receive and know Christ at the earliest possible age?

- b. Something should be said at this point about the awesome responsibility of bringing up a child in a Scriptural way, and the importance of having the child in Sunday school and Church on a regular basis. The Mother and Father should be admonished to also be in Sunday school and Church faithfully. Hebrews 10:24,25.
- c. The Pastor should then pray dedicating the child to the Lord, and dedicating the parents to the Lord and to faithfulness to each other and to their child.

V. Baptism:

- A. It should be made clear to the person being baptized that water baptism is not a part of their salvation, and has no saving merit. This is not a sacrament, but an ordinance.
- B. There should be an adequate instruction period before the person is baptized.
  - 1. The procedure used in baptizing should be carefully explained, and demonstrated. The person should be shown the baptistery and told just what will take place.
  - 2. The Pastor should make as sure as possible that the person understands that they are saved.
  - 3. It may be a good idea, depending on the person and their maturity, to have a waiting period between salvation and baptism.
  - 4. The person should be told clearly what to bring for baptism. (Designate the kind of garments)
  - 5. When the time comes for baptism, get the person in place and then ask them, "So-in-so, have you received the Lord Jesus Christ as your own personal Savior? Are you trusting only in Him for your salvation? Do you believe that if you were to die today, you would go to be with the Lord?" If all of these questions are answered in the correct manner, the Pastor should then say, "Upon the profession of faith in the Lord Jesus Christ as your personal Savior, I hereby baptize you in the name of the Father, and of the Son, and of the Holy Ghost." At that point you gently lay them back in the water and lift them back up again while saying, "buried in the likeness of Christ's death; raised to walk with Christ in newness of life."
  - 6. Steady the person and then help them to get started up the steps.
  - 7. See that the person has adequate follow-up to help them in the Christian life.
- C. Unless a person has grown up in a Christian home, and has a clear understanding of salvation, it is best not to baptize anyone younger than 8 years old (if a boy) or 7 years old (if a girl).
- D. Be sure to have the permission of the parents before baptizing a minor.

V. Caring for the sick:

- A. In-home visitation:
  - 1. Visit frequently, but do not stay long.
  - 2. Prepare encouraging Scripture, which is applicable to the person's need.
  - 3. Be careful of your terminology.

4. Take the person something encouraging to read. Suggest good Bible passages and promises for them to read.
  5. Take them little humorous quips and puns.
  6. Always pray for them. Pray as you are led in each instance.
- B. In the Hospital:
1. Have an appropriate bedside manner.
  2. Watch your terminology.
  3. Follow the above procedures.
  4. DON'T STAY TOO LONG
  5. Offer to TRY to get help to stay with them.
  6. The days get very long for the person who is seriously ill.
  7. This can be an excellent time to talk about their spiritual condition.
- C. You may, in emergency situations, be called on to assist the patient in some ways, which are not too pleasant. Ask God for grace to do what you are needed to do. Just because you are a preacher does not mean you are too good to empty a bedpan.
- VI. Being the congregation's errand boy:
- A. This is, in most instances, the responsibility of the Deacons, but don't think you are too good to help out those who have no other way of getting necessary errands taken care of.
1. Widows and orphans have needs, many times, which no one else is available to take care of.
- B. Do not, however, let these things take away your time for prayer and preparation.
- VII. Raising the congregation's children:
- A. The parents are given the responsibility of the upbringing of their children, as well as their education.
- B. While you certainly will find counseling in this area a major part of your ministry, you do not have the responsibility of doing what God gave parents to do. Be frank and clear with parents as to their responsibility before God.
- C. There will be times when a young person or child has nowhere else to go, and you will be called on to rescue them from an impossible home situation. You may find it necessary to house and care for someone at times, but do not coddle parents or children who can do for themselves. II Thessalonians 3:10-15
- VIII. Being a husband and father in the midst of it all:
- A. Your first obligation and ministry to people is in your home. I Timothy 3:4,5 and I Timothy 5:8
- B. Do not spend time with the children of the congregation to the exclusion of spending time with your own. – Ephesians 6:4
- C. See that you tend to the needs of your wife. She is the only woman in the congregation to whom you have that special obligation. I Corinthians 7:1-3 and Ephesians 5:25-33.

1. Keep yourself only unto her. Watch out for the entrapments of lonely widows and women who are infatuated with the professional position of the man of God. One slip and you are no longer qualified for the ministry. I Timothy 5:1-7
2. If you find yourself attracted to another woman in the Church, distance yourself from her and seek God's forgiveness. Fill your mind with the Word of God and spend much time in prayer. "Flee youthful lusts" at any age.

## CHAPTER XI

### SEPARATION

#### I. Personal Separation

- A. At the moment of our salvation we experience instant sanctification: that is, we are set apart as God's property. - I Corinthians 6:19:20
  - 1. From that moment on God wants to lead us in His perfect will for our lives. – Proverbs 3:5,6
- B. I John 3:9 tells us that the new nature which is born in us is of God, and cannot sin. It hates sin and cannot tolerate sin since it is born of God.
  - 1. This new nature is at enmity with this corruptible flesh through which the world system tries to influence us.
  - 2. This is the cause of the constant conflict, which takes place in the Christian, and the reason that the Christian needs the whole armor of God. – Ephesians 6:10-18
- C. In order to feed and cultivate the new nature, we must be in the Word (Psalm 119:11 and II Timothy 2:15), faithful in prayer (I Thessalonians 5:17), and walking in the Spirit – (Galatians 5:16).
- D. Scriptural admonitions to biblical separation:
  - 1. I John 2:15,16 – Love not the world
  - 2. II Corinthians 6:14-18 – No unequal yoke
  - 3. I Corinthians Chapter 5 – No spiritual leaven
  - 4. II Thessalonians 3:6 – Have no fellowship with brethren who walk disorderly.
  - 5. II Thessalonians 3:14,15 – Have no fellowship with disobedient brethren.
  - 6. Romans 16:17 – Avoid those who cause divisions
  - 7. Matthew 18:15-22 – Treat the irreconcilable brother as an heathen man and a publican. If he apologizes he is to be forgiven.
  - 8. Romans 12:1,2 – On the positive side, we should give God what already belongs to Him and be a living sacrifice for Him.
  - 9. Jude Vs 22,23 – Love the sinner, but hate the sin.

#### II. Ecclesiastical separation

- A. As a fundamental, Bible-believing Church, we cannot fellowship with a church which is not in doctrinal agreement. – II Corinthians 6:14-18
  - 1. We cannot enter into an unequal yoke with unscriptural ministries for the accomplishment of a spiritual purpose.
- B. Our churches and our ministries cannot enter into cooperation or fellowship with churches which deny the cardinal doctrines of the faith. The Book of Jude and the Book of II Peter.
- C. We should not let any false teacher into our assembly, nor bid him God-speed. - II

John Vs 10,11.

- D. On the positive side, we should receive and house and encourage true brethren. – III John

1. We should addict ourselves to the ministry of the Saints. I Corinthians 16:15

III. Primary and secondary separation

- A. Primary separation is sufficiently covered in the previous sections. Primary separation is separation from unbelievers and unscriptural ministries.
- B. But should a Christian, or a Christian ministry separate from Bible-believers who cooperate with unscriptural people, or organizations?

1. II Thessalonians 3:6 and II Thessalonians 3:14,15

2. Romans 16:17

IV. Denominational association and fellowship

- A. Should the Bible-believing Christian associate with denominations that are not biblically separated?
- B. Should Christians fellowship with those who preach the Truth, but do not separate from unscriptural groups?
- C. Should our Church separate from those who embrace:
1. Hyper-Calvinism?
  2. The Hyper-grace movement?
  3. The ecumenical movement?
  4. Unscriptural methodology?
  5. New-evangelism?
  6. Neo-orthodoxy?
  7. Concept-inspiration of the Scriptures?
  8. The use of modern translations which attack the Deity of Christ, the Virgin Birth, etc.?
  9. The Hyper-dispensation movement?
  10. Contemporary or Christian rock music?
  11. A non-separation policy?
  12. The Charismatic Movement?
  13. Easy-believism?
  14. The tax-protest movement?
  15. Rebellion against authority?
  16. Infant baptism?
  17. The use of fermented wine in communion?
  18. Ecumenical evangelism?
  19. Prosperity evangelism?



20. Life-style evangelism?
21. Other such movements?

## CHAPTER XII

### PERSONAL CONVICTIONS

- I. Early on – Have a Philosophy of Ministry.
  - A. You need to be convinced as to what you understand from the Scripture to be the basic responsibilities of a Pastor, Assistant Pastor, etc.
  - B. You need to know what you believe is the roll of the Sunday School.
  - C. You need to know what you believe should be the nature of the Youth Ministry.
  - D. You need to build scriptural convictions about the Bus Ministry.
  - E. You need to know what your convictions are concerning evangelism, evangelistic meetings, revival meetings, special emphases, musicals, drama in the Church, children's ministries, women's ministries, etc.
  - F. You need to have a clear, scriptural stand concerning missions, and what missionaries you will support.
  - G. You need to have a scriptural position on ministry to the elderly, to the family unit, the College and career adults, broken families, etc.
  - H. You need to have strong convictions on divorce and remarriage.
  - I. You need to know what you believe on the ordinances of the Church.
  - J. You need to determine what colleges, universities and other ministries you can associate with.
- II. As you grow in the Lord in the ministry, you will find that associations, of necessity will change. Some of your earlier convictions will change as you grow in your understanding of the Scriptures.
  - A. Some of your present pet ministries will fall into their proper places as you mature. You will form new, strong convictions on certain things.
  - B. You will find that you must drop association with some mission board, or even some missionaries that you formerly could support.
  - C. You may find yourself changing, and hopefully, strengthening your position on music as you are in the ministry longer.
  - D. Just don't withdraw from everyone, thinking you are the "only one standing for the Truth in these dark days of apostasy." II Timothy 2:1-4
- III. At the end of the road, when you have arrived at the end of your ministry, strive to be able to say with Paul the Apostle, "I have fought a good fight, I have finished my course, I have kept the Faith."
  - A. The only way you can do this is to be right on track all the way to the finish line. Under no circumstances should you ever compromise scriptural convictions. When God shows you the need of course-correction, correct it and stay true.
- IV. The doctrine of forbearance
  - A. Forbearance is an absolute necessity for success in the ministry.

1. The doctrine of forbearance is the teaching that a Christian must be willing to gladly forego anything, although legitimate to the Christian, for the sake of a weaker brother.
- B. Examples of the Doctrine:
  1. Romans 14:13-21
  2. I Corinthians chapter 8
- V. Having Done All, To Stand . . .
  - A. The Armor of God – Ephesians 6:10-18
  - B. Be strong in the Grace which is in Christ Jesus . . . II Timothy 2:1-6
  - C. The weapons of our warfare . . . II Corinthians 10:3-5
  - D. Be sober, be vigilant . . . I Peter 5:8
  - E. Preach the Word . . . II Timothy 4

## CHAPTER XIII

### AVOIDING THE APPEARANCE OF EVIL

#### I. Handling Church Finances

- A. The minister of the Gospel is wise indeed if he refuses to sign on checks, deposit funds, or have any direct contact with the finances of the Church.
  - 1. There are so many accusations and insinuations that can be made if the Pastor insists on handling all the finances. These may be false, but the damage done to the ministry is the same.
- B. On the other hand, the Pastor should oversee the finances and the financial condition of all ministries of the Church. There must be a Treasurer who answers weekly to the Pastor on these matters.
  - 1. The Pastor should know the condition of all funds at all times. He is responsible to see that all funds are used wisely and in keeping with their intended purpose.
  - 2. I do not think it is wise for the Pastor to know who gives how much. He is a human being, and can be tempted to preach at those who are not doing what a Christian ought to do.
  - 3. If someone is running for an office in the Church, the treasurer needs to let the Pastor know if that person is faithful in his giving. This is part of his testimony and qualification for any position of leadership.
- C. All funds should be used for the purpose for which they are designated.
- D. No other means for raising finances for the Church should be used except the tithes and offerings of God's people. I do not see anything unscriptural should someone having a yard sale on their own and then giving the money to the Church, but it should not be an undertaking of the Church.
- E. Monthly financial reports issued to the congregation concerning all accounts foster confidence.
- F. An annual audit (external if possible) should be done, and an annual financial report provided for all members of voting age. This should be distributed at the annual meeting of the Church.
- G. No expenditures but those regular approved expenditures of the Church should be made without both board and congregational approval.
  - 1. A Pastor and select groups should not, without congregational approval, be allowed to make loans, not make large expenditures. A spending limit should be placed on non-approved expenditures.
- H. All offerings and financial gifts should be counted and recorded, and prepared for deposit by at least three people. – I Thessalonians 5:22

#### II. Conduct with the opposite sex

- A. Paul tells Timothy how to conduct himself with the young women of the Church in I Timothy 5:2. He is to treat them as sisters, with all purity.

- B. Again, in II Timothy 2:22 Timothy is told to flee youthful lusts. (These are lusts which begin with puberty and stay with you the rest of your life.)
- C. We are instructed to avoid even the appearance of evil in I Thessalonians 5:22.
- D. Some things it is good to always practice:
  - 1. Do not go into a house where only a woman is at home by herself. Talk with her at the door, or go back when her husband is home, and then, take someone else with you.
  - 2. Do not counsel a woman in your study, or elsewhere by yourself, behind closed doors. It is good to have a glass door in your study so that others can see what is going on inside.
  - 3. Never touch a woman who is not your daughter or wife, to hug them or show affection. If you ever hug a woman other than your own daughter or wife, such as an elderly lady in the Church, hug them from the side, not head on.
  - 4. Do not kiss your own children on the mouth.
  - 5. Do not have physical contact with women other than your wife, which might stir up physical passions.
  - 6. Younger women are often drawn to a man of authority such as a doctor or minister. It is not uncommon for a woman to feel a physical attraction to the doctor who delivers her child.
  - 7. When shaking hands, never shake a lady's hand unless she starts to extend her hand first.
- E. Always stand when a lady enters the room, or when a lady comes onto the church platform for some reason.
- F. Try not to get into the habit of calling the ladies in the Church by their first name unless the lady is a young single lady and you are sufficiently older than she. Even then it is good to call them Miss first name . . . . .
- G. Always let the ladies be seated at the table before sitting down. Assist the lady nearest you when she is being seated.
- H. Always open the car door for a lady.
- I. When taking teens or young adults home following a service, or an activity, take the males home last.

### III. Playing favorites

- A. Acts 10:34 tells us that God is no respecter of persons. Likewise, we should not show favoritism in the Church. This principle is clearly taught in James 2:1-9
- B. The minister is often tempted to show favoritism when a person is wealthy, a person is very attractive, or when a person is very talented. Everyone should have an opportunity to use his or her God-given talents and abilities.
- C. Never dump your piano or organ player when a better one comes to your Church. It might be wise to put your present pianist in charge of scheduling the musicians as accompanists on a rotating basis and let them work out the schedule. If they make the decision to let the other musician play some times, it will not be hurtful; it will be their decision.

- D. Do not give one, or just a few praise from the pulpit to the exclusion of others. Praise for a job well done is encouraging. Do not overdo it.
- E. There is a big difference between flattery and the sincere praise and thanks for a service that is a blessing. Always give the glory to God, however.
- F. Build up your Deacons, Trustees or Elders from the pulpit when they are faithful. Build the trust of the people in their leadership. Express your appreciation for them.

#### IV. Diligent in business, fervent in spirit

- A. A Pastor should always lead his people, not drive them. Because of this, the Pastor should always set the example before he expects others to follow. Whatever he expects of his people, he should be willing to do.
- B. Although a Pastor should give himself first and foremost to prayer and the ministry of the Word, he should never act as though he is too good to pick up a hammer, shovel, broom, mop or dish cloth. He should be right there leading the way in everything.
- C. If you have someone in the Church who knows much more than you do in some matter, put them in charge and put yourself under their leadership.
- D. Always be available to your people, unless it calls on you to neglect your family or your first calling.
- E. Whatever you do, do it as unto the Lord.
  - 1. Colossians 3:17
  - 2. Colossians 3:23
  - 3. I Corinthians 10:31
  - 4. Matthew 5:16
  - 5. I Peter 2:12

#### V. Treatment of Family

- A. I Timothy 5:8 – Any man who does not provide for his own household has denied the faith, and is worse than an infidel. One of the worst mistakes many Pastors make is ministering to the congregation at the expense of their own family.
  - 1. Many Pastors spend more time with other teens in the Church than with their own teens and then wonder why their own turn away from the Lord.
  - 2. Some Pastors are always at the beck and call of the people in the Church, but never take a day for their own family each week.
  - 3. A Pastor has a sacred responsibility to set the example with the Family Altar.
  - 4. The Pastor must tend to all the needs of his wife and children, whether they are emotional, physical, spiritual, recreational, or whatever.
  - 5. A Pastor must not love his family more than he does his Lord, but he must love them more than he does his flock. – I Timothy 3:4,5
  - 6. A well-ordered family is a pastor's greatest earthly recommendation.
  - 7. A Pastor's discipline and training of his children should be fair, firm and faithful. Above all, it should be scriptural.

## CHAPTER XIV

### DEALING WITH STAFF

#### I. Volunteer Workers

- A. You will find that many Christians have an erroneous idea as to what the quality of our volunteer work for Christ should be.
  - 1. Many think that because it is of a voluntary nature, just anything will do.
  - 2. It does not matter if we are going soul winning, or if we are cutting the Church lawn, we should do our very best for the Lord. Colossians 3:17 and 3:23, as well as I Corinthians 10:31.
- B. Using volunteer workers at the Church, as well as on the mission field is a wise thing. The Pastor will find that he will be much more likely to see missionary volunteers come forth from his congregation if he uses as much volunteer help as possible. The experience of serving the Lord with the right kind of supervision and instruction can whet the appetite of some members of a congregation for greater involvement. We have had laymen who have gone on mission trips, decide later that God wanted them on the field as missionaries themselves. Just the blessing of the fellowship experienced in serving the Lord along with other Christians is a strong influence for wise decisions in the future.
- C. The right kind of supervision and instruction, however, are of great importance.
  - 1. When the church is having a work day, it is wise to have the men who are trained in each area to be undertaken, take leadership in that area.
  - 2. On the job training in volunteer work around the church, under the instruction of a trained professional may lead to permanent employment for the learner.
  - 3. If it is found that a man or woman has no real talent for the job at hand, find a place where they can effectively serve and then tell them they are needed in that area.
- D. Volunteer staff can be, in some cases, as valuable as paid staff. They can take care of responsibilities which free a paid staff member to be more productive.
  - 1. More volunteers can be enlisted, however, by asking them personally to do a certain task, than can be enlisted through a general announcement. People like to be personally asked.
- E. Paid Staff
  - 1. It does not hurt to have a job description for paid staff, but when they are hired, it ought to be made clear that you expect them to be ready to do anything which they may be needed to do. They, like the Pastor, should be ready to step in and take responsibility in an emergency.
  - 2. If they are not willing, ready, and eager to do anything that needs doing, they are hirelings and not true shepherds. John 10:11-14
  - 3. Paid staff should be shown reasonable understanding and consideration. There are sometimes, emergencies that arise in their lives for which they need time.

- a. They should be paid a living wage and not expected to sacrifice more than the Pastor is willing to sacrifice.
  - b. They should have a time off to spend adequate time with their family.
  - c. They should know that the Pastor cares for them at least as much as he does for the rest of the congregation.
- 4. On the other hand, the paid staff should be willing to put in extra time if they are needed. They should not be men-pleasers, but God-pleasers.
  - a. They should be quick to pray with the Pastor and help in any way they can.
  - b. They should never forget that they are in a second-man position, and that the Pastor is responsible to God for the flock.
  - c. They should always be supportive of the Pastor and his will. If they can't be, they should leave quietly.
- 5. Do not take any position in the ministry where you have to work under the authority of a leader with whom you are not in agreement, or with whose position you do not agree.
- 6. Do not ask paid staff to perform any duty you would not be willing to do yourself.
- 7. Just because you are the Pastor, and the paid staff is hired to help you, does not mean that you are not serving together as fellow workers in the ministry. Paul the Apostle was very much the leader among his fellow workers, but he always treated them as "laborers together" in the work of the Lord. – I Corinthians 3:9



## CHAPTER XV

### STEWARDSHIP

#### I. Of your own things

- A. Americans are known for being extremely wasteful. In many 3<sup>rd</sup> world countries, our garbage would be great treasure. What we throw away is often more valuable than the best they can afford.
- B. If anyone should be a good steward of what God provides for them, it should be a Christian, and especially, a minister of God's Word.
- C. Suggestions for good stewardship of that which is your own:
  - 1. Have a budget by which you live.
  - 2. Make provision for saving on a regular basis.
  - 3. Be faithful in tithing and regular giving.
  - 4. Use to the fullest everything God allows you to have.
    - a. Many gifts can be made out of things which most people consider disposable.
    - b. Scrap paper can be cut into a standard size and used as notepaper.
    - c. Plastic and metal containers can often be washed and used for storage many times.
    - d. Cardboard boxes can be folded and kept for many uses in the future.
  - 5. There are many ways in which we can double up on the use of such things as water, solvents, etc.
  - 6. Keep good records of all transactions, warranties, expenditures, tax records, titles, deeds, insurance policies, etc.
  - 7. Don't purchase anything just because you want it. Buy only those things which are needed, or which will, in the future, be put to good use.
  - 8. Don't charge anything you cannot pay off that month. Try to prevent any indebtedness.
  - 9. Consider that everything God allows you to have is His, and use it for His glory.
  - 10. Take excellent care of whatever God allows you to have. Insist that others do likewise. God stewardship not only is part of your testimony, but it affords an excellent opportunity to teach others.

#### II. Of God's things

- A. Help take care of the Church facilities, furnishings, vehicles, etc.
- B. Be conservative with Church utilities.
  - 1. If you turn it on, turn it off.
  - 2. If you use it, return it.

3. If you break it, replace it.
  4. If you damage it, fix it, or have it fixed.
  5. If you lose it, replace it.
  6. If you mess it up, clean it up.
  7. If you get it out, put it away.
  8. Before using something, get permission.
  9. Be thoughtful of other people's responsibilities and time.
  10. Treat that which belongs to the Lord with even greater care than you would treat your own.
- C. Don't vote for things that are wasteful. Many times we want equipment and facilities we don't really need. Many times we can make do with much less than we think. Improvise.

### III. Teaching stewardship

- A. The Minister of the Word of God is foolish indeed, and derelict in his duty to God if he neglects a periodic emphasis from the pulpit, on the subject of stewardship.
- B. Stewardship on the part of the Christian is part of his obedience to God. If the Pastor does not preach it, the Christian will neglect it, and the Christian will be the one to suffer. To neglect this doctrine is comparable to neglect of teaching the importance of baptism.

## CHAPTER XVI

### STAYING ON TRACK – KEEPING AN EVEN KEEL

- I. The best Scriptural representation of this chapter I can think of is found in Jude, Vs 21 – “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”
  - A. This verse does not imply that we keep ourselves saved, for I Peter 1:5 says, “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”
  - B. God, of course, loves every believer with a special love because every believer is “in Christ.” He does not cease to love us when we are disobedient, but He has obligated Himself to chasten us. See Hebrews 12:6.
  - C. God, however, loves obedience, and obedience to His Word is the demonstration of our love. – John 14:21 and I John 2:4
- II. The only way, then, to keep ourselves in the love of God is to walk in obedience to His Word. What does God love?
  - A. God loves the Believer – Romans 8:35-39
  - B. God loves obedience – John 14:21
  - C. God loves the world of mankind – John 3:16
  - D. God loves the righteous – Psalm 146:8
  - E. The Father loves the Son – John 5:20
  - F. God loves sinners – Romans 5:8
  - G. God loves the elect – Romans 11:28
  - H. God loves a cheerful giver – II Corinthians 9:7
  - I. God loves His Word – Psalm 138:2
  - J. God loves the prayer of the upright – Proverbs 15:8
- III. Another necessary ingredient in the formula for staying on track spiritually is abiding in Christ. See Chapter IV, B on page 9.
- IV. Another necessary ingredient is walking in the Spirit.
  - A. Galatians 5:16
  - B. Galatians 5:18
  - C. Galatians 5:25
  - D. Romans 8:1,4
- V. Another necessary ingredient is to walk in the Light.
  - A. I John 1:7
- VI. Another necessary ingredient is being in the Word of God.
  - A. Psalm 1:1,2 – Meditating in it.

- B. Psalm 119:105 – Reading it and letting it light our path.
- C. Psalm 119:11 – Hiding it in our hearts.
- D. II Timothy 2:15 – Studying it.
- E. II Timothy 3:16 and II Peter 1:20,21 – Realizing it is the very Word of God. (God-breathed)

#### VII. Maintaining a clear conscience

- A. We must keep short accounts with God.
  - 1. The little Book of I John is written to Christians. (I John 5:13)
  - 2. It tells the Christian in I John 1:9 that God has made provision for our spiritual feet to be washed constantly.
  - 3. We are also told in I Corinthians 11:31 that if we would judge ourselves we would not be judged.
  - 4. If we get off track by getting into sin, God has obligated Himself to chasten us. Hebrews 12:6

#### VIII. Self-motivation

- A. No Christian can truthfully say that they are totally self motivated.
  - 1. Compare John 15:5 and Philippians 4:13
- B. Paul said, “The love of Christ constraineth us . . .”
- C. God has given the Believer a new nature which cannot sin (I John 1:9). We still have the old flesh to contend with, however. - Romans 7:12-25 We can be, with the help of the Holy Spirit and the Word of God. “self-motivated if we:
  - 1. Are “strong in the Lord, and in the power of His might.” Ephesians 6:10.
  - 2. Are “trusting in the Lord with all our heart, leaning not unto our own understanding, in all our ways acknowledging Him . . .” - Proverbs 3:5,6
  - 3. Are “strong in the grace that is in Christ Jesus.” – II Timothy 2:1
  - 4. “Walking in the Spirit . . .” – Galatians 5:16,25
  - 5. Have on the whole armor of God. . . – Ephesians 6:11-18
  - 6. “Let not sin therefore reign in our mortal bodies.” – Romans 6:12

#### IX. The Love of Christ constraineth us.

- A. II Corinthians 5:14 – “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.”
  - 1. The love of Christ is limitless for His redeemed. He gave all; as someone has said, God bankrupted Heaven in order to make us rich. In the light of that, how much do we owe Him?
- B. Any Christian, who is not doing for the Lord what he or she is doing because they are constrained by the magnitude of the Love of God, is not serving for the right reasons. He or she might as well just quit. Vance Havner once said, “We would be much better off in America today if about 50% of the Pastors were to resign and go into secular work.”

X. The Importance of that Personal Time with God

- A. Compare John 15:5 and Philippians 4:13. If we are operating on our own power and ability, we are doing nothing that will last. See Lesson IV

## CHAPTER XVII

### COUNSELING

#### I. Set Rules

- A. The Pastor has many opportunities to counsel. He should first have some rules as to whom he will take on for counseling. Counseling can be very time-consuming, so the Pastor must be careful that he takes cases whom he can help, and with whom he can see something accomplished.
1. The Pastor must be careful not to spend time alone with the counseling of women in his study. If the woman will not consent to having the Pastor's wife or his secretary present, the counseling should not be done.
  2. Never promise anyone that you will not tell anyone what they are about to tell you. Tell them that if they cannot trust your judgment as to who needs to know this information, they had best not share it. It is often a teenager who will say this, not wanting you to share it with their parents. You can tell them that, if at all possible, you will keep it confidential, but if there is someone who needs to know it in order to help them, you will not promise not to share the information.
  3. Never get too emotionally involved with the person with whom you are counseling. You may feel very sorry for the person, but if they have gotten themselves into a real difficulty, you must show them the Biblical way out. Don't soft-pedal the counsel to save their feelings, or to keep them liking you.
  4. Always, always, always counsel from the Word of God. God's Word is the only absolute Truth. Don't trust your gut feeling, or your own wisdom when you know that the Scriptures teach otherwise.
  5. Don't let people waste your time.
  6. Don't take sides with the person you are counseling. It is all right to show honest compassion and understanding, but don't speak against someone else to retain their confidence.
  7. Avoid using yourself as an example illustrating the way you answer their problem. They are not there to hear your personal problems and struggles. Some counselors like to give the impression that they know exactly what the person is going through since "I have had the same problem."
  8. Be a good listener. You may not be able to start counseling until you have done a lot of listening.
  9. Keep in mind that many people come to the Pastor for "approval" when they say they want counsel.
  10. No matter how hard it is to do so, always give them what God says, and don't back down. You may never see them again, but that is better than standing before God knowing that you condoned something that God condemned.
  11. Never counsel someone from another Pastor's Church without his approval, unless you know that they would not get Scriptural counsel from that Pastor.

12. Don't keep counseling someone on the same problem when you have given him or her the Scriptural answer and they refuse to do it.

II. Let the Scriptures be your guide.

A. There are times when a person may have a chemical imbalance which produces depression, or mental and emotional problems, but most problems with which you deal will be due to a spiritual problem.

1. Be careful that you do not deal with symptoms, and not the real cause. People will try to blame their circumstances, their environment, or some other reason. Try to get to the real problem.
2. Never try to exorcise demons from a person until:
  - a. You have consulted experienced spiritual leaders.
  - b. You have spent much time in prayer over the matter.
  - c. You are sure in your heart that this is the problem.
  - d. You have others present who are experienced in this matter.
  - e. You have thoroughly searched your own heart and confessed all known sin. Also be sure you know that the others with you have done the same.

B. Let the person you are counseling read the Scriptures for themselves.

1. Have some questions ready to ask them about the passage they have read.
2. Instead of your telling them what they ought to do, let them see what God is telling them to do.
3. Never, to any degree, condone wrongdoing. Do not be surprised at anything you hear, but be sure to show the person the exceeding sinfulness of sin, and its consequences.
4. Stay very close to God, and stay in His Word.
5. Avoid physical contact.

## CHAPTER XVIII

### DEALING WITH ISSUES

#### I. Apostasy in General

- A. Most fundamental, Bible-believing Pastors will tell you that there are signs of the Tribulation Period but no signs of the rapture of the Church.
  - 1. II Thessalonians 2:1-12 makes it clear, however, that, before the rapture of the Church takes place, there must first be a falling away.
  - 2. Revelation 3:14-22 shows us that the mark of the Laodicean Church, the last division of the Church Age is luke-warmness. The very word means, “The Rights of the People.” Materialism, humanism, and a false security will reign during this time just before the rapture.
  - 3. II Timothy 3:1-5 speaks of those things that will produce perilous times in the Last Days. The passage ends with, “Having a form of godliness, but denying the power thereof.” This is apostasy.
- B. Apostasy is not reversible. Webster’s dictionary defines apostasy as denying one’s faith, party or principles.”
  - 1. Many in our time have turned from what they once claimed to believe, to embrace an unscriptural position or body of doctrine. This only demonstrates that principle set forth in II Peter 2:22 “But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”
  - 2. An apostate is one, though apparently once converted, who has never had their nature changed. They return to what they have really been all along. There is much of this today, and for a variety of reasons.
  - 3. An apostate is a “Judas” who has never really changed, and will not change, once he has gone back to wallowing in the mire.
- C. Some ways in which apostasy is demonstrating itself:
  - 1. Most ministries today depend on man’s programs rather than God’s power.
  - 2. The success of a ministry is determined on its ability to draw a crowd, and to entertain.
  - 3. Experience and emotion have replaced the Holy Spirit’s conviction and the adherence to the authority of the Word of God.
  - 4. Permissiveness permeates most of our churches, and standards of dress, conduct and music have gone by the way.
  - 5. The Church has adopted the world’s methods to do God’s work, but it will not produce abiding fruit.
  - 6. There is a form of godliness in our services today, but they deny the power thereof.

#### II. Neo-evangelicalism

- A. The Bible-believing preacher cannot afford to get caught in the deceit of neo-



evangelicalism. This movement is characterized by compromise, unscriptural methodology, and easy believism to supposedly try to win souls to Christ. It stoops to use the world's methods, music, standards and programming to peddle "another gospel". It replaces repentance with awareness, salvation with decision, conviction with emotion and feeling, trust Jesus Christ with try Jesus, etc.

- B. Neo-evangelicalism, many times, will employ the new supposed translations of the Scriptures, which are based on "concept inspiration" instead of verbal inspiration. It does not hesitate to include some eccumenicalism to bring about supposed dialogue with the cults and liberals.

III. Neo-orthodoxy is the old liberalism set forth in fundamental terminology.

Phrases common to Neo-orthodoxy are:

- A. "The Bible contains the Word of God." By this they mean that whatever speaks to your heart from the Bible is inspired, while that which does not can be discarded.
- B. "Jesus is risen from the dead." To that we would say, "Amen." But by that they mean, Jesus is alive today as far as His teachings and influence are concerned, just as George Washington lives on in the hearts of those who cherish his memory.
- C. "The Cross of Christ is man's salvation." It is the blood of Christ, which provides man's salvation, not the cross. Christ had to die on the cross because it was prophesied, but it is His blood that saves.

VI. Hyper-Calvinism, Hyper-grace, Hyper-dispensationalism, and other movements, which place an inordinate emphasis on some aspect of doctrine, have been extremely detrimental to the spread of the Gospel. Other dangerous movements have been the tax-protest movement, the life-style evangelism movement, etc.

V. The Battle for the Bible:

One of the most detrimental movements Satan ever initiated is the Textual Controversy. What we want in fundamental Christianity is the English translation of the Scriptures that is the closest to the word-for-word translation of the original languages as possible. We are inserting in this syllabus a section on this issue because it is so important to the future of fundamental Christianity. It falls far short of being a complete treatment of the subject, but it will inform the Bible student as to why we continue, and will continue to hold to the King James translation of the Bible.

- A. What we believe: We believe that the Word of God, both the Old and New Testaments were inspired, God-breathed, both verbally (every word was God-breathed) and plenarily (every part is equally inspired) in the original manuscripts, or, as they are often called, Autographs.
  - 1. None of the original manuscripts of either the Old or New Testament have been preserved for us.
  - 2. We do believe, and the Bible teaches, that every Word of God in the original languages would be preserved for us.
    - a. Proverbs 30:5,6
    - b. Psalm 12:6
    - c. Matthew 5:18
    - d. Luke 16:17

3. It is obvious in these verses that it is the “words” which would be preserved and not ideas and concepts.
    - a. One of the main teachings behind many of the new translations, transliterations, paraphrases and versions is that there is nothing wrong with replacing words, or changing the phrasing since God inspired ideas, or concepts which it is alright for man to make clearer through the substitution of other words.
  4. So we also believe in the Divinely preserved words of God in their original languages, and His supernatural superintendence of the translating of Scripture from one language to another.
- B. What we do not believe:
1. We are not followers of the Ruckman cult.
    - a. We do not believe that God re-inspired the Bible in the form of the King James translation.
  2. We do not believe that there were errors in the original manuscripts due to scribal, or Apostolic slips of the pen.
    - a. This position is held by Dr. Letus, Lutheran theologian who assisted Dr. Johnson in his presentation attacking Bob Jones University as the origin of the Leaven of Fundamentalism.
    - b. Psalm 138:2b – “. . .for thou hast magnified thy Word above all thy name.”
      - (1) A man is no better than his word.
      - (2) If we cannot have the very Word of God and be able to trust it as such, then His name is worthless.
- C. Everyone practices textual criticism.
1. When the early Church received an epistle, or when they read and used the Gospels or apocalyptic writings of the Canon of the Scriptures, they evaluated what it said, and made application of it. This is textual criticism.
  2. When a pastor preaches and explains the meaning of a particular word in the text, this is textual criticism.
  3. Textual criticism defines:
    - a. To start with, II Peter 1:20 says, “Knowing this first, that no prophecy of the Scripture is of any private interpretation. . .”
      - (1) In the matter of textual criticism, we are not talking about interpretation of inspiration.
      - (2) We are talking about Spirit-filled Christians taking the textual materials God has preserved for us and determining, with the guidance of the Holy Spirit, which is the original rendering.
    - b. The Neo-orthodox crowd, and the liberals, however, has given this science a bad name.
      - (1) Higher criticism has simply chosen the materials that best fit their theories and have altered them to support their

erroneous doctrines.

- D. The Greek text we use for the purpose of translation makes all the difference in the world.
1. While there are thousands of fragments, manuscripts, papyri, uncials, vellum, parchments, and cursives, we need to carefully examine the sources of these, their dates, their reliability, and their background.
    - a. We need to examine the character of those who use the various sources for their work.
    - b. We also need to consider the nature of the sources of those textual materials.
    - c. We need to observe the methods of preservation, and the Greek text of the New Testament to which it contributed.
    - d. We need to consider the ones doing the translation, and the text from which they translate.
- E. There are two primary Greek Texts that we need to examine.
1. The Textus Receptus, or the Received Text
    - a. We are not so much concerned with the Old Testament as we are with the New, since the Massarettes copied the Old Testament Scriptures so meticulously.
    - b. The Textus Receptus is based on the Greek Vulgate. (Vulgate means that which is used by the majority, or best known, or generally received.)
      - (1) When the Spirit-directed consciousness of the early Church gathered these separate God-inspired manuscripts into book form, they had the received text, or the Textus Receptus.
    - c. The Peshitta, the Bible of the Syrian Church was translated from the Greek received text, and is in complete agreement with the Textus Receptus.
      - (1) This work was done in 150 AD (Remember, the last of the New Testament originals was written by John on the Island of Patmos in about 95-98 AD)
    - d. The Italic Version of 157 AD was translated for the Old Roman Empire from the Greek Vulgate into Latin for the Waldenses of Northern Italy.
      - (1) Jerome did not write his Latin Vulgate until 382 AD.
      - (2) The Italic Church has been traced back to 120 AD.
      - (3) When we refer to the Old Roman, or Latin Vulgate, we are referring to that which was translated from the Apostolic text.
    - e. From these same manuscripts came the Wycliffe Bible in 1392, Erasmus Bible in 1522, Mathew's Bible of 1537, The Great Bible of 1539, Stephanis' Bible of 1550, The Geneva Bible of 1560, The Bishop's Bible of 1568, and the Beza's Bible of 1604. From the same Greek manuscripts came the Textus Receptus, from which came the

King James translation.

- (1) King James of England commissioned the King James Bible on July 22nd, 1604. He appointed 54 Hebrew and Greek scholars to produce a Bible, which we know today as the Authorized Version. These men were organized into 6 groups, which were to meet separately. Two groups met at Cambridge, two at Oxford, and two at Westminster. Each group was designated a certain portion of scripture to translate into the English language. Each scholar first made his own translation, then passed it on to the other members of the group for review. When each section had completed a book of the Bible, it was sent to the other five groups for their independent criticism. In this way, each book went through the hands and minds of the entire body of translators. To guard further against possible errors, another committee was formed by selecting two from each of the three companies. Then the entire version came before this select group where all differences of opinion were ironed out. It put the finishing touches on the work and in 1611 prepared it for the printers. It was a thorough work of organized cooperation where the direction and discernment of the Holy Spirit was desired.

2. The Wescott and Hort Text of the New Testament

- a. Based on two manuscripts called Sinaiticus and Vaticanus which many textual scholars believe two of the 50 copies of a Greek Testament prepared for the New Testament Church in the beginning of the 4<sup>th</sup> century AD from the 5<sup>th</sup> volume of the Hexapla, with alternative readings as an effort to satisfy various warring parties in the Church with an ecumenical revised version; parties such as the Judaizers.
- b. Constantine commissioned this work when he became ruler of Rome.
- c. Origin taught that the Logos (Word) was a created being who was simply an expression of God. Eusebius was a great admirer of Origin and a student of his philosophy. He had just edited the 5<sup>th</sup> column of Origin's New Testament. Constantine chose this 5<sup>th</sup> column translation and asked Eusebius to prepare 50 copies of it for him. Sinaiticus and Vaticanus are thought to be 2 of these copies.
- d. It is largely upon these two manuscripts that the Wescott and Hort New Testament Greek text is based. We can understand why they preferred and used these manuscripts since they themselves were heretic in some of their major doctrines.
- e. Almost all of the new translations, versions, paraphrases, and translations are based on Wescott and Hort's Greek text. Some of those based on Sinaiticus and Vaticanus are:
  - (1) The Revised Standard Version
  - (2) Nestles Greek Text
  - (3) Goodspeed's New Testament

- (4) Wescott and Hort's Greek New Testament
- (5) Tischendorf's New Testament
- (6) New English New Testament
- (7) William's New Testament
- (8) Berkley Version New Testament
- (9) New American Standard
- (10) Riverside New Testament
- (11) New World Translation
- (12) Good News For Modern Man
- (13) Moffatt's New Testament
- (14) Von Soden's New Testament
- (15) Wuest's Expanded New Testament
- (16) Twentieth Century New Testament
- (17) Tregelles' Greek New Testament
- (18) Weymouth's New Testament
- (19) Panin's Numeric New Testament
- (20) Moulton's New Testament
- (21) Amplified New Testament
- (22) Alford's Greek New Testament
- (23) Revised Version of 1881
- (24) American Standard Version 1901
- (25) Godby's New Testament
- (26) Parallel Column New Testament
- (27) Diaglot New Testament
- (28) Montgomery's New Testament
- (29) Lachmann's New Testament
- (30) Phillips' New Testament
- (31) Living New Testament (Paraphrased)
- (32) Ferrer Fenton's New Testament
- (33) Latin New Testament
- (34) Darby's New Testament
- (35) Confraternity New Testament
- (36) Griesbach's New Testament
- (37) Wordsworth's Greek New Testament
- (38) Norlie's Simplified New Testament
- (39) Lamsa's New Testament

(40) John Wesley's New Testament

(41) New International Version

f. All of these are based on a compromised, ecumenical text.

F. Why stick with the King James when the Middle English is sometimes hard to understand?

1. The King James English translation is the closest translation to the original languages.
2. The introduction of different translations causes confusion among God's people in the pews.
3. This causes Christians to stop bringing their Bibles to Church.
4. People, both saved and unsaved, start asking, "What Bible is the true Bible.
5. The King James is the one translation we can still hold in our hands and say we have the very Word of God.
6. The King James is hard to understand for two reasons:
  - a. People are unsaved. – I Corinthians 2:14
  - b. People are too lazy to study. – II Timothy 2:15

## VI. Music in the Church

A. This issue, along with the Battle for the Bible, makes up the two most prominent issues in the Bible-believing Church today.

1. Today's Church music, for the most part has become a poor effort to disguise the world's contemporary rock and country music.
2. At best, it is:
  - a. Man-centered
  - b. Sensual
  - c. Designed to entertain, instead of provoke to worship
  - d. Designed to appeal to the emotions
  - e. Worldly in its beat, rhythm, and focus
  - f. Conducive to godlessness while combined with a weak religious message.
  - g. A giant contradiction between the music and the lyrics

B. A good test of the quality of music is, what does listening to it make you want to do?

1. Many churches which claim to be Bible-believing churches have introduced this kind of worldly music in order to bring in the younger crowd, but it is never right to do wrong in order to get a chance to do right.
2. We can't really serve God unless we serve God God's way. I Samuel 15:22,23

C. Music is trictomous, as is man.

1. Rhythm corresponds to the body of man.
2. Harmony corresponds to the soul of man.

3. Melody corresponds to the spirit of man.
- D. Much of today's co-called Christian music appeals first and foremost to the flesh. The flesh is that part of man through which sin expresses itself.
- E. Much of today's so-called Christian music exalts the performer. As with much of the clothing, which is worn today, this kind of music draws attention to the performer, rather than the Lord.
- F. Much of today's so-called Christian music tends to be casual, in that it brings God and Christ down on man's level, rather than exalting the Holiness and Righteousness of God. It also has a tendency to minimize the exceeding sinfulness of sin.
- G. Music can make or break a service. If the music sets a worldly tone, the task of preaching Scripture Truth is going to be rendered impossible. If the music sets a godly tone, preaching is enhanced.
- H. We should always seek to give God the very best that we have. Our objective is to please God, not man. – Colossians 3:17; 2:23; and I Corinthians 10:31.

## VII. Dress

- A. What is modesty?
  1. We do not go to Church, to work, to school, or any other place to impress people, or to draw attention to ourselves. We ought to always seek to draw attention to our Lord.
  2. Fashion, fads and styles should not control the Christian. If the present style or fashion is modest and God-honoring, a Christian can wear it with no concern. If it is not, the Christian should be as attractive in a godly way as he or she cannot without looking tacky.
  3. Modesty is dressing so, as not to cause people to think we are worldly or sensual. Our dress is modest when it glorifies God.
    - a. The Old Testament Scriptures make it clear that to expose the thigh is a form of nakedness.
    - b. The Old Testament Scriptures make it clear that cross-dressing is an abomination to the Lord.
    - c. Both Old and New Testaments place a great deal of emphasis on covering that which tempts the opposite sex, and yet does not make us look like a hermit.
- B. Casualness and what it produces:
  1. We act like we dress. Many studies have shown that a more casual look reduces productivity in the workplace and the classroom. People who dress casually take a less serious attitude toward every aspect of life.
- C. Give of your best to the Lord. – Colossians 3:17; 3:23 and I Corinthians 10:31.
  1. The Christian should be a show-window material for Christ. We should not over dress so as to give the appearance that we are proud, but we should always dress modestly, appropriately, and be clean. Consider I Peter 3:1-6; I Timothy 2:8-10; Deuteronomy 22:5; and I Corinthians 11:3-15.
- D. Dressing for the ministry

VIII. Immorality, Alcohol, Drugs, The Theatre, the Dance, Smoking, etc.

- A. These are some things you seldom hear preached on. This is too bad. Many good preachers take it for granted that their people know these things are not for the Christian. We are in the shape we are in because we have not preached about these sins.
1. Specific preaching against specific sins is needed.
  2. Most pastors would be appalled to know how many of their people attend the movie theatre regularly.
  3. Television has dulled our sensitivity greatly, and robbed us of our power.
  4. Because there has been very little preaching against these things, we have fallen into the same pattern as Israel during the time of the Judges. Every person is a judge unto himself.
  5. We have fallen into the pattern of preaching against things such as the sins of the tongue, anger, hatred, bias, etc., and we assume that Christians will be able to discern. This is why God gave spiritual leaders. – Ephesians 4:11-13



## CHAPTER XIX

### SOUL WINNING

#### I. Its place in your ministry

##### A. The Great Commission which is given to the Church is three-fold:

1. Evangelize – To “Go into all the world and preach the Gospel to every creature.”
2. To Baptize – This has to do with water baptism which is only the public testimony of what has already happened in the heart.
3. To Catechize – To systematically teach Bible Doctrine so as to perfect the Saint for the work of the ministry. (To disciple, or train)

##### B. The very first part of the Great Commission is to Teach the Gospel to all nations.

1. A ministry without evangelistic outreach is a ministry without a purpose.
2. A ministry without an evangelistic outreach is a dead ministry.
3. A ministry without an evangelistic outreach is a hollow shell just going through the motions.
4. Without an evangelistic outreach, both in the Church and through the Church, there is no one to baptize or catechize.

##### C. Everyone in the Church should have a part in some evangelistic outreach of the Church.

1. Bringing others to hear the Gospel
2. Witnessing at work, school or wherever
3. Bus ministry
4. Visitation
5. Nursing home ministry
6. Bible Clubs
7. Vacation Bible School
8. Tract ministry
9. Hospital visitation
10. Mailing out tracts
11. Telephone evangelism
12. Mission trips to help a missionary
13. Supporting missionaries
14. Rescue mission work
15. Street meetings
16. Providing transportation

17. Sponsoring youth and children's activities
18. Volunteering in a Christian school
19. Lay-preaching
20. Home Bible studies
21. Being a help to your neighbors
22. Even someone who is bedfast can witness to those who care for them, or who visit them.
23. Volunteering in the public schools

## II. Do You Practice It?

- A. If the minister does not practice regular soul winning, he cannot expect his people to do it. Everything rises and falls on leadership.
- B. The U.S. Military Manual defines leadership as: "The ability to lead others. It involves the setting of an example to, and looking after the welfare of the subordinate, and cheerfully sharing with the subordinate anything he may be asked to perform."

## III. Setting the example

- A. In all likelihood, you will not be in a position in your first ministry to have another staff worker in charge of soul winning and visitation. Whatever the situation, when you are the Senior Pastor, or the one in charge of the ministries, handle the soul winning visitation yourself. It is the only way to be sure of maintaining the emphasis you want.
  1. There has to be a constant emphasis on bathing all you do in prayer. Combine prayer times with this ministry.
  2. There has to be a constant emphasis on follow-up. If the fruit is to be retained, there must be good, and regular follow-up.
  3. Good records and constant updating is essential. Be sure those doing the calling and soul winning are contacting the results regularly.
  4. Keep your own personal files on those you lead to Christ. Pray for them regularly.
- B. If you start off in a second man position and are put in charge of visitation and soul winning, keep the program lively and use new innovations if they are scriptural.
  1. Call on different people in the Church to go with you when you go out. Either go door-to-door, or have specific calls for each two-person team to make. The more responsibilities you can delegate, the more people you will have involved.
  2. Try to get the men involved first, and then you will probably get the wives and the children involved. Train them one at a time and then put a new one with each one you have trained.
- C. If you set the example, the others will most likely follow. If you just announce visitation, and ask the people from the pulpit to come, it will never get off the ground.

- IV. How to do it
  - A. The “Prayer Request” method
  - B. Door-to-door soul winning
    - 1. How to break the ice
    - 2. How to get into the house
    - 3. How to get the TV turned off
    - 4. Which night is best for visitation; for soul winning, for follow-up
    - 5. How to start the conversation
    - 6. Get information
    - 7. How to present the Gospel
    - 8. How to get good leads
    - 9. How to counsel with Church members with problems
    - 10. When to go alone
    - 11. Working visitor’s cards
  - C. The Bus ministry
    - 1. How is it supposed to work?
    - 2. Who should be a bus captain?
    - 3. Who should be a Bus minister?
    - 4. Saturday procedures
    - 5. What is the best time to call on a bus route?
  - D. How to get folks in for special occasions
    - 1. What kind of special occasions should a Church have?
    - 2. Working the children’s angle
  - E. The home Bible study
  - F. How to get your own people to come when other congregations would be out of town
  - G. Having evangelistic meetings in the summer time
  - H. How to have a real revival
    - 1. Committees
    - 2. Much, much, much, much prayer
    - 3. The prayer clock
    - 4. The furnace room
    - 5. The importance of Matthew 18:19
  - I. Evangelism in the work place
  - J. Evangelism in the public schools
  - K. Bible Clubs
  - L. Teen evangelism

- M. Summer Camps
  - 1. The ministry of paying someone's way to camp
  - 2. What can a youth group do?
- N. Mid-winter conferences
- O. Christian skating parties with a purpose
- P. The altar ministry
- Q. A prayer partner for every major decision
- R. Family activities with a purpose
  - 1. Do you know someone on a farm?
- S. Farming people's interests
- T. You must have a calendar for the year. Plan ahead, and keep your people and prospects informed well ahead of time if you expect to get them out.
- U. Christian Film-Fests (The good ones are old ones)
- V. Ministries at fairs, rodeos and conferences
- W. Working with the Senior Citizens through evangelism
- X. Ministries with the mentally handicapped

## CHAPTER XX

### PERSONAL HEALTH AND PHYSICAL CONDITION

- I. How it effects your ministry
  - A. Next to prayer and time spent in the Word of God, nothing can enhance your ministry like good health.
    - 1. You preach with greater effectiveness when you feel good.
    - 2. Feeling tired and run down will keep you from getting the important things done.
    - 3. Your prayer life depends on feeling your best.
    - 4. The condition of your health will rule the execution of each of your priorities
    - 5. Your health will rule your finances.
    - 6. Your health will control how you act toward others, including your family.
  - B. 99% of good health results from a good diet, ample rest and regular exercise.
- II. Some very valuable health tips:
  - A. Schedule your life. You will not find time for the important things; you must make it.
  - B. Don't rob your sleep time by spending too much time watching videos and TV.
  - C. Eat a good number of green and yellow vegetables.
  - D. Use diet-supplements with caution and good advice from your doctor.
  - E. Being overweight because of an uncontrolled appetite is a sin. Sin separates you from God and hinders your prayers.
  - F. Vitamins
    - 1. Vitamin C can protect you from colds, allergies, cancer, dietary deficiencies, etc. It is God's natural antihistamine. Taken in regular doses during the day, Vitamin C will keep the urinary tract acidic, and bacterial cannot live in an acid environment. One gram a day is not too much, but to get the value of it, one should break it up in four doses of 250 milligrams at a time since the body eliminates it rather rapidly.
    - 2. Vitamin E can help keep your arteries clean, and healthy.
    - 3. Vitamin A is God's natural antibiotic. It has miraculous healing qualities. You need very little of it as a food supplement, and too much can be toxic. Vitamin A works wonders for the eyes. It works also to clear up acne.
    - 4. The B vitamins are essential for stamina and good health.
    - 5. All vitamin supplements should be taken with food.
- III. Getting enough sleep
  - A. The average person, after reaching adulthood, should try to get eight hours sleep a night. As you get older it seems you need a little less sleep since you slow down in activity.

- B. The person is wise to invest in a good bed.
- C. “Early to bed, and early to rise, makes a man healthy, wealthy and wise” is not an old wives’ fable. It works. In the ministry, try not to keep your people out late at night. DON’T SIT UP LATE AND WATCH THE IDIOT BOX.
  - 1. We will discuss methods of getting to sleep.
  - 2. Vitamin D with bone calcium is a natural tranquilizer and relaxant.

#### IV. What about health food and physicians?

- A. If you eat a healthy diet and get enough sleep, you will seldom need to see a physician. (Do not forget James 5:14-16)
- B. Things to stay away from:
  - 1. The man should avoid caffeine, alcohol, carbonated beverages and beverages which contain sediment, such as coffee and tea, even when they are decaffeinated. These are bad for the urinary tract of both men and women, but especially men. They can cause congestion of the prostate gland, and can contribute to prostate cancer later in life.
  - 2. Avoid health food fads, but ask your doctor about the foods that are healthy.
  - 3. Consult a good, Christian nutritionist if possible.
- C. You are wise indeed if you will follow God’s menu for Israel in the Old Testament. If it was good for them then, it will be good for us now.
- D. Limit your junk food and fatty foods to a minimum. Fish and fowl much better for you than red meat.
- E. The body needs a good bit of protein, but there are other sources in addition to meat.
- F. Eat as many natural foods as possible, and avoid preservatives and hydrogenated foods when possible.
  - 1. Much beef, pork, and fowl now is treated with growth hormones. These are having an adverse effect on the masculinity of men and the femininity of women.
- G. Drink lots of pure water daily. Eight 8-ounce glasses of bottled water a day is not too much.

#### V. Exercise

- A. Your age will determine what kind of exercise you can do, but try to get the habit of exercising at least 30 minutes a day. Walking is excellent.

## CHAPTER XXI

### THE CHURCH AND CHRISTIAN EDUCATION

#### I. The Church and a Christian School

##### A. The local Church has a biblical mandate for Christian education. Psalm 1:1,2

1. Many strong advocates of home schooling are very much opposed to Christian schools, but the Scriptures not only do not condemn them, they support them.
2. I will be the first to admit that most Christian schools are not run correctly, but when organized and run in a scriptural way, they are an answer to prayer for the average Christian family in our society today.
3. Let me be quick to say that the Bible makes clear the fact that the parents are responsible for the education of the child. The Christian school is only an assist to help the parents carry out their obligation.

##### B. Not all churches should have a Christian school, however.

1. Many are not large enough to do a proper job of training all age levels, and preparing them for higher education.
2. Most local Churches do not have strong enough convictions to conduct a scriptural school.
3. Most local Churches cannot finance a Christian school.

##### C. A local, Bible-believing Church should only consider starting a Christian school if:

1. They have a clear calling from the Lord to do so.
2. They have facilities to handle all grade levels.
3. They have qualified teachers in all subjects.
4. They are willing to meet building codes and city and state academic requirements.
5. They are willing to make great financial sacrifices.
6. They are willing to finish what they start.
7. They will provide a Christian curriculum, a Christian staff and faculty, and a Christian student body. (A Christian school cannot be an evangelistic outreach. IT DOESN'T WORK.
8. You are willing to maintain high standards of music, academics, conduct, dress, and discipline.

##### D. There are other choices. We will discuss home schooling shortly, but a Church may also want to provide an educational umbrella for home schoolers while providing subjects such as Bible, music and physical education in house at set times. The Church School as could then provide private music lessons for a set fee as well as a flat fee for tutoring as needed.

## II. Home-Schooling

### A. The plusses and pitfalls

#### 1. Plusses

- a. It provides a bond between parent and child that is extremely advantageous.
- b. It is very much a fulfillment of Deuteronomy 6:5-9.
- c. Much more can be accomplished in less time if the home school is well disciplined and conducted properly.
- d. Scheduling is much more flexible, and special activities can be carried through the summer months to supplement the child's education.
- e. Moms or Dads can get some other things done during study time if the students are a little older.
- f. The parent, or parents doing the teaching can stay with a segment of a subject until the student masters it.
- g. There are some very good curricula for home schooling now.

#### 2. Pitfalls

- a. The majority of parents who home-school do not maintain a set schedule, and clear academic requirements.
- b. The majority of home-schoolers do not use a single curriculum, but take some subject here, and others there and wind up with a variety of curricula which do not have the same philosophy of education. This can be very confusing and harmful to the over-all education of the child. Not all Christian curricula have the same standards or doctrinal position.
- c. It has been our observation over the years that most children who are home schooled have a great respect for their parents' authority, but pay little attention to other authorities.
- d. Home schooling provides little contact with other children on the same age levels during the day.
- e. Many home-schoolers do not keep good academic records needed for college entrance. Some home-schooling parents are dishonest in their grading, and do not use standard, graded tests.
- f. Many parents who are home schooling do not have the academic background to do the proper job.

### B. The purpose for home-schooling

1. Many home-schoolers are trying their best to obey the Scriptural admonition of Deuteronomy 6:5-9.
  - a. Parents are responsible for their children's education, and especially, their spiritual training. Home schooling is ideal when done properly. If we are going to fulfill a Scriptural mandate, however, we go to it in a Scriptural manner.
2. Many home-schoolers are not Christians, but are trying to escape the dangers



in the public schools.

3. Many, unfortunately, have been misinformed about those Christian schools that are trying to do a good job. We have first-hand experience of many years of going to bat for the home schoolers, and then having the home-schoolers stab us in the back with false accusations. There are still some Christian schools doing an excellent job, and I might add, a scriptural job of educating Christian children.

### III. Observations from over fifty years of experience

- A. Much so-called Christian education is anything but Christian.
- B. Unless any Christian ministry (And Christian Schools are a ministry, not a business) is run on Scriptural principles, it is an abomination.
- C. Many parents want Christian education for the wrong reasons.
  1. From the 50's through the 80's most Christians had their children in good Christian schools on the basis of conviction. Today, most have them there on the basis of preference, or convenience.
- D. Christian schools should never get in the baby-sitting business, nor should they get the idea that they can reform everyone's juvenile delinquents. Those practices are unfair to teachers, other students and sincere parents.
- E. Too many so-called Christian educational institutions have a terrible testimony with businesses, government, and the unsaved in general. Some supposed Christian schools are made up of sanctimonious snobs who have no vision for evangelism, no burden for the lost, and no evidence of genuine Christianity. Every true Christian school should have an evangelistic outreach.
- F. The title "Christian" calls for honesty and dedication in every area of the operation of a Christian school.

### IV. The Sunday School

- A. The very heart of Christian education is the Sunday School and other educational ministries of the local Church. – Psalm 111:10 and Proverbs 1:7
- B. The Sunday School is much more successful when every class has Bible Truth taught on the level of the pupils. At the very least, it should be divided into pre-school, primary (Grades 1-3), junior (Grades 4-6), Junior High/High School, College/Career, and Adult. As more room becomes available, divide the classes from beginners up into boys classes and girls classes as soon as you can.
- C. When possible, choose a Sunday School Superintendent who has leadership ability, Bible training, teaching ability, and organizational skills.
- D. Keep some kind of Sunday School promotion going all the time. Motivate teachers to visit their class members, plan activities for them, have contests with them, and, most importantly, pray for them by name every day.
- E. Have monthly Sunday School teacher meetings.
- F. If you have a teacher who cannot always visit his or her class faithfully, appoint an assistant for the class to help with visitation only.
- G. Keep good statistics. Get all the information you can on every Sunday School member. Have a dependable person in charge of records.

- H. Have at least two Sunday School contests a year. Plan them on a theme. Have many incentives and lots of competition. Have Sunday School Bible Quiz teams from the Junior Department on up that compete in the Sunday evening service from time to time.
- I. If you cannot find good Sunday School materials which meet your standards, you might try a Christian School, graded, Bible curriculum. It is somewhat costly at first, but it will be worth it in the long run. You might find a Christian School that is upgrading its Bible curriculum and buy their old one, including Teacher's manuals for very little. You might want to consider your own materials.
- J. Have many awards throughout the Sunday School, and goals toward which students of all ages can work. Do not use monetary goals, but desirable Christian awards such as music tapes, CD's, books, Bible, etc. Many times children will work hard just for a sticker on a chart in their room.
- K. Have the teachers compete in decorating their rooms. If the class is old enough to take part, get them involved. Teachers ought to take at least one of their students along with them when they go calling.
- L. Have an annual Sunday School picnic. Make it a big occasion.
- M. Consider using occasional videos, slides, visual of different kinds, puppets, etc. You can easily build your own puppet stage and make your own puppets.
- N. Plan to have a Sunday School Christmas program each year. When children perform, parents will come.
- O. Constantly commend your teachers and workers.
- P. The Educational ministry of the Church is the carrying out of the third part of the Great Commission. ". . .teaching them to observe all things whatsoever I have commanded you. . ." – Matthew 28:20a

## CHAPTER XXII

### THE USE OF TECHNOLOGY

- I. Don't discard what you have not tried.
  - A. If something is biblical, honorable, does not cheapen the Gospel, is not sensational, does not hurt the testimony and reputation of the Church, and does not offend the Lord; and if it works, and gets good results, try it.
    - 1. Gimmicks cheapen the Gospel. Don't even consider them. If the power of God's Holy Spirit can't get the job done, nothing will. The trouble is, we would rather dream up gimmicks than to pray down results.
  - B. Giving a child their own Bible for coming five Sundays in a row, or for bringing their whole family to Church is a positive thing. It will help the Church, help the child, and get the Gospel to new families.
  - C. Putting homey and feathers on the Sunday School superintendent after Sunday School is a disgrace. Use your head.
- II. All things are lawful, but all things are not expedient.
  - A. If a person will bring a friend to Sunday School or a Church service for a crisp, new, five-dollar bill, but will not bring them for Jesus, forget it. They think more of money than they do of Jesus. The love of money is the root of all evil. The New Testament Church is not built on bribery. Everything reproduces after its own kind. Gimmicks produce false fruit. The fruit will last a shorter time than the gimmick does. Let your ministry be built on a solid, biblical foundation.
  - B. Get your faithful people to praying effectually and fervently, and great things are going to happen. The fruit will last, and your hearts will be encouraged.
- III. There is a reason why great people of the past did more with less.
  - A. One evangelist said, "I can just hear Paul on Mars Hill saying, 'If we can have the lights out now, we will start the film.'"
    - 1. We have come to the place where we have traded:
      - a. Holy Spirit Power for High Sound P.A.
      - b. Prayer for program
      - c. Grace for gimmicks
      - d. Old time preaching for Overhead projectors
      - e. Commentaries for computers
      - f. Studying for Studio
      - g. Living in the light of His coming for Standing in the light of the camera.
  - B. Great people of the past did more with less because:
    - 1. They trusted God like everything depended on Him, and worked like everything depended on them.

2. When they went somewhere, it was for a purpose: It was to evangelize, not entertain.
3. They prayed much, and believed God.
4. They didn't have to trust pills for their peace.
5. They didn't depend on P.A. equipment and TV cameras to enhance, and give power to their message.
6. They took God at His promises.
7. They didn't work up a program, they prayed down revival.
8. They expected God to do what He said he would do; they didn't have to have a contingency program.
9. They didn't have to rely on an advance man.
10. They used what God gave them to the fullest.
11. Their message and their reputation was their advertising.
12. Their confidence was wholly in the Holy Spirit and the Word of God.
13. God was their insurance, assurance, retirement plan, and Social Security.
14. Somehow, without computers, P.A. Systems, Duplicators, Printing Presses, Copy Machines, or digital anything, they got the message out with two good legs to be their transportation, their voice for telling the Good News, and the promise of God to supply all their needs.
15. For some strange reason, when the power goes off, the spread of the Gospel stops dead in its tracks today.

IV. Just because someone else has it . . .

- A. We seem to think that because many churches are putting in TV screens with enlargement of what is going on on the platform, we must do the same thing...at any cost. If your church isn't large enough to warrant it, you shouldn't even need a P.A. system. If your sermons were powerful enough to hold people's attention, we wouldn't need any kind of enhancement.
- B. Be not the first by whom the new is tried, nor the last to lay the old aside. Things do change, but we don't necessarily have to change what we do, or how we do it if it is working. NEVER, NEVER, NEVER desert the old ways to please the crowds especially if you have to compromise to do it.

## CHAPTER XXIII

### BECOMING ADDICTED TO THE MINISTRY OF THE SAINTS

- I. I Corinthians 16:15 – “I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the Saints.)”
  - A. We have somewhere lost the spirit of hospitality to the Saints, which we once had in the Church.
    - 1. I Timothy 3:2 – “A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach...”
    - 2. It is always wonderful to see a Pastor who is desirous of having Christians in his home and show them hospitality, but it is even more wonderful to see the Lay People become addicted to it.
    - 3. Many miss out on tremendous blessings because they do not entertain visiting speakers, evangelists, missionaries, etc. It is also a special treat for the children in the home, and teaches them to be generous and hospitable.
  - B. III John
    - 1. This little Book is written to present us with a contrast of one who is hospitable, and one who is not.
      - a. III John V-9,10 speak of Diotrephes who, not only would not receive and house the brethren, but would not allow anyone else to do it.
      - b. III John V-12 speaks of Demetrius (perhaps the silversmith from Ephesus, now converted) who was a model of hospitality. He is said to have a good report of all men, and of the Truth itself...

## CHAPTER XXIV

### PAUL'S LAST WILL AND TESTAMENT – II TIMOTHY

#### I. Instructions to a young preacher

- A. 1:6 – “That thou stir up the gift of God which is in thee . . .”
- B. 1:7 – “For God has not given us the spirit of fear . . .”
- C. 1:8 – “Be thou partaker of the afflictions of the Gospel . . .”
- D. 1:13 – “Hold fast the form of sound words . . .”
- E. 1:14 – “That good thing which was committed unto thee, keep . . .”
- F. 2:1 – “ . . . be strong in the grace that is in Christ Jesus . . .”
- G. 2:2 – “ . . . the things that thou has heard of me among many witnesses, commit thou to faithful men . . .”
- H. 2:3 – “ . . . endure hardness as a good soldier of Jesus Christ . . .”
- I. 2:4 – “ . . . No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier.”
- J. 2:8 – “Remember that Jesus Christ . . . was raised from the dead . . .”
- K. 2:12 – “If we suffer, we shall also reign with Him.”
- L. 2:14 – “Of these things put them in remembrance . . .”
- M. 2:15 – “Study to show thyself approved unto God . . .”
- N. 2:16 – “ . . . shun profane and vain babblings . . .”
- O. 2:19 – “ . . . and let everyone that nameth the name of Christ depart from iniquity . . .”
- P. 2:22 – “ . . . flee also youthful lusts . . .”
- Q. 3:1 – “ . . . in the last days, perilous times shall come.”
- R. 3:12 – “ . . . all that will live godly in Christ Jesus shall suffer persecution “
- S. 3:14 – “But continue thou in the things which thou hast learned . . .”
- T. 3:16 – “All Scripture is given by inspiration of God. . .”
- U. 4:2 – “Preach the Word . . .”
- V. 4:5 – “But watch thou in all things . . .”

## CHAPTER XXV

### MISSIONS

#### I. Outline of the World Missionary Crusade

##### A. Acts 1:8

1. Jerusalem – The Apostles and Disciples – Acts 1-7
2. Judaea – Philip – Acts 8 and Peter – Acts 10
3. Samaria – Philip – Acts 8 and Peter – Acts 10
4. Uttermost Parts of the Earth: Antioch in Syria; and the Missionary journeys of Paul – Acts 13-28, Pastoral Epistles, and external evidence.
5. The Conversion of Europe: The Crusades and the Middle Ages
6. William Carey
7. Adoniram Judson
8. Robert Morrison

##### B. The Student Missionary Movement

1. Samuel J. Mills and the Williams Haystack
2. Richard Wilder and the Student Volunteer Movement
3. Horace Pitkin and the First Yale Volunteer Band
4. Henry Luce and the Educators
5. Frank Keller and the Opening of Hunan
6. Edward H. Hume and the Yale-In-China
7. Norman Whittemore and the evangelization of Korea
8. Other Yale Missionaries

##### C. Pathfinders in India

1. Bishop Thoburn and the Mass Movements
2. William Miller and The Christian Colleges
3. Larsen, The Great Dane
4. Charles Freer Andrews, “Christ’s Faithful Apostle”
5. Pandita Ramabai and Amy Carmichael
6. Dr. Ida Shudder
7. Bishop Azariah of Dornakal
8. Bishop Abraham of Travancore
9. K. T. Paul, Indian Statesman

##### D. Pathfinders in China

1. Timothy Richard

2. Bishop Schereschewsky and Francis Hawks Potter
  3. Hudson Taylor and the China Inland Mission
  4. Fletcher Brockman and the Students of China
  5. Karl Reichelt
  6. Chang Po-ling
  7. Wu Yi-fang
- E. Pathfinders in Africa and The Moslem World
1. Samuel Zwemer
  2. W. Temple Gairdner
  3. Albert Schweitzer
- F. World Statesman and Evangelists
1. Robert E. Speer
  2. E. Stanley Jones
  3. J. H. Oldham
  4. William Patton
  5. John R. Mott
  6. Dwight L. Moody

## MISSION BOARDS

- II. Militant, Fundamental Mission Boards
- A. Alaska Evangelization Mission
  - B. Association of Baptist for World Evangelism
  - C. Baptist International Missions, Inc.
  - D. Baptist Mid-Missions
  - E. Evangelical Baptist Missions
  - F. Gospel Fellowship Association Missions
  - G. Hebrew Christian Fellowship
  - H. International Baptist Missions
  - I. International Missions
  - J. Maranatha Baptist Missions
  - K. Missions To Military
  - L. United Missionary Fellowship
  - M. World Baptist Fellowship Mission
  - N. World Baptist Mission
  - O. Worldwide Evangelical Fellowship



- III. Mission Boards With Direction Toward New-Evangelicalism
  - A. Africa Evangelical Fellowship
  - B. American Board of Missions To The Jews
  - C. Back To The Bible Mission
  - D. Central American Mission
  - E. Christian Missions In Many Lands
  - F. Gospel Missionary Union
  - G. North Africa Mission
  - H. Source of Light Mission
  - I. Trans-World Radio
  - J. New Tribes Missions
  - K. Unevangelized Fields Mission
  - L. Word Of Life Fellowship
  - M. Baptist Bible Fellowship Missions
- IV. Mission Boards Which Are Strongly Neo-Evangelical
  - A. Africa Inland Mission
  - B. Conservative Baptist Foreign Mission Society
  - C. Evangelical Alliance Mission (TEAM)
  - D. Evangelize China
  - E. Far Eastern Gospel Crusade
  - F. Greater Europe Mission
  - G. Jungle Aviation Fellowship
  - H. Latin America Mission
  - I. Missionary Internship
  - J. New Tribes Missions
  - K. Northeastern Gospel Crusade
  - L. Overseas Missionary Fellowship
  - M. Pocket Testament League
  - N. Regions Beyond Mission
  - O. Sudan Interior Mission
  - P. World Vision
  - Q. Worldwide Evangelization Crusade
  - R. Wycliffe Translators

## MISSIONS UNDER THE LOCAL CHURCH

- I. There are both advantages and disadvantages to going to the mission field under the Local Church only.
  - A. Advantages:
    - 1. This appears to be the way the first missionaries were sent out in Scriptures. Acts 13
    - 2. Your home Church is best acquainted with you, and will probably be most burdened for your work and welfare.
    - 3. Your local church will probably take on a large portion of your support.
  - B. Disadvantages:
    - 1. The Local Church may be too small to handle all of the legal and business aspects of getting a missionary to the field.
    - 2. The Local Church may not have the contacts with other churches of like faith and practice to afford the missionary with enough deputation opportunities.
    - 3. The Local Church may not have the finances to help the missionary like they want to.
    - 4. Most Mission Boards are hesitant to take on a missionary candidate who wants to go out under the sponsorship of the Local Church.
  - C. It is possible, however, for mission candidates to go to the field under a good mission board and still have their home Church be their “sending Church.”
  - D. We can put you in touch with some very good, small churches which have organized mission boards through their local Churches and have done quite well in maintaining them for many years. There are many legal matters in connection with a Church handling the individual missionary” contacts and preparations; not to mention the ever-changing government requirements of various countries.

Local Churches sometimes change pastors after the missionary has gone to the field. There have been times when the new pastor no longer wanted the local Church to act as a mission board. In that case, it might be necessary for the missionary to return home and start all over again under a new Board.

In most cases, it is legal, if a local Church is an incorporated entity, not for profit, for the Church to function as a mission board.

## THE YOUTH MINISTRY

### CHAPTER I – The Youth Pastor What He Must Be

Rim – Christian living the life Phil. 1:21

Hub – Christ, center of our life Phil. 3:10

Spoke #1 – Obedience John 14:21

Spoke #2 – The Word – Psalm 119:11

Spoke #3 – Prayer – I Thess. 5:17

Spoke #4 – Witnessing – Acts 1:8

The Ground (The World) I John 2:15-17

- I. THE RIM OF THE WHEEL – The rim of the wheel represents the Christian living the Christian life. The reason we use the rim of the wheel in the diagram to represent the Christian living the Christian life is because it is the part of the wheel that comes in contact with the ground, which is the part of the diagram which represents the world. The Christian is in the world, but not of it. What the rim of the wheel is to the ground is representative of the impression the Christian makes on the world (world system – I John 2:15-17).
  - A. Philippians 1:21 – “For to me, to live is Christ, and to die is gain.”  
To the world, the Christian is what the world would expect Christ to be like.
  - B. Romans 12:1, 2 – I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice; holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” The Christian no longer belongs to himself, but is the property of God. He is then show-window material of what God is like.
  - C. I Corinthians 6:19, 20 – “What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”