

# MINEOLA BIBLE INSTITUTE

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## Ministerial Ethics

### Radically Biblical, Apostolic, Christianity



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# MINISTERIAL ETHICS

## INTRODUCTION

During my 46 years of ministry, I have encountered many situations in regard to ministerial ethics which I believe will be helpful to other ministers. I have not walked in another pastor's shoes, nor have I been a pastor of another pastor's flock, so I may not have the experience as many other pastors. The churches I was pastor of were home missions works started by my wife and I both in Cypress, California, and Garden Valley, Texas.

I can only share with you the experiences that happened in my ministry over the past 41 years. I do not claim to have all the answers to ministerial ethics, however, what I have experienced and been taught by my mentor in the Lord, I will pass on to you my friend.

I write this lesson, not to cause divisions, but pray it will be a helpful tool to bring about unity and harmony among the brethren who labor for Christ. I write this lesson in love and humility of the soul.

May you receive this lesson in the spirit of love, compassion, and Godly instruction.

Yours in Christ,

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## CHAPTER ONE-THE MINISTER AND THE MINISTRY

Every preacher should be able to say without hesitation, “I have a right to be a preacher!” Not because he is better than others; not because he is favored above others in the sight of God; not because he has inherited a peculiar immunity to the common tasks of life. In sincere humbleness of soul, his words should be those of the Apostle Paul who said, “Unto me, who am less than the least of all saints, is this grace given, that I should preach....” (Ephesians 3:8).

### THE CALL TO THE MINISTRY

My right to be a preacher stems from the fact that I have a call to preach. How do I know that I have a right to preach? Someone told me years ago, “Who gave you the authority to preach?” Just because I was not in this man’s organization, he thought I had no authority to preach. I did not feel adequate, but God put His hand upon me for this purpose. God spoke to my heart and told me to go and preach His Word. I kept putting it off for years, but He kept speaking to my heart. No organization can put that burning call of God in your soul. That burning call of God in your soul comes first, before you join an organization.

Some ministers become ministers just because their father was a minister, and they ride the coat-tail of their father. I have seen some ministers in this case who could not preach their way out of a wet paper bag.

The testimony of the Scriptures and the advice of Christian leaders through the centuries agree that unless one considering the ministry feels that he is a “man sent from God,” he should not seek the office of the ministry.

A call into the ministry, as it must be from God, will of necessity be introduced in one way or another to the consciousness of the individual. There is no set pattern here. The call may come as a growing conviction from early childhood instigated around a family altar, or in a service where God moved deeply; it may not come to one until in youthful days, or early adulthood, or even later on as “one born out of season.” as the Apostle Paul. This was the case for me, I was “one born out of season.” I was 31 years old before I was born again of the water and the Spirit, and 33 years old before I started preaching.

The call to the ministry may come to one as an inner voice presenting itself to one’s con-sciousness; it may come to another suddenly, unexpectedly, as a voice accompanied with thundering of Sinai, and a feeling of “woe is me if I preach not the gospel.” Again, the call may come as a response to the stirring appeal of the words of Jesus: “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest: (Matthew 9:37-38).

It has been said that no one has heard the gospel preached until he has heard it proclaimed by a God called preacher under the anointing of the Holy Ghost. This cannot be achieved solely through formal education. All the book learning and classroom work in the world will never by itself secure to one this ability. Bible school is good, get all the education you can get, however, unless the call of God is in your soul, all the schooling will be in vain. I obtained my degrees in Theology only because the secular world wanted to see my credentials when it came to publishing. I hung my degree diplomas on the wall, as they did not give me the authority to preach. The Apostle Paul was probably the only well educated of the Apostles, but he counted all this worldly knowledge as loss, he only wanted to preach Christ and Him crucified.

Some Bible schools can indeed help one to be equipped with the necessary tools of the ministry. Yet, the gift of preaching is God-given, and matured only by active engagement in this holy calling. If you have been called to preach, you should get at it without needless delay today my friend.

My right to preach must stem from more than just the fact that I claim a divine call, that I have an ability to sermonize, that I have a number of sermon outlines on hand, or how easily I can borrow outlines from others. It is dependent rather upon the message I have on my heart, and the burning passion to deliver it to eternity-bound souls. As I face my church congregation each week, that burning message out of God's Word must find new and fresh ways of expression. People have a right to expect such a message from me. God has a right to expect it, and I myself expect it, and I myself must expect to have a message that burns in my heart.

To sum it all up, without that the "woe is unto me, if I preach not the gospel," there would be no effective divine mandate to accompany the call; there would be no permanent sense of divine ministry; there would be no burning consciousness of a divine message to dying men and women.

In writing to the Corinthians, St. Paul said, "for the seal of my apostleship are ye in the Lord," (I Cor. 9:2), and every God-called preacher who will pay the price to keep the anointing of God, should expect the fruit of souls as a seal of his call.

As the Apostle Paul expressed his call to the ministry in these forceful words: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward, but if against my will, a dispensation of the gospel is committed unto me" (I Cor. 9:16-17).

I personally cannot glory in being a preacher of the gospel, because I am not such either by my own skill or power: I have received both the office, and the grace by which to execute the office, from God Himself. I have not only His authority to preach, but that authority obliges me to preach; and if I did not, I should endanger my salvation; yea, woe is unto me if I preach not the gospel. As every genuine preacher receives his commission from God alone, it is God alone who can take it away. Woe to that man who runs when God has not sent him; and woe to him who refuses to run, or who ceases to run, when God has sent him.

It is a high honor to be singled out by the divine One Himself for the work of the ministry, and such should be entered upon with all humbleness and diligence; a call is

certainly nothing to trifle with. It is clear from the Word of God, that a genuine call of God carries with it an obligation that cannot be refused without the forfeiture of God's smile and the individual's personal victory and final salvation.

## **CHAPTER TWO--THE MINISTER AS A MAN**

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### **GENERAL THOUGHTS**

We should note that it takes three men to preach and carry out the work of the ministry, the physical man, the mental man, and the spiritual man. These three in proper balance make up the complete man that is essential to a successful ministry. It is essential, also, that this man be endued with certain characteristics and moral traits. He should be courageous, enthusiastic, courteous, considerate of others, patient, forbearing, exemplary in conduct, humble, intensely human, kind, possessing a love for people, neat, prayerful, sincere, frugal, studious, sympathetic, manly, and rightly related to God.

It should be noted that no preacher becomes a success accidentally. The Word of God gives us numerous admonitions that relate to the proper qualities of Christian manhood. We are admonished to "Flee youthful lusts...Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (II Timothy 2:22; I Timothy 6:11-12).

The minister is first of all a man, and should manifest qualities of manliness. By ministerial manliness we mean manliness in the work of the ministry, the manliness that is so forcefully expressed in the imperative mood and present tense of the verbs flee, fight and lay hold on eternal life.

The work of the ministry encompasses the entire man, his character as well as his accomplishments, his body, as well as his soul. The minister is peculiar above all others in his calling in that his field of labor is in direct relationship to his moral character. The minister must blend with the truth he preaches. A man may present

eternal truth from an intellectual standpoint, but he cannot preach in the true sense of preaching unless he himself is of the truth.

This quality of manliness so vitally needed in every minister stands in danger of being obscured, if not obliterated altogether. In this course we list some of the pitfalls that could rob a preacher of his manliness along with suggestions of how to avoid them or successfully counteract them.

1. The popular, but somewhat perverted, conception of the minister in general. By many the minister is looked upon as somewhat of a mystery man unlike other men in his nature, and people have a tendency to exalt the minister because of his relationship to the ministry, attributing to him the glory that belongs to God. Preachers of our Laodicean age face somewhat of a paradox. In many ways the masses of people have lost respect for the ministry, and in many ways show no regard for them, running over them or past them; nevertheless, on the other hand, there is a tendency among people to put the preacher on a pedestal, making him more than human. This is due, at least in part, to the fact that there are so many superstitions abroad concerning spiritual matters, life beyond the grave, and the charismatic side of religion. Some preachers take advantage of these perverted ideas, have exploited the people, making themselves rich while contributing to their own damnation.

While it is possible for the man to obscure the minister, it is a calamity when any preacher allows the minister to obscure the man. Strive not to be more than a man anointed of God, a human instrument through which the Holy Ghost can do His work. Beware, preacher! It is spiritual suicide to lay hold of the glory due only to God.

2. The treatment the minister receives or is subjected to as an individual God has called to the ministry. Nothing will destroy manliness more quickly or effectively than for a Christian constituency to make a charity case out of its minister (especially young preachers in the making), or for the ministry to have a "hand out" attitude toward the public. Be thankful young preacher, and expressive of your gratitude for all the help you get along the way; don't ignore it or go out of your way to shun it. It may be God's

method of helping you in your need. But don't allow yourself to come to the time or the place where you expect it, feel worthy of it, or think others owe it to you.

A brief word should be mentioned here in connection concerning the pastor's salary. Some people look at a pastor's salary as a gift, or get the idea that they are paying the preacher. I had a person in my church on one occasion who would not pay tithes, their excuse was, "I will not support a pastor out of my hard earned money, let him get out and work for it." The pastor's salary is an honest, and for most pastor's inadequate, payment of wages he has earned through his labors. True, the pastor is paid out of the tithes of the people, but they do not pay his salary. They pay their tithes and offerings to God. Pastor, never feel in bondage to your people at this point. "They which preach the gospel should live of the gospel" (I Cor. 9:14).

3. The material gifts the pastor receives because of his position. The minister, because of who he is, is the recipient of gifts more than the ordinary person. There will be times in a minister's life when the wisest thing to do is to decline a gift. The Bible declares: "And thou shalt take no gift: for the gift bindeth the wise, and prevented the words of the righteous" (Exodus 23:8). Some offered gifts are in the nature of a bribe, deceitfully and adroitly camouflaged, of course. By receiving them preachers have found their ministry hampered and their tongue silenced where it should speak out. I was holding a revival in Orange, California a few years ago and a widowed lady presented me with a new Bible with my name engraved on it. The Bible I was preaching out of was torn and worn. I told the lady I could not receive the gift until I checked with her pastor. The pastor told me to go ahead and accept the gift that the ladies of his church were there to help me at his request. Well, to make a long story short, a few weeks later, the pastor called the District Superintendent of the organization and told him I was accepting gifts from widow women in his church. This was done by the local pastor with the intent to harm my reputation. I learned my lesson the hard way.

Gifts must not be looked upon with expectancy. A preacher's attitude here can be quite revealing. Again, we read in the Bible: "Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards" (Isaiah 1:23).

We must not lose sight of the danger there is in receiving gifts. In yet another warning from the Bible we read, "Surely oppression maketh a wise man mad; and a gift destroyeth the heart" (Eccl. 7:7). But we also read from the same source, "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live" (Prov. 15:27).

This does not lead us to conclude, however, that all receiving of gifts on the part of the ministry is to be avoided. For the most part gifts are the sincere expression of the love and gratitude people have for their pastor, and should be received in a like spirit of gratitude and humbleness regardless of their size or costliness, and in a way that will leave the preacher without bondage to the donor. A preacher must maintain his personal liberty to be an un-compromising voice of God to the people as he takes his stand for truth.

4. The preacher's manner of dress and appearance. These can be either an asset or liability in the ministry. Let us observe several things a minister should take note of here:

A. The Preacher's neatness. More times than not it is "the little foxes that spoil the vine." A careless or "What does it matter, anyway?" attitude, or "It doesn't amount to that much after all" attitude can only come from an irresponsible, thoughtless individual. We could ask that person, "What, after all, is wrong with being neat?" It surely is no sin and it does help. Neatness would include all that it means in being well groomed, such as keeping one's trousers pressed, the hair cut and combed, buttons sewed on, shoes shined, and dressing appropriately for the occasion.

In fact, neatness should run through every aspect of a person's life; neatness in his person, his home, and in his study. It is a known fact that an individual can work more efficiently and effectively if he or she is neat in their person and keeps their surroundings neat and in order. It adds to a person's dignity, self-respect, and productiveness. I saw a man once who told his pastor that he was called to preach. The man was dressed like he had been in a dog fight in a dark alley, and smelled like he had fallen in cow dung. I think you get my point here!

B. The Preacher's cleanliness. Regardless of the condition of one's attire, whether threadbare or shining with newness, there is no excuse for filth. Soap and water are not costly, and a little effort can keep a person clean and presentable both in body and dress. The body bathed with water and the grease spots and dirt kept from clothes, will go along way in keeping a preacher on the front line of effectiveness for the Lord.

C. The Preacher should dress for the occasion. For the most part a preacher, because of the type of work he is in, will wear "dress up" clothes. However, he should not feel himself above putting on work clothes when the occasion demands and doing manual labor. His work clothes should be as neat and clean as possible. While thus working he should keep in mind that he is still a God-called man and his conduct and conversation should always be kept above reproach.

A word should be said here concerning the conduct of a preacher who finds it necessary to work at common labor (or any job) to supplement his income. The old saying, "familiarity breeds contempt," should be kept in mind. Congeniality with the men he works with is certainly to be desired and sought after. A preacher, however, should maintain a certain reservation (not aloofness) with other men at all times. He can curtail his ministry and lose his opportunity to help men spiritually if he allows himself in conversation and conduct to become just "one of the boys."

D. Inoffensiveness. Body odors and offensive breath are definite detriments to an effective ministry, and should not be ignored or unattended. Teeth should be brushed regularly. A person's health and the condition of his teeth, etc., may contribute to this problem, but a preacher should do his best to be inoffensive in these matters for the gospel's sake. I was talking to a minister once at a fellowship meeting, his breath smelled like something had crawled into his mouth and had died. A minister should have breath mints in his coat pocket, and use them prior to conversing with people. This will go a long way in being inoffensive.

E. The preacher's modesty. This includes both a preacher's appearance and the costliness of his wardrobe. The purchase of "cheap" clothing could prove in the long run to be the most expensive. On the other hand, there is "costly array" that is not

consistent with holiness. Certainly, the preacher as an example to the flock he shepherds should be modestly dressed at all times when possible.

F. Don't be a pace-setter in your dress. No preacher should consciously or unconsciously, allow himself to be a "pace-setter" for the shifting styles of dress. He is the spiritual leader, and should be the "spiritual pace-setter" for his followers, especially the youth under his influence, as well as the young and tender lambs of his flock, who so readily mimic what the preacher is and does. The preacher should dress in a way that would not call undue attention to himself, or give the youth and weaker ones an occasion to stumble, or to influence them along the road to a worldly trend. I have personally seen a lot of preachers dress with the worldly trends, and in doing so, have brought suspicions from other ministers of the cloth.

Remember this, preacher, if you in any way lean toward a worldly appearance, or are border lining your living, you are lending your influence to a downward trend of the Church of God. It is other people's business and above all, God's business, what you allow in your dress and appearance as a man of God.

5. The criticism the preacher faces. Criticism has too often been a very effective tool to break the composure of God's man. Criticism can be either profitable or destructive, depending on how one faces it and acts or reacts toward it. Enemies attack a person, as a rule at his weakest point, a point where friends are too charitable to speak out. If a man is honest about making improvements where they are needed, his enemies may be made instruments to help him develop in the weakest areas of his life. One need not have the same chorus of criticism follow him all his life if he will profit by his critics.

Unjust or false criticism will test the fiber of a man's soul. Hold steady my brother! Time solves most problems. Tell your troubles to God; ask for wisdom from above. Far too many do a right thing in a wrong way and with a wrong spirit. God will help His sanctified ones to keep calm and to do whatever they do in the right spirit. You may be tempted to stand and defend yourself, but remember what God says: "Vengeance belonged unto me, I will recompense" (Hebrews 10:30), and leave it with Him. I

personally have had many unjust accusations and rumors leveled against me, and my first thought was to take vengeance and set the record straight. However, a person cannot spend his lifetime trying to run all over the country setting the record straight. Leave it in the hands of God for judgment at the Judgment Seat of Christ.

6. The preacher's inner fortitude. A preacher's real strength and character lies within his inner being. The inner soul becomes a source of power and victory or of sin and decay. As a man "thinketh in his heart, so is he" (Prov. 23:7). Genuine manliness cannot survive decay of the inner man. The real battle between God and holiness and sin and the devil is not fought in the church community, but in the centrality of man's being. If the devil wins the victory here, it will sooner or later show up in outward life. Daniel purposed in his heart that he would not defile himself. His purpose went deeper than his words and his thoughts and got to the inner core of his being. He was thus able to survive all the subtle conniving of wicked men to wreck him. So it is with all men. Preacher, guard your thoughts, your motives, your ambitions, your appetites. You may at times become "punch drunk" by the fierce onslaughts of the enemy. Your reputation among men may be in question, but if in your inner being you remain pure, your character untarnished, you will by the grace of God, be able to "bounce back" in God's time and season. I have had my reputation put in question by other ministers with their lies and slander, however, the grace of God has brought me through. To Him be the power and glory!

## **THE MINISTER'S PHYSICAL FITNESS**

Far too many preachers have acted as though they were spirit only and had no body to which any thought was due. But without a body man is not man, either in this world or the one to come. Man is not body alone and neither is he soul only, but he is body and soul. Without the body the soul can do nothing on this earth, and therefore the study of the body and the care for its development are as indispensable in every rational system of education as the attention to the soul. A minister cannot preach without his

body, and, other things being equal, the sounder his body, the more effective will be his preaching. Health is a prime requirement to ministerial success. The prime duty of every person is the proper care for the body.

Concerning the physical man, there are some basic things to be considered and some admonitions and warnings to be heeded. Let me FIRST consider some basic things a preacher should give heed to as a man with a physical body.

1. There is a Christian philosophy of the body which one must not forget: "Your bodies are the members of Christ." That disease is the natural state of the Christian is taught neither by word nor example in the New Testament. The body is the temple of God's Spirit and an instrument consecrated to God for His service. Every reasonable effort should be made to keep it well. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which you 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" (I Cor. 6:19-20).

2. Breathe fresh air. An abundance of fresh air contributes to physical vitality. Therefore, study in a well ventilated room. A current of fresh air ought to flow through your bedroom. People catch cold, not because they have too much fresh air, but because they have too little. You cannot breathe poison all night and waken with a fresh mind. The mind can be stupefied and study become profitless by breathing a surplus of carbon dioxide in a room insufficiently ventilated. A preacher can lose precious time in his study if he does not keep himself alert, and one of the best ways to do this is to see that he has plenty of fresh air to breathe.

3. Get sufficient rest. A preacher should get all the sleep he needs. No book or person can tell you how much this is. It may be six hours, or seven, or eight, but whatever the amount, you must take it, no more or no less. He who does not take it, fails to do so at his peril. There are some sins which the nervous system refuses to pardon, and one of these is throwing away sleep. Sleep is necessary to health and a pastor's performance. The ability to relax and sleep when bedtime comes is a thing to be coveted and worthy of attaining. The bed too often becomes a work bench upon

which a preacher endeavors to work out his problems or messages. You will profit by spending some money and time on books that deal with the art of relaxing. Much time and energy could be saved if preachers knew and practiced the art of relaxing when they retire at night. As a general rule, eleven o'clock is a reasonable time for retirement, rising no later than seven in the morning refreshed in body and mind for another days work for God.

4. Eat proper food. Good health is largely a problem of eating. Indulgence in eating and at irregular hours has undermined the health of many preachers and brought them to an untimely end. Eating three times a day and at regular hours and with moderation is a safeguard to good health. Overeating and especially heavy eating late at night is all but suicidal, and is certainly the cause of much ill health and harmful obesity. We are living in an extremely tensed-up age and occupied with a calling that constantly takes its toll on the nervous system. One almost unconscious reaction is to eat too much at one time, too fast, at too irregular intervals, and too late at night or close to bedtime. A doctor told me that no one should eat beyond 6:00 P.M. This will go against a lot of Pentecostal preachers who love to go out and eat after services. Stern discipline will have to be exercised in the matter of proper eating lest we reap adversely in our bodies and grieve the Holy Ghost whose temple our bodies are. Far too many preachers sin against their bodies by allowing themselves to be bound by customs and ministerial practices that are the enemies of good health. I had a younger brother who ate constantly. Before bedtime, he could eat two plates of food and a gallon of ice cream. Needless to say, he died not too long afterward with a massive heart attack. He was only 55 years old. The doctor at the hospital told me that he ate himself to death. Preachers beware!

5. The place and importance of recreation. Recreation is defined as "refreshment in body and mind, as after work, by some form of play, amusement, or relaxation." The minister should recognize the importance of recreation, but he must not allow it to get out of bounds in his life. Some ministers pursue a hobby as a form of recreation, such as golf. However, a minister will need to guard this lest his hobby tyrannize over him in costliness of both time and money. Example, I have heard of some Pentecostal

ministers in Texas spending their time at the golf course when there was a scheduled prayer meeting among their organization. A positive affirmation, nevertheless, can be made about ministerial recreation. It should be apart from and in contrast to his regular routine. The Word of God gives us the right balance here, "For bodily exercise profited little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Timothy 4:8).

With the pressure of sermon preparation, study, reading, visitation, church meetings and family obligations, there needs to be some time for recreation, but not just recreation just for recreation's sake. When it comes to dealing with the earthly and physical, we must not allow our values to become confused. Preacher, you can overdo recreation or neglect it. Either is dangerous to your work as a minister.

6. The preacher's time off. As it is a minister's duty to keep physically fit, a weekly holiday and an annual vacation should be taken for rest and improvement. God has provided a weekly rest in the Sabbath. One day in seven is to be devoted to rest. Sunday is perhaps the preacher's heaviest work day, and to fail to take one day in seven off will eventually take its toll in health and accomplishment. Some preachers take Saturday as their day of rest, others take Monday, some take Wednesday. Let every preacher "work out his own salvation with fear and trembling."

Besides a weekly Sabbath of rest, it is well that a preacher take at least two weeks of vacation time during the year. The type of vacation and the time should be worked out between the pastor and his congregation. The pastor should also include his family in his planning. The church will still function and carry on, the pastor should not worry if the church will be there when he gets back from vacation. A good assistant pastor or deacon will come in handy during time of vacations.

7. Physical examination. Evidence of a minister's good health should be seen in his appearance and the freedom from offensive odors. To keep sound in body it has been recommended that a person should have a complete physical examination by a medical doctor at least once a year, advice that is wise and too little heeded. Serious physical

problems that could shorten one's life or terminate it suddenly could be averted if discovered in time. There is value in periodic physical checkups.

8. Proper care of the voice. A preacher without a voice would be out of business; therefore, proper use and care of the voice is essential. A preacher should know how to preach without straining his voice, and in a manner that adds to the weightiness and importance of his message. Any manner of speaking that would divert the hearer from the message should be avoided as far as possible. I have heard some preachers who screamed into the microphone so loud you couldn't hear a word they were preaching. I have also seen some evangelists who came to the pulpit like Batman, and started preaching 90 miles per hour for 30 minutes. Afterward he was exhausted and had to drink a lot of water. A preacher should learn to adjust his speaking to the size of the building and congregation he is addressing. God has ordained through preaching to save them that believe. What an important part, then, does a preacher's manner of speaking play! Preacher, learn to use your voice in a pleasing manner for the glory of God and the salvation of souls.

In the SECOND place we will note briefly a few admonitions and warnings that should be sounded:

1. The first and highest reason why good health should be cultivated by the minister is for the glory of God. Men who have done most for God's glory have been men of sound bodies. Ministers should covet strong healthy bodies for the Lord's sake and then be good stewards of that strength.

2. One must note carefully the value of unity in the inner life. A minister may work hard, expend energy and engage himself in the issues of the day, and find his health strengthened if his inner life is correctly integrated. But if the inner life is divided, all the commandments of good health, good diet and regular medical examinations cannot assure good health. Thus we must recognize that soul health is the sure foundation on which physical health must rest. Many of the physical ailments of mankind have a spiritual basis and the preacher is no exception here. To have a clear faith in one's

salvation, followed by a humble walk of obedience, will go as far in assuring physical health as any one other thing.

3. We must beware of knowing and not doing. No one will deny that some time and thought need to be given to the body, but the pity is that the minister will recognize this fact, agree to the entire list of obligations which he owes himself in the line of recreation and exercise, and then straightway go and forget what manner of man he is. Too many ignore the whole physical basis of life and reap as a result collapse in middle life, or are handicapped for their remaining years by some physical disability.

4. The minister must heed the warning of the apostle Paul in his area. Paul was not unaware of the danger to the soul that could stem from the physical body. He exercises temperance in all things concerning the body and its appetites, and a strict subjection of the body to the spirit. Listen to what he says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). A preacher can preach only as his body is a functioning organism, his sleeping, his sex life, must be kept within the bounds of temperance. The body must be kept as a servant to the man, and not man to the body, lest he become a castaway.

5. The preacher must be particularly careful in times of crises. Emergencies arise that demand attention beyond the normal line of duty. In such times as these, the minister must respond with a readiness to forego sleep and food to meet the demand of the hour.

### **THE MINISTER'S MENTAL ALERTNESS**

As has previously been mentioned, man is a triune being: body, mind and spirit, and the entire man must be taken into consideration if he is to please and glorify what God has designed him to be.

An essential ministerial duty is the cultivation of the mind and the corresponding improvement of professional and spiritual powers by application and study. A preacher should have a study. Whether this study be in the parsonage or the church, it should be a place where he can have privacy and be away from anything that would distract him, including the telephone. It should be understood by everyone involved in his life that his study time should never be interrupted except in the case of an emergency. His place of study should be well-lighted, well-ventilated, well-ordered and neatly kept. An orderly, studious mind is aided by pleasant, commodious surroundings that are kept in good order.

The preacher should keep his mind alert. The demands for effective preaching will require a man to be a student. A preacher will soon go dead mentally if he ceases to be a student. He will have to guard against too little study on the one hand, and misdirected study on the other hand. He must study to avoid becoming a stale thinker, lest he unwillingly become known as a content less or boring repetitive preacher. The chief duty of the preacher is to preach, and people know when a preacher does not spend time in his study and has not kept himself mentally alive. I have heard preachers preaching that Abraham built the ark and that Abner slew the giant.

Here are some good rules to guide a preacher in his efforts to keep mentally alert:

1. Time and system must regulate ministerial habits of study as well as everything else. Morning hours have proved to be best for this.
2. The pastor must form and maintain studious habits or he will soon go dead mentally and be out of demand.
3. Late in the day hours are considered best for non professional reading. General reading is of professional help that it keeps a man in touch with the thought of the day and with the thinking of his people.
4. A minister should be zealous to discipline himself in the reading of newspapers and magazines.

5. A minister should endeavor to grow in his work through comprehensive reading, careful study and by attending conventions and conferences.
6. A minister should never consider himself to have attained all there is to know. He must be willing and open to learn from others, even the lowliest.
7. A minister should endeavor to keep in touch with the best religious thought of his day.
8. A minister must develop the capacities for logical reasoning.
9. The pastor should avoid any habit detrimental to personal efficiency, especially in his thought life.
10. When time and opportunity present themselves, travel is an excellent means of broadening one's knowledge.

The preacher's reading should include the Scriptures (first and foremost), sermons by other men, church history, secular history, literature, philosophy, science, theology, and the news of the day. All these must be kept in their rightful place and proportion.

## **THE MINISTER'S STEWARDSHIP OF TIME**

Time is the essence of life. Of all the waste of which men are guilty, the greatest is that of time. Every new day presents to all alike an equal amount of this commodity we call time. There is enough time in a day to accomplish everything that is necessary to accomplish in that particular time span if put to the right use. Success is the right employment of time. Preacher, you must learn to use this precious commodity wisely. We are accountable to God for our stewardship of time.

We are living in a day of supposed time-saving devices that sometimes have a way of demanding more time than they save. For example, a cell phone is a tremendous time-saving device, but it also increases accessibility that often becomes a thief of time.

Let us note a few things that are involved in being good stewards of time:

1. The preacher must recognize that the ministry is a life work demanding all of his consecrated energies, talents and hours. This concept of Christian service demands effective discipline which will lead the busy minister into a stewardship of time in keeping with his high calling. By all means, preacher, gear the use of your time to the fullest accomplishment of your calling!

2. Since a preacher controls his own time, he should make it a point of honor to give full service to his church. He should be conscientious in giving his church an honest day's work in return for the home he lives in, the salary he receives, and the side benefits that come to him because of his position. Besides this, he should be willing to go beyond legal demands and reasonable expectations with joy and not grief.

3. A preacher must guard his days so as to include the most essential tasks. His only help here will be his own vision of what he deems important, along with his power of self-discipline. He has no clock to punch, and no one to whom he must account for the time he spends except God. He will face many interruptions from many sources. In the investment of his time, a preacher has excellent opportunity for demonstrating strength of character. A preacher must shun sloth-fulness, and be careful to redeem the time. (Heb. 6:12; Rom. 12:11; Eph. 5:16; Co. 4:5).

4. Proper arrangement of things in the scheduling of time is of utmost importance. It is not alone what you do, but when you do it. Prayer and Bible reading and meditation should occupy the first waking hours of each day (Matt. 6:33). Much time can be wasted by not taking time to get started right. Our waking hours should be filled with the atmosphere of prayer (I Thess. 5:17; Col. 4:2; Jude 20).

5. A pastor should regard time for sermon preparation as sacred. It is unethical to go before a congregation unprepared. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order to thoroughly apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.

6. A preacher needs to make some vows concerning his stewardship of time. It is Biblical to make vows, but at the same time it is a serious matter. God requires us to pay the vows we make. "When thou vowest unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed: (Eccl. 5:4). "Offer unto God thanksgiving; and pay thy vows unto the most High" (Psalm 50:14). "I will dedicate my time and energy to my Christian ministry and will maintain strict standards of discipline," is a good vow for every preacher to make and then keep.

7. A preacher who wants to stay alive mentally and spiritually should arrange his schedule to include time for general reading and study, and set a minimum goal of reading at least one good religious book a week. Reading is not a waste of time, it will benefit your ministry greatly. Learn to redeem the moments that most people waste foolishly.

8. A preacher should learn not to undertake more than he can do or to accept more tasks than he can perform. He should learn to stay within his limitations. It is human, however, for a person to work below the level of his competency and do less than he is really able to do. A preacher will find his limitations expanding if he stays on the stretch to do his best.

9. To be a good steward of time, a preacher must resist natural human inertia, the way of least effort, and laziness. The temptation to yield to these is common to all men, but doubly so to the preacher due to the lack of externally imposed discipline in his work.

10. To be a good steward of his time, a preacher must resist being preoccupied with things that are incidental, to the neglect of the things that are primary. Preoccupation is one of the most common forms of failure - so many things to be done that are thought necessary. It is a case of the good being the enemy of the best. This results in a person being caught in the mesh of trifling matters while the great things to which he has been called remain untouched. And the great tragedy of the misuse of time is that the preacher does not grow into the man of God, becoming the great mind and spirit he could be, but is dwarfed by petty things.

Much of the minister's success will depend upon his fidelity to details. In the faithful performance of duties, trifles in themselves, people will discover that we are doing our best, and faithfulness is one of the watchwords for success in the Christian ministry. Nothing else can take its place. Preacher, be a good steward of your time!

## CHAPTER THREE--THE MINISTER AND HIS PERSONAL LIFE

This chapter will deal primarily with the minister in relationship to himself; his standard of etiquette, his professional temptations, his spiritual life, his adaptability, his personal finances, and his relationship to his family.

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### THE MINISTER'S STANDARD OF ETIQUETTE

We, as ministers of the gospel of Jesus Christ, are called upon to adorn the doctrine of God our Saviour in all things" (Titus 2:10), and to have a "good report of them which are without;" (I Timothy 3:7). Only God can see and judge the heart but "man looketh on the outward appearance" (I Samuel 16:7)., and by this we either enhance the influence of the gospel among men or hinder it. There is no virtue in the slovenliness of a preacher's manners or appearance.

Manners are an indication of character, and every pastor should major in courtesy, politeness, and consideration of others. These qualities are best expressed by conforming to those standards of etiquette that have been set forth as accepted standards of conduct. There are several books in any public library that deal with better manners and conduct. However, I do want to present a few areas that are especially applicable to preachers and in which they are most likely to err.

#### 1. In regard to conversing.

Ideal conversation is an exchange of thought and not an eloquent exhibition of wit or oratory. Conversation should be a matter of equal give and take. The faults of conversation are committed not by those who talk little but by those who talk much. A few good rules of etiquette to follow here are:

A. Avoid interrupting a speaker. Emily Post suggests that the old sign at the railroad crossings--STOP, LOOK, LISTEN--is excellent advice in many circumstances other than when waiting to cross the tracks. In conversation, "STOP" means not to rush

recklessly forward; “LOOK” means to pay attention to the expression of the person with whom you are talking; and “LISTEN” meaning exactly that.

Cultivate the art of listening, giving your undivided attention to the person speaking. The endless effort to keep thinking of further remarks is dismaying, and the result is that the compulsive talker hears not a word said to him because he is desperately trying to think of what to say next.

B. Avoid arguments in conversation. It is proper, however, to indicate your disagreement.

C. Think before you speak. Most faults or mistakes in conversation are caused by not thinking and by lack of consideration.

D. Avoid criticism of a speaker in front of others or immediately after his performance.

E. Avoid jesting and all crudities of language and jokes. Jest is too apt to turn into jeering, and what was meant to tickle makes a wound. It is a pity when one's mirth is another man's misery. Before we rebuke another, we must consider and take heed that we are not guilty of the same thing.

2. In regard to introducing.

Be sure that deference is always paid to the lady, to the older person, or to the more distinguished. Others are introduced to them and not vice versa. Speak the name of the lady, the older person, or the more distinguished first and follow it with, “I would like to introduce (name of other person)” or, “May I present \_\_\_\_\_,” or, simply, “Mrs. Smith...Mr. Jones.” As a good way to remember the how of introduction keep the following in mind:

A young person---- to an older person.

A man----to a woman.

Lower rank----to higher rank.

Be sure to speak names distinctly. Do not hesitate to repeat them until you are sure the others have understood. If possible tell each party something about the other that will open a bridge for friendly conversation. If you forget someone's name, it is best to apologize, rather than try to cover up.

### 3. In regard to being introduced.

A. Be sure that you hear the name of the other person clearly, and if necessary, have the name repeated. It would not be out of place to ask that the more difficult names be spelled in order to more firmly fasten them in the memory. You should respond by, "How do you do, Mr. (Or, Brother) \_\_\_\_\_?" If you still have not heard the name clearly it is perfectly correct to simply say, "How do you do?" or, "I'm very glad to meet you."

B. On shaking hands. Gentlemen always shake hands when they are introduced to each other, even if they have to cross a room to do so. When a gentleman is introduced to a lady, it is her place to offer her hand or not, as she chooses, but it is considered no real breach of etiquette for him to offer his hand, and when he does, she should respond. In general, it is the place of the gentleman to whom another is being introduced to offer his hand first, but usually the gesture is simultaneous.

A handshake may create a feeling of liking or irritation between strangers. I have shook hands with ministers that seemed like shaking hands with a cold fish. No one likes a "boneless" or "fishtail" hand shake, nor a vice-like handshake that makes one wince and temporarily paralyzes the fingers. Younger ministers be aware of this. Younger ministers have a strong grip, and shaking hands with older people should be firm and gentle, no need to crush their hand as though you were a Charles Atlas. The proper handshake is made briefly, with a feeling of warmth in the clasp. Be sure to look into the eyes of the person you are shaking hands with. It is very rude to shake hands with someone looking at the floor, or away to some other point.

### 4. In regards to names and titles.

A. The use of first names. Today, respect for the ministry as well as that of older people is not as prevalent as it was a few generations ago. It has always been considered a flagrant violation of good manners for children to call their parents by their first names, or for the youth to address their elders by their first name. So also it is considered disrespectful to the ministry to call a pastor by his first name. Due respect for the minister must be shown at all times and especially in the manner in which he is addressed.

First names may be permissible to use between fellow preachers with mutual consent, but they should not address each other in this manner in public. It is a respect due to the office of the ministry. I am not in agreement with ministers calling each other by their first names. Would I call another minister, "Hi Robert, how are you doing?" To me this is being disrespectful. If his last name is Smith, I would address him as such, "Hi brother Smith, how are you doing?" If he is a very close friend, and with his consent, I would also address him as, "Hi brother Robert, how are you doing?" In either case, the word "brother" should be used here.

Members of the church congregation should never address their pastor by his first name or be encouraged to do so. The younger members of the ministry should never feel at liberty to call an older minister by his first name. The breakdown in respect for the ministry often is instigated by the minister themselves through carelessness and disrespect for each other at this point.

B. Use of titles. The question we face here is the proper use of the term "Reverend" as it relates to a man who is a minister. Many denominations use the term "Reverend" when addressing their clergy. There is no Scripture that says, "Call no man reverend on earth." The word "Reverend" is used only one time in the Bible (Psalm 111:9), and that in reference to God.

I usually prefer to be called, "Brother Vestal, Pastor Vestal, Bishop Vestal, or Dr. Vestal."

Among many Pentecostals it is very proper and fitting in addressing each other as “Brother,” or Sister,” along with their last name. I once knew a minister who wished to be addressed as, “The Most Holy Prophet His Imminence Brother Prince John Smith.” I think this is stretching it just a little too far.

5. In regard to visiting.

A few simple rules to observe here may prove helpful:

A. Be prompt! There is no excuse for habitual tardiness either at someone’s home or office.

B. Be sensitive to overstaying your welcome. Remember that a person may be extremely busy, or that the time of your call may be inconvenient, and act accordingly.

C. Be careful about your posture and general alertness. Do not slouch on the furniture, and never tilt back a chair on two legs. It is uncomely to do so besides being hard on the furniture.

D. Be considerate in fitting into a household schedule. This is particularly important when you are an overnight guest. Be prompt at all meals (including breakfast). Be careful to keep your room neat and your bed made. Always clean the bathtub or washbowl after use.

E. Observe all rules in visiting institutions and hospitals. Most hospitals and institutions are lenient with ministers, and allow them visiting privileges beyond what they allow the general public. Do not take unnecessary advantage at this point. The public image of the ministry can be rendered obnoxious by some preachers who seem to never have a sense of propriety at this point.

6. In regard to table manners.

All the rules of table manners have been made for a very few basic reasons -to avoid ugliness, to give direction to table procedure, and to promote social congeniality while eating. The observing of them will automatically solve many problems, and will go along way in making one socially acceptable.

## A. What to do.

(1) With your napkin. Your napkin should be placed in your lap as soon as you are seated, and placed at the right side of your plate when finished.

(2) When to start eating. Among Christians it is proper to have a word of prayer and thanksgiving before eating. When the crowd is small, as soon as everyone is served, the hostess should pick up her implement first and others follow; when the crowd is large, after two or three are served. Otherwise the food will get cold.

(3) When food is too hot, never spit it out. Quench with water.

(4) With spoiled food. Push it to one side of your plate or, if in your mouth, take it out as unpretentiously as possible with your napkin and conceal it the best you can.

(5) When accidents happen at the table. Use a clean knife or spoon and lift the offending substance off, dip the tip of your napkin in your water glass, lightly rub the spot. After you have done this forget it. The real social gaffe is in making a mountain out of a molehill.

(6) When you cough at the table. Do so behind the hand unless coughing cannot be stopped. In this case leave the table at once, excusing yourself if possible.

(7) When you need to sneeze. Use your napkin and turn your head away from the table if possible.

(8) When you need to blow your nose. If the nose must be blown, the best option is to excuse yourself and go to the restroom. Never keep sitting at the table blowing your nose while others are eating. This is very rude indeed!

(9) When you find foreign matter in the food you should remove it with the thumb and forefinger, or if a gnat or the like gets into your beverage, push the glass away from your plate and ask for another glass of beverage.

(10) When you need a "pusher" a bit of bread or cracker can be used to push the food onto your fork. Never use your fingers.

(11) Before you take a drink of water, always use your napkin to wipe your mouth - a good precaution even if you think your lips are not greasy.

(12) When eating take your time to eat leisurely and comfortably and in an endeavor to keep pace with others. Never gulp down your food and afterward let out a great belch at the table.

(13) Always remove your spoon from a cup or tall dish.

(14) Always sit down and get up from the left side of your chair.

(15) Always eat from the side of your spoon.

(16) Always endeavor to eat what is set before you with thankfulness.

(17) Always answer definitely when asked to state your preference. It is a real help and courtesy to the one serving you.

(18) Always practice good table manners at home. You will not have to fear bad habits when you are away from home.

(19) Always be courteous to the waiter, or waitress and leave a good tip if possible.

#### B. What to avoid:

(1) Never do anything to emphasize the fact that you are eating. Keep your mouth closed while you are eating.

(2) Never sniff suspiciously at unfamiliar foods.

(3) Never lick your spoon or fork or serve yourself with your own silver.

(4) Never sprawl your legs out far enough under the table to encroach upon the territory of others at the table.

(5) Never gulp water. Drink from the glass quietly between bites.

- (6) Never keep sucking on a straw if the contents of the glass are empty.
- (7) Never let your plate look messy.
- (8) Never help yourself too generously or study a dish before deciding upon the choicest bite.
- (9) Never rake food into your plate from another serving dish.
- (10) Never say, "I don't like it" about any food that is offered to you.
- (11) Never talk or drink with food in your mouth.
- (12) Never scratch your head at the table or be careless about your personal appearance.
- (13) Never load your fork or spoon too heavily or take bites too large to control easily.
- (14) Never tip back in your chair, yawn or stretch or be slouchy in your posture at the table, nor place your elbows on the table.
- (15) Never monopolize the conversation or sit in gloomy silence.
- (16) Never reach across the table in front of anyone.
- (17) Never put your finger in your mouth.
- (18) Never appear greedy at anytime.
- (19) Toothpicks, when needed, should be used as inconspicuously as possible and then left on the plate before leaving the table.
- (20) If you are using dentures, never take them out at the table, or wash them in a glass of water.
- (21) Never criticize the table manners of those of another nationality or generation. Customs vary with time and place.

(22) Never stare at the handicapped--crippled, deaf, blind, but treat them as normal people. Be ready to assist in any way possible.

(23) Never allow your children to throw food at each other while sitting at the table.

(24) If you accidentally drop your spoon or fork on the floor, never reach and put it back on the table. Ask for another spoon or fork from the waiter or waitress.

#### 7. In regard to being well groomed.

We covered some of these things in a previous chapter, however we can say without apology, that the personal appearance of a pastor is important. A man's clothing and appearance always reflect his personality, and the minister is no exception. The minister must always remember that there is never a time when he is "off duty." The minister should be aware that he is like a doctor, on duty 24 hours of the day. There is a time for both short sleeves and for work clothes, but in the public or on the street, no minister can afford to let his profession down. I personally never go out of my home in short sleeves.

A preacher's clothing need not be costly or new. They should never be extravagant or out of harmony with circumstances he finds himself in. In all circumstances he should be clean, neat and well groomed. A vest bespattered with gravy, baggy trousers not reaching below the ankles, a coat sprinkled with hair and dandruff and with buttons missing, a soiled shirt collar, with tie hanging loosely below the collar button, and unshined shoes, are all without excuse. Soap, water, cleaning fluid, a clothes brush, shoe polish, and a pressing iron can all be had for very little money.

A pastor should observe the rule of taking a bath daily; he should shave regularly, make adequate use of mouth washes and deodorants, and brush his teeth after each meal. He should cultivate a becoming posture, with shoulders erect. Whether sitting or standing, he should avoid careless and vulgar positions. By all means he should combat excessive weight by disciplined eating and proper exercise when possible.

8. In regard to escorting.

A. When you arrive in your car to meet a lady, go to the door, and upon returning, escort the lady to the door. Never leave until she is safely inside the door.

B. A man should open the door ahead of a lady and step aside to let her pass through. He should help a lady in and out of a car.

C. When riding in a public conveyance the man will precede the lady in getting off, and then offer assistance to her.

D. When entering an auditorium where there is no usher, he will proceed her down the aisle, step aside and allow her to step into the row of seats.

9. In regard to automobile transportation.

A. Practice good manners when you drive your car. Use courtesy toward the driver in the other car. It is surprising how courtesy is left behind when a man gets behind the wheel of his car and tries to out drive, crowd in, or get ahead of the other fellow. Christian courtesy should be applied behind the wheel of a car as much as in any other situation.

B. Be law-abiding. It is curious how so many otherwise law-abiding people feel they can break driving laws with impunity. For conscience sake and influence sake, stop at stop signs, do not run red lights, and obey the speed limit.

C. If you are stopped for excessive speed, be courteous to the police officer. He is there for your protection. Policemen are human also. Remember he is there as God's servant. If you have been in the wrong, an immediate admission of the fact instead of an argument may get you off with less penalty than otherwise. I was running late for church one day and a police officer pulled me over for speeding. He said, "Why are you in a hurry?" I replied, "I am late for church and have to preach." He replied, "Please slow down pastor, we need good men like you." Needless to say, I still received a citation for speeding.

D. In case of any serious accident involving your car do not leave the scene until the police have arrived and taken down all the necessary information. If you accidentally hit someone's car in a parking lot and no one is around, leave your name, and phone number on the windshield of the other person's car.

E. Drive a car you can afford. Cars are a necessity in these days, whether we can really afford them or not. A preacher should not drive a bigger car and more expensive car than his income or position in life warrant. When selecting a car, use common sense along this line. An old beat-up rattle-trap of a car is very poor advertisement for a preacher representing God who owns all the wealth in the world. It is surprising how God will help a preacher at this point if he will seek His help. What ever model a preacher drives, it should look respectable and be dependable in operation. Since a preacher has to travel hundreds of miles at a time on occasions, the car should be a newer model and in good shape. It must be kept in mind that a car is a means of transportation and is not an item on which to vaunt one's pride.

10. In regard to correspondence.

A. The "don'ts" of correspondence:

(1) Never type an invitation, an acceptance, a regret, letters of congratulations or thanks, or notes of condolence.

(2) Never write a letter to anyone - no matter whom - that would embarrass you were you to see it in a newspaper above your signature. If you write a letter that might be questionable, put it away for awhile in order to reread it, and make sure that you have said nothing that may sound different from what you intended to say. You should always keep in mind that written words are not the same as spoken words. Ill spoken words melt with the breath of the speaker once the cause is forgiven; but written words on the page fix them everlastingly.

Watch how you begin and end a letter. Greetings should be warm, endings should be friendly and affectionate. When you write a letter, begin at the beginning of what you have to say, then go on until you have finished, and then stop.

B. The “do’s” of correspondence.

(1) Be prompt in your correspondence.

(2) Do not ignore letters that request an immediate answer. Unanswered correspondence is one of the greatest “sins” of the ministry. It is a sign of disrespect and an indication that a preacher is not on the job. Form good habits early in your ministry in regard to this.

11. In regard to the telephone or cell phones.

A. Some “do’s” of telephone courtesy.

(1) Guard the quality of your voice very carefully. The quality of your voice and your ability to express yourself clearly and concisely are of utmost importance (especially in business calls). The person at the other end of the line cannot, after all, see your facial expressions or your features, and the impression they receive must depend on what they hear.

(2) When placing a call, you should have the correct number ready. It is good to identify yourself, and unless the person you are calling knows you well, give the name of your organization or business. Usually caller I.D. will let the person know who is calling, however, some individuals may not have caller I.D.

(3) Make your conversation with business people as brief as possible.

(4) When the number called is not answered quickly, wait long enough (at least five rings) for the individual to get to the phone. Usually the other individual may ask you to leave a message.

(5) When you call a friend during business hours - this should not be done except in an emergency - who is inclined to talk a long time, offer to call them when off work or after hours.

(6) Treat wrong number calls in a tone of politeness instead of ill-tempered annoyance.

(7) Make short calls on other people's phones. They may be expecting a call or someone may want to get in touch with them.

(8) When you make long distance calls, keep on the tip of your tongue what you have to say, say it promptly, or write down the list so you will not have to extend your call beyond what is necessary.

(9) It is an established rule that the person who makes the call ends it. The person called is expected to allow the caller this courtesy. Since this is so little observed, it cannot be strictly adhered to.

(10) When you make a phone call of any length, ask if the other person is free to listen or whether to call back at another time.

B. Some "don'ts" of telephone courtesy.

(1) When you have dialed a wrong number don't ask, "What number is this?" Rather ask, "Is this 963-7863?"

(2) Do not let young children answer the phone. In the first place it is disconcerting, and in the second place an incoming long distance call could cost the caller extra dollars by the delay or confusion it would create. If a child is old enough to handle phone calls, teach them good phone manners, and how to handle a call, or forbid them answering the phone altogether. When the phone rings, it should be answered with a warm "hello" and the identification of the one answering.

(3) Do not make a call that would interfere with the occupation of any person except in extreme emergency.

(4) Do not answer the phone and then say, "Would you hold on a minute?" If you cannot attend to the call at that moment, excuse yourself (except in the case of a long distance call) with the promise you will call them back in a few minutes, and then do so.

(5) It is not a good practice to make long distance calls on your neighbor's phone even if you pay them in cash. Better to use a telephone credit card for long

distance calls away from your home or go to a pay phone. Many people today have cell phones which allow you to speak to anyone in the U.S. without long distance charges.

(6) Never listen on an extension unless both parties know they are being overheard. Eavesdropping is taboo by all standards of ethics.

(7) Avoid making calls from any busy business phone.

12. In regard to conducting business meetings.

Meetings should be run in strict accordance with the rules of parliamentary procedures, and in accordance to the discipline (or manual) of the church the minister serves. Usually all meetings follow the procedures laid out in the Roberts Rules of Order handbook. Since the pastor is the chairman, the atmosphere of such meetings will depend largely on him. Avoid unnecessary prolonged business meetings when necessary, as it could lead to a waste of people's time.

## **THE MINISTER'S TEMPTATIONS**

As surely as there is a holiness preacher on earth, there will come temptations. Temptations are not sin, but yielding to temptations become sin. Remember, Jesus was even tempted of Satan. There may be several things in the world and among people that will be a temptation to the minister.

1. You may be tempted to riches of this world.
2. You may be tempted to move to another location without the will of God.
3. You may be tempted to be lifted up in pride.
4. You may be tempted by the opposite sex. Many ministers have fell into the sin of adultery with another woman. Some preachers have dumped their wives and run off with the piano or organ player in the church.

Sometimes there may be the temptation to indifference. A lack of concern for the glory of God and the salvation of souls and the best interest of the church will slam the door shut to an effective ministry. The ministry enjoins a great responsibility; it calls for sacrifice and requires assiduous and painstaking endeavor. Indifference on the part of the minister breeds lightness and unconcern, and results in a failure to maintain a consistent devotional life. The mind is not being constantly filled with the rich biblical truths, thus his hopper runs empty and his sermon is dry. The preacher may try to make up the difference in noise, but the people will go away hungry.

The pitfall of worldly mindness comes from a lack of vision which the call involves. It comes from the glitter of money, the desire for the riches of this world, the pride of this world, the ease of this world, and the cares of this world. Preacher, do not look for popularity, position, and the praise of men. This will destroy your ministry.

Sometimes the minister will experience battle fatigue. Some preachers have “burn out” after about 10 years of preaching, and even backslide. There will be times when the preacher needs to take a vacation for a season of rest and renewal of his own physical nervous system and spiritual insight.

Do not become a “polly parrot” preacher. A “polly parrot” preacher is one who only speaks and preaches what other ministers have preached. Don’t rubber stamp another minister’s sermon. The Bible is full of sermon material. Dig your own well is good advice here.

Some preachers have experienced the pitfall of a carnal heart. There are many preachers who are looking for popularity and miss the main issue of what preaching is all about. Do not preach to please the people.

Laziness in the ministry pays off in tears of defeat, and a parade of past pastorates. If you are called of God and a seasoned preacher, do not just sit in another man’s church. Go out and build a church with your own hands. When I received my Master’s degree in Theology several years ago, the preacher then said, “Now go out and build some churches.” This was exactly what I did!

Do not go and split some churches. Do not go out and covet some churches, go out and build a church from the foundation up. Do not sit and wait on the will of God or some organization to give you a handout (established church). Find a town with no Apostolic truth, and rent a building or start building on your own. The fields (towns) are white ready for harvest.

Some ministers fall into the pitfall of incompetence. Nothing will close the door in a preacher's face than his inability to produce. This may show up in his inability to preach. The burden and zeal to preach should accompany a divine call to the ministry, but must be kept alive through prayer, study, and genuine concern for the souls of men. Preaching that is not born of prayer, founded on God's Word, preached in the Spirit and backed by a holy life is not preaching. If a preacher starting out lacks in the mechanics of preaching, he need not despair. Such will improve in time providing the burden and zeal are kept alive.

Incompetence may be reflected in his inability to organize his forces and to lead his people. Through study and observation, a preacher with a vision should be able to improve himself in this area. People are like sheep, they are to be led and not driven. Scolding and brow-beating people is uncalled for in the ministry.

A minister may be plagued with indecision as to a divine call to preach. A divinely called man will not be constantly agitated with fears and doubts, but the fact that he is a God-called man will motivate him and his gifts toward an effective ministry.

It is possible that a preacher may be plagued with indecision as to doctrinal, spiritual, and moral issues as well as Bible standards of holy living. Such, however, destroys objectively, it kills incentive, and will lower the resistance to the call of the secular world. A preacher of this caliber will be a curse instead of a blessing, unless he can arrive at a place of certainty and stability at these points.

Many a prospective minister has closed the door of opportunity in his own face simply because he was too encumbered with secondary things. There are particular areas where the minister must be on his guard. Here are a few:

(1) A multiplicity of side lines. St. Paul said, “this one thing I do.” Many a church has suffered great loss because the minister was so engrossed with personal interests and a multiplicity of sidelines until the weightier matters of the ministry went begging.

(2) Encumbrances of domestic relationship: a wife who is unspiritual and who excels in telling every tale and in spending every cent; allowing himself to become a “honey-do” man, a chore boy running at every demand of a thoughtless, lazy wife; marrying a “mother type woman” who tends to treat him like a son; failing to keep his children in subjection by proper discipline.

(3) Another area of possible encumbrance is in the financial realm. The unwise planning of his finances, the uncontrolled use of credit cards, his going into debt unwisely, he along with his family living beyond their means. All this can weigh a man down until he is strapped to the place he puts himself out of the ministry in order “to get my finances in shape.”

(4) Of all the faults a minister may have, perhaps the hardest for lay members to overlook is that of inconsistency. For a preacher to preach higher than he lives, or to seem so heavenly in the pulpit and so materialistically minded when out of it, is hard for the average lay member to reconcile.

For a preacher to preach against worldliness, then dress like a sheik or let his haircut or lack of a haircut associate him with worldly styles, is sheer folly and cause for a closed door. Preachers shouldn't have a Mohawk haircut, a ring in their ears, or sporting a goatee like many preachers of today.

(5) The temptation to incontinence. The man who becomes morally incapable of restraint or who is unable to hold confidences, has no place in the sacred ministry. This should never be of a Spirit filled, God called minister. However, he should be constantly aware of dangers that lie in the pathway of duty. By the very nature of his work, he is put into the presence of the opposite sex, as he is called upon to minister to them in spiritual matters. Good common sense and extreme caution must be exercised. A minister should never be in a home alone where the wife or a member of the opposite sex is. He must guard against the danger of allowing affinities to build up between

himself and a member of the opposite sex. I have personally seen many ministers fall into sin in this area.

A layman should be confident beyond question that he or she can confide in their pastor, and be assured that their confidence will not be betrayed.

(6) The peril of bondage to an ideal situation. Some men are inclined to blame situations they face for their failure. They lack the ability to work unless situations are more or less perfect. Whether the crowd is small or large, whether the music is exactly what it ought to be or not, whether the “amens” are plentiful or not, a minister must be prepared to face all kinds of situations, and work at the job of bringing the church he pastors always to a higher standard in every area. There are many things he will have to suffer in patience to reach his desired goal.

(7) The peril of fearing people. A man who will allow himself to get into bondage to people will cease to be an effective minister. Jeremiah was exhorted to “be not afraid of their faces” (Jer. 1:8). In Proverbs we read, “The fear of man bringeth a snare” (Prov. 29:25). The fear of man will disqualify a preacher to be a leader of his people in financial, social and spiritual affairs of the church. When it comes to preaching, a minister who fears people will fail to declare the whole council of God. The Word of God preached in its fullness under the anointing of the Holy Ghost, is often offensive to carnal people, and to soften the blow because of fear, will take the work of conviction away from the Holy Ghost.

(8) The peril of blaming people wrongfully. People may not like you, but you can't help them if they don't. It is up to you to be likeable, loveable and kind. The initiative is on your part to win them over. People don't have to like your way of doing things. Don't blame them for opposing your ways.

Some people will be problems to you and you may be equally a problem to them. If you can find a way of ceasing to being a problem to them, they will cease being a problem to you. But there are times when you can't quit being a problem because of their sinful, carnal, resentful ways. In that case, you must endeavor to help them by loving them and breaking down all barriers.

If people do not follow your leadership, then you should take a good look at your leadership. Giving orders is not leading people, but exploiting the abilities of your follower's is. You cannot get rid of problems by blaming or getting rid of people. Keep in mind that men are immortal, for whom God gave you responsibility. Do not use your pulpit for a "bullypit."

Resentment ruins many preachers; it erodes the souls of men. Resentments will cause one to divide congregations over himself, and are unchristian. Jesus never stooped to such attitudes, but continued to love all people. Look to Jesus for your example. "Seek first the kingdom of God and His righteousness." Give yourself over to positive, responsible living.

## **THE MINISTER'S SPIRITUAL LIFE**

As a code of ethics for his spiritual life, a preacher should adopt something equivalent to the following: I will cultivate my devotional life, continuing steadfast in reading the Bible, and in meditation and prayer.

Absolute and essential primary to his calling and work, is a preacher's duty to cultivate his own spiritual life. Some may be prone to think that since they give all their time to the work of God, they may be excused from setting aside specific time for the nurture of their own soul. Family devotions with the members of his immediate family, corporate worship in the church services are necessary and helpful to the minister, but cannot take the place of the private devotional periods in which he must quietly commune with God. There should never be a long lapse of time in which the preacher does not touch God in a new and enriching way.

The Apostle Paul stressed the primacy of a preacher's personal devotional life when he wrote,

"Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). We must take care that

we do not disturb the divinely inspired order of Scripture. The exhortation here is first to the man himself, “take heed to thyself,” and after nurturing his own soul, then he was to give himself to thorough study of the Word of God, so that his instructions to others were Biblically sound. He could be assured then, and only then, of his own eternal salvation as well as those to whom he ministered.

Apart from a consistent devotion life, a preacher will find it necessary, if he is of a mind to keep his heart vibrant with the blessings of God, to set aside special seasons for retirement, quiet meditation and prayer. These times should precede his ministering to others of the Word of God. May I suggest that devotional readings will be found to be a great aid to any minister as he engages himself in this important exercise of ministering to others.

### **THE MINISTER’S ADAPTABILITY**

We would speak first of a minister’s social adaptability. A pastor should mingle with people. He must have respect for people and keep his eyes open toward men. A minister must conduct himself in such a way as to be pleasantly received by others. A pleasant look or even a smile will make a far better impression than a frown or a downcast look. To be a good listener, encourage others to talk; allowing the other man’s interest to dominate the conversation; letting the other person do much of the talking - these are things to be observed, and will often be the means of helping people spiritually.

There are always two sides to a coin, and the other side is that a minister should seek to be a good and interesting conversationalist. He should be well enough read, to be able to discuss intelligently the happenings of his day. He should keep up with the current news of the day. He should have at his command a good vocabulary, and know how to use the language he speaks intelligently. By all means, he should avoid gossip about other people, and should never listen to or repeat rumors.

We would also speak of a minister's adaptability to his calling. There is a price to the ministry. It demands that one go through life with his hands turned over to give, rather than to get. Possessions may come and go. A minister must have the faith of a man sowing high price seed, giving yourself away, believing that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:6).

## **THE MINISTER AND HIS PERSONAL FINANCES**

The ethical principles in regard to a minister's personal finances can be set forth briefly in the following way: A minister must measure his work in terms of service rather than salary. He must live within his income, and pay all his bills promptly. He must be absolutely exact in money matters. He must be liberal with his means in faithfully tithing and giving offerings.

1. But godliness with contentment is great gain.
2. For we brought nothing into this world, and it is certain we can carry nothing out.
3. And having food and raiment let us be therewith content.
4. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
5. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
6. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness.
7. Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. (I Timothy 6:6-12)

Several things need to be mentioned here in relation to a minister and his relationship with money.

1. Things to be avoided. One is being overly concerned about the level of income. Hidden love of money may become a root of evil.

A. Buying of items which do not coincide with his income level.

B. Taking advantage of the expense account offered by the church.

C. Borrowing from tithes and offerings that belong to God.

D. Having a handout attitude from businesses, doctors, dentists, etc, or expecting more than established discount prices.

There are many other things to be avoided. If at all possible, a preacher should avoid installment buying. If this cannot be avoided, then he should never allow it without a reasonable plan to repay.

After having said all this, it yet remains to be said that whenever possible to do so, for a minister to make wise investments in a home of his own or in other savings is not sinful but wise, as long as he can keep his heart detached from the love of money.

2. Meeting emergencies. Unexpected emergencies are bound to face a minister. Thus a minister must learn to keep his credit good. Regular investments in insurance will provide an honest source from which to borrow in times of emergency. One should by all means build a savings account, however small it may be. Foremost, however, in times of emergency, one should fully rely on the faithfulness of God to meet his need providing he has not lived presumptuously and spent his means unwisely.

3. Should a minister go in debt? To those of limited means there is danger, and debt is always bad for a preacher. A minister should establish good, sound financial habits when he is young, disciplining himself to stay within his means. If his income is limited, he should establish the habit of making cash purchases, and should never go into debt for food, gasoline for his car, or anything else that would soon be gone, leaving no monetary equity to offset the debt.

If borrowing money is absolutely unavoidable, a minister should never borrow from the treasury of his church, or from a member of his church. The best place to borrow money is from the bank.

4. Concerning wedding, funeral and baptismal fees from church members and outsiders. Funeral directors as a rule include in the funeral expenses a fee for the minister. When a loved one has been taken in death, most people may be hurt if their kindly gift for their pastor's services is not taken. Their respect and love for the departed one is expressed in part in their monetary gift to the minister in charge. From the preacher's standpoint, however, his services to his people are without charge. For services to those outside the church a fee may be accepted with gratitude when offered. Baptismal fees are rarely, if ever, a part of our Pentecostal fellowship. However, wedding fees are to be accepted when offered.

5. The pastor and the church money. Strict caution should be taken at this point. A pastor or his wife should never be the treasurer of an established church. If money passes through the pastor's hands, he must never dip into it for his own use.

6. Getting a raise in salary. It is best not to ask for a raise. When churches become able, some good layman will see it and suggest a raise, or the district leader can handle it. A pastor should be content with his wages.

## **THE MINISTER AND HIS HOME**

It is abnormal for a minister of the gospel not to marry, from the standpoint of both reason and revelation. Those eminent preachers that have not married certainly would not recommend celibacy. My mentor in the Lord, a great man of God, never married in his entire life, yet he was pastor of a church, and an official in his organization.

### **1. The minister's courtship and marriage.**

By his choice of a wife, a preacher very well determines what his home life will be. Time should be taken here. Engagement and marriage should be agreed upon only

after there has been an adequate time for both parties to have a mutual knowledge of each other. Divorce for a preacher is tragic. A man should be assured that the woman he intends to marry is in full sympathy with, and has an understanding of, what is involved in being a preacher's wife. It is well to look into the background of the lady he intends to marry. He should keep in mind that he is marrying a lifelong companion, the keeper of a parsonage, and the mother of his children. Short engagements have worked for some, but for the most part they are risky and should be avoided.

2. The minister's wife. A minister needs a wife in full harmony with the doctrines and standards of holy living. Harmony here is vital in the mutual bearing of the load of the ministry, and in effective ministry to others. The women in the churches will be highly influenced spiritually and in their dress standards by the standard his wife sets in both these areas.

The wife is the queen of the parsonage, and if she "is all she ought to be, the problems of that home are solved, or will be." A wife is the one who is most influential in setting the atmosphere of the home.

St. Paul sets the standard of relationship between husbands and wives, "Wives, submit yourselves unto our own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church" and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it...so ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Ephesians 5:22-28).

It is not wise to have the pastor's wife sit on the church board. She may, however, be the leader of the ladies auxiliary of the church. Her place in the church might be comparable to that of a leading lay woman of ability equal to her own. If she be a woman of spiritual insight and strong character, she will be obliged to give many hours to others in counsel and in prayer.

A happy radiant wife who loves her home and her husband will prepare meals, keep the home attractive, maintain secret devotions, show kindness to all. There will be

times she will prepare Sunday dinners, Thanksgiving meals, etc. She will individually counsel and pray with her children.

3. Family planning. Wisdom and good common sense need to be taken into consideration in the matter of bearing children. Children coming into the home should be a happy anticipation. A trustworthy doctor with a conscience and who understands the physical ability of the woman to bear children can give good counsel in the number and frequency of children. Children can be one of the greatest assets to a preacher if they are well trained and brought up in the nurture and admonition of the Lord. They need not be a liability. The pastor's children will help in the youth activities of the church, and will be a drawing card, helping to bring other youth into his church.

4. The minister's children. Children need to be taught obedience. This will take discipline contrary to the norm of today. Hundreds of children today are not taught obedience. They disrespect their parents and disrespect the law. It is one thing to tell children to obey, and is quite a different matter to teach them to obey. This will take time and patience and discipline. They need to learn to obey when first spoken to, whatever means need to be employed. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24). If a pastor cannot have his own children under subjection, how then can he have authority over the church? (1 Timothy 3:4-5). It is vital for the good and even the salvation of the children that both husband and wife be in agreement when it comes to the matter of disciplining the children. A child will play one parent against another unless this is guarded.

One of the secrets for successful raising of children is to bring them up in the house of God. Teaching your children about God, moral values and etiquette at an early age, will go along way in bringing up your children in the fear of the Lord. Teach your children good table manners, have family prayer with them, read the Bible to them often. Teach them to memorize Bible verses. When I was around 12 years of age, my dad said, Son, "I will give you a nickel for every verse of Scripture you memorize in the Bible." I started memorizing Scriptures to the point that my dad had to stop giving me a nickel, it was costing him money. A few years later, I won every Scripture shower in the church. It is vital for your children to have a love and respect for the Bible.

If possible, teach your children how to sing gospel songs. Buy them a musical instrument when possible and let them learn to play it. Try to keep your children occupied in the ways of the Lord and the house of God. If you do not, then the world will teach them things you will regret. Praise your children when they are good and when they are bad. Do not scold them and tell them they are evil and are going to hell. Be positive at all times, explain to them the ways of right and wrong.

Encourage your children to go to Bible school when possible. You may also consider whether to home school them or send them to a public school. Be supportive of their decisions in education and their career paths when presented. By all means, let your children know that you love them and tell them how important they are to you.

If a minister fails as a husband or a father, he has also failed as a minister. A pastor's relationship to his family should be an example and pattern for his people to follow to build strong family units.

The first duties a minister owes are those to his own family. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Timothy 5:8).

His children's welfare should not be sacrificed for family pride. He must seek to establish emotional stability in the home, and to maintain a proper balance, he must take an objective view of his own home.

## **CHAPTER FOUR--THE MINISTER AND HIS PULPIT**

1. Visiting preachers should receive instructions before going on the platform. The pastor will lead the way to the platform, then step aside and indicate to him which seat to occupy.

2. Good pulpit manners must be cultivated. Talking and laughing with a brother minister in the pulpit should be avoided. Sit up straight, be alert, avoid crude jokes and slang.

3. When presiding, a pastor should avoid being the center of attraction or calling attention to himself. He should preach Jesus, not himself. Home life is sacred and should not be displayed or its intimacies bared in public.

4. While praying in public, prayer should be made to God, not to men. The prayer posture, whether standing, sitting, or kneeling, should be determined by the occasion or circumstance. As a rule, kneeling is preferred in many Pentecostal services.

5. Avoid plagiarism. Taking a message of another minister and giving it as one's own is known as plagiarism. There may be times when some material is in public domain. Taking notes when another preacher is preaching may be acceptable.

6. A pastor to study his own notes or sermon outline after he has come to the platform while the service is in progress is considered a breach of etiquette.

7. The pastor must exalt the Bible and be true to his own convictions.

8. A preacher should be himself, use no unnatural tone or be a deliberate mimic of another.

### **CONDUCTING THE SERVICE**

1. The order of the service.

A. The service should be well planned ahead of time. There is no virtue in the idea of just “letting the Lord lead,” and trusting the service to that. There may be at times, however, when the Lord through the Holy Ghost will take the service in a new direction. A well planned service will include what songs will be sung, when prayer shall be offered and by whom, the place of the offering, the special song, the message, and how the service will be concluded.

B. The preaching of the Word should be the major part of the service. No part of the service should be considered unimportant. The preaching of God’s Word should never be shoved into the last few remaining minutes of the service and thus given an inferior place.

C. The presence of the Holy Ghost should predominate the atmosphere of the entire service. When the Holy Ghost is being outpoured upon people, then all other planned programs should be set aside.

D. It is fitting for the Pastor to lead the congregation in prayer. He, above everyone else in the church, knows the joys, sorrows, burden and problems of those in the congregation, and it is an appropriate time for him to lift his people to the throne in prayer.

E. The blended voices of the saints of God in genuine, heartfelt concert prayer possess a beauty that defies description. Concert prayer among the church people is Biblical. In Acts 4:24, we read, “...they lifted up their voice to God with one accord....” As a result of this mighty concert praying, prompted by the spirit of humility and faith entered into by a “one-accordness, “the place was shaken,” the heavens were opened and a mighty manifestation of spiritual power came upon all of them.

2. “Do’s in conducting a service.

A. Guard the dignity of the pulpit (Eph. 4:29; I Cor. 2:4).

B. Keep the service in hand. It is an art to properly manage a service under the power of the Holy Ghost, and also a matter of proper decorum (I Peter 5:3).

C. Always begin on time. (Ephesians 5:16).

D. Respect church authority. The pastor has control of the pulpit at all times. He is not obligated to invite everyone who comes along to preach, and there will be times when in defense of the truth he will have to bar some (Matt. 7:15; 2 Tim. 4:3).

E. Participate in the service. Stand when the congregation stands; sing when they sing. Preacher, you might be surprised how your enthusiasm in entering into the spirit and participation of the service will catch fire in the pew.

F. Be brief with preliminaries, leaving out the trivial (Matt. 5:37). The announcements and offering should be made part of the worship service, but should not be mishandled so as to distract from a sense of worship.

G. Speak to be understood. Avoid monotonous speech, singsong delivery, and staccato-like tones. (2 Cor. 3:12; Prov. 16:24). Do not try to preach your message in tongues unless you are giving a message in tongues by the Holy Ghost.

H. Preach with certainty. People should not have to guess what the preacher means (2 Tim. 1:13; Titus 2:8).

I. Let God's Word be predominate. Anything that distracts from the preached Word should be avoided. Plain preaching is better than preaching over the heads of the people (I Cor. 2:1-2).

J. Always preach your best (Eccl. 9:10; I Tim. 4:15).

K. Make adequate preparation for each service. This will include both the head and the heart.

L. Scripture should be carefully studied beforehand so that it can be carefully read with no stumbling at proper names or unfamiliar constructions. It should be announced in order of book, chapter and initial verse. Scripture should never be read in a dead, toneless, unimpressive way.

M. The pulpit should be treated as a place of privilege and not just a place to perform a task.

### 3. "Don'ts" of conducting a service.

A. Refrain from pulpit warfare. A preacher should not scold the audience nor deal in personalities. The pulpit is a place to preach the Word of God (Eph. 4:31).

B. Refrain from wrong methods in getting attention. Scolding the audience will not guarantee attention. A wise preacher will quit preaching when he gets through, and will not keep on rambling. When people are whispering or talking in the audience, an effective way to correct it is to stop preaching until quiet prevails, then proceed without comment (I Cor. 7:35).

C. A preacher's reference to his own person in his sermons should be carefully handled. Personal illustrations occasionally however, are not forbidden.

D. Talking needlessly or laughing with a brother minister on the platform should be avoided. Such conduct breeds irreverence in the pews and disrespect for the ministry.

E. Gazing vacantly about instead of being occupied with the duty of the hour will tend to create a sense of unimportance and irreverence for the gathering.

F. Smoothing the hair, arranging the tie, or in any way putting the finishing touches on one's toilet before the congregation; blowing the nose loudly or conspicuously are all of very poor taste, and should be avoided.

G. Incorrect posture while seated on the platform, lounging or slouching down are improper. Sitting with your legs crossed in a big 4 are also not recommended.

### 4. Preaching.

A. The delivery of the message. This presupposes that there is a message to deliver, and that the one to deliver the message has the gifts and graces and character that will justify his standing behind the sacred pulpit. A preacher should study to present truth clearly, uniquely, attractively, and convincingly. The effectiveness of the

message will depend greatly on these things if they are accompanied with the anointing of the Holy Ghost.

B. The mechanics of delivery.

(1) Gestures, posture, facial expressions, speech (grammar, etc.): all of these things plus certain idiosyncrasies will either help or hinder in getting the message across.

(2) Distinctness in speaking is important.

(3) Eye contact with the audience and directness in speaking to them brings both preacher and congregation together.

(4) The voice is the instrument of conveying thought. The pitch of the voice, the rate of speech and the volume and quality of the voice can all be used very effectively. Ear-splitting loudness and extreme lowness of voice can be very detrimental to effective preaching.

(5) Earnestness, sincerity, and humbleness are effective in the delivery of a message. Humor and imagination have their place. However, humor in the pulpit needs to be guarded and joke cracking is out of place.

5. Preaching with aim.

A. Pastoral preaching. First and foremost, preaching that edifies. The great truths in the Bible that stir and edify the preacher himself when preached to his people under the anointing of the Holy Ghost, are sure to stir and edify the saints.

B. Acquainting his people with the Word of God. Preaching through the Bible while he encourages his congregation to read through the Bible, has been a plan fruitfully used by successful pastors. This will take advanced planning.

C. Building up his people in their faith and Christian life through Bible preaching. The pastor must constantly administer to them the Word of God in order to strengthen them in meeting life's

every day problems.

D. Preaching to get his people off the pews and out into their world in soul saving ministries.

E. Evangelistic preaching. Successful evangelistic preaching that gets sinners to repent, and the saints closer to God. As a general rule, the Sunday night service should be geared to evangelistic preaching. There will be the need of music, preaching, and the altar call. The entire church should be geared to this service.

6. Preaching for results. A preacher should have definite goals in mind for his ministry. Every message should have a definite motive and purpose behind it:

A. For his own growth, edification and education.

B. For saintliness in himself and his people.

C. For increase in attendance and membership.

D. For unity and financial solvency.

E. For developing a positive force for righteousness in his community.

F. For developing a world wide vision for himself and his congregation.

G. For solving problems that may arise in his congregation. The Word of God holds the answer to every problem that faces humanity. A great percent of the counseling that people are in need of today can be administered through the anointed preaching of the Word. Preaching will be the one instrument the pastor has at his disposal in order to solve most of the problems that will arise in his congregation.

## CHAPTER FIVE--THE MINISTER AND HIS COLLEAGUES

It should be understood that no preacher who is called of God can avoid the responsibilities of relationships in life. As a created being, the preacher faces inescapable responsibilities to God who created him. The Scripture in Romans 14:7-8 says, "For none of us liveth unto himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

As a man the preacher faces responsibilities to his fellow man that he should not shun and cannot deny. Through the original acts of creation God is the Father of all existing persons. "God hath made.... of one blood all nations" (Acts 17:24-29). This is the original, natural brotherhood. It must not be forgotten in our attitudes and treatment of others, whatever their nationality, color creed or race. St. Paul recognized this when he wrote in Romans 1:14, "I am a debtor both to the Greeks and to the barbarians; both to the wise, and to the unwise."

As a Christian, the preacher faces the responsibility of what this involves in living in this present age. We must remember, we are brothers and sisters in Christ, and this should be reflected in all our dealings with each other.

The Pastor faces a great responsibility: to God as the One that put him in the ministry; to himself as a steward of the gospel of salvation; to his church as a shepherd of the flock; and to his fellow ministers as he seeks to work in harmony with them.

### THE PASTOR'S RELATIONSHIP WITH FELLOW MINISTERS

Relationships with fellow ministers presents problems in ethics and etiquette. These problems must be recognized, properly evaluated, and standards of action set up that are in harmony with the Scriptures, and with the best interest of all who are involved. All of this must be done in the spirit of meekness and holiness. Where there may be

serious problems or situations involved, sufficient time should be taken to gather together all the facts. Then all possible alternatives should be considered that are in keeping with the Word of God.

### 1. The Pastor's relationship to his predecessor.

A. Every pastor should refrain from speaking disparagingly of his predecessor. Those who speak disparagingly in this manner are certainly playing with a dangerous boomerang, and are failing to hold the office of the ministry in honor. Too often the sins of the tongue rank high among the preachers themselves.

When a preacher speaks unadvisedly, carelessly, unthinkingly, or innocently discusses the weakness or failures of the former pastor, he can be the instigator of conflicts in families or churches. He can cause close friendships to be broken when neither party has offended the other. Or he can be defeated in his efforts to restore a fallen brother or sister. He can greatly nullify his own ministry and effectiveness in his new charge by a wrong attitude toward his predecessor.

B. The new pastor should take time in the opening days of his ministry to get acquainted with his people. Good Bible preaching and teaching that feeds the people and stirs them up to love God and to be active in His harvest field is always appropriate in the beginning days of a new pastorate. More problem directed preaching and teaching should come later on after a period of getting acquainted.

C. In the beginning of a new pastorate it is not best to make any radical break with the methods and the program of one's predecessor. The sudden inauguration of new plans is not advisable, and usually reflects negatively on the work of the former pastor. If and when changes are to be made under the new leadership, they should be done judiciously, at the proper time and with good taste.

D. Special wisdom will be needed in dealing with members who were especially close to one's predecessor. Generally there will be some people who will not feel toward the new pastor as kindly and considerately as they did toward the former pastor.

It is a mark of character and wisdom to treat such people with kindness and sympathy, making no difference in the treatment of them and the other church members.

E. At the same time, there will be people in the church who more or less disliked the former pastor. It is wise for an incoming pastor to take advantage of any revived spiritual interest that may be shown, but under no circumstance should he lend an ear to words of discredit concerning the former pastor.

F. When a former pastor returns for a visit, he should be received with courtesy and sincere consideration. I will elaborate more on this later on in the lesson.

## **2. The Pastor's Relationship to His Successor.**

A. When a minister leaves a pastorate he should leave it, and by all means he should be careful not to meddle in the affairs of his successor. I have seen a pastor who retired from being pastor, and yet remained in the church. In this instance, this caused some problems, since some saints were going to him for council instead of the new pastor.

It may be that the former pastor desires to remain in the church to worship. This situation should be discussed with the new pastor, and have the love and understanding of the congregation. The former pastor should in this instance, refer all members of the church to the new pastor for advice and counseling.

Criticism of another minister is considered unethical. Do not be guilty of this, pastor! Under no circumstance should you repeat a rumor about another minister. You may not know the truth of the rumor, and leave yourself open for severe judgment by God. I had to apologize to a minister one day because I repeated a rumor about him that I had heard from another minister. I did not want a silly rumor I repeated, to keep me from heaven. On the other hand, I have heard many rumors spread about me that simply were not true. Do not go chasing rumors about yourself, and trying to make them right. You will only waste time and money. Leave the rumors and the people who repeat

them in the hands of a judging God. Bless those who persecute you with a lying tongue! Spend your time, energy and money working for the kingdom of God.

B. When a pastor returns to a former pastorate, it is a matter of courtesy and consideration to call on the present pastor before calling among the church membership. This will, as a rule, allay any suspicion on the part of the present pastor. Friendships of an abiding character are formed when a pastor is on a field for a long period of time and there is no reason why a former pastor, when he happens to be in the area, should not visit friends of long standing, but it is best if the present pastor is first notified of this rather than hearing about it from third parties.

C. When a pastor is called back to a former field for either a funeral or wedding, he should insist that the present pastor be invited to participate in the service unless in some acceptable way he is providentially hindered. In most cases the minister would probably prefer that the present pastor care for these responsibilities. However, if folk do call the former pastor for sentimental or other reasons, he should by all means consult the present pastor and insist, if possible, that he too have a part in the service.

A word of caution needs to be given here. A pastor may refuse to marry a couple on the grounds that they have insufficient reasons for marriage. An outside minister may be called in to perform this wedding, who is not acquainted with the case, and who will give his consent without full knowledge of the situation. This could prove very embarrassing to both the pastor and the minister involved. A carefulness in acquainting oneself with all the facts will save a minister from many embarrassing situations.

D. It is unethical for a former pastor to continue to receive financial aid from the membership of a former pastorate. To do so is not only unethical, it also reveals a spirit of selfishness and a lack of faith. If a pastor is receiving money, they are doing wrong to their successor and the church they left.

E. Church property, church records, and the house which is to be occupied by the incoming pastor should be turned over to him in good condition.

### 3. The Pastor's Relationship to Fellow Ministers in General.

A. When the pastor is away from his church and someone else is called in to preach for him, the pastor should make sure that the substitute minister is properly remunerated for his service. When a pastor is away from his pulpit, it should always be with the knowledge and willingness of his congregation.

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B. When a visiting minister comes to a church, the pastor should not feel under obligation to ask him to preach. Many churches are constantly having visiting ministers stop by, and to have each one preach would leave the pastor with inadequate opportunities. Besides, to give over the pulpit at times would interrupt a preaching program a pastor is engaged in for the betterment of his congregation. Of course, this is left up to the pastor to make this decision.

C. A minister should be on guard lest the devil tempt him to covet the position or success of another pastor. Preachers are human, and this can happen to a pastor when those times of pressure come on because of opposition from the enemy and from unspiritual people. At this critical time Satan will be sure to, if he can, get that man's attention on another pastor's church. How subtle the enemy is to divert one's attention from his duties and responsibilities. When this happens, Satan will then do his best to plant a seed of desire - a desire to escape his present situation for a better church. Desires, if not guarded carefully, turn into covetousness and then envy and jealousy springing from pride. Each pastor will be rewarded according to the faithfulness he demonstrates in the place where the Lord has put him, whether that place be large or small.

The secret of continuous victory and an antidote to backsliding from holiness is to keep an eye single to the glory of God. There should be only one desire in life, and that is to live every moment to the glory of God, and in the center of His will. A pastor should be willing to be patient and endure difficulties or suffering wherever God puts him, regardless of the situation. It will work for the pastor's own good as well as for the cause he represents.

D. A pastor should give an interested hearing to the preaching of other preachers. No individual should go to church with a critical attitude or mind but with a heart and mind ready to receive whatever good and whatever truth God has for him. If an individual's heart is open, he can receive something from every occasion. A pastor, especially, should go to boost and be a blessing. Also listening to another preacher can be a time of learning. We learn by observation and there is much we can learn from other ministers.

E. Fellowship meetings should be a place for ministers to come together for love, unity, and inspiration. Too many churches of today have discontinued fellowship meetings due to various reasons. I have seen some churches who did not fellowship each other because the pastor was afraid the other church pastor would steal his flock. In one area of the U.S. the preachers called fellowship meetings "Battleship meetings." This ought not to be so among the ministry.

Another area needs to be addressed in this course of Ministerial Ethics. At fellowship meetings it is usually customary to recognize every pastor and church present, and give each pastor time behind the pulpit to address the congregation. After a minister has addressed the congregation, it is unethical for the following speaker to condemn the previous pastor for anything he said. To speak negatively of the former speaker before the congregation is ignorance and causes division among the ministry. I have personally experienced this among many Pentecostal fellowship meetings in the past. No two preachers agree on every Scripture when it comes to the Word of God, and the pulpit is not the place to voice this disagreement. In kingdom work we are in great warfare against a subtle and powerful enemy, and we need to band together in prayer and in common interest and pray for one another.

F. Borrowing good books from other ministers can be very helpful, providing this practice is not abused. Before borrowing or lending books there should be a mutual understanding between borrower and lender. Borrowed books should be returned promptly, after a reasonable length of time. Both borrower and lender should keep a strict account of the date borrowed or loaned, the individual involved, and a reasonable length of time in which the book should be returned. I have loaned books to ministers

and have never received the books back. When I asked for the books back, I was informed by the other minister that he thought he returned it and would look for it at home. To this date, after about 30 years, I have received no reply.

G. Borrowing money from ministers with a promise to pay it back as soon as possible is not a good idea. This usually winds up with hard feelings and broken fellowship. I have experienced this also in my ministry. I loaned money to a pastor with a promise to pay it back, and within a few weeks the pastor was deceased. There may be some exceptions to this rule for some people. Borrowing money should be done at the local bank.

## **THE PASTOR AND THE DISTRICT LEADER**

This section applies only to those ministers who are associated with a Pentecostal organization. If you are an independent pastor, you may want to skip this section on ministerial ethics.

There is a reciprocal relationship that should exist between the offices of pastor and district leader. They should be of mutual help one to the other. Each should recognize the sphere of operation and responsibility of the other, and be workers together with God in the great task in which they are involved.

### **1. The Pastor's Relationship to the District Leader.**

A. The pastor should always show due regard for the advise of the district leader. He should not, however, expect his district leader to do for him the pastoral duties required in the operation of his local church. The local church is the pastor's own responsibility, and there should seldom be an occasion to call in the district leader for problem solving except in time of extreme emergencies, or where other churches or preachers may be involved in such a way that district attention is required. On the other

hand, however, it should be a matter of simple courtesy for the pastor from time to time to extend an invitation to the district leader to visit his church for a preaching service.

B. A pastor must recognize, however, that there are times and circumstances in which his district leader can do more to help him than anyone else. He should be willing to invite him in to counsel with him concerning his pastoral responsibilities, and to receive any suggestions and advice that would improve his ministry to that local church and community.

C. A pastor should give his district leader sufficient notice before resigning and leaving a pastorate. Where this has been spelled out in the manual and/or discipline of the organization in which he serves, it should conscientiously be observed. And even in the absence of a clearly written policy it is a matter of necessary courtesy and ethics.

D. Personal relationship between the pastor and his district leader should be maintained on a cordial basis. There should be the cultivation of a warm friendship for the sake of Christian fellowship, and not for the sake of courting personal favors. The pastor should not expect personal treatment, recognition or favors from the district leader above what would be expected by any of his fellow pastors. There should not be anything like a specially favored man with the district leader.

E. Enthusiastic support and co-operation are the elements that keep the cause of God's kingdom on the move. No church district or conference can operate smoothly or succeed without this kind of support from its pastors. The golden rule here is, if a pastor wants co-operation, he must himself be a man who co-operates.

F. When a pastor is called to a church that is associated with an organization or a particular fellowship, he has the responsibility to that fellowship. If a problem should arise within his church that would threaten that fellowship, he is ethically bound to consult his district leader rather than let the problem become so complicated and deep seated, that the district leader becomes powerless to help or avoid the loss of a church.

G. A pastor should thoroughly acquaint himself with the manual and by-laws of the organization he serves, and especially those by-laws that are set forth spelling out the

duties of a pastor. He should see to it that all those duties expected of him are duly carried out to the best of his ability.

## **THE PASTOR'S RELATIONSHIP WITH THE GENERAL LEADERSHIP OF HIS ORGANIZATION**

A pastor needs to be knowledgeable concerning the organizational structure of the denomination in which he serves and give due recognition to it. The general leadership of Pentecostal churches of this day are men who have been chosen from among the eldership of their particular fellowship - men of experience, integrity and Christian experience. Due respect and recognition should be given to these leaders. There is a chain of command that is recognized and which as a matter of ministerial ethics should be followed. When a pastor needs help from a church official it is proper and ethical for him to first consult his district supervisor.

If a pastor has a problem or a difference with another minister of his section, he should first contact that minister for possible reconsolidation of friendship and fellowship. If that is not possible, then the pastor should consult his district leader to help work out the difference between the two ministers. At no time should the pastor jump over the authority of the district leader and call or contact the Superintendent of the district. If the pastor and the district leader cannot re- concile the problem between ministers, then it could be referred to the Superintendent of the district.

There are times when a pastor will be faced with an unexpected emergency in which he will need the assistance or counsel of his district leader at a time when this man may not be available. In such a case he would be justified in calling on the District Superintendent. This would apply also if a pastor ever had a valid reason or occasion to question the actions or motives of his district leader or, God forbid, if to his own personal knowledge, his district leader fell into sin of any kind. A pastor's only recourse then would be to the District Superintendent having supervision. Having gone to him with the problem, he would then need to leave it with him with no further interference in

the case. A pastor is wrong and his action becomes unethical when his motive is to purposely bypass or ignore the proper chain of command.

As a matter of courtesy, a pastor should keep his pulpit open to his superior leaders in the ministry, and when the occasion is proper, should invite them to preach for him and his congregation on a Sunday, for a holiness convention, or for a series of revival meetings.

## **THE PASTOR'S RELATIONSHIP WITH EVANGELISTS**

Pastors of churches are often called upon to help another pastor in revival meetings. This has become an acceptable custom but should not be practiced to the extent that it ignores or crowds out those men who are in full-time evangelistic ministry. We should endeavor to see that the full-time evangelist is kept busy. It is practically impossible financially for an evangelist to stay in the field of his calling unless he can maintain a full slate, and denominations need full-time evangelists.

A. A pastor should call evangelists that are personally known by him or have been recommended by men the pastor knows and in whom he has confidence. Revivals are greatly hindered and can even be aborted where there is a lack of understanding and harmony between pastor and evangelist.

I have seen a young evangelist fresh out of a Bible College who held a revival in Texas. This evangelist, being a novice and lifted up with pride, thought he was a walking apostle Paul. He rebuked many saints in the church and even had words with the pastor. Needless to say, he drove away from the church some saints, and left the local church in disarray and confusion. It is not the evangelists responsibility to point out the sins of the people, and to upbraid them for their dress. This is the responsibility of the pastor.

B. Pastors should not ask an evangelist who has been scheduled to hold a revival, to cancel the engagement except for very serious and unavoidable reasons. At the same

time, the evangelist should not cancel his scheduled revival without a valid emergency and contacting the pastor.

C. The pastor should do everything possible to give the evangelist a fair opportunity to promote a successful revival:

1. By providing a comfortable, quiet and congenial place of accommodation.

2. By making thorough preparation for the revival meeting ahead of time. Preparation should include promoting special prayer meetings, calling, advertising, raising adequate financing, choosing the proper time for the revival, and uniting his church people behind the effort.

3. By conducting the preliminary part of the services in a way to give the evangelist a proper time and atmosphere in which to preach. The evangelist should have his message well prepared, and should not preach over 30 minutes. He should conclude by giving an altar call for those in need of salvation or healing for their body. I once was called to preach on a Sunday morning in Long Beach, California. I asked the pastor, "How long shall I preach?" His reply was, "You can preach as long as you want, we all go home at noon."

4. The pastor should see to it that financial remuneration is made to the evangelist in keeping with the needs of the evangelist, and in the light of the financial strength of the church. A church in calling an evangelist should keep in mind that he has no furnished parsonage, no utility allowance, traveling expenses, etc.

5. A pastor can be of great help to an evangelist by a positive attitude and an expressed appreciation, both publically and privately. Although it would not be wise for a pastor to detail to his evangelist all the concerns in his congregation, a few words of encouragement and appreciation occasionally during the revival certainly would not be out of place and would help, especially to the evangelist.

6. A word of caution needs to be expressed here. When an evangelist is called to hold a revival at a local church, he is unaware of the pastor's viewpoints on the Bible. At no time should the pastor disagree with the evangelists viewpoints and sermon in

front of the congregation. He should wait after the service and talk with the evangelist in private in his office. I was preaching a revival many years ago in Pittsburg, California for a pastor. I was preaching about St. Paul wanting to depart this world and be present with Christ. After my sermon, the pastor came to the pulpit and said, "I resent that preaching." I did not know that he believed in soul sleep. After the service I pointed out to the pastor the Scripture in Philippians 1:23, which says, "For I am in a straight betwixt two, having a desire to depart, and to be with Christ: which is far better." The pastor replied, "I didn't know this Scripture was in the Bible." Needless to say, I had to cancel the revival in just three days.

I was also preaching in Tucson, Arizona one time and mentioned that God gave the apostles power to cast out devils and to heal the sick in His name. I said that we are to command the devils to depart in Jesus name. The pastor after the service told me, "We are not to command God." After discussing this with my home pastor, he referred me to Isaiah 45:11, it says, "Thus saith the Lord, the holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands **command ye me.**" If there is a difference in Theology and interpretation of the Bible among the pastor and the evangelist, the pastor should not rebuke the evangelist in front of the church, and should wait and talk to the evangelist privately as mentioned above. The pastor can discuss his difference with the evangelist to the congregation later on after the evangelist leaves.

### **THE PASTOR'S RELATIONSHIP TO MINISTERS IN REGARD TO CHURCH MEMBERSHIP.**

Proselyting the members of other churches, whether within or without a pastor's own organization, is universally condemned by ministers of all churches. However, if a member of one church seeks of his own volition to join another, or chooses to attend another church of a different organization, he should obtain a letter of transfer to the receiving pastor. In receiving a member of another church, it should be proper not to receive the person until a letter of transfer is received.

If at all possible, a pastor should discourage the dividing of households between two or more churches, especially when the children are not of age and still living at home.

The question sooner or later arises as to when it is proper for a pastor to visit the homes of people of other churches. This should not be done except in clear cut cases such as in times of illness in which request has been made, or when members of a family have expressed their desires to attend his church. In that case the former pastor should be made aware of this. In all these cases the golden rule should be the guide in maintaining the right relationship with other churches.

### **CODE OF ETHICS**

1. Love must rule, not jealousy (Prov. 6:34; I Cor. 13:4).
2. Avoid the indictment of God (Rom. 1:29; Song of Solomon 8:6; James 5:9; Eccl. 10:20).
3. Let God do the placing and promoting (Phil. 2:3; James 4:10).
4. Do not interfere with another's work (I Peter 4:15).
5. Do not accept an invitation to preach in the pulpit of an absent pastor without his consent.
6. As an evangelist, do not accept money from any saint in the church apart from the offering given by the pastor.
7. Do not be guilty of proselyting, or "sheep stealing" (Matt. 23:15).
8. Treat your predecessor right (James 4:11; Matt. 7:1; Jude 10).
9. Use discretion in making changes in a new pastorate (Eccl. 3:3; I Cor. 3:6, 10; Matt. 10:16).
10. Give the former pastor the benefit of the doubt (John 7:24; Mark 9:40).
11. When forced to resign, be civil toward a successor (I Thess. 5:15).

12. Talk about your own mistakes and avoid criticizing the other person (Ps. 51:4; Eph. 4:32).
13. When necessary, give the other man some means by which to “save face.”
14. Show respect for the other man’s opinions.
15. Refrain from visiting a former field except upon an invitation to conduct a funeral or wedding, and this only with the knowledge and consent of the pastor in charge (Matt. 7:12).
16. Leave all church records, church parsonage, and other church property in good order (I Cor.14:40).
17. Give due respect to those who are over you in the Lord (Rom. 12:10; Phil. 2:3).
18. Be open to welcome any advise or suggestions that would better your ministry, especially from those in leadership (I Sam. 25:33; II Chron. 25:17).
19. Be prompt in answering mail, and returning borrowed books, etc. (Ezra 4:6, 17).
20. Practice the golden rule toward all men at all times.

## CHAPTER SIX--THE MINISTER AS EVANGELIST

Passages of Scripture such as Ephesians 4:11-13; I Corinthians 12:1-31; and 2 Timothy 4:5 show ample provisions made by Christ for the welfare of the church and the evangelization of the world. Our Lord's desire is to raise His church to the highest possible condition of grace and honor, to make her complete and glorious, as the one body of which He is the Head, and one vessel into which He is to pour all His fullness, the bride on whom He is to exhaust every ornament. To accomplish this great objective, our Lord has conferred gifts upon members individually. Among these gifts is that of an evangelist.

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In considering the evangelist and their role he fills in the kingdom of God, I would like to call attention to the difference between a revival meeting and an evangelistic campaign.

Churches need revival. There has always been a tendency in the church, considered as a visible, earthly organization, toward backsliding. It was so with ancient Israel. God said to them, "My people are bent to backsliding from me" (Hosea 11:7). It is also so for the church today. The churches of Galatia manifested this tendency, even under the ministry of inspired men. In his epistle to those churches the Apostle Paul found it necessary to say to them, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel" (Gal. 1:6). Evidently the Epistle to the Hebrews was written to safeguard those to whom it was addressed from this universal tendency. They were peculiarly in danger of turning again to "the beggarly elements" from which Christ had delivered them.

No matter how spiritual a church becomes, there do come times in its history that it desperately stands in need of revival.

The world needs to be evangelized also. It is the prerogative and the responsibility of the church to evangelize the world. Every Pentecostal church should be evangelistic at all times. It should not be an uncommon thing to hear the cry of newborn souls around the altar of a church the year round. There should be no "closed seasons" on soul

winning. To win the lost should be a continuous thing. Besides a continual ongoing program of evangelization, however, it is imperative that there be intensive efforts put forth to win the lost. It is Scriptural to do so. God has mandated the church with the great commission, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

It is too often evident among Pentecostal churches, that when a church gets ready to evangelize those living around its doors, it stands in need of revival itself. It might be a good and profitable plan for the pastor and the people to call for a revival within the church, and then, without a break in time, push on out in a revival condition in an all-out effort, with a called evangelist to evangelize its own neighborhood. And whether it is to revive the church or evangelize the lost, God has ordained and called men to fill the office of an evangelist.

## **THE RESPONSIBILITY OF THE EVANGELIST**

### **1. His life.**

No evangelist can hope to lead people to a higher state of grace than that which he has experienced in his own life. To understand the plight of a sinner and how to rescue them, one must be rescued themselves. To properly point men and women to salvation through Jesus Christ, one must be in a clear experience of regeneration themselves. The evangelist's own personal life must be in full accord with God's will before he is qualified to preach or do the work of an evangelist.

A. His call. As a veteran preacher, Paul is found exhorting young preachers to do the work of an evangelist (2 Timothy 4:5). An evangelist is one who knows the Gospel of God and how to win men and women to Jesus Christ, and has the evangelist's passion burning in his heart. There are some evangelists who do not have the burning passion to win the lost. Some want to be a preacher just because it runs in the family. Some evangelists just enjoy traveling, and like the idea of being treated with respect as a man of God. These evangelists will not last long on the field. Sometimes they do

more harm than good. An evangelist must have the burning call of God in his heart for the lost, an anointing of the Spirit in his soul, and a willingness to sacrifice all he has to do the office of an evangelist. There are those whom God has set apart from the very beginning of their ministerial life as a full-time evangelist. As a rule, however, the evangelist is usually a young man or couple who has entered the ministry under a local pastor, proven themselves, and have a great passion for success in soul winning.

The pastorate is the normal place for the preacher, and in this office he will “do the work of an evangelist” (2 Timothy 4:5), but unless he is compelled of the Spirit, he should not leave the pastorate for a life of full-time evangelistic effort. I evangelized for 20 years, before I finally settled down and started a home missions church. God began to lead me in the direction of being a full time pastor. To date, I have been pastor for 23 years now. I do not feel the call to travel and evangelize, I have been there and done that. My responsibility is to my flock God has entrusted to my care. There may be some pastor’s who want to travel and evangelize while also being a pastor, this is not a good idea. I have seen some churches split because the pastor was out evangelizing, and some churches voted out the pastor and installed a new one, simply because their pastor spent more time on the evangelistic field than he did in being a pastor. There are many well qualified evangelists who are just waiting for a pastor to give them a call and a chance to develop their ministry. Let me add another word of warning here to the pastor’s who still want to travel and evangelize leaving their wife and family at home. It is not a good idea to stay in motels by yourself, and also, I have seen wives leave their husbands because they stayed gone most of the time. Pastor, your responsibility is to your church, your wife and your family!

B. His prayer life. “The effectual fervent prayer of a righteous man availeth much” (James 5:16). An evangelist needs to be a man of a deep prayer life and communion with God. Without prayer all else will avail but little, for he will have no divine power. The evangelist must keep alive spiritually. He must study his Bible regularly, and be able to preach and rightly divide the Word of God. He should never enter a revival meeting without first being saturated with prayer. The unsaved will not be enticed by

man's wisdom, but will be convicted by God's Spirit. A Holy Ghost anointing upon an evangelist will do wonders in a revival meeting.

## 2. The evangelist's relationship to the work of evangelism.

A. Scheduling revival meetings. The evangelist should be prompt in his correspondence with the pastor in regard to accepting calls and setting dates. A successful evangelist will also have business cards available with his name, address and phone number. It might also be a good idea in some cases to have a photograph of yourself in color, in case a pastor asks for one to publish in the local paper. Evangelists in demand are usually scheduled well in advance. Two important matters should be taken into consideration regarding the scheduling of revival meetings by an evangelist.

(1) When pastors move. As a rule it is the pastor who takes the initiative in calling an evangelist. When a pastor and church schedule revival meetings well in advance there is always the possibility that the pastor may move on to another pastorate before the time of the scheduled meetings. Should the pastor transfer the scheduled revival meeting to his new charge, or should the church keep the date with the evangelist? Several things should be taken into consideration in answering this question.

To transfer the revival to the pastor's new charge could work a hardship on an evangelist if he has slated several meetings in a geographical area and then finds one of the pastor's he has scheduled with now off in some distant place. On the other hand, if the evangelist stays with the church and the pastor moves on, the incoming pastor finds himself obligated to an evangelistic schedule of another's making. There have been times when this proved to be a disadvantage to both evangelist and pastor. We are forced to conclude in facing this matter that no hard and fast rule can be set down. Either answer may be correct, depending on many variables. Our concern here is with the ethics involved more than setting down rules as to how it should be done. Some churches give the pastor a free hand in the matter of calling evangelists. Some pastors work more closely with their board in calling evangelists. Christian ethics would require that an open thorough understanding and agreement should be worked out among all

that are involved, pastor, church and evangelist. The particular policy that the pastor and church agree upon should be articulated to the evangelist at the time an invitation is extended to him. In case a pastor moves before the scheduled revival date, all parties involved should immediately be informed. It would be the pastor's responsibility to be sure this is taken care of.

(2) When scheduled meetings are cancelled. It would be unethical for an evangelist to cancel a revival without giving ample time for the church to call another evangelist, with the exception of an extreme emergency. Likewise, it would be unethical for a church pastor, whatever the occasion, to cancel an evangelist on short notice without making some kind of financial remuneration.

B. The evangelist's entertainment. The evangelist ought not to be hard to entertain. Except for valid health reasons, he should eat without complaint what is set before him. When he chooses to fast a meal he should be sure to inform those in advance who are providing the meals. Whatever the room accommodations may be, whether good or otherwise, he should manifest his gratefulness and consider that he is in his circumstances better off than Jesus, who often had no place to lay His head. Whatever it may be, he ought not to consider it a sacrifice, but a service for the Lord.

The evangelist should be a gentleman and his ethics should be above reproach. In being entertained in a pastor's home where the pastor finds it necessary to be gone from home through the hours of the day, the evangelist should leave the home rather than be left alone with the lady of the house. Usually he can go to the church for study and prayer, or go to a library in town, go shopping, spend time calling and scheduling revivals, and thus occupy his time until the pastor returns.

C. The evangelist's relationship to the pastor. The evangelist must be ethical with the pastor and his church. He should not stoop to undermine the pastor or seek to turn the affections of the people away from him toward himself. When he leaves the meeting he should not be writing back to the members. He may, however, write back to the pastor expressing his thankfulness for the pastor allowing him to preach.

An evangelist should be a man of few words outside the pulpit. He must learn to bridle his tongue, not gossip or be a news carrier from place to place. He must not lend himself to hear church problems from any saint in the church. He must have a positive attitude at all times while in the pastor's church.

An evangelist should be an encouragement to the pastor and his people, and be a bearer of good news as much as possible, leaving the bad news unsaid. Unity of spirit between the pastor and evangelist is imperative to the success of the revival. If there is a difference of theology among him and the pastor, he should not let the church be aware of this difference. Regardless of the differences, he is there to serve the pastor and lift up the saints. The pulpit is not the place to air out differences, or to condemn the saints for lack of holiness in dress. The pastor knows his flock more than the evangelist, and new converts may need time to develop and receive holiness teaching. The evangelist is not there to preach on the wearing of wedding rings, wristwatches, jewelry, etc.

The evangelist must always remember that he is entering into another man's labors, and that the pastor must live with his people after the evangelist is gone. There must be much prayer and thoughtfulness before engaging in a personal battle of differences or attacking problems within the church. How much better it is to leave these with God and preach the Word. It is the preaching of the Word of God under the unction and power of the Holy Ghost, and urging people to accept the truth as God reveals it to them, and walk in the light of it that brings about revival.

One final word needs to be said here. An evangelist can listen to gossip, and if not careful and tactful, can tear up and undo years of labor, toil, and tears of a pastor. I have seen this done by several evangelists on the field. The evangelist is not out to set the pastor or his church straight, nor push a button and send them all to hell.

Example: Here is what the evangelist should not say, "I am reluctant to be here tonight, as your pastor and I do not see eye to eye on the Word of God. Nevertheless, since I am here, I am tired in body, but hopefully I can be a blessing to you, and hopefully God will move in this service, and we can all go home afterward."

Example: Here is what the evangelist should say, “I am very pleased to be here tonight with your pastor and you wonderful saints of God. Your pastor and I have already shared the Word of God together. My soul is lifted up, and I believe the Holy Ghost is in this place tonight. We are going to have a great Holy Ghost revival.”

D. The evangelist’s relationship to the church. An evangelist should be well rounded in his ministry, reaching all the elements within the church. He should be sensitive to his congregation, able to read his audience, taking note of sinners who are first-time visitors to that church. He must be adaptable to the intellect of his hearers. Jesus used simple illustrations with the multitudes, and when alone with His disciples, he adapted His teaching to them. Wisdom is a desired quality to possess in preaching the Word and in dealing with people.

An evangelist must not fail to take an interest and an active part with the seekers that have responded to his message.

An evangelist should not court favors of the members of a church or involve them in any activity or relationship or obligation that would undermine their loyalty to their pastor or their local church, nor should he accept continued financial help from anyone in a local church after the meeting is over and he is gone. Under no circumstance should he receive money from any member of the church after the services are over. Should he be approached by an individual who wants to give him an individual offering, the evangelist should refuse and ask that the offering be given to the pastor as part of the general evangelistic offering.

E. The evangelist’s remuneration. An evangelist should never hint or talk about his financial needs. Talking or complaining about the offering, will grieve the Lord and leave the impression that he is preaching for money instead of souls. An evangelist who does not have faith enough to trust God for his needs will not have faith enough to pray down a revival. As an evangelist his services are primary and his remuneration secondary.

The amount of offering being given to the evangelist will depend on the local congregation under the supervision of the pastor. Big churches usually give more than

small home mission churches with fewer saints. The evangelist should be satisfied with the amount the church gives to him. Under no circumstance should the evangelist demand a set amount of money from a pastor before he comes and holds a revival.

F. The evangelist's message. The true sermon is a thing of life. It grows if the man grows. It becomes forceful because the man is forcible. The sermon is holy because the man is holy. It is full of divine unction because the man is full of divine unction. The Gospel moves as the preacher moves. The evangelist must be so saturated with the message of the Book until he will impersonate the Gospel of Christ.

(1) What to preach. It is good to have in mind a general plan of preaching, subject to change by the Holy Ghost. The message of the evangelist must involve timeless truth with spiritual unction. Some evangelists may use written notes, this is fine, however, do not let your notes confine you to the pulpit. As the Spirit moves, you may want to move away from the pulpit and walk a few steps on the platform. I have seen some evangelists who left the platform and went preaching up and down the isles of the church. People do not have eyes in the back of their head. This is not recommended. I have seen some evangelists even walk on top of the pews in the church, this is not recommended.

I heard a pastor say at a conference, "I was searching the funny papers last night trying to find a subject to preach on." Preachers, you don't need to preach from the funny papers, the Word of God is all you need! This same pastor said, "I can't preach without a synonym finder." Preachers, you don't need a synonym finder to preach!

Pastors and Evangelists need to be careful what they preach, and make sure it can be found in the Bible. Listed below are some things that I have heard preachers preach on that **are not Biblical**:

Preaching that a rope was tied to the foot of the High Priest as he was ministering in the Temple, lest God should strike him dead, and the people could pull him out by the rope.

Preaching that the High Priest went through the Vail to get to the Ark.

Preaching that the Vail in the Temple was 6 foot thick.

Preaching that Adam had two wives in the Garden of Eden.

Preaching that Eve and the Serpent had sex and produced children.

Preaching that the forbidden fruit in the Garden of Eden was oral sex.

Preaching that Jesus was a homosexual because He loved His disciples.

Preaching that Jesus and Mary Magdalene were married.

Preaching that Judas was the devil incarnate.

Preaching that Hell is not real, it is only a state of the mind.

(a) Preach the Bible. Preach full salvation Scripturally, relating the truth directly to those things which God Himself has to say about it. Illustrations are best when taken from the Word of God.

(b) Preach sound doctrine; preach about the cross, preach about the resurrection, preach about the Holy Ghost given on the Day of Pentecost, preach about the need for repentance, preach about the need to be baptized in Jesus Name and receive the Holy Ghost. Preach about the second coming of Jesus Christ. Preach about faith and living a holy life.

(c) The true evangelist will preach both law and gospel. He will preach both negative and positive under the power of the Holy Ghost. Above all, preach what God wants you to preach, not what sounds best.

(2) How to preach.

(a) First of all, make it plain and intelligible and within the grasp of children. Clarity is important in preaching. The evangelist must not only know the message, but to be able to communicate it effectively. Do not preach over the heads of the congregation with educated words they do not understand. Do not use "fill-in words," such as "Glory to God, Hallelujah, thank you Jesus, Amen." Example of what not to do: "I am here

tonight, glory to God, hallelujah, thank you Jesus, Amen, to preach to you, glory to God, thank you Jesus, Amen. I have seen evangelists use so much fill in words that his entire sermon could be boiled down to about 10 words of truth.

Do not dwell on Greek words, and say, “Well the Greek word for this is .....” People are not interested in what the Greek says, unless they know Greek. Preach in English, unless you are preaching in another country, then speak the language of that country. Do not preach your message in tongues, the audience is not there to hear how super spiritual you are. You may speak in tongues after the message is delivered if necessary. Remember, the Word of God has priority over tongues.

Do not preach from the mind, but preach from the heart. Be sincere and humble, weep if necessary, and people will be drawn to you and your message like bees are to honey.

Do not be a “shot-gun” preacher. This means do not preach all over the Bible at one time.

A simple illustration here: A boy and his dad went hunting for squirrel. They saw one in a tree, the dad said, “Son, you shoot first.” The son took aim, shot and missed. The father then held up his gun and being weak, the gun was waiving all over, he finally pulled the trigger, and the squirrel fell from the tree. The son said, “Dad, I could of shot the squirrel too if I aimed all over the tree.” Preacher, never think you have to preach all over the Bible in one service.

Do not come to the pulpit and start preaching like Batman 90 miles an hour. Start out slow, then increase your intensity as the Spirit moves, then close your sermon with a soft voice giving the altar call.

Do not pull off your coat, pull off your tie, roll up your sleeves, and begin to preach. Only remove your coat with permission from the pastor.

Do not feel that the audience needs to help you preach. Example: “Come on people, help me preach this message!” “Do I have a witness out there!” Usually there are some “Amen’s, and some Hallelujahs” from the audience in a Pentecostal service.

The evangelist should not stay in the prayer room the entire service and come out only when he is introduced to the pulpit. He should already be prayed up before the service starts. He should be on time for the service, shake hands with some of the people when possible, smile a lot, and show himself friendly and approachable.

(b) An evangelist must gain the attention of his audience and keep it. This is not done by throwing the songbook in the air and running around the church. Neither is this done by jumping up and down like a bunny rabbit, or someone on a pogo stick. Do not put on a floor show for the audience. Never use the pulpit to crack any jokes or funny humor to set the mood. Do not keep repeating a praise until the audience is up and jumping three feet high and running around. I saw a preacher one time do this. He went to the pulpit without a Bible and just kept repeating with a loud voice, "Hallelujah, Hallelujah, Hallelujah, Hallelujah, Hallelujah, Hallelujah!"

If the Holy Ghost falls on the audience while you are still preaching your message, stop and give an altar call immediately. Do not feel that you have to complete your message before giving an altar call. This happened to St. Peter while he was still preaching to the household of Cornelius (Acts 10:43-44).

The object in preaching evangelistically is to move the human will. One may appeal to the intellect, but with the purpose to move the will. One may move the emotions, but again, it is the will that must respond. To do this, the message must have force. Force is dependent upon the passion and spiritual unction of the one who preaches. Spiritual unction on the preacher is the one factor in successful evangelical preaching.

### (3) The altar call and the altar service.

(a) If the evangelist preaches with the giving of an altar call in mind, he should not preach too long or past a time when people are accustomed to expect the service to end. This is especially true when preaching to sinners and new people in the church. I had an evangelist one time who kept preaching in the morning service beyond noon time. We had children in the church that had to be brought back to their parents at noon time. I specifically told the evangelist to close his preaching before noon. He kept

preaching and preaching beyond noon. Since I was sitting on the front pew, I keep looking at my watch, hoping he would get the signal, he kept preaching and preaching. My wife finally got up and gathered the children to drive them home to their parents, while he kept preaching. Needless to say, that evangelist had no regard for the instructions of the pastor, and was never invited back to preach.

(b) Do not be tricky with the audience, but be open and plain with the invitation to seek the Lord. It may be good also at times to get the people to manifest their desire to be saved by an uplifted hand while the church is praying with eyes closed.

(c ) Calling the congregation to prayer at the altar followed by the singing of an invitation song, as the Spirit may lead, is a good and effective way to help sinners move out in obedience to the call of the Spirit.

(d) Going personally to needy souls in the audience during the altar call should be done wisely and under the direction and prompting of the Holy Ghost.

(e) The altar service is an extremely important part of the service. Altar work is laborious and both physically and mentally exhausting. It is a fight against the enemy of souls. Relatively few people are good altar workers. To help people pray through to the Holy Ghost is one of the most essential and vital things to the ongoing success of the spiritual life of a church. An effective and successful altar worker will use good sense, tact, patience, sympathy, love, firmness, and, will himself possess a victorious experience of God's saving grace in his own heart. Above all, the pastor himself (not excluding the evangelist) should know how to be a good altar worker and should train his people in this most important ministry. Often the pastor himself needs help at this point. We will list a few things that are involved in successful altar work:

1. The place of an altar worker is on the inside of the altar and in front of the seeker. It should go without saying that it is of utmost importance that the altar worker not detract the seeker from the purpose of his seeking. The altar worker should be careful that his breath is not offensive, etc.

2. The first thing to do is to find out what the seeker is there for. If you don't know this, it will be hard to pray definitely or know if or when the seeker prays through to the Holy Ghost.

3. After finding out the need of the seeker, the altar worker should then exhort the seeker to pray definitely for that need, and himself pray along with the seeker and in a slightly louder voice. Most people are timid and are afraid of being heard, and will be encouraged to pray if others are praying with them. A good altar worker will not talk a seeker through, but will help him pray through to the Holy Ghost.

4. Faith should be generated in seekers to believe that victory is theirs if they will fully surrender their mind to God and trust Him for victory.

5. Seekers should be encouraged to lift up their heads and hands. Most people pray through after they get their heads and hands up. This shows a complete surrender to the power and will of God.

6. Altar workers should refrain from putting their hands on the seekers of the opposite sex. An exception would be family members. It is best to let women who are good altar workers to deal with the women and the men with men.

7. The preacher, above all others, should lead the way in this most important ministry.

8. Do not try to teach one to speak in tongues. The Holy Ghost will do the speaking when the person is filled with the Spirit.

## **THE RESPONSIBILITY OF THE PASTOR AND THE CHURCH**

### **1. The Evangelist's Entertainment.**

This has already been mentioned in connection with the evangelist's responsibilities, but it needs to be said here that the pastor and the church are responsible to provide the means and the place of housing for the evangelist during the

revival. A place where the evangelist can be comfortably housed, where he can be alone, and proper meals provided is the responsibility of the pastor and the church. Comfortable quarters and proper meals add much to an evangelist's ability to give himself wholly to a revival. It is customary to invite the evangelist to a nice restaurant after the service in many Pentecostal churches.

A comfortable bed to sleep in is of great advantage. An ideal arrangement is to provide a room with its own private bath. To provide such an ideal set-up may not be possible. However, the pastor and church should strive to do their best along this line.

I have been in places while evangelizing that were not pleasant, however, the pastor did his best. Staying in the home of a pastor and his family will require great responsibility, wisdom and etiquette.

## 2. The evangelists remuneration (offering).

Let it be said that a church, regardless of its size, cannot afford not to schedule revival meetings at regular intervals. It will take foresight and wise planning to adequately finance a revival. It should be kept in mind that the evangelist has no money outside of what he is expecting from the offering. The larger churches should contribute larger offerings than smaller churches. Every church, however, regardless of its size, should respond with a love offering that would meet the average standard of living. Several years ago, it was standard to give an evangelist around \$50.00. Today, it should be the minimum of \$100.00. An evangelist preaching for one week should receive at least \$300 to \$500 dollars.

Let me inject a word of warning to the pastor's. Do not embarrass the evangelist just before he is called to the pulpit by begging the audience for money or a certain amount. This will kill the spirit of the service. The offering should take place well before the evangelist comes to the pulpit.

When an evangelist has been called and dates have been accepted by both the church and the evangelist, there should be no canceling by either party except where

clearly agreed upon. Exceptions to this have already been dealt with under the responsibility of the evangelist.

### 3. Preparation for the revival.

A. First and foremost, prayer needs to be emphasized. There is not an effective evangelistic effort that has not been preceded by prayer, many times, weeks in advance.

(1) It is good to make up a special prayer list to be sure that no one with a special need is overlooked.

(2) The scheduling and conducting of cottage prayer meetings is beneficial. These prayer meetings should be times of earnest praying and not times for socializing.

(3) Pre-prayer service at the church should be planned and carried out during the course of the meetings. Some churches have around the clock prayer using each member of the church praying for one hour each.

(4) When it can be arranged, early morning prayer vigils should be conducted at the church. This is a good time for the men of the church to get together daily, days ahead of the revival.

(5) To sum it up, a pastor should devise plans to keep the people fasting and praying - plans that best fit the pastor and his church.

B. Publicity. The church is engaged in the most important business in the world. People cannot be expected to respond to something they are not aware of. There are many different ways to publicize an evangelistic revival:

(1) Attractive cards sent through the mail.

(2) Window posters placed in public places.

(3) Radio announcements.

(4) Local newspapers.

- (5) Personal invitation.
- (6) Telephone invitations enlisting as many as possible.
- (7) Offering transportation facilities whenever possible.

#### 4. The revival in progress.

A. The ministry of music. Well planned music with lively congregational singing, and spirit filled special singing is very important. This calls for a song leader who knows how to inspire a congregation to sing and someone who sings specials well under the inspiration of the Holy Ghost. There should be a talented piano or organ player who can sing, especially during the altar call invitation. Any other musician who plays a musical instrument should be used in the services as well. There should be an atmosphere of praise and worship during the service.

B. Baptismal preparation. The pastor should have the baptism tank full of water during the revival for those who wish to be baptized in Jesus Name. Pastor, do not wait until someone wants to be baptized and then fill the baptismal tank with water, this could take a couple of hours, and the candidate may change their mind, and many saints will get tired of waiting and will go home.

#### 5. Following the revival.

Although the ministry following a revival is not the responsibility of the evangelist, the pastor has the responsibility to follow-up with visitations of new converts.

A. Far too many pastor's err at this point. There needs to be a close follow-up of new converts after the revival, this may also include those visitors who did not respond to repentance and water baptism. The new converts need to be taught the Word of God in holy living, and the necessity of church attendance. Some pastor's use the Search For Truth charts for this purpose.

The visitors should be praised for their attendance during the revival, and the pastor should keep in contact with them, showing friendship and that he cares for them.

I wonder how many visitors and new converts fall by the way or slip through our hands because there has been no adequate follow-up.

B. There should be continued evangelistic preaching by the pastor after the revival has closed. I have seen many churches go back to their normal ways of doing things after the revival. The pastor should continue to teach and preach to his congregation on how to grow in the Christian life.

## CHAPTER SEVEN--THE MINISTER AND THE PUBLIC

America has been strongly influenced by ministers throughout its great history. Patrick Henry received his ideas on liberty from his pastor, Samuel Davies. Thomas Jefferson received his ideas for the Constitution from his church. The Puritan preachers gave the colonies a moral force that helped win the revolutionary War. Bishop Matthew Simpson, a preacher, influenced President Lincoln to write the Emancipation Proclamation. Ten of the signers of the Declaration of Independence came from minister's homes. Four U.S. presidents were sons of preachers.

No one will deny that a minister must maintain proper relationships that become his calling in life at all times, in all circumstances and before all people. This is particularly true of his relationships toward the general public. In accordance with I Timothy 3:7, "he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." The minister definitely has a place in the community and public life.

### THE MINISTER'S RELATIONSHIP TO THE PUBLIC IN GENERAL

A minister should not become too involved in the public life of the community, yet complete isolation is not right also. A minister should be ready to get involved where he can do the most good for the glory of God and His kingdom. Jesus laid down the guiding principle in public relationships when he prayed to His Father in the Garden of Gethsemane: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world even as I am not of the world" (John 17:15-16). A pastor and his church are very much a part of the world. Contact with the world is inescapable. At the same time, this does not imply that all the distinctions between the pastor and unbelievers outside the church should be wiped out, nor that he should permit his life to be fashioned after the pattern of this world.

The primary purpose for the existence of the church and the life of the minister must be kept in mind when it comes to the matter of public relationships. The church is that

one instrument in a community to point men to a Savior from sin, here and now, and to lead them to a better life on earth, and an eternal life in heaven with Jesus Christ.

One matter to consider in the question of the pastor's responsibility to the community is his responsibility to be a good steward of his time. A pastor must be on guard against temptation to participate in a multitude of public activities that he might consider of great importance, but which may divert him from his primary responsibility of a spiritual, evangelistic ministry. The pastor's accomplishments will be greater in devoting his time to the transformation of men by conversion to Jesus Christ, than in all his attempts to reform a community by a prolonged crusade.

A pastor should avoid becoming involved in political campaigns or in seeking public office. A minister is a called man of God separated unto the gospel of God. For him to divide his interests with something other than his calling (except where it may be necessary to earn money to keep himself in the ministry) is to cheapen the ministry, and fail in the stewardship for which God has set him apart.

When the Apostle Paul was chosen of God while on the road to Damascus, he immediately changed his course and gave himself completely to God's given assignment. From that time on he had no will of his own, no purpose of his own, he was God's property. He was a servant of Jesus Christ, and Christ was his Master. Under his new relationship with Christ, St. Paul was given an assignment from God. He was assigned to be an apostle unto the Gentiles, and was "separated unto the gospel of God." Although St. Paul lived in the world of his day, and was in constant contact with the world in relationship to his tent-making trade, there was no doubt that his calling and assignment from God held the supreme place in his mind and efforts. This is the way it should be with every called minister when it comes to his relationship between his call and the secular world.

None of this is intended to say, however, that either the pastor or his church saints are to withdraw from the community and never take an active part in its affairs. In fact, in a special way the church must fulfill its legitimate role as a leader and a moral voice in the community. Every community movement that is designed to combat evils or to

make worthwhile improvements for the public or make the community a safer place in which to live should enjoy the endorsement of the church, and the pastor and his church should lend their influence in a way that is known and felt.

A minister should never leave the impression with those whom he comes in contact in the society of men that he deems himself a privileged character in the world. Many privileges are granted a minister, and they can be received with humbleness and thanksgiving, but to expect favors because of who he is, is to lower the respect of the ministry in the eyes of the public. I refer here to such things as traffic laws, hospital regulations for visitors and the like.

## **THE PASTOR'S RELATIONSHIP TO THE PUBLIC IN PARTICULAR**

### **1. The Minister and Citizenship.**

Citizenship is a privilege and where privileges exist there are likewise responsibilities. As a citizen of a free nation, a minister should meet the requirements that will enable him to vote. The minister should acquaint himself with city, state, and national affairs, and be sufficiently knowledgeable of those who are running for office, to enable him to vote intelligently. Those who fail to exercise their freedom in this area will have little excuse if they subsequently lose their freedom.

Besides the privileges of the ballot box, the minister as a citizen has the right to life, property, and protection, and he should be careful not to abuse these rights.

A minister should certainly be aware of the day in which he lives, its changing laws and attitudes towards the ministry. The rights and privileges that a minister was one time guaranteed by the laws of the land have been eroding away in this day. As a minister, however, he should be exempt from jury duty and service in the armed forces. He cannot be forced into any service that would violate his conscience.

As a minister of the gospel, he may hear confessions of committed crimes told to him in confidence by individuals with a troubled conscience; crimes that if known would carry a life sentence in prison or even the death penalty. When a minister has committed himself to confidence, Christian ethics would demand that he not break that confidence even on a witness stand in a court trial. However, it should readily be understood that the minister is under a heavy obligation in counseling that person, to encourage them in every way possible to make such confessions on their own that would gain them acceptance with God and the laws of the land.

A pastor should be wise when it comes to Christian counseling in his church. At no time should he counsel any of the opposite sex in an office by himself. He should have his wife with him in all such matters when it comes to counseling the opposite sex.

## **2. The Minister and Politics.**

What part should a pastor and his church take in the political and social life of their community and nation? Should a pastor take an active part in the social or political betterment of his country? These are questions upon which there is no clear and universal agreement.

A. The pastor should be concerned about issues of the day in the sphere of morals which become political issues. The pastor should not be forced to unite in marriage persons of the same sex. He should refer such persons to the Justice of the Peace.

B. Neither the church nor the pulpit should be used as a sounding board for any transitory or political conflict. The pastor should not tell his congregation on how to vote but should prompt his congregation to vote wisely based on Christian values, and their own conscience.

C. A minister should avoid entering into any partisan politics.

D. A minister has the right and the obligation to speak out on moral questions and issues that are against the Word of God.

E. Active and local support of individual candidates for public office as a rule is unwise. The support of any candidate for election is best done quietly and cautiously and apart from public or pulpit pronouncement.

### **3. The Minister and Public Offices and Officers.**

In a pastoral ministry there will arise occasions when a pastor will of necessity be involved in matters that concern public servants and their dealing with moral issues, law enforcement, and community betterment. For this reason a pastor when entering upon a new field of labor should make it a point to acquaint himself with key people who have been elected to public office, such as the mayor of the city, the justice of the peace, the chief of police, the county sheriff, the district attorney, and any other public officer with whom he may have an occasion to deal with.

The pastor should also make it a point to get acquainted with the local funeral directors in his area, and let them know that he is available to conduct funeral services for any family that might not know of a minister to get in their time of need.

Although many of our people in the Pentecostal ranks are sending their children to Christian day schools, a pastor may have children and young people coming to his church that attend public schools. For this reason as well as other reasons, it would be well for the pastor to meet and make acquaintance of the public school leaders.

In all of these dealings, of course, the pastor of the gospel must keep a clear testimony to his own personal integrity. As pastor he should never allow himself to be involved in public gatherings that would violate his conscience or involve him in any kind of moral compromise. His one purpose in any involvement should be to promote moral and spiritual ends.

#### **4. The Pastor and Ecumenical Activities.**

In its broadest sense the ecumenical movement pertains to the attempt to bring all denominations under one banner (usually Catholic), and one set of marching orders. To accomplish such in this world would involve a compromise of convictions, compromise of the Word of God, and participation in this movement should not be considered.

There is a great advantage in fellowshipping those of like precious faith (Acts 2:38), and avoid fellowship with Trinitarians (Ephesians 5:11; Romans 16:17). Some apostolics do not fellowship beyond their organization. Pastors should remember that no organization will take you to heaven, the Word of God does. I personally have no problem in fellowshipping those of the Apostolic faith regardless of their organizational affiliation.

#### **5. The Pastor and Social Activities.**

The public social activities of our day that would-be of profit and value for a Christian to attend or participate are few in number. There are some, however, that would afford a wholesome environment, and at the same time provide a time of relaxation from the daily grind of life. There are at times special musical concerts, gospel bands, that are personally enriching and relaxing. A pastor should remember the Lord's day and keep it holy. There are many sports activities that occur on the Lord's day.

The following activities were forbidden to Pentecostal saints years ago:

Movie Theaters

Public Swimming

Bowling Alleys

Pool Halls

Dance Halls

Local Pubs

There are of course, many sports activities that would be acceptable to Pentecostal saints to attend. No one pastor will agree on each sport activity as to which is acceptable and not acceptable. I usually use this rule, "Will it glorify God?"

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A pastor must keep constantly in mind that there is never a time when he "lives to himself," wherever he goes and whatever activity he participates in, by that very fact he is putting his approval and sanction on it.

Furthermore, the pastor should be well versed on the social issues of his day: locally, nationally and world wide. In order to be able to discuss social problems and activities intelligently and with helpfulness to those who may need guidance, he must first be knowledgeable on his own part. This is particularly true when those under his care are seeking counsel from the pastor about their own role as citizens, and how their citizenship might fit in with their financial and spiritual welfare.

For these and other reasons, the pastor must remain knowledgeable about what is going on in his world. Keeping abreast of the times by reading newspapers and other news outlets will be helpful in this regard.

In conclusion, there is no doubt that there are other activities an alert pastor will have an opportunity to participate in that would be proper and advantageous to him to increase his circle of acquaintance and influence that would be to the glory of God, yet a warning must also be sounded here. The pastor must guard against the danger of engaging in so many such activities that he is diverted from his main work and calling. Furthermore, a pastor needs to be aware lest he participate in any public activity that would be displeasing to God and hurtful to his godly influence.

## CHAPTER EIGHT--THE MINISTER AND CONTEMPORARY SOCIAL PROBLEMS

When it comes to facing contemporary social problems in a world enslaved by sin, proper ethical answers are not always easy to ascertain. How can one determine what is right and what is wrong in specific cases of human conduct and interpersonal relationships? The axiom that will give us consistent guidance here is that we must look to see wherein intrinsic value lies, and then give our answers in that light. Things of themselves have value only as they relate to persons - persons who are created in the image of God, created to live forever. Jesus implied this in the questions He asked, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26). Whatever would cause any man to lose his soul is wrong for that person. From this we conclude that any thought, word, or deed that endangers a soul's eternal welfare is unethical and should be avoided.

In this age in which we live we are faced on every hand with unethical standards of living due to the fact that the world at large is governed by humanistic philosophy - a philosophy that is ruled God out of existence, and teaches that man is the end product of natural selection (evolution), and has survived as the fittest of all creatures. With this kind of philosophy as a guide there can be no permanent, set standard of ethical living, God answers this, however, by stating, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (I Cor. 1:19-20). "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5).

It is doubtful that any conscientious pastor who reads this course would be consciously and deliberately humanistic in his philosophy. We must begin from the conviction of the sovereignty of God and the sufficiency of His written Word. From there we can address the question of proper ethical guidelines in the midst of a humanistic

world. Therefore, the purpose of this chapter is to lay down basic, general ethical principles as a guide in the many intricate ethical problems people face today.

## **ETHICAL ISSUES THE MINISTER FACES**

### **1. The Minister and his interpretation of self-love.**

Self-love is not forbidden in the Bible. It is commanded. “Thou shalt love thy neighbor as thyself” (Matt. 19:19). But the question is, how is a person to love himself?

If I am to love my neighbor as myself, and this “love worketh no ill to his neighbor,” then self-love, in the sense in which our Lord uses it, is something beautiful..... In a word, it is a uniform wish of the soul to avoid all evil, and to enjoy good. Therefore, he who is wholly governed by self-love, properly and Scripturally speaking, will devote his whole soul to God, and earnestly and constantly seek all his peace, happiness, and salvation in the enjoyment of God..... “No man, saith the apostle, ever hated his own flesh.” But he that sinneth against God wrongeth his own soul, both of present and eternal salvation, and is so far from being governed by self-love that he is the implacable enemy of his best and dearest interests in both worlds.

### **2. The Minister and War.**

A. When war is justifiable. Immediately following the destruction of the predeluvian civilization with the flood, God instituted human government and gave to man the right to take the lives of unruly men who shed innocent blood (Gen. 9:5-6). We have the reiteration of this God-given power of government to take human life found in Romans 13:1-7. Here in this Scripture, Christians are urged to obey the existing governor or king, “for he beareth not the sword in vain” (v. 4). That is, government with its power over life is ordained of God. Human government is ordained of God, and from this it follows that to disobey government except where there is obvious conflict with God’s

law, is to disobey God Himself. Thus, when our government commands us to go to war, we should respond in obedience to God.

There are many justifiable reasons for governments to go to war. “All that is necessary for evil to triumph is for good men to do nothing.” If good men will not resist evil men, then evil men will prevail in the world. When St. Paul’s life was threatened by unruly evil men, he appealed to his Roman citizenship and accepted the protection of the Roman army (Acts 22:25-29). We must accept the rightful place of human government as it is ordained by God and subject to His higher laws, yet we should never allow it to take the place of God Himself.

B. When war is not justifiable. A Christian patriot in the United States pledges allegiance to his country “under God.” In the event of a conflict between God and government, a Christian is ready to obey God rather than men. At least from the time of St. Augustine, Christians have generally accepted that there are both justifiable and unjustifiable wars, and when war is not justifiable (e.g., for mere territorial aggression or where there is wholesale and indiscriminate slaughter of non-combatants) the individual believer may be right in obeying God rather than man.

C. War and pacifism. There may be those who contend that Christians should not participate in any war to the point of taking the lives of others. Our government should respect the rights of these conscientious objectors. In finality, no man should violate his conscience in that which he allows, even if it costs him dearly.

### 3. The minister and social responsibility.

A. His social responsibility in general. There are social responsibilities binding upon all men and especially ministers because of their peculiar standing among men.

(1) Man is not only a spirit being, but soul and body as well. As a consequence, a true minister will recognize the basic physical and social needs of men and be concerned in these areas of need, so that his ministry is not hindered. History is replete with instances of those who have endeavored to gain merit with God by ignoring or

abusing their physical body. Man is a triune being and no part of his being can be ignored if he is to be what God intended. There must be a proper and Scriptural balance kept here, and an important part of this balance is the recognition of the minister's social responsibility.

(2) The basis for the minister's social responsibility is laid down in the golden rule as stated in Matthew 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." In a real sense the minister should be the model citizen in his community, and as such, he will act and react socially in that capacity.

B. His social responsibility in particular. The responsibility of a person (a minister not excluded), is to provide for his own self and for his own family.

(1) The minister himself. When St. Paul stated "that they which preach the gospel should live of the gospel" (I Cor. 9:14), he did not in any way intimate that a preacher could be lazy or idle in his calling. In I Thess. 4:11-12, St. Paul lays down a general principle of responsibility every individual owes to himself when he exhorts "that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." Again, in 2 Thess. 3:10, St Paul says, "this we commanded you, that if any would not work, neither should he eat." We can rightly conclude from this that a preacher owes it to himself to be occupied in his calling as much as any laboring man in his congregation. A pastor who will not occupy himself in full time labor for a church that pays him a salary, is not fair with himself, let alone with his God and his people.

(2) The minister and his family. A preacher is under obligation by the Word of God to provide for his own family. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Timothy 5:8). This is a man's first and primary responsibility.

The minister should see to it that his family is fed well, that they have proper clothes to wear, and that they have a decent house to live in. No preacher should let his wife and family go hungry, and wear ragged clothes. No preacher should sit by idle and beg from others if he is capable of working with his hands. If his church cannot support him full time, then he needs to get a part time job. I have seen some preachers who would not work because they thought it was the will of God not to work. Some of these preachers have lost their wife, their church, and are backslid today. St. Paul never begged from churches, he worked with his hands as a tentmaker.

(3) The minister and the household of faith. Following the responsibility of a minister to his own family, next in order comes the responsibility to fellow believers in the Lord. St. Paul states it thus, “as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal. 6:10).

(4) The minister and his responsibility to all men. Preachers whose social responsibilities begins with their families and ends with the household of believers have not fulfilled their full responsibility. Note especially Galatians 6:10, “As we have therefore opportunity, let us do good unto all men.” All men would include:

A. The poor. There is a special blessing promised to those who give to the poor. “Blessed is he that considereth the poor: the Lord will deliver him in time of trouble” (Psalm 41:1). “He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again” (Prov. 19:17).

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

C. Rulers and governors. “Submit yourself to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well” (I Peter 2:13-14).

D. All those outside the household of faith. “Having your conversation honest among the Gentiles, that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation....for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloke of maliciousness, but as servants of God. Honour all men” (I Peter 2:12-17). All those outside the household of faith would certainly include the incorrigibles and even criminals. A preacher, of all men, should be able to see the image of God in them, no matter how obscured by sin and wickedness, and should do his best to help them to a better life and to obtain salvation through the blood of Jesus Christ.

E. It is the minister’s responsibility along with others to promote peace and morality. “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made to all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (II Timothy 2:1-2). “Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceable with all men” (Rom. 12:17-18).

#### 4. The minister and civil disobedience.

It may be asked, is disobedience against the civil government under whose auspices, in the providence of God, our lot has been cast, ever justifiable? St. Paul says, “Let every soul be subject unto the higher powers.” Submission to the civil authorities and obedience to the laws is a prime duty of every citizen. Our bodies are subject to the civil laws of the land, while our spirit is subject only to God.

#### 5. The matter of sex.

Space will not allow within the context of this course to deal in detail with all that is involved with man as a sexual being. What is the proper Christian view of sex? What does the Bible actually teach about sexual activity?

The Bible has three basic things to say about sex. First, sex is good. Sex is good in and of itself because it is a part of the creation of God. After each day’s creation it is

written again and again, “And God saw that was good” (Gen. 1:10-25). Sex was an integral part of this very good creation. God told Adam and Eve to be fruitful and multiply (Gen. 1:28). This was before the fall from the Garden of Eden. Second, sex is powerful. “The power of sex is not only dramatically demonstrated by its ability to reproduce in abundance, but by the kind of creature it is producing. The children of human parents are generated in the image of God.” Third, sex needs to be controlled. It goes without saying that anything as powerful as sex needs to be controlled. There are laws given by God in the Old Testament of controlled sex. There are also laws today that controls sex, such as rape. Etc.

#### A. The function of sex.

(1) Premarital sex. This is strictly forbidden in the Bible. In the sight of God, sexual intercourse is only permissible within the marriage bond. “Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers will God judge” (Heb. 13:4).

(2) Homosexuality. This is explicitly forbidden in the Bible. It is termed “sodomy” in the Bible and of all the illicit sex relationships this is the most vehemently condemned, and a sin that has brought destruction and God’s judgments against nations. God destroyed Sodom and Gomorrah for this sin of homosexuality (Gen. 19:24-25). Some states forbid sodomy today. Sodomy is the cause of about 99.5% of aids cases.

(3) Lesbianism. This is condemned and forbidden in the Bible (Romans 1:26-28).

Adultery, fornication, harlotry, sodomy, and lesbianism violate a divinely interpersonal relationship. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, no abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (I Cor. 6:9-10).

(4) The place of sex in marriage. The apostle Paul gives instructions about this matter in the passage found in the seventh chapter of First Corinthians. We note that marriage is honorable in all and the bed undefiled. Much has been said about oral sex in marriage. Remember, the Bible says the marriage bed is undefiled. Oral sex would then seem proper as long as both parties agree to it, it is not harmful to the other party, and it is not done excessively. However, sodomy with your wife, would seem to be out of bounds according to the Bible. We could sum up the teaching of the Bible by saying that the function of sex within the marriage is for unity, pleasure and procreation.

While physical compatibility is to be desired in a marriage relationship, there are some cases where this cannot be realized. However, this compatibility is not absolutely essential to a happy union. Where both parties have a vital Christian experience and in that capacity can attain to a spiritual unity and compatibility, they have the one most essential and basic ingredient for a successful and happy marriage. Marriage is aimed at bringing two human beings into the closest possible human relationship. "The two shall become one" is repeated over and over in Scripture.....So unique is this marital union brought about by sex that the Bible uses it to illustrate the mystical union a believer has with Christ (Eph. 5:31). And it is the unique one-of-a-kind nature of the sex relation which calls for a man to sustain it with only one woman. It is not really possible to have two one-of-a-kind relations at once. Marriage, in fact, monogamous marriage, is the only controlled way to maintain a continuously unique relationship between husband and wife.

(5) Planned parenthood. (birth control). Since the frequency and number of children born within the home should be a matter of wisdom and concern, and since the sexual relationship between a husband and wife is threefold--for unity, pleasure, and procreation, then a plan of birth control becomes a matter of serious consideration. Whatever the method of birth control a Christian couple may agree upon, should be such that would not be physically harmful to either party nor violate their conscience. Help along this line can be obtained from a competent physician.

(6) Artificial insemination and surrogate motherhood. Where a couple may desire a child of their own but are unable because of the impotency of the husband, to artificially inseminate his wife from the sperm of another man should be considered immoral from a Christian standpoint. It would be the substituting of another man as the father of her child instead of her husband. The parties may not know the race, and other physical qualities of the man. This could become harmful. Likewise, for a wife and her husband to contract another woman to bear children for them from the artificially implanted sperm of the husband because the wife is barren, would likewise be immoral. It would be the substituting of the wife with another woman. Surrogate motherhood is becoming more and more widely discussed and practiced in this day. From a Christian standpoint, however, it must be held as immoral, and therefore an unacceptable practice. There is no Scriptural warrant for such a practice other than Abraham and Sarah in the Old Testament (Gen. 16:1-2). We see where this led to. Where a man and wife are unable to bear children of their own but desire to have children to raise, adoption should be the only acceptable way open to them.

(7) Divorce and remarriage.

One of the greatest threats to our civilization today is the disintegration of the family. God's plan from the beginning was for one man and one woman to be joined in wedlock and continue in that relationship until death dissolved the marriage (Matt. 19:4-8).

A pastor should do everything in his power to help couples preserve their marriage relationship. Divorce is certainly not the answer to marital problems except in very exceptional cases. Where there has been infidelity there should be forgiveness and reconciliation. The evils and suffering that have resulted because of divorce are beyond human calculation. If there are children involved, it makes it even worse. The sad thing is that divorce and remarriage is not confined to unbelievers, it affects Christians also.

But right here we are faced with the age old question, is there any Biblically valid ground for divorce and remarriage? It has been generally understood throughout the

history of the Christian Church that adultery is the one Biblical ground for divorce and remarriage, though there are some Christians who do not condone divorce and remarriage under any circumstance. I would suggest the student purchase the course from Cypress Bible Institute on “Christian Marriage and Divorce” for further reading on this vital subject.

There has been divorce and remarriage even among the ministry. I personally believe in the innocent party. If a minister’s wife divorces her husband and remarries, the minister is free to remarry only in the Lord. Some, however, do not hold this point of view.

The more a pastor reaches out to help people in this day, the more he will be confronted with people who have been divorced and remarried with no Bible grounds whatever. What is he to do? How is he to face these situations? He must never forget that the sin of divorce and remarriage is not the unpardonable sin. These people can be forgiven, and enjoy a victorious Christian experience. The pastor should never judge a person by his past when that person has become a Christian believer in Jesus Christ. There are some things in the past life of people that are impossible to rectify. There will be a need of much prayer and seeking the leadership of God in handling such matters. Those who have been divorced and remarried can be forgiven, and brought into the membership of the church and in the fellowship of the believers and be made to feel a part of the household of faith.

(8) The taking of life.

A. Birth control. This subject has already been discussed in regard to the marriage relationship and family planning. Needless to say here, that birth control for the purpose of illicit sex is sinful and is forbidden by the Word of God. Birth control devices to avoid the ever increasing number of teen pregnancies does not remove the awful sin of immorality that is abroad in the land today.

B. Abortion. Birth control is essentially an attempt to prevent more life from occurring. This could become a sinful practice if a married couple who are well able to have children refuse to do so for purely selfish reasons. Abortion is an attempt to take a

life after it has begun to develop. As a rule, abortion is not justified. To interrupt a pregnancy as the only means of saving an expectant mother's life would be justifiable. However, abortion to get rid of an unwanted pregnancy is another question altogether. Does a woman have a right to decide about the life within her body? Should a mother be forced to give birth to a child conceived by rape? Does a violent intrusion into a woman's womb bring with it a moral birthright for the embryo? How about incestuous conception? Can such justifiably be aborted? These are questions that demand some kind of an answer. What position is a pastor to hold in regard to these questions, or what answer, when he is faced with these questions?

Does a woman have a right to terminate a life that has begun within her body regardless of the means by which that life has been implanted? If we are careful to uphold the Biblical teaching that life begins at conception (as taught in Psalm 139:11-16), then to interrupt any pregnancy is to terminate a life of a human being made in the image of God and destined to live forever. When we begin to allow that a life of a human being can be taken for any other cause than to save a mother's life, or that conception has taken place because of a punishable crime, we open the ethical door that in its consequences logically leads to mercy-killing and euthanasia. We can point to no Scriptural warrant that would allow "abortion on demand." Abortion on any grounds than already mentioned above would have to be branded as murder. It is a serious matter to terminate any human life, and it would seem best to leave the matter in the hands of God.

C. Mercy killing. In recent years the subject of euthanasia has stirred much controversy, particularly because of the advancement of medical science whereby it is now possible to sustain life considerably longer. The root meaning of the word "euthanasia" is "beautiful death," and it is used normally to convey the idea of "dying with dignity." There is both a Biblical and an un-Biblical side to the concept of euthanasia. There is nothing un-Biblical about the idea of "pulling the plug" on a comatose patient who has no possibility of regaining consciousness and recovering health. Medical science can and sometimes does keep a patient's heart and lungs

going whose brain has suffered irrecoverable damage, and who has no chance of regaining consciousness.

The un-Biblical side of euthanasia is more properly labeled “mercy killing.” Here the underlying concept is that though a person may be able to survive in at least some state of consciousness, it would be better to bring about the person’s death because their quality of life would be of little worth. When man begins to pass judgment on whose life is of little or great value, and then takes means to bring about the death of less or worth (whether older people whose productive years are past and who are now dependent on others for basic needs or infants who are not judged of adequate health) we have opened up a Pandora’s box in which wicked men eventually play the role of God Himself.

D. Suicide. Suicide is wrong philosophically because it is an act of freedom which destroys all future acts of freedom. It is wrong ethically for it is self-murder and therefore condemned.

Pastors, in dealing with people along spiritual lines, need to be aware that deep depression and suicidal tendencies can be brought on as a result of the side effects of some medicines that may be prescribed by a doctor in treating his patients. Doctors cannot always accurately predict the side effects some medicines may have on their patients. Where a medicine may work wonders for one individual, the same medicine may have detrimental side effects for another. Although the treating of a patient is the doctor’s business, it is appropriate when a pastor is called upon to deal with the spiritual needs of his people to be aware of what is going on in order to give helpful and timely counsel.

There have been what could be called “irresponsible suicide” cases. Where a pastor is called upon to minister to the loved ones of an individual who has taken his/her own life he should acquaint himself with all the facts involved. It could be of great help in his efforts to administer comfort in such an hour.

E. Capital punishment. There are several distinct passages of Scripture which teach that God ordained capital punishment for certain heinous social crimes. The first

reference to capital punishment is found in Genesis 9:6. When Noah emerged from the ark, God gave the following injunction: "Whosoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." Murder is wrong because it is killing God in effigy, and the taker of other men's lives is to have his life taken at the hands of men. Under the Mosaic law capital punishment was continued and even broadened. The New Testament presupposes the same basic view on capital punishment as the Old Testament. Rulers are ordained of God; they are given the sword as well as the crown by divine authority (Romans 13:1). St. Paul noted that the ruler "...does not bear the sword in vain, he is the servant of God to execute his wrath on the wrongdoer" (V. 4). Some have promoted the thought that social action for criminals should not be penal but reformatory, and have termed capital punishment as inhuman. However, there is a strange twist in logic to call capital punishment inhuman. The inhumanity was the crime which called for the capital consequences. The inhuman act was performed by the criminal in murder, not on the criminal in capital punishment. The penalty for taking another man's life is giving one's own life; society prospers by it; crime is deterred when capital punishment is faithfully carried out.

#### (9) Racism.

If there is one place where the equality of all persons should be evident, it should be among the followers of Jesus Christ. St. Paul repeatedly emphasized this in his writings, as, for example, when he wrote to the Galatians to tell them that "there is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus"(Gal. 3:28). He further attested to the essential brotherhood of all races in his famous sermon on Mars' Hill when he said, "God ...hath made of one blood all nations of men for to dwell on the face of the earth" (Acts 17:24-26).

Racism is the attempt to deny the Biblical truth of racial equality. It is the unscriptural belief that one's own race is somehow better than others. It is the duty of all Christian ministers to stand against these ideas, and to affirm the equal worth in dignity of all men -- of whatever race or nationality. It means that the minister should never knowingly do or say things that are offensive to or mocking of those of other races or nations.

(10) Cremation.

Is there any fundamental Christian objection to the cremation of the body in place of burial? Cremation originated around 3000 B.C. in Europe and in the Near East, and has been practiced more or less ever since in many nations.

Looking into the Bible we find no given command in regard to a proper way of the disposal of the dead. Instead, we are only given occasional insights into the customs of Biblical times. There are indications in the Bible that on certain occasions and for certain individuals, cremation was practiced. A study of the words “burn,” “burning,” and “burnt” throughout the Bible will reveal some interesting information along this line.

Although the burial of our dead has been the customary and most accepted way for their disposal, we can only conclude that there is no Biblical prohibition for cremation.

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