

Pastoral Ministry

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Abstract:

Who is a Pastor, what is Ministry, what is Pastoral Ministry?

Pastor: Is a clergyman /servant of God who given the gift and authority to guide people to GOD and his ways and conduct religious worship.

Ministry: Is any planned institution that has a leader who may be a pastor to lead others into Christ and his ways.

Pastoral Ministry: Is a task given to a pastor in a ministry to guide and lead others to Christ Jesus and his ways.

INTRODUCTION

Anchor Scriptures:

1: Numbers 27:15-17; *Then Moses spoke to the LORD, saying: "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd."*

1. God is a shepherd to His people, but God's people also need a human representative of the Lord to exercise a shepherding care and concern for them.

2. Without shepherds, sheep will not be able to take care of themselves.

B. Psalm 23; *1 The LORD is my shepherd; I shall not want. 2 He makes me to lie down in green pastures; He leads me beside the still waters. 3 He restores my soul; He leads me in the paths of righteousness for His name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. 6 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.*

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Ministry: Is any planned institution that has a leader who may be a pastor to lead others into Christ and his ways.

Pastoral Ministry: Is a task given to a pastor in a ministry to guide and lead others to Christ Jesus and his ways.

Biblical Figures and Symbols Connected to Pastoral Ministry

There are several figures and symbols that are used in the Bible in connection with the shepherding or pastoral ministry. Each one of them emphasizes a different aspect of the function of shepherds.

- A. Shepherd (Ezek. 34:7). Emphasis: Feeding and Leading A shepherd is able to lead to nourishing food and beside still waters.
- B. Staff (Ps. 23:4). Emphasis: Rescuing and Guiding The staff was a long stick that often had a hook on it. It was used for rescuing a sheep from the thicket. Because of its height, it could be seen from a distance and would be a guide as well.
- C. Stay. Emphasis: Supporting and Upholding The stay was a different name for the same instrument as the staff. When called a “stay” the emphasis was on the use by the shepherd as a walking stick to help ensure solid footing in difficult places.
- D. Rod (Mic. 6:9; 7:14). Emphasis: Protecting and Correcting Sometimes this word is translated scepter. In this sense it speaks of the official authority of the shepherd in the life of the sheep. As an instrument in the hands of a shepherd, it was used both to fight off wild beasts that would come against the flock and to discipline a sheep who was prone to wander. This was usually a short stick less than a meter in length.
- E. Door (John 10:9). Emphasis: Providing and Inspecting Jesus referred to Himself as both the shepherd and the door of the sheepfold. Often a shepherd would lie down or sleep in the door to the sheepfold at night to ensure that none of the sheep got out. The more common use of the door was to provide a check point when the sheep came in and out of the fold. This would be a way to inspect Pastoral Ministry according to Bill Scheidler Teacher’s Manual each one to see if they were all without injury and healthy.
- F. Elder (Acts 20:17, 28). Emphasis: Watching and Maturing
The ministry of elders in the New Testament was to provide shepherding care to the flock. The implication is that they were to help the sheep to become elders or “mature ones” themselves by virtue of their faithfulness to this ministry.
Note: True shepherds are those who are able to lead sheep to the right track, right place and in a right time.

The Responsibilities of True Shepherds

The ministry of a pastor or shepherd is one that is defined by the Bible itself. If you are going to take on a job, you want to see a job description for that job so that you can insure that you are indeed fulfilling it according to the expectations of your employer. Those who pastor God’s flock work for God Himself and He is the one to whom they answer. He is the one who determines the job description. The Bible outlines nine areas of function for a true shepherd. These nine functions of pastoral ministry serve as the foundation for the rest of our study in pastoral ministry.

A. Feeding the Sheep (Ezekiel 34:2, 13-15)

The word “shepherd” or “pastor” literally means “one who feeds.”

1. Feeding involves rightly dividing the word (II Tim. 2:15). Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. It is critical that those who would be pastors become familiar with the Bible and tools of biblical study. The word of God is food, not the word of the pastor. The more we preach God’s word the way He meant it, the more sustenance and spiritual nutrition our preaching contains.
2. Proper feeding involves a balanced diet (Ps. 85:10). Mercy and truth have met together; righteousness and peace have kissed.

B. Leading by Example (I Pet. 5:2-3).

Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock...

1. Leading is the opposite of driving (Gen. 33:13). But Jacob said to him, “My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young. If they are driven hard just one day, all the animals will die.” –NIV You drive cattle, but you lead sheep. With cattle you can get behind them with a whip and drive them. With sheep you must go the way before them and bid them to come after you.
2. Leading involves providing an example that people can follow (Phil. 3:17). Brethren, join in following my example, and note those who so walk, as you Pastoral Ministry.

C. Watching Over the Flock (Acts 20:28, 31; II Tim. 4:5).

Elders or bishops are called to be “overseers” or those who look out over the flock.

1. Watching involves knowing the state of the flock (Pro. 27:23). Be sure you know the condition of your flocks, give careful attention to your herds... --NIV
 - A. The word “watch” in the Greek means “to hold to, to turn to, to turn one’s attention to; hence, to give heed to.”
 - B. The word “watch” in the English means:
 - To look or observe attentively or carefully.
 - To look and wait expectantly.
 - To stay awake at night while serving as a guard, sentinel or watchman.
 - To keep vigil The shepherd had to get good at “sleeping with one eye opened!” When you are a pastor, everything is your business.
 2. Watching involves judging the saints (I Cor. 5:3). Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. –NIV
 - A. This means being ready for action.
 - B. This means getting involved in negatives.
 - C. This means warning people of impending danger and wolves.

D. Reaching Out and Delivering the Needy (Ps. 23:1).

You, LORD, are my shepherd. I will never be in need. –CEV The LORD is my shepherd; I shall not be in want. –NIV The LORD is my shepherd; I have everything I need. –NLT

1. God sent pastors to meet the needs of His people (Jer. 23:1-4). This does not necessarily imply that pastors are to provide personally for the needs of the sheep, but they are to be concerned about these needs and do everything that they can to mobilize the saints to meet the pressing needs of the flock. This means that the pastor must be concerned about all areas of need including:
 - a. Physical needs This includes things like health, food, clothing and shelter.
 - b. Emotional needs This may include counseling in areas of addictions, personal stability, grief and stress related issues.
 - c. Financial needs This includes issues of provision, prosperity, employment and future planning.
 - d. Spiritual needs This includes personal growth and maturity, family success and relationships between God and man.

2. Pastors are not to wait until the people come (Ezek. 34:4, 16). The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them... Ezekiel 34:4

E. Maturing the Flock

1. Maturing involves correcting and disciplining when needed (Tit. 2:15). Speak these things, exhort, and rebuke with all authority. Let no one despise you. You must teach these things and encourage your people to do them, correcting them when necessary. You have the authority to do this, so don't let anyone ignore you or disregard what you say. – NLT Pastors cannot be afraid to confront people in areas of lifestyle. Pastors who will not confront will have to live with many problems for a long, long time.
2. Maturing involves teaching practical principles of life (Ex. 18:20). And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.

F. Training and Raising up Leaders (II Tim. 2:2).

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

1. Shepherds must multiply their ministry in others (Ex. 18:21-23). *Moreover, you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 22 And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. 23 If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace.* Pastors are to invest themselves in the faithful ones who will eventually be able to share the ministry load with them.
2. Shepherds must be able to identify leaders (Ex. 18:21: Tit. 1:5-6). ...able men, such as fear God, men of truth, hating covetousness... Exodus 18:21b

F. Protecting the Sheep (Ezek. 33:6).

But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand. Pastors are called to be watchmen. They are to warn people of impending danger.

1. This involves withstanding those who pervert the Gospel (Tit. 1:9-13). Paul speaks of deceivers "whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain...rebuke them sharply, that they may be sound in the faith..."
 - a. Guarding against cycles of doctrine (Eph. 4:14). Paul indicates that the ministry of pastors and other leaders should have the result "that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting..."
 - b. Guarding against a mixed Gospel (Gal. 1:9). Pastoral Ministry according to Bill Scheidler Teacher's Manual as we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

- c. Guarding against wolves who would make spoil of the flock (Acts 20:28-30). Therefore, take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God Which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.
2. This involves protecting them from each other.
 - a. Guarding their relationships (Gal. 5:15). But if you bite and devour one another, beware lest you be consumed by one another! People can be cruel to each other. Sometimes pastors have to get involved to help people resolve relational conflicts.
 - b. Guarding their unity (Eph. 4:3). ...endeavoring to keep the unity of the Spirit in the bond of peace. No matter how large a church is, it must have unity to succeed. Unity does not come naturally; it must be worked at to achieve.

G. Accounting to the Great Shepherd (Heb. 13:17).

Pastors need to avoid using terms such as “my sheep.” When we think something belongs to us, we feel that we can do whatever we want with it. All of the sheep are God’s sheep. As pastors we are only “under-shepherds.” God has put some of His sheep into our hands. He will ultimately ask for an accounting of our stewardship.

There are proper motives that should be in the heart of every shepherd.

There are positive things that should be in our heart to motivate our ministry including:

- A. Glorifying God (I Pet. 4:11; I Cor. 10:31) If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.
- B. Love 1. Love for God (John 21:15-17) He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.” John 21:16 The best way for us to demonstrate our love for the Lord is to care for His children.
- C. Fulfilling God’s Will (Phil. 3:13-14) Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.
- D. Winning the Lost (I Cor. 9:19-23; 10:33; Rom. 10:1) For though I am free from all men, I have made myself a servant to all, that I might win the more; 20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; 21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; 22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. 23 Now this I do for the gospel's sake, that I may be partaker of it with you.
- E. Rewards (Hebrews 11:6; II Chr. 15:7; I Cor. 3:8-15) Even though serving for rewards might seem selfish in a way, God is the one who tells us that we must believe that He is a rewarder of those who diligently seek Him. When you are seeking to be rewarded by the Lord instead of man, you seek it in the right way. The true servant leader can expect several rewards for his or her labor. But you, be strong and do not let your hands be weak, for your work shall be rewarded! II Chronicles 15:7

F. A Burning Heart (Jer. 20:9) And I can't stop! If I say I'll never mention the LORD or speak in his name, his word burns in my heart like a fire. It's like a fire in my bones! I am weary of holding it in! Jeremiah 20:9, NLT

Create in me a clean heart, O God, And renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, And uphold me by Your generous Spirit. Then I will teach transgressors Your ways, And sinners shall be converted to You. --Psalm 51:10-13

Leaders are to be balanced Christians and examples for the flock in every area of life

Pastors are leaders in which they must lead others as a shepherds to the flock by guiding them as example. (I Tim. 4:12) *Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Don't let anyone make fun of you, just because you are young. Set an example for other followers by what you say and do, as well as by your love, faith, and purity.* –CEV

Leaders are to be an example in:

1. Word Does your speech betray you? How do you talk? People naturally pick up a leader's expressions.
2. Lifestyle or Conduct Is your lifestyle balanced? Is it conducted the same way you expect others to live? Does your life confirm your word?
3. Love Do you lead the way in expressing love in action? Do you show the people how by leading the way?
4. Spirit Is your spirit liberated and free in the Lord? Do you show enthusiasm for the things of the Lord?
5. Faith Do your words and actions inspire and lift? Do you lift the congregation to a place of trusting God in difficult times?
6. Purity (I Tim. 5:22) Are you warring a good warfare in personal areas of temptation? Are you in control of the internet?

Biblical Examples of Good shepherds

Paul is a great example of this kind of leadership.

- A. At times Paul deferred his own personal rights in order to be an example (II Th. 3:7- 9). For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us. For you know that you ought to follow our example. We were never lazy when we were with you. We never accepted food from anyone without paying for it. We worked hard day and night so that we would not be a burden to any of you. It wasn't that we didn't have the right to ask you to feed us, but we wanted to give you an example to follow. –NLT
- B. Paul readily encouraged others to follow his example (I Cor. 4:16; 11:1; Phil. 3:17). Therefore, I urge you to imitate me. I Corinthians 4:16 So I ask you to follow my example and do as I do. –NLT Imitate me, just as I also imitate Christ. I Corinthians 11:1
- C. Paul saw his example as an integral part of his Gospel message (I Th. 1:5-6a). For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake. And you became followers of us and of the Lord... For when we brought you the Good News, it was not only with words but also with power,

for the Holy Spirit gave you full assurance that what we said was true. And you know that the way we lived among you was further proof of the truth of our message. –NLT

Pastors must be a willing example in every area of life.

They should be pattern believers in:

- Healthy Living
- Family Life
- Financial Matters
- Home / Yard
- Appearance
- Marital Relationships
- Recreation and Leisure time
- Character
- Prayer Life/Worship Life
- Faithfulness

Balance is an important part of pastoral ministry.

A. Definitions

- A state of being in equilibrium
- Harmonious proportion
- Counteracting influence
- That which is needful to be added to one side or other to constitute equilibrium
- An instrument for weighing (judging); the emblem of justice

“Balance implies a state in which no one part, element, factor or influence overweighs another or is out of its due proportion to the others. It therefore suggests a steadiness or well-being that is usually not outwardly evident until a disturbance occurs.” –Webster

B. Balance is necessary in many areas as a pastor in which it helps other(Flock) to follow.

1. The pastor’s lifestyle This includes such areas as:

- Diet
- Exercise Regimen
- Personal Life (Balancing work and play)
- Family Life (church and family in right proportion).
- Social Life
- Entertainment Life
- Church Life

2. Doctrinal emphasis There is a delicate balance that needs to be achieved in areas of doctrine:

- Divine Sovereignty/Human Responsibility
- Law/Grace
- Faith/Works
- Gifts of the Spirit/Fruit of the Spirit
- Authority/Personal Freedom
- Prosperity/Self-Denial

3. Pastoral practice

- Inreach/Outreach
- Evangelism/Discipleship Pastoral Ministry as per Bill Scheidler Teacher's Manual
- Word/Spirit
- Teaching/Preaching
- Ministry to the down-and-outer/Ministry to the up-and-outer
- Children's Ministry/Elderly Ministry/Everything-in-between-Ministry C. Maintaining balance involves maintaining the proper tension between two extremes. Extremes are dangerous and do not bring forth the desired fruit. Often it is the fine line in the middle or the "narrow way" that leads to life. You do not want to build on an emphasis.

The pastor must develop a customary schedule of weekly activities.

Every pastor must bear in his/her mind that there should be a weekly schedule of activities that will bring outcome and impactful ministry. The following are the schedules to be considered appropriately: -

1. Fill in the church schedule (services and activities).
2. Put in a day off that is really a day off.
3. Fill in your normal office hours.
4. Fill in your times for prayer, study and sermon preparation.
5. Fill in times that you are going to set aside for counseling. Make them reasonable, but at the same time accessible to the people.
6. Prioritize the remaining time based on personal goals you have established (See Life Management II). This will include such things as:
 - a. Staff/Leadership Meetings
 - b. Regular Appointments with Staff
 - c. Visitation
 - d. Exercise
 - e. Etc.
7. Maintain balance.
8. Memorize your schedule to avoid over scheduling or double scheduling.

The Pastor must learn how to keep his or her schedule in balance with other responsibilities in his/her daily life.

Pastoral Ministry by Bill Scheidler Teacher's Manual insists on Our life consists of several aspects including:

- A. Spiritual Life. This deals with our relationship to God
- B. Family Life. This deals with our relationship to our immediate and extended family.
- C. Church Life. This deals with our relationship to the local church and the people of God.
- D. Ministry Life. This deals with our relationship to our ministry in the Body of Christ.
- E. Vocational Life. This deals with our relationship to our career and our work life.
- F. Social Life. This deals with our relationship to friends.
- G. Personal Life. This deals with our personal pursuit of happiness, entertainment, hobbies, etc. (me, myself and I). All of these aspects of our life are competing for the same resources (time, energy,

money). What place do these things have in our life? As a pastor, ensure that there is a balanced way to all aspects of life.

The Pastor's Study

Quotes: "As a result of failure in study habits some preacher, as they stand behind the sacred desk on Sunday morning, remind one of a football game played in the fog. The congregation knows something is going on, but they don't know exactly what." --Unknown "The measure of a man's education is not how many years he has gone to school, but whether or not he continues to learn after his formal education has ended." --Bill Scheidler

Being a pastor you are like a teacher, a lecturer and a tutor to students, therefore there must be time invested to study and imparted with the word of God.

What are some of the biblical challenges to the pastor relating to his or her study life?

There are several key verses that challenge the pastor in the area of study:

A. Acts 6:2-7 *Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. 3 Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 but we will give ourselves continually to prayer and to the ministry of the word." 5 And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, 6 whom they set before the apostles; and when they had prayed, they laid hands on them. 7 Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.*

- The apostles knew that their primary call was to "give themselves" to prayer and the word.
- The apostles had to structure the local church in such a way as to make that a reality.
- The fruit of the renewed focus on their primary ministry was a release of evangelism.

B. I Timothy 4:13-16 *Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.* Pastoral Ministry © Bill Scheidler 52 Teacher's Manual

- Timothy was instructed to give attention to reading and doctrine.
- Timothy was to give himself entirely to them.
- The fruit of it would be that his profiting would be evident to all. Actually when you do not study your lack of study is evident to all as well.

C. II Timothy 2:15 *Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*

- When we rightly divide the word we honor God.
- When we rightly divide the word we will not be ashamed.
- The only way that we can rightly divide the word is to study the word.

D. II Timothy 4:13 *Bring the cloak that I left with Carpus at Troas when you come--and the books, especially the parchments. Paul still needed his books even in his old age as he was awaiting death in prison.*

E. I Timothy 3 and Titus 1 The qualifications for elders contain intellectual and educational elements, such as:

- Able to teach
- Holding fast the faithful word
- Able to exhort in sound doctrine
- Able to refute those who contradict
- Able to exhort and reprove with all authority
- Nourished on the words of faith and sound doctrine (I Tim. 4:6)

F. Ecclesiastes 12:12 *And further, my son, be admonished by these. Of making many books there is no end, and much study is wearisome to the flesh.* For many pastors this is not their most fun thing to do. We have to ask the Lord to help us to overcome the natural rigor of study.

What happens to the pastor who does not study?

- He will lack fresh spiritual experiences.
- He will become stale in his preaching.
- He will repeat the same things over and over. Pastoral Ministry as per Bill Scheidler Teacher's Manual
- He will probably cease to grow personally.

What are some hindrances to the pastor's study life?

A. Business

As pastors it is easy to have more needs pressing on us than we have time to meet. Prayer and study are usually the first things to be compromised because they are the private functions of the ministry. Pastors can almost feel selfish to study when there are so many other demands.

B. Indifference Some pastors are content with relying on past learning, pat answers and religious clichés. They have no up-to-date experiences to meet up-to-date needs.

C. Improper values

At times it is easy for pastors to rely on their gifts, anointing and their own words of wisdom as they minister to the people. They do not understand that it is the Word of God that has the power to break bondages

D. Poor time management Some pastors have been pushed around by the tyranny of the urgent all week long so that they have to stay up late on Saturday night or get up early on Sunday morning to get a word from the Lord.

E. Laziness Some pastors try to get too much out of previous times of study because they simply do not like the work of study. Their tendency is to scour the internet hoping to find someone else's study notes. Unfortunately, they can perpetuate error if they do not check out what is being said with their own personal research.

F. Lack of knowledge Some pastors simply do not know how to study. Courses like Bible Research and Hermeneutics will help pastors to be equipped to "rightly divide the word of truth."

G. Obsolete tools Some pastors need to upgrade their tools of biblical study either with actual books or computer software that can provide a host of resources to the pastor. Illustration: As a mechanic working with two or three basic tools or having the latest ones available for unique application.

Areas should the pastor focus his or her study

A. The Bible

- Personal daily Bible reading
- The pastor must never view sermon preparation as the same thing as the personal, devotional reading of the Word of God. Actually, many future sermon ideas will come from personal reading and meditation on the Word of God. Systematic study of the Bible God has only encouraged us to master one book in our entire life. Pastors should be doing an in depth study of a book of the Bible at all times. This means using commentaries and other resource books to help us to get the most out of these times of study.
- Preparation for “word” ministry The third area of study has to do with our actual preparation for the public ministry of the Word. We need to take these times seriously and make sure we have prepared meat in due season for the congregation. Note: Refer to the course in Homiletics that deals with the preaching of the Word.

B. Other Christian materials

- Periodicals While many Christian periodicals are very shallow, they do help us to understand and be aware of some of the ideas and current trends that are in circulation around the greater Body of Christ.
- Current Christian Books People who live alone think their own thoughts. Unfortunately, we cannot possibly have it all or know it all. We can learn a lot from others. Reading books in a discerning way can add to us as pastors and leaders.
- Biographies of Church Leaders Reading some of the life stories of some of the great men and women of God through the ages can inspire us on our journey and provide much in the way of encouragement to others.
- Theology Part of the purpose for study is to deepen our knowledge of God and His purposes for our lives.

B. Miscellaneous, non-Christian materials

- Newspaper- It is difficult for leaders who do not keep up with the news to preach relevant and Pastoral Ministry as per Bill Scheidler Teacher’s Manual prophetic messages. The newspaper is a quick way to get up on the context of the people who are coming to church and the issues with which they may be dealing.
- News Magazine Reading - good news magazines helps us to stay current on issues and affairs that are facing the world. As pastors we need to prepare and equip our people to face the challenges of the modern world.
- Current Non-fiction Best Sellers Sometimes there are key books that are making a profound impact on the society around us. While you cannot read everything, at times it is good to be aware of what is being said around us. Books like Good to Great, In Search of Excellence or Mega-trends 2000 can be useful to us as leaders.

The Pastor’s Apparel, Poise and Mannerisms

I. Definition of Terms

A. Apparel

1. That which is fitted, adjusted or prepared

2. Dress, vesture, garments, clothing

B. Poise

1. The state of being balanced
2. Equanimity; repose; dignity, as in bearing or carriage

C. Mannerisms

1. Characteristic or marked adherence to our unusual or affected manner, style or peculiarity
2. A peculiarity of manner, as in behavior or speech

II. These areas all involve possible areas of offense.

Because of the public nature of pastoral ministry, it is easy to offend people. Even Jesus offended people (Mt. 15:12; Mark 6:3). However, it is possible to offend people in small, insignificant areas and thus lose our opportunity to minister to them in a pastoral way. Because of many small things that we do people can have a difficult time receiving from us.

A. The offense of the cross versus the offense of the pastor. “The offense of the cross is one thing and cannot be avoided; the offense of the pastor is another.” --J. Adams

1. The word offense comes from a Greek word which means the trigger of a trap or snare. In social behavior it refers to an action which causes another person to stumble.
2. Christ came as a stone of stumbling and a rock of offense (Rom. 9:33).

B. Christians are admonished to be careful in their relationship with others not to impede the progress of other believers by causing offense.

1. II Corinthians 6:3 We give no offense in anything, that our ministry may not be blamed. Pastoral Ministry as per Bill Scheidler Teacher’s Manual We try to live in such a way that no one will be hindered from finding the Lord by the way we act, and so no one can find fault with our ministry. –NLT This verse teaches us that our main objective in life is seeing people coming to the Lord. If some things that we are doing is a hindrance to that happening, we should be willing to make an adjustment for the sake of a higher call. 2. I Corinthians 8:1-13 (especially verses 9-13, NLT) Now let’s talk about food that has been sacrificed to idols. You think that everyone should agree with your perfect knowledge. While knowledge may make us feel important, it is love that really builds up the church.
2. 2. Anyone who claims to know all the answers doesn’t really know very much.
3. But the person who loves God is the one God knows and cares for.
4. 4. So now, what about it? Should we eat meat that has been sacrificed to idols? Well, we all know that an idol is not really a god and that there is only one God and no other.
5. According to some people, there are many so-called gods and many lords, both in heaven and on earth.
6. But we know that there is only one God, the Father, who created everything, and we exist for him. And there is only one Lord, Jesus Christ, through whom God made everything and through whom we have been given life.
7. However, not all Christians realize this. Some are accustomed to thinking of idols as being real, so when they eat food that has been offered to idols, they think of it as the worship of real gods, and their weak consciences are violated.
8. It’s true that we can’t win God’s approval by what we eat. We don’t miss out on anything if we don’t eat it, and we don’t gain anything if we do.
9. But you must be careful with this freedom of yours. Do not cause a brother or sister with a weaker conscience to stumble.

10. You see; this is what can happen: Weak Christians who think it is wrong to eat this food will see you eating in the temple of an idol. You know there's nothing wrong with it, but they will be encouraged to violate their conscience by eating food that has been dedicated to the idol.
11. So because of your superior knowledge, a weak Christian, for whom Christ died, will be destroyed.
12. And you are sinning against Christ when you sin against other Christians by encouraging them to do something they believe is wrong.
13. If what I eat is going to make another Christian sin, I will never eat meat again as long as I live--for I don't want to make another Christian stumble. This passage teaches several things:
 - a. How we express the love of Christ is more important than what we know.
 - b. There are a lot of erroneous beliefs about what true Christianity is and there are many weaker Christians who have set unbiblical standards and restrictions on themselves.
 - c. When mature believers who have true biblical understanding encounter such weak Christians, they should not flaunt their liberty, but they should make concessions in their presence so as not to offend them for superfluous reasons. Pastoral Ministry as per Bill Scheidler Teacher's Manual

3. Romans 14:1-23 (especially verses 13, 20-21, NLT) *Accept Christians who are weak in faith, and don't argue with them about what they think is right or wrong. 2 For instance, one person believes it is all right to eat anything. But another believer who has a sensitive conscience will eat only vegetables. 3 Those who think it is all right to eat anything must not look down on those who won't. And those who won't eat certain foods must not condemn those who do, for God has accepted them. 4 Who are you to condemn God's servants? They are responsible to the Lord, so let him tell them whether they are right or wrong. The Lord's power will help them do as they should. 5 In the same way, some think one day is more holy than another day, while others think every day is alike. Each person should have a personal conviction about this matter. 6 Those who have a special day for worshiping the Lord are trying to honor him. Those who eat all kinds of food do so to honor the Lord, since they give thanks to God before eating. And those who won't eat everything also want to please the Lord and give thanks to God. 7 For we are not our own masters when we live or when we die. 8 While we live, we live to please the Lord. And when we die, we go to be with the Lord. So in life and in death, we belong to the Lord. 9 Christ died and rose again for this very purpose, so that he might be Lord of those who are alive and of those who have died. 10 So why do you condemn another Christian? Why do you look down on another Christian? Remember, each of us will stand personally before the judgment seat of God. 11 For the Scriptures say, "As surely as I live," says the Lord, "every knee will bow to me and every tongue will confess allegiance to God." 12 Yes, each of us will have to give a personal account to God. 13 So don't condemn each other anymore. Decide instead to live in such a way that you will not put an obstacle in another Christian's path. 14 I know and am perfectly sure on the authority of the Lord Jesus that no food, in and of itself, is wrong to eat. But if someone believes it is wrong, then for that person it is wrong. 15 And if another Christian is distressed by what you eat, you are not acting in love if you eat it. Don't let your eating ruin someone for whom Christ died. 16 Then you will not be condemned for doing something you know is all right. 17 For the Kingdom of God is not a matter of what we eat or drink, but of living a life of goodness and peace and joy in the Holy Spirit. 18 If you serve Christ with this attitude, you will please God. And other people will approve of you, too. 19 So then, let us aim for harmony in the church and try to build each other up. 20 Don't tear apart the work of God over what you eat. Remember, there is nothing wrong with these things in themselves. But it is wrong to eat anything if it makes another person stumble. 21 Don't eat meat or drink wine or do anything else if it might cause another Christian to stumble. 22 You may have the faith to believe that there is nothing wrong with what you are doing, but keep it between yourself and God. Blessed are those who do not condemn themselves by doing something they know is all right. 23 But if people have doubts about whether they should eat something, they shouldn't eat it. They would be condemned for not acting*

in faith before God. If you do anything you believe is not right, you are sinning. This passage teaches several things:

a. We are slaves to Christ now and forever and we cannot get the idea that we can live any way we want. b. We must be willing to live our lives in such a way that we show respect for others and how they feel about things by not becoming a stumbling block to them. c. It is not an act of love or Christian kindness to flaunt your liberty in the presence of those who will be offended by it.

Potential areas where pastors can offend.

A. The way they dress

1. General guidelines that apply on every level

- Clothes pressed
- Shoes shined
- Laundered regularly

2. Specific guidelines for pastors

- Dress like a professional in your setting. The fact of the matter is that people have a general expectation when they meet with a pastor or their spiritual advisor. First impressions are difficult to change in people's minds. Their level of confidence in you may be affected by clothing.
- Achieve a balance between dressing too high or too low. Dressing at too high or business life level can intimidate some people and make the pastor unapproachable. Dressing too low or casual can place the pastor and his ministry on the level of a "pal." In such cases the pastor's opinion may not receive the appropriate respect.

B. The way they talk (I Tim. 4:12)

- Avoid general slang (Mt. 12:35-36). Pastoral Ministry as per Bill Scheidler Teacher's Manual Often slang words come out of culture that is less than holy. Often slang words have shades of meaning that are inappropriate to spiritual ministry. Many times these words can trigger thoughts in the hearer that are inconsistent with your message.
- Avoid inappropriate jesting (Eph. 5:3-4, NLT). Let there be no sexual immorality, impurity, or greed among you. Such sins have no place among God's people. Obscene stories, foolish talk, and coarse jokes--these are not for you. Instead, let there be thankfulness to God.
- Let your words be gracious words seasoned with salt (Col. 4:6; Luke 4:22). Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. Colossians 4:6 So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. Luke 4:22a

C. The way they walk or carry ourselves in public 1. Courteousness (good manners) 2. Table Manners

3. Restaurant, Shop, Garage Personnel

D. The way they take care of themselves

1. Personal hygiene

- a. Body odor
 - b. Bad breath
 - c. Hair grooming
 - d. Clean shaven or neatly trimmed
 - e. Clean
- ##### **2. Personal fitness and exercise**

E. The way they conduct themselves in the homes of others

1. Respect their possessions and their privacy.
2. Leave washbowls clean.
3. Make bed
4. Write thank you notes.

Ministerial Confidentiality

A pastor must be trustworthy, reliable and loyal to the people just as he wants them to be to him.

A. What does the word “confidential” mean?

✚ The word itself means:

- ✓ Having secret or private relations; trusted; intimate.
- ✓ Imparted in confidence; secret (confidential information).
- ✓ Disposed to confide in another.
- ✓ In government functions, it connotes the idea of classified or “top secret” information.

Basic biblical guidelines that should govern ministerial confidentiality?

Let’s bring all of this teaching together. What do we do when people come to us for counseling?

- ❖ Only offer limited confidentiality based on trust. If they don’t trust you as a counselor, they should not be coming to you. This trust is based on your love for them as a person and your commitment to them as a pastor who is only interested in their good and overall wellbeing.
- ❖ Do not seek to know more than you need to know. We are not to relish getting all of the minor details that have no bearing on a solution. The more you know the greater the temptation to misuse what you know. Proverbs 17:4, “The wicked give heed to false lips, a liar eagerly listens to a spiteful tongue.”
- ❖ Encourage the person to report to his or her authorities. Encourage people that you counsel to open up themselves to those involved or to the proper authorities and seek biblical solutions. This will keep you from having to expose the matter.
- ❖ Become a pastor that is known for having sealed lips. Private matters are safe with you. This helps you immensely when you find it necessary to expose matters for the purpose of healing. Things should only be shared with those who are part of the solution.

Confidentiality is governed by three major Laws of Christ

The following are laws of Christ concerning confidentiality to others who seek assistance and ministry: -

- ❖ **The law of love** (Jam. 2:8)
 - James 2:8 tells us that the royal law is to love your neighbor as yourself. LOVE is the basic rule of Christianity.
 - I Corinthians 13:8 says, “Love never fails”.
 - Love always seeks the best interest of others (Phil. 2:3-4).
 - Proverbs 10:12 says, “Hatred stirs up strife, but love covers all sins.”
- ❖ **The law of faithfulness** (III John 5)
 - III John 5 says, “You do faithfully whatever you do for the brethren.” Whatever we do for people we are to do it faithfully. Am I being faithful to this person when I speak? Is this coming out of

loyalty to them? Am I as loyal to them as I want them to be to me? Pastoral Ministry as per Bill Scheidler Teacher's Manual

- I Timothy 3:11 instructs those in leadership that they are “not to be slanderers, but to be temperate and faithful in all things.”
- Proverbs 11:13 says, “A talebearer reveals secrets, but he who is of a faithful spirit conceals a matter.”

❖ **The law of edification** (Eph. 4:29-30)

- Ephesians 4:29-30 says, “Let no corrupt communication proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”
- I Corinthians 14:12 tells us that we are to seek to excel in edifying or building up the church. I must ask the question, “Is my sharing this information building this person up or tearing them down?” I must be committed to only that which builds.

Services to ministers as a shepherd or pastor to the flock/ministry

As a pastor there are so many areas or things to do as a pastor to make sure your flock be maintained in a right track as a believer. The following are the things: -

1. Administering Water Baptism

What is meaning of the word “baptize”?

Christian baptism finds its origin in the command of Christ after His triumphant resurrection from the grave. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. Matthew 28:19-20 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. Mark 16:16

- A. The word “baptize” (English) or “baptidzo” (Greek) means “to dip”, “to overwhelm”, “to plunge”, “to submerge.” It actually means “to cause something to be dipped” or “to immerse something beneath the surface of water, or some other fluid” (In most cases the act of immersion is temporary and not permanent).
- B. We are commanded of Christ to “baptize” believers. If this word were translated instead of transliterated, the command in the New Testament would read, “Therefore go and make disciples of all nations, immersing them in the name of the Father and of the Son and of the Holy Spirit.”

The Preparation of the Place

A. There must be adequate water to baptize by immersion.

1. The water should be clean and fresh.
2. The water should be a reasonable temperature.
3. The water should be easily accessible for both getting in and getting out.
4. The place should be useable all year round.

B. Some possible places that could be utilized.

1. An official church baptistery. If you do not have one, you can possibly utilize one from another church in the area.
2. A swimming pool. The best type of pools are ones that have gradual steps descending into the water.

3. A natural water source. This would include lakes, rivers and oceans. Make sure that a certain amount of privacy can be achieved and that any necessary permits are obtained.
4. A large water trough. These are portable units used for watering livestock. In such a case, those administering baptism would do it from the outside of the tank.
5. A large bathtub or hot tub. This is not ideal, but in emergencies it is possible.

C. The place should be accessible for members of the congregation to witness the baptism. II. The Preparation of the Candidate

A. In the spiritual realm Provide a baptismal class where the candidates can be instructed in the biblical basis for baptism (See supplemental notes on baptism). This class should be about 45 minutes in length and the person leading the class should see to it that the following occurs:

1. Make a list of names for a permanent record.
2. Begin with prayer.
3. Have each person share very briefly, answering the following questions:
 - a. When, and under what circumstances, did you accept the Lord as your Pastoral Ministry as per Bill Scheidler Teacher's Manual personal savior?
 - b. Why do you desire to be baptized today? From these questions you will be able to discern their spirit and the genuine nature of their experience.
4. Share with them a basic teaching concerning baptism.

Importance of water baptism

- A. A Break with the Old Way of Life. This means a willingness to sever all connections with ungodliness and those who live in ungodliness. It signifies the start of the CHRISTIAN life and dedication to Christ and the work of His Church. Baptism into His Name passes the ownership of our life over to the Lord Jesus Christ.
- B. A New Standard of Living. This means that from baptism on, there will be a determination to live by the principles of the Kingdom of God. This entails both its blessings and its obligations.
- C. A Disciple of Jesus. This means that the person being baptized should see himself as a follower of Jesus, a student and a witness to others of all that Jesus stands for.

CONCLUSION

It is very obvious that baptism is more than just an external experience in the Christian life. God wants to do something lasting and permanent at this special time. Sad to say, many people go down into the waters of baptism dry and come up wet and that is the extent of their experience. But if each individual would respond in faith to all that God says is available in baptism, baptism will be one of the greatest experiences of their Christian walk.

2. Administering Communion

I. What guidelines should govern the practice of communion in the local church?

A. The right foundation should be laid in the congregation (See supplemental notes on communion at the end of this lesson). This foundation should include:

1. Occasional teaching on communion.
2. Frequent exhortations during the celebration of communion itself.
3. The service attendants being well schooled on their responsibilities and procedures.

- a. The bread should always be passed first.
- b. The service attendants should respond immediately when they see the leadership move the service to this experience.
- B. Prior to the distribution of the elements, some statement may be made regarding who is invited to participate (especially for the sake of visitors).
- C. Distribution should be made while one or more of the following take place:
 1. The leader gives a scripture exhortation (Common passages include: I Corinthians 11:23-26; Matthew 26:26-30).
 2. Special music is sung.
 3. The congregation sings.
 4. Special music is played.
- D. Prayer should be offered as blessing over each of the elements before they are partaken.
- E. The congregation should partake together, following Jesus' pattern of the bread first and the cup second. The phrase "Let us eat together" or "Let us drink together" will signal to the congregation when to partake.
- F. Communion should be followed by another song and some worship led by the worship leader.
- G. Collection of cups should be done in an orderly way while the congregation sings.

HOW CAN A SINFUL MAN FIND A PLACE AT THE KING'S TABLE?

It is only on the basis of God's infinite love, mercy, and grace that we can sit and feast at the Table of the Lord. Gratitude should fill our hearts every time we share this meal together. The magnitude of Christ's love is symbolized in the Old Testament account of Mephibosheth finding a place at the table of the king (2 Samuel 9:1-13). Conclusion: Paul the Apostle had a great love and appreciation for the Table of the Lord. His understanding did not come because he was familiar with the procedure, because he read about it in a book, or because he was told by a church leader. Paul's understanding came to him by a personal revelation by the Spirit of God (1 Corinthians 11:23). As you read and meditate on the Scriptures in this lesson, ask God to give you a personal revelation of the love of God expressed to you in the Table of the Lord.

3. Dedication of Infants

What the dedication of infants is.

Infant dedication is:

- A. A returning of the child to the Lord (I Sam. 1:24-28). "For this child I prayed, and the LORD has granted me my petition which I asked of Him. Therefore I also have lent him to the LORD; as long as he lives he shall be lent to the LORD." So they worshiped the LORD there. I Samuel 1:27-28
- B. A public declaration of the intent of the parents to raise this child to serve the Lord.
- C. A placing of the child into the hands of the Lord to be used at His disposal (Luke 2:22). Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord. Luke 2:22 The word used in the above passage for the word "present" means "to put at the disposal of another." In dedication, parents are putting the child into the hands and at the disposal of the Lord (See: Romans 12:1).
- D. An impartation of divine blessing to the child through the laying on of hands (Mark 10:13-16; Luke 2:28). Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, "Let the little

children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.” And He took them up in His arms, laid His hands on them, and blessed them. Mark 10:13-16

The dedication of infants is not a sacrament in the same way that communion and water baptism are. Both communion and water baptism are commanded by Christ, demonstrated in the Book of Acts and explained in the epistles. Infant dedication is not a New Testament commandment. Parents are not more spiritual for formally dedicating their children and parents who do not dedicate their children are not walking in disobedience. Infant dedication falls more into the category of a local church tradition. It is a good tradition if it constantly affirms the sanctity of life, the importance of the family and the responsibility of all to see children as a serious blessing and responsibility. Should infant dedication ever become more than that, it should suffer the same fate as the bronze serpent (II Kgs. 18:4).

I. What are some important definitions relative to this practice in the church?

A. The English definition of the word “dedicate” means:

1. To set apart for sacred uses; consecrate
2. To set apart for or devote to any special use, duty or purpose

B. The New Testament Greek word used for “dedicate” (enkainizo) means to renew, to initiate, to commence to use (John 10:22; Heb. 9:18; 10:20). The thought here is that we want to renew this child to use according to the purpose of God for his or her life.

C. There are two Hebrew words for “dedicate”.

1. The first one (chanak) is most often translated dedicate or train up (Deut. 20:5; Pro. 22:6; I Kgs. 8:63; II Chr. 7:5). It means:

a. To make narrow Train up a child in the way he should go, and when he is old he will not depart from it. Proverbs 22:6 The thought of dedicating a child includes the idea of narrowing the use of that child for the purposes of God.

b. To initiate the use of See also: Num. 7:10; 7:11; 84, 88; II Chr. 7:9; Neh. 12:27; Ps. 30:1; Ezra 6:16, 17; Dan. 3:2, 3 2. The second one (qadash) is most often translated “consecrate, dedicate, hallow or sanctify (Ex. 13:2; I Sam. 7:1; Num. 3:13). It means: Pastoral Ministry as per Bill Scheidler Teacher’s Manual

- a. To be pure, clean
- b. To be holy, sacred, set apart
- c. To consecrate to God II.

4.Pre-marital Counseling

When we approach the subject of marriage, it is vitally important that as pastors we constantly affirm the sacredness and permanency of the marriage relationship. We must also remember that the marriage decision is, apart from our decision to accept Christ in our lives, the most important and consequential decision that anyone makes, because people must live with the consequences of that decision for the rest of their lives. As pastors we have the privilege of preparing people for this covenantal life together. The foundation that we help them lay at the beginning will hopefully guide them throughout their married life. How a couple starts out is very important if they are to have a rewarding life and a peaceful home. For this reason it is vital that we take seriously the times of preparation that we have with this couple. The following guidelines are suggested as a minimum in this preparation process. Each pastor must determine

how much more is needed in each case. All couples vary in maturity and therefore some may require more attention.

I. Marriage Approval

A. Things to find out before approval takes place

1. Are both parties Christians (II Cor. 6:14)?
2. How long have they been Christians?
3. Are both parties free to marry (Mt. 5:32; 19:9)?
4. Has either party been married before?
5. How long have they known each other? 6. How long have they been dating?
7. How do the parents feel about their relationship? 8. How do the parents feel about the possibility of marriage?

B. Additional questions to ask the couple

1. Have you asked (not told) both sets of parents about marrying?
2. What have been their responses?
3. What kinds of activities have you been involved in on your dates? 4. Has God been a part of your relationship? In what way? Pastoral Ministry as per Bill Scheidler Teacher's Manual
5. How intimate have you been in your relationship?
6. Why do you believe that you are to marry this person?
7. What do you feel you have to bring into this relationship?
8. What do you hope to get out of this relationship?

Planning the Ceremony

- A. Be a resource person in relation to the ceremony.
- B. Warn them that this will be a tense time if they do not release their anxieties to the Lord.
- C. Help them make it a meaningful time.
- D. Be prompt in all your areas of responsibility.
- E. Give preference to the bride's desires when conflicts occur.
- F. Be sensitive to relatives and extend pastoral ministry to them.

Performing Weddings

- I. Do everything you can to promote the sanctity of marriage in the life of the church. A. It is a covenant made before man and before God.
- B. It is a public witness of their covenant love.
- C. It is symbolic of Christ's relationship to the church (Eph. 5:23-32).
- D. It is part of God's eternal purpose for the man and the woman (Gen. 1:28).

Be a resource to the couple as they make wedding plans.

- A. Help them remain balanced in their perspectives.
 1. In finances
 2. In extravagances
 3. In length of ceremony
 4. In wedding participants
 5. In venue options

B. Help them to have realistic expectations as the date approaches.

1. In their budget
2. In their relationship

C. Help them make decisions concerning the ceremony itself.

1. Attendants
2. Involvement of Parents
3. Singers/Songs
4. Musicians
5. Vows
6. Officiants
7. Reception
8. Date/Time
9. Other elements in the service
10. Congregational concerns
11. Pictures
12. Recording (audio or video)

D. Help them develop an order of service to their liking

(Note: When disagreements occur, encourage the groom to let the bride have her preference.)

5. Handling Funerals

I. Introduction The subject of death is not one that is handled very well by most people. The word “morbid” speaks of the sensitive nature of death. There is something about death that levels us all. For this reason, the funeral service can be one of the most challenging services for the pastor to perform. One of the reasons it is so challenging is that the pastor is often the officiant for the service and at the same time a mourner. And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Hebrews 9:27-28 Every death that takes place forces us to be reminded of two unchangeable realities.

Every death that takes place forces us to be reminded of two unchangeable realities;

A. The fact of death Every man, woman and child who is born into the world will ultimately die. The fact is that only two people in history have not died (Enoch and Elijah). That means that billions have died and more will die, both the godly and the ungodly. No matter how much you care for your body or how much you try to extend your life through natural means you will not escape your appointment with death.

B. The fact of judgment A second fact is that every man, woman and child will ultimately face judgment after death. Believers who die will face the Judgment Seat of Christ and unbelievers will face the Great White Throne judgment. No amount of rationalization or denial of an afterlife will change the reality of this. After death it is too late to prepare for death.

What is the purpose of the funeral service?

Different cultures have many different practices associated with death. Some of these practices are very ungodly and based on a lack of understanding of spiritual realities. However, many practices surrounding

the death of a loved one can be very meaningful and can provide a great benefit to the living. The funeral service has value for six reasons.

- A. It is the final act of recognition for a life lived. People are honored at various points in their life where notable events occur. These are special times that God gives us to reinforce certain truths. These events include Pastoral Ministry as per Bill Scheidler Teacher's Manual such things as birthdays, graduation days, promotions, wedding days, anniversaries, retirements and even deaths.
- B. The funeral service is a final act of recognition for this life lived. The service is not held for the sake of honoring the person who has died, but it is for the purpose of strengthening those who are alive.
- C. It is to help loved ones face the reality of their loss. It is not uncommon for someone who has experienced the loss of a person who has been very close to them to feel that what is going on around them is not really happening. They believe that it is all a bad dream from which they will awaken. In some cases they imagine that their loved one will walk through the door and everything will be back to the way it was. The funeral service helps to bring a sense of finality and opens the door for quicker recovery.
- D. It is a time for friends and relatives to share love and support. Having a service at a specific place and time affords loved ones from various geographical locations to have a focal point where they can grieve together and reminisce together. Without such a service it is very unlikely that such a gathering would take place or that people would make the effort to come together. At times like these people can reconnect with the living for the purpose of comfort, healing and even reconciliation.
- E. It is a time to highlight and affirm the life message of the life lived. Every person is a living epistle (II Cor. 3:3). That is, every person has certain distinctive things about them that become a life message. The Bible instructs us that we are to learn from the example of others (I Cor. 10:6, 11; Heb. 13:7). The funeral service is a time to highlight the life message of the loved one and to be sure that we have heard what his or her life preached.
- F. It is a time to comfort believers in the hope of the resurrection (Ps. 116:15). Precious in the sight of the LORD is the death of His saints. Believers need not see death as an enemy. Death is indeed a fact of life, but Christ has overcome both death and hell. The funeral service is a time to remind believers of the saving grace that has come to us in Jesus Christ and the blessed hope that we have of an eternity spent with all believers of all time. The funeral service is sometimes referred to as a "home-going" service because of the heavenly home that has been prepared for all believers.
- G. It is a time to challenge all men with sacredness of life and the necessity of living it for God (Ps. 90:12). So teach us to number our days, that we may gain a heart of wisdom. The funeral service is a time to remind us once again of the gift of life that has been given to us and the fact that the gift of life is a stewardship from God for which we will give an account. At most funeral services unbelievers will be present. It is Pastoral Ministry as per Bill Scheidler Teacher's Manual important that at this vulnerable time they have an opportunity to hear the Gospel one more time. It is important that pastors exercise sensitivity to the desires of the immediate family in this context, but the message of the Gospel should be clear. Remember, the service is for the living and not the dead.

6. Hospital Visitation

I. The Importance of Visiting the Sick

A. Jesus expects it (Jer. 23:1-2; Mt. 25:34-45). "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 for

I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ 37 Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? 38 When did we see You a stranger and take You in, or naked and clothe You? 39 Or when did we see You sick, or in prison, and come to You?’ 40 And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’” Matthew 25:24-40

B. Pastors and elders are specially called and gifted for visitation (Jam. 5:14-15; Luke 9:2; 10:9). Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. James 5:15-15

C. People can be unusually open during times of sickness.

D. People will remember what happened in the hospital for a long time.

E. It is a time of special opportunity to impart life to people and other family members.

Preparations for the Visit

A. Dress appropriately. The hospital will treat you differently when they know you are a pastor. However, it helps to look like what their expectation of a pastor would be.

B. Take your spouse, another elder or a leader in training when you visit. Remember that Jesus sent his disciples out two by two (Luke 10:1, See also: Mt. 18:19).

C. Bring your Bible. Ask God for a word of comfort to share for their specific situation.

D. Bring some flowers and a card from the church. The flowers left in their room will be an ongoing reminder of your love and care of them.

E. Pray for sensitivity to that person.

7.Church Discipline

We spend much time discussing the area of church discipline of the Local Church. It would be good to review that material in conjunction with this lesson. In this lesson, the focus will be more on church discipline in its practical application. I. What is the foundation for pastoral discipline in the local church?

A. The foundation for discipline in the local church comes from Jesus Himself. The foundation for discipline in the church comes from two important instructions given to us by Jesus Himself.

1. Jesus gave a commission to the church that involved making followers of Christ into “disciplined ones” (Mt. 28:19-20).

2. Jesus gave instructions to the church as to how to handle difficulties that arise between members of the church (Mt. 18:15-18).

B. The foundation for pastoral discipline comes from the biblical job description of a pastor.

1. Pastors are to be watchmen. This means pastors are on the alert for issues that might have a negative effect on the flock and they warn them of potential danger.

2. Pastors are to guard and protect the flock from threats from within and without.

3. Pastors are to be those that bring the flock to maturity.

C. The foundation for discipline in the local church is the actual need for it.

1. Without church discipline there is no clear standard of right and wrong among the congregation.

2. Without church discipline sinning members go on sinning, destroying their own potential fruitfulness in God.
3. Without church discipline there is the potential for others to do outwardly what they have only been tempted to do inwardly because the unjudged, outward activity is a tacit approval of it.
4. Without church discipline the spiritual life of the body as a whole becomes greatly weakened. Spiritual vitality and life seep out and a progressive spiritual stagnation sets in. Pastoral Ministry as per Bill Scheidler Teacher's Manual
5. Without church discipline confidence and respect for the church leadership is lost. People do not judge a church by the preached standard but by the practiced standard.

Why is pastoral discipline often neglected?

- A. It is neglected because of fear.
1. Fear of confrontation in general.
 2. Fear of being unpopular among the people.
 3. Fear of a church split or polarization.
 4. Fear of a negative reputation in the community.
 5. Fear of a lawsuit.
- B. It is neglected because of ignorance.
1. Ignorance of the necessity of it.
 2. Ignorance of the practice of it.
 3. Ignorance of the true heart of God concerning it.
- C. It is neglected because of a lack of true covenantal love for the sheep.
1. Discipline is a demonstration of love.
 2. Discipline requires a laying down of one's life. I know, O LORD, that Your judgments are right, and that in faithfulness You have afflicted me. Psalm 119:75

What are the biblical commands that are used in connection with leadership and discipline?

- A. Reprove (Elenko)
1. Definition: To convict, to expose, by conviction to bring to light, to admonish, to correct, to call to account, to show one his fault (demanding an explanation), to chasten, to punish Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. II Timothy 4:2 Preach the Word; be prepared in season and out of season; correct, rebuke Pastoral Ministry as per Bill Scheidler Teacher's Manual and encourage--with great patience and careful instruction. –NIV
 2. Other references: Mt. 18:15; Luke 3:19; John 3:20; 8:9,46; 16:8; I Cor. 14:24; Eph. 5:11,13; I Tim. 5:20; II Tim. 3:16; Tit. 1:9,13; 2:15; Heb. 12:5; Jam. 2:9; Rev. 3:19
- B. Rebuke (Epiteimo)
1. Definition: To tax with a fault, rate, chide, reprove, censure severely Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. II Timothy 4:2
 2. Other references: Mt. 12:16; 16:22; 17:18; Luke 9:55; 17:3; Jude 9
- C. Admonish (Noutheteo)
1. Definition: To admonish, warn or exhort And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you... I Thessalonians 5:12 Dear brothers and sisters, honor those who are your leaders in the Lord's work. They work hard among you and warn you

against all that is wrong. –NLT Brothers and sisters, we urge you to warn those who are lazy. Encourage those who are timid. Take tender care of those who are weak. Be patient with everyone. II Thessalonians 5:14, NLT 2. Other references: Acts 20:31; Rom. 15:14; I Cor. 4:14; 10:11; Eph. 6:4; Col. 1:28; 3:16; II Th. 3:15; Tit. 3:10 D. Correct (Epanorthosis) 1.

Definition: -

To correct, to restore to an upright or right state, to raise up again, to reform, to restore, to reestablish
2. See: II Timothy 3:16-17 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins. James 5:19-20 E. Judge (Krino) Pastoral Ministry as per Bill Scheidler Teacher's Manual

1. Definition:

To separate, put asunder, to select, to approve, to determine, decree, to judge, to pronounce an opinion concerning right and wrong, to rule, to govern, to preside over with power of giving judicial decisions
2. Other references: I Cor. 6:2-31; 14:29

Conclusion

The study of pastoral ministry is necessary to man's understanding of his/her inner calling to save the living almighty GOD in mount ZION/ church which will help them to operate successful in all ministry life mysteries. This subject is a vital course to be undertaken to help all believers reasonably and solving their problems in daily life basis. As Christians, we must understand how GOD needs us to save and help others to do Christian ministry including securing others and saving GOD. Also ministration and maintaining the flock to the house of the lord is very important as it gives a clue on how safe they become to survive against the devil and his agents during salvation walking time in earth. As a shepherd this course is very vital that helping others not wander and astray out of the track as if they lack a shepherd who can guide and protect them to the right pasture.

REFERENCES

1. All Nations Christian Church International University-Study Manual for Pastoral Ministry by Bill Scheidler (Version 2.1–2004).
2. A Guide for Couples and their Counselor by Bill Scheidler
3. Holy Bible- King James Version (KJV).