

Pastoral Small Group Ministry



**Biblical Foundations for Effective Small Group Ministry
The Basics for Being a Small Groups Pastor**

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Small Group Pastoral Ministry

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This Four-Week Study is written in the context of pastoral ministry but is easily adapted for ministry within small groups.

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Pastoral Ministry

Chapter One: Biblical Foundations for Pastoral Ministry

Pastoral Ministry is God's plan for the Church to thrive under the loving and careful guidance of God-called people who assist the Church in bringing glory to God through holy living, providing care for members of God's family and proclaiming the Good News of Jesus Christ those outside of God's family.

Pastoral Ministry is a multifaceted task that deals with a pastor's calling, personal life, duties and the overall life of the Church. The ministry is a divine calling to a holy work that has eternal consequences, and at times, very little appreciation. Pastoral Ministry goes from ministry on Sundays with worship gatherings to helping people through tragedies and losses. It means getting into other people's lives and being a positive presence in the community.

In this course, we talk specifically about the leadership of the pastor, the roles of the pastor, the personal life of the pastor and how a pastor plans the preaching or teaching of the church and the various worship services. Before we dig into the practical side of pastoral ministry, we need to look at the Biblical Foundations for Pastoral Ministry. In the foundations, we will look at three aspects:

1. The Biblical Philosophy of Pastoral Ministry
2. The History of Pastoral Ministry
3. The Pastor's Call to Pastoral Ministry

I. The Biblical Philosophy of Pastoral Ministry

To understand the biblical philosophy of pastoral ministry, one must understand the meaning and purpose of the Church. There are three major purposes of the Church:

1. Glorifying Jesus Christ (exalting Him through worship)

2. Edifying the people of God (those inside the family of God)
3. Evangelizing the World (those outside the family of God)

Two passages of Scripture give us a good guideline for how the church must accomplish its purpose:

- (A) **Ephesians 4:7-16** "But grace was given to each one of us according to the measure of Christ's gift. Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men." (In saying, "He ascended," what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.) And he gave the apostles, the prophets, the evangelists, the shepherds[c] and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love."
- (B) **Colossians 1:28-29** "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all His energy that He powerfully works within me."

From these verses and others throughout Scripture, we see that ministry involves the application of these seven ministries:

1. Ministry of the Word
2. Ministry of Fellowship
3. Ministry of the Lord's Supper
4. Ministry of Prayer

5. Ministry of Outreach

6. Ministry of Missions

7. Ministry of Inter-church Fellowship (to other churches)

Accomplishing the work of the church cannot be done alone or in isolation. Neither will the work be accomplished without proper leadership and guidance. Therefore, God installed pastor/shepherds to lead, model, teach and compel others to be involved in ministry to exalt the Lord, care for the saints and evangelize the world.

“Pastoral ministry is a unique divine calling bestowed upon God’s elect ministers of His Word and servants of His church. Men called to such a work feel both unworthy (1 Tim. 1:12-17) and unqualified (2 Cor. 3:4-6) for such a precious task. Yet to those set aside for this ministry, the claim of the apostle Paul applies: “We have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves” (2 Cor. 4:7).”

For any pastor to be successful in pastoral ministry, he must get a clear understanding of the purpose of the church. Why? If a pastor does not know the purpose of that which he must lead, how can he lead effectively. He ends of guessing and doing things that could take him and the church down a dangerous, confusing path. So, let’s begin with a discussion on a biblical philosophy of ministry and then, move to a discussion on the purpose of the Church.

A. The Pastor’s Philosophy of Ministry

Every pastor needs to have clear direction for where he is going. If a pastor does not know what he believes, why he believes it and what is the nature of what he is leading, then he will lead himself and others no where (or worse, down a path that leads away from God’s purpose).

Let’s be clear, there are many types of churches with many different agendas, but biblically speaking, there is only one description of the purpose and ministry of the

Church and that is the one every pastor must follow. Therefore, the pastor must have this as his philosophy of ministry.

“What then is a philosophy of ministry? As already noted, it is a statement of purpose. It spells out exactly what we are to accomplish in ministry. It identifies the reason for the existence of the church and, thus, the reason for the existence of Christian ministry. The ministry does not exist independent of the church but rather as the means for fulfilling the purpose of the church. Paul reminded Timothy of this when he wrote, “I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth” (1 Tim. 3:14-15).”

This philosophy of ministry keeps the pastor on track, it serves as a guide so that when the demands of life and people pull him away, he is able to come back to this conviction and know the way forward without question. The most critical purpose for a philosophy of ministry is that it gives the pastor a plan for ministry. There are five benefits for having a philosophy of ministry that provides a plan for ministry:

1. It forces the pastor to be biblical in all he does
2. It makes practical sense (there must be an aim to what we do)
3. It creates efficiency for ministry (keeps us on target)
4. It gives the pastor effectiveness in leading (helps us do the right things)
5. It helps the pastor stay faithful to his call

B. The Purpose of the Church

For the pastor to understand his role, he must understand the role of the church. What is the role and purpose of the Church?

Since the beginning of the Church with the declaration of it by Christ (Matthew 16:18-19), the Church has had three purposes: Worship the Lord, Care for the Saints and Share the Gospel with the World.

1. Worship the Lord

Without a doubt, the Church's primary purpose above all things is the Worship of Almighty God. One writer said: "The church's foremost calling is to exalt the Lord, to magnify His character, and to glorify Him before all creation. Saucy stated, "Worship is central in the existence of the church. The words of the apostle Paul that God has chosen and predestined sons unto Himself in Christ 'to the praise of the glory of His grace' (Eph. 1:4-6) suggests that the ultimate purpose of the church is the worship of the one who called it into being."

Hence we understand the words of Peter as identifying the express purpose of Christ's church to be the exaltation of God through word and deed:

You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession; that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light (1 Pet. 2:5, 9).

The church is a redeemed community of sinners set apart to worship God in Christ. The minister is himself a worshiper of God. He must worship and then assist the community in the worship.

Worship itself is about ascribing to God His worth and majesty. In essence, worship is living for God naturally and obediently because we know that everything He is and everything he promised is true. For the Church, worship is not about a place or a priesthood. Israel worshipped this way, but the people of God, called out to be His own (1 Pet. 2:9) are the church, and as the church, does not need a priesthood, because the church is the priesthood of God.

Romans 12:1-2 speaks of a reasonable act of worship. The Church's worship of God comes out in their service. Therefore, the Church is "to be involved in the ministry of the gospel (Acts 6:5; Rom. 15:16; 2 Tim. 4:6), the ministry of holy living (Rom. 12:1-2; 1 Pet. 1:12-16), the ministry of prayer (Acts 6:6; 13:2-3; 1 Tim. 5:5; Rev. 4:8, 10-11), the ministry of serving others (Rom. 12:1-8; Phil. 2:17, 30; Heb. 13:16), the ministry of

gratitude (Eph. 5:19-20; Col. 3:16-17; Heb. 12:28; 13:15), and the ministry of giving (Rom. 15:27; 2 Cor. 9:12; Phil. 2:4; 4:18; Heb. 13:16)."

New Testament worship in the form of gatherings is not prescribed to the Church so that every church might have the same form. There are glimpses of worship gatherings in First Corinthians and Acts 2, but a strict formula for worship was not given. The reason for this is that every church, in every nation may function a bit differently, but all of them have the same purpose: the worship of Almighty God.

The pastor is to lead in this monumental effort of worship through and in the local church. He is to be himself a worshiper, pursuing his own intimate relationship with Jesus Christ.

2. Care for the Saints

The main function of God's family is the care of the people who also are a part of God's family. This happens through edification and care for the saints. Alex Montoya wrote: "The New Testament contains a number of references to this vital but neglected purpose of the church (Matt. 28:18-20; Acts 20:17-35; Rom. 12:1-8; 1 Corinthians 12-14; Eph. 4:7-16; Col. 1:24-29; 1 Pet. 4:10-11). A summary of these texts is that God expects the church, which is a living organism, to grow spiritually in Christlikeness and that God has given every believer a unique spiritual gift that is intended not for self-growth but to enhance the spiritual development of fellow Christians. The role of the pastor, himself gifted for his task, is to help believers discover and utilize their gifts for the growth of the body of Christ. A mature church can thus remain united, firm in its devotion to Christ, functioning according to the purpose of God, and able to stand against the attacks of Satan."

Colossians 1:28-29 give us the outline for Pastoral Ministry as Paul, the Apostle saw it.

"Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me."

Montoya: "The New Testament picture of a shepherd and his sheep provides an excellent model for the church and its leadership. Just as the shepherd leads, feeds, equips, encourages, protects, and multiplies the flock, so the pastor is to view his role with his flock. The parallels are marvelous and illustrative. In modern terms, the church's leaders must provide direction to Christians by pointing them toward the truth. The leader is to teach the congregation the whole counsel of God as it is revealed in Scripture by a faithful exposition of the whole Bible (see Acts 20:27; 2 Tim. 4:1-5). The pastor must see to it that every member of his flock is growing in Christlikeness by providing the necessary means for the fulfillment of this goal. He is to encourage the sheep as the flock moves through a harsh environment. Because of many dangers from the world, the flesh, and the devil, the minister must protect the flock (Acts 20:28). His watchfulness for wolves and snares ensures a safe and maturing flock. The obvious goal of the pastor is that the church grows both in numbers and in Christlikeness. He will not be content with with a few sheep or with a flock so decimated by sin and Satan that they resemble "sheep without a shepherd"

3. Share the Gospel with the World

When Jesus left this earth for heaven, He gave His disciples and all those who would be reached through them, a command: "As you go, make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit; teaching them to observe all that I have commanded you, and lo, I am with you always, even to the end of the age" (Matthew 28:19-20). The last command the disciples received was to remain in Jerusalem until the Holy Spirit has empowered them, and then, they would be His witnesses to Jerusalem, Judea, Samaria and to the uttermost parts of the world" (Acts 1:8). From that point, the disciples began to proclaim the good news of Jesus Christ to every person and thousands came to know Christ.

The Church has been tasked to make disciples. There is no plan B. Therefore, in every church there must be an environment created and an emphasis on investing the Gospel into the community. If the people of God truly believes that Jesus Christ is the only way to heaven and that without Him, all of mankind is lost and on their way to hell, then the Church will make disciple-making a priority. In fact, this must be the overwhelming desire and passion of every believer.

The pastor must not only believe this and teach this, but he must set the example, being the primary disciple-maker in the church. He must lead his church to have a concern for the people in the community, and make provision for it in the church's programming. More than that, he must show the people how to lead others to Christ, model it and assist in helping every member learn how to share their faith.

"Evangelism is not an option to be accepted or rejected by the church. Outreach is a command. Evangelism is not limited to the gifted or to the church leadership. It is the mission of the entire church. To the truly faithful, evangelism is not merely a command but a compulsion (Acts 5:42; Rom. 1:14-17; 1 Cor. 9:16-18). Evangelism is the heart and soul of the New Testament church" (Montoya).

II. The History of Pastoral Ministry

(Adapted from an article in Master's Seminary Journal by James F. Stitzinger)

The place to begin is with an investigation of the various aspects of primitive biblical ministry as they relate to the office and functions of pastors. A brief summary of the biblical data can serve as the basis for identifying historic efforts to reproduce that kind of ministry.

Old Testament

A history of pastoral ministry must begin in the Old Testament. The theme, "The Lord is my shepherd" (Ps. 23:1), expresses the pastoral role of God with His people. Tidball describes this image as "the underlining paradigm of ministry," and points out that it contains **"references to the authority, tender care, specific tasks, courage and sacrifice required of the pastor."** Many passages, including Gen. 49:24; Isa. 53:6; Ps. 78:52-3; 80:1, contribute to the development of this theme. The OT often describes Israel as sheep who need a shepherd (Ps. 100:3; cf. also Ps. 44:22; 119:176; Jer. 23:1; 50:6).

The theme of God's love contributes to the shepherd theme too: "I have loved you with an everlasting love; therefore I have drawn you with lovingkindness" (Jer. 31:3). God demonstrates His love for Israel in vivid imagery with Hosea's marriage to a

harlot (Hos. 1:2). Though Israel spurned His love, God continues loving, as He says in Hos. 11:1: "When Israel was a youth I loved him, and out of Egypt I called My son." In the end God is there to "heal their apostasy . . . [and] love them freely" (Hos. 14:4). The OT abounds with statements of God's love for His people. Another is in Isa. 43:4-5: "Since you are precious in My sight, since you are honored and I love you . . . do not fear, for I am with you."

Associated with the love of God is His disciplining of those He loves (Prov. 3:11); His holding accountable of those whom He loves (Ps 11:7); and His command that men love Him in return (Deut. 6:5). Also associated with the divine pastoral concern is the profound theme of God's mercy (i.e., loyal love, Ps. 62:12; Isa. 54:10; 55:3). God's compassion (Ps. 145:9), and His delight (1 Sam. 22:20). Combined with this are numerous examples of servant leaders, including Abraham, Joseph, Moses, Samuel, and David, who demonstrated the faithfulness of God as they accomplished His work through faith (Hebrews 11).

Thus the OT provides an important basis for understanding the office and function of the pastor. The Shepherd Himself displays his Fatherly care, love, mercy, discipline, compassion, and delight toward His people whom He desires to love and fear Him with a pure heart. The image of a shepherd also demonstrates God's authority and faithfulness, as well as the necessity and implications of obedience to Him. Servant leaders exemplify both strengths and weaknesses as God uses them to carry out His sovereign plan in human history.

New Testament (NT)

A. What were the descriptions of the pastor in the early days of the Church?

The NT builds on this Old Testament foundation as it reveals the Chief Shepherd, Christ, in all His wisdom, glory, power, and humility (John 10:11, 14; 1 Pet. 5:4). The person and work of the Great Shepherd culminates in His death (i.e., the blood of the eternal Covenant, Heb. 13:20; 1 Pet. 2:25) and resurrection. The Good Shepherd gave His life for His sheep whom he calls to Himself (John 10:11-16). These "called out" ones are His church. Christ, as Head of the church, leads His church (Eph. 1:22; 5:23-25) and shepherds it. He calls pastors as under-shepherds to function and give oversight under His authority (1 Pet. 5:1-4).

Both as a doctrine (1 Corinthians 12) and through living example, the NT reveals the nature of the church and all its members and activities. It also furnishes clear teaching

about church officers and their functions. The role and duties of a pastor as presented in the NT are the basis of all future biblical ministry in history.

B. What were the terms describing the pastoral office?

Five distinct terms refer to the pastoral office:

1. **Elder** (presbyteros), a title highlighting the administration and spiritual guidance of the church (Acts 15:6; 1 Tim. 5:17; Jas. 5:14; 1 Pet. 5:1-4);

2. **Bishop or overseer** (episkopos), which emphasizes guidance, oversight, and leadership in the church (Acts 20:28; Phil. 1:1; 1 Tim. 3:2-5; Tit. 1:7);

3. **Shepherd or pastor** (poim~en), a position denoting leadership and authority (Acts 20:28-31; Eph. 4:11) as well as guidance and provision (1 Pet. 5:2-3; cf. 2:25);

4. **Preacher** (k~erux), which points to public proclamation of the gospel and teaching of the flock (Rom. 10:14; 1 Tim. 2:7; 2 Tim. 1:11);

5. **Teacher** (didaskalos), one responsible for instruction and exposition of the Scriptures. Such teaching is both instructive (1 Tim. 2:7) and corrective (1 Cor. 12:28-29).

Scripture is quite clear that these descriptive titles relate to the same pastoral office. The terms "elder" and "bishop" are synonymous in Acts 20:17 and Tit. 1:5-7. The terms "elder," "bishop," and "shepherd" are synonymous in 1 Pet. 5:1-2. The leadership role of elders is also evident in the shepherdly activity of James. 5:14. In biblical times "elder" and "bishop" were synonymous terms. It was not until the rise of sacerdotalism (*the belief that priests must be the intermediaries for sacrifices or mediate between people and God - this was the precursor for Catholicism and the priesthood*), in the second century that bishops took the places of the apostles and presided over groups of elders.

First Tim. 5:17 and Heb. 13:7 associate the terms "teacher" and "preacher" with each other. Ephesians 4:11 connects shepherds (pastors) with teachers, as do 1 Tim. 5:17 and Heb. 13:7. These last two passages furnish no exegetical grounds for separating the work of governing from that of teaching. Consequently, the conclusion must be that pastoral leadership in the church included preaching, teaching, oversight, and shepherding. The parity of the titles look to a single role, the office of pastor.

In addition to these five terms, a number of descriptive words shed light on biblical pastoral ministry. These include "ruler" (1 Thess. 5:12; 1 Tim. 3:4-5; 5:17), "ambassador" (2 Cor. 5:20), "steward" (1 Cor. 4:1), "defender" (Phil. 1:7), "minister" (1 Cor. 4:1); "servant" (2 Cor. 4:5), and "example" (1 Tim. 4:12, 1 Pet. 5:3).

The NT also tells the pastor to preach (1 Cor 1:17), feed (1 Pet. 5:2), build up the church (Eph. 4:12), edify (2 Cor. 13:10), pray (Col. 1:9), watch for souls (Heb. 13:17), war (1 Tim. 1:18), convince (Tit. 1:9), comfort (2 Cor. 1:4-6), rebuke (Tit. 1:13), warn (Acts 20:31), admonish (2 Thess. 3:15), and exhort (Tit. 1:9; 2:15).

So the Scriptures are clear regarding the office and functions of the pastor. The biblical pattern is simple, describing a Spirit-filled man who gives oversight, shepherding, guidance, teaching, and warning - doing all with a heart of love, comfort, and compassion. All of these functions are evident in the first-century church.

C. What Marked the Church in the Early Days of the Church?

Purity (including church discipline), primitivism (NT simplicity), voluntarism (no compulsion to join), tolerance (no persecution of those who disagreed), evangelistic zeal (missionary activity), observation of biblical ordinances (baptism and the Lord's supper), emphasis on the Holy Spirit, and dynamic ministry (involving both pastor and people) not tradition, hierarchy, and corruption, marked the church at this early stage.

III. The Pastor's Call

A. The Pastor's Call to Christ

- A pastor is called under the authority of the Lord Jesus Christ (Gal. 1:1)
- A pastor is called as a servant, set apart for the gospel of God (Rom. 1:1)
- A pastor is called by the will of God to be a witness of Jesus Christ (1 Cor. 1:1)

- A pastor is called to the Church; more specifically to the local church (2 Cor. 1:1)
- A pastor is called not only to share the Gospel but their own lives (1 Th. 2:8)
- A pastor is called for the sake of the faith of God's elect and their knowledge of the truth (Titus 1:1)

"For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, that no man should boast before God. But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, that, just as it is written, "Let him who boasts, boast in the Lord" (1 Cor. 1:26-31).

B. The Pastor's Call to a Changing World

• *The Secularization of the Church*

"Here is the great evangelical disaster—the failure of the evangelical world to stand for truth as truth. There is only one word for this—namely accommodation: the evangelical church has accommodated to the world spirit of the age. First, there has been accommodation on Scripture, so that many who call themselves evangelicals hold a weakened view of the Bible and no longer affirm the truth of all the Bible teaches—truth not only in religious matters but in the areas of science and history and morality. As part of this, many evangelicals are now accepting "

~ Francis Schaeffer

"Evangelical pastors and theologians can learn from the mainline experience of placing relevance above truth. We must avoid the lure of novelty and soft sell, which, we are told, will make it easier for moderns to believe. Methods may change, but never the message. . . . We are called to be faithful stewards of a great and reliable

theological heritage. We have truths to affirm and errors to avoid. We must not try to make these truths more appealing or user friendly by watering them down. We must guard against a trendy “theological bungee-jumping” that merely entertains the watching crowd.”

• ***The Re-defining Roles of the Pastor***

Pastors are increasingly pressured to become managers of a business and not shepherds called by God to proclaim the message of the Gospel without compromise. Trying to get people to come at any cost, pastors have watered down the Gospel and attended to man’s needs rather than lift high the authority of Christ. He is their provision. The great need of man is to know their need for Christ and then know that every need of their heart is met in Christ.

C. The Pastor’s Call to Shepherd the Church

1 Peter 5:2 “Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness”.

The pastor’s call is varied. However, the basic ministry description for pastoral ministry can be found in 1 and 2 Thessalonians. Below is a list of pastoral duties that will be described later.

A pastor’s primary activities include:

- | | |
|-----------------|------------------------|
| 1. Praying | 1 Thess. 1:2-3; 3:9-13 |
| 2. Evangelizing | 1 Thess. 1:4-5, 9-10 |
| 3. Equipping | 1 Thess. 1:6-8 |
| 4. Defending | 1 Thess. 2:1-6 |
| 5. Loving | 1 Thess. 2:7-8 |
| 6. Laboring | 1 Thess. 2:9 |
| 7. Modeling | 1 Thess. 2:10 |
| 8. Leading | 1 Thess. 2:10-12 |

9. Feeding	1 Thess. 2:13
10. Watching	1 Thess. 3:1-8
11. Warning	1 Thess. 4:1-8
12. Teaching	1 Thess. 4:9-5:11
13. Exhorting	1 Thess. 5:12-24
14. Encouraging	2 Thess. 1:3-12
15. Correcting	2 Thess. 2:1-12
16. Confronting	2 Thess. 3:6, 14"
17. Rescuing	2 Thess. 3:15

The Defining Call of God's Servant Pastors

"As Jesus engaged in His Father's work, so must we. An anonymous writer vividly captured the essence of pastoral stewardship before the Lord with his exhortation to do God's work God's way according to God's Word:

Stick with your work. Do not flinch because the lion roars; do not stop to stone the devil's dogs; do not fool away your time chasing the devil's rabbits. Do your work. Let liars lie, let sectarians quarrel, let critics malign, let enemies accuse, let the devil do his worst; but see to it nothing hinders you from fulfilling with joy the work God has given you.

He has not commanded you to be admired or esteemed. He has never bidden you defend your character. He has not set you at work to contradict falsehood (about yourself) which Satan's or God's servants may start to peddle, or to track down every rumor that threatens your reputation. If you do these things, you will do nothing else; you will be at work for yourself and not for the Lord.

Keep at your work. Let your aim be as steady as a star. You may be assaulted, wronged, insulted, slandered, wounded and rejected, misunderstood, or or assigned impure motives; you may be abused by foes, forsaken by friends, and despised and rejected of men. But see to it with steadfast determination, with unfaltering zeal, that you pursue the great purpose of your life and object of your being until at last you can say, "I have finished the work which Thou gavest me to do." - Richard L. Mayhue

Pastoral Ministry

Chapter 2 - The Pastor and His Family Life

Nothing, outside of his personal walk with Jesus Christ, can be more important for the pastor than his family. If his family is not cared for, if his family is neglected, if his family becomes a casualty of the ministry, then the pastor is left without influence in his church and community. This chapter will deal with the pastor and his family. We will look at his marriage and family life from both biblical and practical perspectives.

I. The Pressure of Being a Pastor

The ministry might be the hardest pressure on marriages of anything you could do. The pressure that it puts on a couple can lead to stress, tension, discouragement, depression and sometimes, divorce. The demands of the Church on the pastor's time and thoughts can be overwhelming and cause resentment in the spouse and children.

When one ponders the nature of the ministry, it is not surprising. Consider these pressure points in the pastorate:

1. The pastor engages in the humanly impossible—dealing with sin in people's lives.
2. The pastor fills a never-ending role—solving one problem only to be faced with multiplied more.
3. The pastor serves with increasingly questioned credibility in the eyes of society.
4. The pastor remains on call 168 hours each week.
5. The pastor is expected to perform excellently with the widest range of skills—to be at any given time a scholar, visionary, communicator, administrator, consoler, leader, financier, diplomat, perfect example, counselor, and peacemaker.
6. The pastor is expected to produce riveting and life-changing messages at least twice weekly, fifty-two Sundays a year.
7. The pastor's work brigade is usually a volunteer force, not paid help.
8. The pastor and his family seem to live in a fishbowl where everyone can watch.

9. The pastor is often underpaid, under-appreciated, under-refreshed, and overworked.
10. As a public figure, the pastor can receive the harshest criticism from both the community and the congregation.

II. The Biblical Mandates for Pastors and their Families

Two key Scriptures furnish God's imperative that a man have a strong family commitment as a prerequisite to being considered for pastoral ministry: "He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?)" (1 Tim. 3:4-5) and "Namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion" (Titus 1:6).

At least three features of a pastor's marriage and family stand out:

(1) He must be the husband of one wife—that is, wholly devoted to his present wife with no roving eyes or affections for other women (1 Tim. 3:2; Titus 1:6).⁶ He must demonstrate Christ's level of love for His bride, the church, by his own undistracted and uncompromised love for his own bride.

(2) He is to lead his household (1 Tim. 3:4). He cannot delegate or lower the priority of his ultimate responsibility for the direction of his home. Thus, it is not enough merely to lead, but the quality of his leadership in the home should be excellent.

(3) Children in the home should be living in harmony with their father's example and instruction (1 Tim. 3:4; Titus 1:6). This does not mean that the pastor's children will not have their moments. However, it does demand that the overall pattern of their behavior not be an embarrassment to the church, a stumbling block for their father's ministry, or a pattern of contradiction regarding the Christian faith.

God's logic for these high standards moves from the lesser to the greater. If a man cannot lead the little flock of his own family effectively, he certainly cannot fruitfully undertake leadership of the larger flock, the church: "But if a man does not know how to manage his own household, how will he take care of the church of God?" (1 Tim. 3:5)" (Mayhue).

Then, there is the measurement Christ provides in 1 Corinthians 13:1-8.

Let's take a quick marriage quiz...

1. Does your spouse regularly receive more "strokes" than "knocks" from you?
() Yes () No
2. Is the majority of your pleasant, leisure time shared?
() Yes () No
3. Do you have at least one three-hour block of togetherness time every two weeks, or at least one getaway weekend every three months?
() Yes () No
4. Do you usually settle disagreements with mutual satisfaction and no bitterness?
() Yes () No
5. Do you have a satisfying balance of at-home, away-from-home work load?
() Yes () No
6. In your relationship is there any game playing with money, sex, employment, etc.?"
() Yes () No
7. Is your physical expression of sex mutually satisfying?
() Yes () No
8. Is either of you dallying dangerously with someone?
() Yes () No
9. Do you feel wanted, loved, and appreciated? Even more important, does your spouse feel wanted, loved, and appreciated?
() Yes () No
10. Is anything missing in your relationship that you feel is necessary?
() Yes () No
11. Are you still trying your best to have a happy marriage?
() Yes () No"

III. The Pastor's Family as His Priority

Here are some ways to make your family your top priority:

A. Provide for their physical needs - 1 Tim. 5:8

B. Spend quality time with them

C. Eat dinner together

D. Pray with your children

E. Insulate your home from church conflicts

F. Remind your wife of some important things:

- She is special
- She is valuable asset for unity in the home and church
- She needs a good friend outside of the home
- She is your most valuable supporter - so praise her and encourage her!

- She needs to maintain a close walk with God (especially since Satan is after her family to attack it and destroy it!)

G. **Work on the Fruit of the Spirit in your home!** Galatians 5:22-23

What do you think would result from a husband and a wife being totally yielded to the Spirit of God in living out the will of God? It would be a relationship characterized by the fruit of the Spirit (Gal. 5:22, 23). It would produce a marriage made in heaven. The following describe varying aspects of that fruit:

- **Love**—a sacrificial commitment to the welfare of another person regardless of that person’s response or what he or she might give to me in return.
- **Joy**—a deep, abiding inner thankfulness to God for His goodness that is uninterrupted when less desirable circumstances of life intrude.
- **Peace**—during the storms of life, heartfelt tranquility and trust anchored in the overwhelming consciousness that I am in the hand of God.
- **Patience**—a quality of self-restraint that does not retaliate in the face of provoking situations.
- **Kindness**—a sensitive awareness and willingness to seek out ways in which to serve others.
- **Goodness**—an unswerving capacity to deal with people rightly in the best interest of God even when they need correction.
- **Faithfulness**—an inner loyalty that results in remaining true to my spiritual convictions and commitments.
- **Gentleness**—controlled strength dispensed from a humble heart.
- **Self-control**—an inward personal mastery that submits my desires to the greater cause of God’s will”

IV. Pastor's Family and Their Role in the Church and Community

So what can a pastor's family do to be the church and be helpful in the community?

- **Don't be worried about what people might be saying**
- **Be friendly with everyone**
- **Pay all your debts**
- **Keep your temper!**
- **Show real care to the people of your community and the church**

V. How a Pastor Protects His Children in the Ministry

How can we, as pastors, help our children to embrace Christ and not feel like everything we are doing is useless?

- Live at home through the week what you preach on Sunday
 - a. **Deuteronomy 6:4-9**

b. Ephesians 6:4

- Allow your children to fail
- Do not make Church Work the Most Important Thing You Do
- Do not discuss church/ministry problems in front of your children
- Bless your children

VI. Can the Pastor's Family Have Fun?

What are some ways you can help your family have fun while serving the church?

- Don't take yourself too seriously!
- Play games together
- Celebrate everything!
- Act out bible stories at home after you eat.

VII. The Pastor and His Personal Life

What are the two things we must avoid or FLEE in our personal lives?

(1) You must stay away from false teaching - (1 Timothy 6:3-5)

(2) You must stay away from the love of money (1 Timothy 6:6-10)

Notice all the things this love for more can do in your life:

- Creates opportunities to be lured to corruption (v. 9)
- Leads to lust (v. 9)
- Ends in lostness (v. 9)

With this said, let's look at three areas of the pastor's personal life that he must watch:

1. His Time

What do we, as pastors, need to keep in mind about using our time wisely?

(A) We don't need to waste our time being lazy!

(B) Use your time wisely to study and pray!

(C) Don't allow church work to crowd out devotion time with the Lord

(D) Schedule duties in your day according to priority

2. *His Devotion*

What did Paul teach Timothy to do as a young pastor in 1 Tim. 4:12-16?

In a pastor's devotion life, these things need to be present at some level (Olford, Anointed Expository Preaching, 21-22):

- **Wait on the Lord**
- **Read - the Bible and other books if you have them**
- **Think - meditate on the things of God, memorizing Scripture**
- **Write - journal your thoughts**

- **Pray**

(A) His Personal Prayer Life

It should go without saying that a pastor's prayer life is the secret, the key ingredient the effectiveness of his ministry. If his prayer life is powerless, his ministry will be powerless, but if his prayer life is powerful, then his ministry will see God do the impossible through it.

The key passage for the pastor to think through is John 15:1-8

"I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

In this context of a branch (a believer) in a vine (Christ) one actually practices abiding or continuing in three ways:

1. A person who is in Christ (that is, "in Me," in true union with Him) needs to relate to Christ the vine as a physical branch relates to its vine. A human, however, differs from a physical branch in his ability to think, exercise his will, and feel his emotions. He, therefore, can relate to Christ's person and His values and priorities. This is to think, speak, and do what is in harmony with Christ and His will as expressed in His Word. The believer can achieve this to some degree and yet have room for further growth.
2. The abiding person rejects what is opposed to Christ's person and purpose as clarified in the principles of Scripture.

3. The one who abides receives as a physical branch draws from its vine. He benefits from the adequacy of Christ and His Word. Christians begin their life in the Lord by receiving the eternal life He gives (John 1:12). They receive this life by faith (v. 12; 3:16; 6:54). After they begin receiving, they continue in the Christian life by the same principle, walking by faith (7:37-38). "Abiding" is the name given to this continuance (6:56; see v. 54) (Mayhue).

I have a way of praying that works when I want to spend extra time in prayer:

P - Praise God

R - Respond with thanksgiving

A - Acknowledge and confess hidden sin

Y - Yield my time, money and skills to the Lord

E - Express my heart's desire

R - Request on behalf of others (intercession)

(B) His Leadership in Prayer

The pastor must be the one who leads the church to pray. Whether it is in small groups or large groups, the pastor's responsibility to lead God's people to pray. Nothing will rally the church to greater health than prayer. Nothing will cause the church to have a greater concern for their community than prayer. Nothing enlists the power of God over a church and unites it like prayer. Neglect prayer and you neglect the church's greatest source of effectiveness for expanding the kingdom of God and its reach among the nations. When a pastor leads his church to pray, it teaches the men to lead their families to pray, he teaches the

women to continue praying for their lost husbands, and he teaches the children that God is our source of help for every situation in life!

3. His Purity

The character of a pastor comes from the inside. The pastor's character, moral and ethical purity is his chief concern. Let's look together at **Titus 1:6-8**:

"...if anyone is above reproach, the husband of one wife,[a] and his children are believers and not open to the charge of debauchery or insubordination. For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound[d] doctrine and also to rebuke those who contradict it."

What does the bible say about a pastor's purity?

- A. He must be faithful to his wife
- B. He must not be self-willed
- C. He must not have a quick temper
- D. He must not be a drinker
- E. He must not be violent or greedy

Pastoral Ministry

Chapter 3 - The Practical-Side of Being a Pastor: The Pastor's Leadership, Care, Duties and Preaching

I. The Pastor's Leadership

Before we can talk about how a pastor cares for his church, performs the duties of the pastor and goes about his preaching, we must look at his leadership in general. There are requirements for leadership (and we have already reviewed those in the home) and their are expectations of leadership in the community.

A. Requirements for Pastoral Leadership

- (1) a leader works;
- (2) a leader sees his assignment as responsibility rather than rank or privilege;
- (3) a leader wants strong, capable, self-assured, independent associates;
- (4) a leader creates human energies and vision;
- (5) a leader develops followers' trust by his own consistency and integrity.

B. The Pastor's Leadership in the Community

- (1) **Why is the pastor's leadership in the community important?**

- He is the representative of God and God's people before unbelievers
- He is looked to for spiritual leadership in times of crisis
- He gives credibility to the claims of the Gospel as it is proclaimed in the community
- He can be a catalyst for justice in the community

(2) What does a pastor need in order to make a positive impact as a leader in his community?

- Consistent, godly character
 - Compassion for the people in the community
 - Courage to speak the truth
-

II. The Pastor's Care

It has been said, "Being a pastor would be great if you didn't have to work with people." Without a doubt, working with people is the hardest part of pastoral ministry. Sheep are dirty, stubborn, stinky and hard to love sometimes. However, the call of the pastor includes the call to care for the sheep. Anyone can prepare a sermon or cast a vision or lead a mission, but it takes time, patience and skill to pastor sheep who sometimes will not go where you want them to go.

People will consume you if you let them. The pastor must balance between being all things to all people and protecting his time for his family. Pastoral care can be delegated and should be delegated to an extent, so that the pastor does not wear himself out and neglect the able ministry of others within the church. If the pastor does all the pastoral care and leaves nothing for others, then the church feels that the pastor can handle it all and they get very comfortable. Pastors can easily create a church that is fat and happy, letting the pastor do all the work while they sit back and do nothing. Pastoral care is about these five areas of ministry:

1. Leading by Example

Being compassionate precedes the modeling aspect both in time and in importance. In the story of the good Samaritan, Jesus noted that the Samaritan "felt compassion" first, then he "took care" of the wounded traveler (see Luke 10:30-37). Like the Lord Jesus, the shepherd must be a man with deep compassion for those in need. Only then can he set the right example.

Being an example of compassion is not optional for the undershepherd. He must care for the lambs entrusted to him and watch them grow, especially the weaker ones. Simply being an example just for the sake of being an example is not enough. Jefferson underscored the importance of the pastor following another example whose motivation was true, heartfelt compassion:

Would you know, then, the work of a shepherd? Look at Jesus of Nazareth, that great Shepherd of the sheep, who stands before us forever the perfect pattern of shepherdhood, the flawless example for all who are entrusted with the care of souls. "I

am the Good Pastor”, he says, “I watch, I guard, I guide, I heal, I rescue, I feed. I love from the beginning, and I love to the end. Follow me!”

2. Leading by Administration

While pastors should maintain a healthy level of contact and care for the people under their care, his primary responsibility is to teach and preach the Word of God and to give himself to prayer. Pastors must be diligent to raise up leaders, such as deacons in the church, to give the care of physical needs to the church family. Acts 6 shares this from the beginning and the impact it made on the church. The apostles were able to give themselves to prayer and the Word and allow others to serve the tables. If a church expects their pastor to do it all, then they will deprive themselves of the pastor’s primary role as pastor/teacher. Pastors must not fail to raise up leaders to help with this or he runs the risk of neglecting his chief concern which the church vitally needs.

3. Leading by Nurture of the Flock

1 Timothy 3:1-7 spells out the pastor’s role and character.

“The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer[a] must be above reproach, the husband of one wife, [b] sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God’s church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.”

“These qualities point to an obvious trait of pastoral ministry: without implying that the pastor must be what is popularly termed “a people person,” they do suggest that

a pastor must have “a heart for people,” properly defined...When attempting to measure the heart of a pastor, one should guard against quick judgments based on only superficial evidence. Many a pastor with a deep heart may not do well at demonstrating his compassion, but within him is a full commitment to give his life for the sheep. On the other side, many who make great displays in words lack the heartfelt realities of compassion. Talk is cheap. One cannot always judge a book by its cover. What is inside is what counts” (David Deuel)

4. Leading by Cultivating Maturity

While people may tell you that their greatest need is their physical need (comfort, money, etc.), their greatest need is not the physical need but the spiritual need. The best pastoral care a pastor can give is the faithful teaching and preaching of God’s word. It is amazing how many problems are solved in people’s lives when they apply the Scripture to their lives. The pastor plays a key role in giving that to them.

The best place to see this worked out is Paul’s first letter to the Thessalonians.

“For you yourselves know, brothers, that our coming to you was not in vain. But though we had already suffered and been shamefully treated at Philippi, as you know, we had boldness in our God to declare to you the gospel of God in the midst of much conflict. For our appeal does not spring from error or impurity or any attempt to deceive, but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts. For we never came with words of flattery, as you know, nor with a pretext for greed—God is witness. Nor did we seek glory from people, whether from you or from others, though we could have made demands as apostles of Christ. But we were gentle among you, like a nursing mother taking care of her own children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us. For you remember, brothers, our labor and toil: we worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God. You are witnesses, and God also, how holy and righteous and blameless was our conduct toward you believers. For you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.” - (1 Thessalonians 2:1-12)

5. Leading by Guarding from Harm

One of the parts of Pastoral Care is that of guarding the sheep. The image of a shepherd laying himself over the doorway to the sheep fold, guarding the sheep against an attack from a wolf is the image of a pastor watching over the lives of the people entrusted to him. To do this, the pastor makes sure to faithfully preach and teach God's word so that the people will not be easily led astray. They are also to monitor those who are teaching so that they do not introduce heresy into the church. The NT is full of examples warning the church to be careful, that dangerous wolves in sheep's clothing would come to deceive the people of God. One of the pastor's chief responsibility in care for their flock is to guard them against false teaching.

III. The Pastor's Duties

5 BOTTOMLINE AND CRITICAL DUTIES OF THE PASTOR

1. Relationship with the Father

Over and over, the Scriptures show us that Jesus placed the highest priority of His life on spending time alone with the Father. His life reveals an intense passion for the presence of God. His heart longed and hungered to touch the heart of God.

Note the following incidents:

- *"One of those days Jesus went out to a mountainside to pray, and spent the night praying to God" (Luke 6:12).²*
- *"After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone" (Matt. 14:23).*
- *"Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed" (Mark 1:35).*

Jesus lived a life of prayer. He started every day in communion with the heavenly Father. He ended every day in close relationship with His Father. At times, He even spent the whole night in communion with His Father. Jesus actually was in touch with His heavenly Father all the time.

The first thing that Jesus did each day was to fill the well of His being with the presence of His Father; He then lived with heaven in mind all day long. He managed His time by moving from being to behaving. His being was about being in union with the Father and experiencing the joy of His Sonship. And His doing was about doing the will of the Father. This made His doing so effective as He received grace and power from the Father.

In Steps to Christ, Ellen White said, "His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Savior of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer." Ellen White, in the same book, also admonishes us to start every day with prayer.

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

When the pastor lives a life of prayer like Jesus and becomes intentional about discipleship and spiritual formation, God will use them to transform the church into a sanctuary for spiritually transformed lives. Jesus said, " ' "My house will be called a house of prayer" ' " ([Matt. 21:13](#)). He did not say that His church should be a place of singing or preaching or doing ministry, however important these things may be. The church is about leading people to the throne of grace to experience the presence of God and receive power from Him. Unfortunately, too many technicians have invaded the church with programs and ideas and turned it into a human institution rather than the living body of Christ. When we live a life of connectedness with the heavenly Father, the church becomes a sanctuary of prayer, grace, and the dwelling of the presence of God.

Jesus' hunger for the presence of God should be our motivation and inspiration to be more and more like Him.

2. Preach the gospel

Jesus often preached, proclaiming a message of God's love. In describing His earthly mission, Jesus said, in [Luke 4:18](#), " 'The Spirit of the Lord is upon me, / because he has anointed me / to preach good news to the poor.' " Also, [Matthew 9:35](#) says, "Jesus

went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom." Jesus taught the people every day, giving guidance through the Word and calling them to confess their sins and to experience a transformed life.

The ministry of the Word always leads people to transformed lives. There is power in the Word. The word of God brought this world into existence. The word brought Jesus Christ from the grave. And the Word brings us back to spiritual health and meaningful change.

From an early age, Jesus developed passionate love for the Scriptures. He learned them and taught them with power and authority (Luke 2:46-50). His love for the Father motivated Him to read His Book and learn about His will.

The pastor should always lead people to a better understanding of the Word of God. Notice the following vital spiritual things that the Word does for us.

- *God's Word gives us life* (Phil. 2:16).
- *God's Word can make us righteous* (1 Cor. 15:1, 2).
- *God's Word can produce growth* (1 Pet. 2:2).
- *God's Word sanctifies us* (John 17:7).
- *God's Word gives us wisdom* (Ps. 119:98).

So often we reduce Scripture to mere information. Paul reminds us that the Scriptures give us a new life in Jesus. Paul's command to Timothy urged him to give careful attention to the public reading and preaching (expounding) of the Scriptures (1 Tim. 4:13). In his second epistle, he reminds Timothy that the whole of Scripture is divinely inspired and therefore profitable for "teaching, rebuking, correcting and training in righteousness" (2 Tim. 3:16).

It is not theoretical knowledge you need so much as spiritual regeneration. You need not to have your curiosity satisfied, but to have a new heart. You must receive a new life from above before you can appreciate heavenly things. Until this change takes place, making all things new, it will result in no saving good for you to discuss with Me My authority or My mission.

It's time to stop rehearsing what we believe and start looking at what difference it makes. We need spiritual renewal more than knowledge. We must study the Bible, not for curiosity, but for a new heart. That encapsulates the essence of the power of the Word. Jesus did not preach sociology, politics, or psychology; He always preached the Word. For this reason, He had power and authority.

Pastors Teach Their People

- Pastors teach for the believer's maturity - **Ephesians 4:11-16**
- Pastors teach as trainers for the lives of their people

When we teach/preach...

- Command others not to teach strange doctrines
- We are to call believers to prayer (**1 Timothy 2:1-6**)
- We are to inform men and women of proper conduct (**2:7-15**)
- We are to develop leadership in the church (**3:1-13**)
- We are to point out the realities of our culture (**4:16**)
- We are to prescribe and teach doctrine (**4:11**)
- We are to teach through the example of our lives (**4:12-16**)
- We are to lead our church to minister to all people (**5:3-5, 9-16**)
- We are to hold people accountable for how they treat their family (**5:8**)
- We are to hold leaders accountable (**5:17-25**)
- We are to instruct the rich concerning how they view their money (**6:17**)

3. Meet the needs of the people

Often the Bible says that Jesus, "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd" (Matt. 9:36). Jesus loved people. He knew that lost people matter to God, therefore, lost people mattered to Him.

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."

Christ's method builds relationships and meets needs. The first thing Jesus did was to mingle with people, desiring their good. By doing so, He touched their hearts. The second thing Jesus did was to show sympathy for them. The way He did this was that He met them at their daily vocations and manifested an interest in their secular affairs.

The third thing that He did was to win their confidence. When we build a relationship, when the needs are met, and when the heart is touched, then we bid people to follow Jesus.

Notice the progressive steps that Christ took in witnessing: He started by mingling with people and ended up calling them to be disciples.

4. Making disciples

As soon as He began His public ministry, Jesus began to call disciples. He called and empowered twelve men to be His disciples— twelve men who would champion His evangelistic cause. As Robert Coleman says in *The Master Plan of Evangelism*, "His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow. . . . Men were to be His method of winning the world to God."

The wisdom of His method centered in the fundamental principle of concentration upon those men whom He intended to use to transform the world, not programs, and not the masses. Theologically speaking, this has always been the methodology of Jesus. Jesus challenged His disciples for this reason by saying, " 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field' " (Luke 10:2).

Jesus basically says that we have a math problem. We need more workers, more disciples, to gather the harvest, so go and make disciples. Our role is to pray for the harvest and especially for harvesters.

God's role is to send us people who will be the new harvesters.

The need to build disciples is so fundamental that Jesus spent three and a half years in full-time discipleship formation. In fact, if Jesus had not built His disciples, there would not be a church today.

Pastors Disciple Others

So, how do you select people to disciple?

(1) Pray! [Luke 6:12-13](#)

(2) Look for a variety of people! Men should disciple men and women should disciple women (Titus 2)

(3) Seek out people who will commit to spending time with you!

(4) Look for faithful people!

(5) Train men in whom you can be available.

5. A life of service and sacrifice

There are two important truths about Christ. First, He was a Servant Leader. Any study of Christian leadership is incomplete unless we study the servant sacrificial life of Christ. "The Son of Man did not come to be served but to serve" (Mark 10:45, MLB). "I am among you as one who serves" (Luke 22:27, MLB). The King of the whole universe was not into self-glorification, self-satisfaction, power, or control. He was into service and ministry.

The second truth about Jesus is that He gave His life as a living sacrifice; to redeem us, Jesus lived and suffered and died. In the agony of Gethsemane, the death at Calvary, God paid the price of our redemption. In fact, the price paid for our redemption, the infinite price paid by God the Father in sending His Son to die on our behalf, should give us an idea of just how valuable we are to God. Jesus declared, "The Son of Man came to seek and to save what was lost" (Luke 19:10). Lost people matter to God. Thus, if I am to be a genuine pastor and disciple of Jesus Christ, then lost people will matter to me as well. The pastor's role is to instill this value in the heart of their congregation.

This sacrificial life manifests itself on at least two levels. The first level is to live a life of giving—of time, of resources, and of life. The second level is to give our lives in sacrificial giving, even to death.

God calls us to live the life Jesus lived. Pastoral ministry is not about us, but about Him—about knowing and serving Him.

So what does the pastor do?

First and foremost, we need to deepen our relationship with the Father through prayer that results in an intimate relationship with Him. Then we will be able to preach the gospel of the kingdom of God and build leaders to take care of the needs of the people. Authentic leadership in the church is about servant leadership. Jesus came to serve and not to be served. He came to offer His life as sacrifice. He calls us to do the same.

IV. The Pastor's Preaching

2 Timothy 4:2 "Preach the Word! Be ready in season and out of season; reprove, rebuke and exhort with complete patience and teaching."

A. The Imperatives for the Pastor's Preaching

1. Take the task of preaching seriously!
2. Preach the Word without Compromise
 - We must be fearless in our preaching (Gal. 1:10)
3. Preach the Gospel to Reach People (2 Kings 7:1-9)
4. Preach the Gospel in the Power of the Holy Spirit (1 Cor. 2:1-5)
5. Preach the Gospel to Other Faithful Men Who Will Train Others (2 Tim. 2:2)

B. The Basics for the Pastor's Preparation to Preach

Preparation for preaching starts with prayer and then selection of the Scripture. Preaching should not come from a preacher imposing his thoughts into the text, but a text driving what the preacher needs to say. Once a text is chosen, the preacher does three things with the text:

1.OBSERVATION - WHAT DO I SEE?

2.INTERPRETATION - WHAT DOES IT MEAN?

3.APPLICATION - HOW DOES IT WORK?

Let's do an exercise. Look at Ephesians 2:10

Write the verse out by hand in this box :

Pastoral Ministry

Chapter 4 - Putting It All Together: From Sunday to All the Other Stuff

I. Worship

A. The Right and Wrong Way to Worship

Worship for the local church is the purpose for which the church exists. Through its worship, the church exalts God and is empowered to fulfill Christ's mission of making disciples of all nations. Therefore, getting worship right is critical for God's people.

When you look at worship in the Old Testament, you see Israel starting well, but quickly falling prey to the temptations of a corrupt and sinful culture. God's command in Exodus 34:14 says, "You shall not worship any other god, for the Lord, whose name is Jealous, is a jealous God." This command represented God's will and how Israel followed this command determined whether they would experience the blessing of God or the cursing of God.

False worship characterized the lives of those who did not follow after God as you can see from Romans 1:21-2:1.

For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.

From these verses we see what it looks like to worship falsely, to love idols more than you love God. Even if people are religious, they can worship God wrongly (Malachi 1).

The right way to worship is about having the spirit or the right attitude. Worship has nothing to do with our worth but the worth of Almighty God. Therefore, the people of God must get in proper alignment to the heart of God if true and genuine worship is to take place.

When Jesus confronted the woman at the well, He brought up the subject of worship. Jesus made the statement: "God is Spirit, and those who worship Him must worship Him in spirit and truth." In that statement, Jesus clarified that worship was not localized to a building or any place, but that worship could be done anywhere. He also mentioned two avenues for worship: in spirit and in truth. The right attitude and right empowerment had to be used. Also, truth, the knowledge of God and following after Him without compromise was acceptable. Worship was upward to God, inward with our surrender to Him and outward so that others might see and experience God through our worship.

B. Preparing for Sunday Worship

1. How did churches prepare for worship through the ages?

Worship gatherings have been going on since Pentecost, often from house to house, and then as the Church became more organized, spread across nations and wealthier (due to the rise of Roman Catholicism), the Church met in buildings with liturgy and highly orchestrated functions. The congregation was left out for the most part. However, through the Protestant Reformation and then on into the 18th and 19th centuries, where the Church of England had tremendous influence, there was the rise of doing worship freely. Believing that the Church of England was creating the same ritualism that Roman Catholicism had, Free Church Separatists began a movement

among Protestants that involved divergent views in seven areas: **(1) Preaching** (pastors could prepare their own sermons); **(2) Scripture** (rather than assigned passages read, churches could read their own passages); **(3) Prayer** (pastors would pray their own prayers in worship); **(4) Singing** (congregation would sing together rather than professional choirs); **(5) Sacraments** (connection to faith in Christ first rather than doing the sacraments defining faith); **(6) Simplicity** (rather than fancy buildings and ceremonies, churches would pursue simplicity in their services); **(7) Vestments** (pastors went from robes to dressing like the people).

How each church chooses to worship is a matter of preference, but without a doubt, each church should pursue a biblical mandate. Even though there is no prescription for worship, and there is freedom to design the worship along varied styles, church leaders need to keep the bible central. As one writer states:

“When something is not specifically commanded, prescribed, or directed or when there is no scriptural example to guide us in how we are to perform some particular aspect of worship we should try nevertheless to be guided by scriptural principles.”

2. How did Jesus worship?

We find Jesus’s worship habits in Luke 4:16-21. There we read:

And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

*“The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed, to proclaim the year of the Lord's
favor.”*

And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

There are six details in the worship of Jesus that helps us see His worship habits:

- (1) Jesus attended synagogue on Saturdays regularly.
- (2) Jesus heard and read the Scriptures.
- (3) Jesus was attended by leadership in the synagogue.
- (4) Jesus preached the Scriptures.
- (5) Jesus taught and read with authority.
- (6) Jesus followed the customs of worship already done in the synagogue. (Acts 2:42-47)

3. How do we prepare and plan worship today?

While every church is different and traditions, convictions and preferences determine how we organize worship gatherings, the one fact remains and that is, Scripture must drive everything the Church does. Certain elements will be in all gatherings:

- **Prayer**
- **Scripture Reading**
- **Music**
- **Giving**
- **Sermon/Preaching**
- **Invitation (sometimes not public and other times, public)**

Here are some questions that can help shape how you might organize Sunday mornings:

- A. How will we emphasize that worship is all of life?**
- B. How will our worship gathering achieve the goals of edification, evangelism, and exaltation of Jesus Christ?**
- C. How will the Scripture read be a way to engage the people in worship?**
- D. Will the music choices build an atmosphere of worship and lead the people toward thinking about what will be preached?**
- E. Will the sermon edify the Church, be Scripturally-based, and compel the worshipers to a deeper walk with Jesus Christ?**
- F. Will the order of worship be controlled by the Holy Spirit?**

II. Ordinances: Baptism and Communion

The main two ordinances of the Church, historically, have been baptism and communion (or the Lord's Supper). Here, we will discuss briefly, the ordinance of baptism and communion to give an understanding of their theology and practice in the local ministry.

A. Baptism

The word baptism literally means "to plunge, dip or immerse." The only mode of baptism described in the New Testament is immersion; a new believer is submerged under water and lifted up. This practice, however, was not practiced by New Testament believers first, but converts to Judaism used baptism as a mode for expressing a person's decision to leave their old life and be "immersed" in a new life. All around Jerusalem you could find baptism pools where converts would go through the mode of baptism.

1. Symbolism

Baptism was symbolic of a deeper experience: that of dying to self, being buried and being raised to new life in Jesus Christ (Rom. 6:3-4). The water served as an agent representing the grave. As a dead person is buried and seen no more, immersing someone under the water "to be seen no more" was the symbolic way to describe a person forsaking their deadness and let it be put away or "seen no more". Coming up out of the water, then symbolized the resurrection of Jesus Christ coming out of the grave to new life. Colossians 2:12 describes this:

"having been buried with Him in baptism, in which you were also raised with Him through faith in the powerful working of God, who raised Him from the dead."

The greatest symbol, not a literal one, was how baptism illustrated the washing away of sin. Through the work of Jesus on the cross, the sinner is cleansed through the blood of Jesus Christ. That is why the one who places their faith in Jesus Christ is baptized into Christ; they are washed clean completely in His blood that He shed on Calvary. The water becomes that symbolic agent of cleansing. The person who has already trusted in Christ has already been made clean. The baptism is simply an outward expression of an inward reality (that of being cleansed from the penalty of their sin).

2. Participants

Baptism, from the beginning, was reserved for those who trusted in Jesus Christ for the forgiveness of their sins. Following the preaching of the Word, we see Philip baptizing whole households who believed the Gospel (Acts 8:12-13). One consistency is that everyone in the household had to believe. They could not be baptized without faith or on behalf of another (as some Cults practice).

3. Command

Baptism was never intended as a requirement for salvation. "A symbol cannot save." The crucified thief on the cross did not receive baptism, and yet, Jesus promised that he would be with Him in Paradise that very day. The command is simply to obey Jesus, who commanded baptism for all who believe. Throughout Acts, in fact, you see an immediacy of baptism (Acts 22:16; 9:18; 8:36). The point or requirement for baptism is not on the immediacy but on the seriousness of obedience to the command of Jesus Christ. Some churches baptize on the same day of conversion, while others wait weeks, months or even a year or more.

4. Considerations

(1) Regenerate?

Have they come to faith in Christ and confessed their sin? Probing deeper will get to the heart of a person's faith. They may not be able to articulate the particulars of the Gospel, but still be converted.

(2) Repentant?

Are they involved in obvious sin? Are they displaying a righteous life?

(3) Old enough?

Do they know what they are doing? Are they ready? Age is subjective and must be considered when talking with the person and to their parents.

5. Instructions and Practice

Pastors and those who are helping the pastor can assist a person being baptized by explaining the meaning and mode of baptism. Help them to articulate their testimony and include that in the baptismal service. Clearly communicate what is expected before they come to the service, what is needed in the way of clothing and walk them

through how you will baptize them. Typically, you could ask two questions: (1) Is it your testimony that you have placed your faith in Jesus Christ alone for your salvation? (2) Will you promise to follow Him the rest of your life?

Words that might follow are these: "Buried with Jesus in baptism (as you immerse them down into the water), Raised to walk in new life (as you bring them up).

B. Communion (Lord's Supper)

1. Theology of Communion

The theological ground for the New Testament observance of the Communion or the Lord's Supper was the Passover, when God commanded each Israelite household to kill a lamb and put its blood over the lintel and doorposts of the house. When the death angel would come, those covered with the blood over their homes would be passed over and their first born would not die. The lamb became known as the Passover Lamb (Exodus 12:1-13). In the New Testament, Jesus is described as our Passover Lamb (1 Cor. 5:7). His blood ensured our forgiveness.

When Jesus instructed His disciples to go to the upper room and prepare for the Passover, they were not expecting for Jesus to say that He was the Passover Lamb. What Jesus explained in Luke 22 was that the New Covenant God was making with His people would be a covenant based on the blood shed from a pure sacrifice: Himself. This covenant was to be a binding promise that all who placed their faith in Him would be forgiven. Jeremiah 31:31-34 describes this:

"Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more."

As Kent Hughes continues: "The new covenant in Christ's blood effects a radically transformed and radically forgiven community that can sit in communion at the Lord's

Table." The Table is an invitation to remember the sacrifice made on our behalf. It reminds us of the cost of redemption, that Jesus was the perfect sacrifice and that without Him and His work of redemption, we are without hope. Communion, then, is a word of relationship and fellowship. That is why we talk about the Lord's Cup, the Lord's Table, the Lord's Supper - we are coming together to share with Him the intimacy of fellowship because we have been brought near by the blood of Jesus Christ (Eph. 2:12-17).

2. Practice of Communion

- Communion is for the Redeemed - Communion is for the redeemed saints of God who have confessed Christ as Savior. Those visiting your church should be invited to participate if they are followers of Christ.
- Communion is where Christ is present spiritually, not literally - the bible does not teach trans-substantiation, the literal body and blood of Christ doing your physical body as you partake of the elements. Christ is there spiritually as we remember Him.
- The Two Elements of Communion are the Bread and Cup - the bread represents the body of Christ and the Cup represents the blood of Christ.
- The Ultimate Goal of Communion is the Gospel Proclaimed - 1 Cor. 11:26 says, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes."
- The Frequency of Communion is Up to the Church's Leadership - some churches do Communion every Sunday, while others do it monthly, quarterly or just on special times of the year (Christmas, Easter, Pentecost Sunday, etc.).
- Communion Does Come with a Warning - Paul warned against taking Communion in an unworthy manner (1 Cor. 11:27-30).

III. Pastoral Counseling

Just a quick word about pastoral counseling: every pastor will be expected to give their church members and often those in the community advice or a listening ear on a particular situation. Pastors are sometimes called upon to judge between two people or families in matters of dispute. Are there any guidelines for pastoral counseling?

- A. Pray before you meet with someone. You may not get this opportunity if you are out visiting and people ask you to weigh in on a situation. Then, you pray while you are listening. Always pray for God's wisdom.
- B. Keep your counsel biblical. Make sure that whatever you say to them can be backed up with Scripture. If Scripture does not speak to a subject, then you may need to seek counsel yourself on an opinion or consider whether your advice will lead them toward righteousness and Christlikeness or away from it.
- C. Never counsel a woman alone or in a closed door setting.
- D. Try no to get deeply involved in a situation that is outside of your knowledge to help. Some issues are so deep that a professional counselor is required.
- E. Never give legal advice on a matter. You are not a lawyer.

IV. Special Gatherings: Weddings and Funerals

Pastoral ministry would not be pastoral ministry without weddings and funeral. These two occasions are often the most meaningful to a family. More than your sermons and counsel, these momentous occasions will bring the pastor closer to a family than anything else in his ministry.

A. Funerals

Funerals can be one of the most impactful parts of a pastor's ministry. The loss of a family member or friend or church member can be extremely emotional. The way a pastor handles a funeral, the details before and after, can either enhance his ministry or hurt his ministry.

The scope of this course does not cover the history of funerals or end of life ceremonies. Since man began to die, people have found various ways to honor or remember the dead. For Christians, funerals are times when family and friends gather to remember a dad loved one, but also to celebrate the hope people have who die in Christ.

What must a pastor keep in mind and do during funeral occasions?

1. Maintain a compassionate spirit
2. Stay in close communication with the family
3. Help the family with funeral details
4. When doing the funeral service, do not go too long, be personal, share the Gospel (but not preachy), and address the family specifically.
5. Assist the family in making the funeral service meaningful with music, remembrances and anything that will help the family through this tough time.
6. After the funeral, see if there is anything the family needs and stay in close contact with them.
7. They may need someone to talk to, so be available to them.

B. Weddings

Weddings are another time that can be impactful for a pastor. Weddings are typically moments that are filled with joy and expectation. This can also be a great time to share the Gospel. Nothing pictures the relationship God wants to have with His people like marriage: where two people come together as one, forsaking all others for one another. The wedding ceremony is a time for a pastor to share this Gospel message and do it in the context of a loving union. There are several things to remember if a pastor is going to do weddings effectively:

1. If possible, meet with the couple several times to counsel them.
2. Make sure to share the Gospel with them and that both of them are believers (and not unequally yoked).
3. Make the wedding sermon personal and biblical.

4. Where a pastor does the wedding is not prescribed, but that he communicates the seriousness of a covenant relationship in marriage.
5. Do everything you can to honor the Lord through the wedding ceremony.

Here is a sample outline for a wedding.

Processional (music for wedding party)

Declaration of Consent

Giving of the Bride

Wedding Sermon

Exchanging Vows

Unity Expression/Lord's Supper

Exchanging Rings

Pronouncement of Marriage

Recessional (music for wedding party to be dismissed)

V. Final Thoughts About Pastoral Ministry

A. Personal Support

1. To whom does a pastor look as his own pastor? Where do you look for shepherding in your own life?
2. Make sure you have people in your life to whom you can bear your soul; people to whom you can be honest and transparent and they have the right to challenge you.
3. How does a pastor stay accountable?
 - He makes sure he is accountable to God first and foremost
 - He is accountable to his wife and family. Therefore, he maintains integrity at home by putting his family before his ministry.
 - He is accountable to the people who work in ministry around him.
 - He is accountable to the Word of God to preach it faithfully. Therefore, he must be constantly in the Word to know how to explain the Word.
 - He is accountable to godly men who will test him and confront him about his walk with Christ, his family life and the ministry.

B. Ministry Threats

Here are some final thoughts to help you guard your ministry. The main goal for your ministry that will bring the greatest glory to God is that you finish well. How does a pastor finish well?

1. Don't be lazy.
2. Guard against impurity.
3. Choose the right people to help you in ministry.
4. Pray for your wife to be an encourager and not a discourager.
5. Don't overreact to criticism. Every pastor is getting it!