

Eternal Life Fellowship Ministries & SHINE Global Network

Basic Minister Training Course



BASIC MINISTER TRAINING COURSE

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Dr. Michael L. Hargett, Sr. PhD
Servant Leader

*“Ministry is a call to serve others. It is not about position, money or power.
Ministry is about people and the lost being led to Christ.
As a minister you are a servant of Christ first and always!”
Apostle Dr. Michael L. Hargett, Sr., Ph.D.*

*Mark 9:35 (NIV)
³⁵ Sitting down, Jesus called the Twelve and said,
“If anyone wants to be first, he must be the very last, and the servant of all.”*



Greetings in the name of our Lord and Savior Jesus Christ!

Congratulations on your acceptance of the call to be a minister of the Gospel of Jesus Christ. What an awesome task and great responsibility it is to preach and teach God's word! The training you are about to embark upon will be challenging, insightful and invaluable. During the next several months the foundation for serving and preaching will be laid. Please take full advantage of this opportunity, as it will be a period of learning and fellowship that will greatly enhance and advance your calling.

The overall purpose of this training is to equip you for Ephesians 4:11-15 (NIV) "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, ¹² to (1) equip his people for (2) works of service, so that the (3) body of Christ may be built up ¹³ until we all (1) reach unity in the faith and in the (2) knowledge of the Son of God and become mature, (3) attaining to the whole measure of the fullness of Christ.

I pray your every success as you enter the EFLM minister's training. I hereby challenge you to be obedient, and studious while remaining humble during this season of instruction and preparation. Upon completion of this program, it is my desire that you remain faithful and accountable to your calling; use the knowledge acquired to serve others and to make a difference in the world.

As Paul said to Timothy, "*Be strong in the grace that is in Christ Jesus and be diligent to present yourselves approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.*"

Your humble servant,

Dr. Michael L. Hargett, Sr. PhD
Servant Leader
ETERNAL LIFE FELLOWSHIP MINISTRIES
& SHINE GLOBAL NETWORK

APOSTOLIC OBJECTIVES

VISION

Building people and transforming lives!

MISSION

'Deliverance' by Evangelism, 'Discipleship' by Education,
'Development' by Empowerment and 'Deployment' by Enterprising.

ETHOS

“Whole life = Whole person” (Mind - Body - Soul)

ASSIGNMENT

“Worshipping God and Serving people”

FIVE-FOLD MINISTRY GIFTS

- (1) For the perfecting of the Saints,
- (2) For the work of the Ministry, and for the
- (3) Edification of God through Christ.

MINISTRY CORE VALUES

- ∴ **Love** - for God, our Church, our families, our community and the World.
- ∴ **Dedication** - to undertake God's work using our energies, innovations, and collective resources.
- ∴ **Integrity** - through truthfulness, sincerity, and honesty in our thoughts, words, and deeds.
- ∴ **Humility** - and Grace in serving the Lord and His children.
- ∴ **Faithfulness** - to read God's word, study it, meditate on it, and obey it.

DISCIPLESHIP

- ∴ We value **DISCIPLESHIP**. A life-long commitment to the whole person! (Mind – Body – Soul!)
- ∴ We value **RELATIONSHIPS**. The environment for every disciple to live out the principles of Romans Chapter 12.
- ∴ **FOCUS**. Foster a discipleship process that leads each person to develop an individualized spiritual development growth plan including personal, small group and mentoring relationships

SERVICE

- ∴ We value **SERVICE**: A way to meet the spiritual, physical, mental and Emotional needs of our community and the world.
- ∴ We value **EVANGELISM**: The intentional activity of sharing and proclaiming the Gospel of Jesus Christ.
- ∴ We value **AGAPE LOVE**: The prime motivator of all the church is and does. Love for Christ, each other, our community will be the reason for everything we do.

MINISTRY OBJECTIVE

Live an Acts 1:8 lifestyle which promotes Christian culture where individuals, groups and ministries order themselves around kingdom purposes and where venues are established that support communities through the word of God.

THE MILLENNIUM MINISTRY CONCEPT

- (1) ENLISTMENT – GOD’S PASSION
- (2) ENCOURAGEMENT – GOD’S PRESENCE
- (3) ENLIGHTENMENT – GOD’S PLAN
- (4) ENABLEMENT – GOD’S POWER
- (5) EMPOWERMENT – HOLY SPIRIT’S POWER

PILLARS OF THE MINISTRY – LIFE SHAPES

LIFE SHAPE CIRCLE - CHOOSING TO LEARN FROM LIFE
LIFE SHAPE SEMI CIRCLE - LIVING IN RHYTHM WITH LIFE
LIFE SHAPE TRIANGLE - BALANCING THE RELATIONSHIPS OF LIFE
LIFE SHAPE SQUARE - DEFINING THE PRIORITIES OF LIFE
LIFE SHAPE PENTAGON - KNOWING YOUR ROLE IN LIFE
LIFE SHAPE HEXAGON - PRAYING AS A WAY OF LIFE
LIFE SHAPE - PRACTICING THE PRINCIPLES OF LIVING A VITAL LIFE
LIFE SHAPE OCTAGON - LIVING A MISSION-MINDED LIFE
LIFE SHAPE DIAMOND – WINNING IN THE GAME OF LIFE
LIFE SHAPE FLAME – BEING THE LIGHT OF LIFE

ELFM VISION STATEMENT

As a ROMANS CHAPTER 12 (r12) Christ Action Impact Church where lives are changed! We strive to reach, teach, and send all to become a visible community of Christ-like relationships, building a spiritual legacy of encouragement and faith for our local community and the world. ETERNAL LIFE FELLOWSHIP MINISTRIES is called to proclaim the Gospel of Christ and the beliefs of the Five-Fold Apostolic Ministry and Faith. To maintain the worship of God, and to inspire in all people a love for Christ, a passion for righteousness, and a consciousness of their duties to God and their fellow human beings. We pledge our lives to God and covenant with one another to demonstrate His Spirit through worship, witnessing, and ministry to the needs of the people of this church and the community. (UP-IN-OUT) Thus, we cannot live and without giving the best of our time, talents, and treasures.

MINISTRY MISSION STATEMENT

We are a ROMANS CHAPTER 12 multi-dimensional ministry to win souls for Christ through witnessing, evangelism, teaching, serving, nurturing and stewardship for the advancement of God's Kingdom. To minister to the spiritual, intellectual, physical, emotional and environmental needs of all people by spreading Christ's liberating gospel through word, faith and works. At every dimension of connection and in every fellowship church, ETERNAL LIFE FELLOWSHIP MINISTRIES shall engage in carrying out the will of the Holy Spirit as principled in Romans Chapter 12, out of which the LAWM evolved: that is, to seek out and lead the lost to Christ.

Our mission is to go and make disciples! By serving the needy through a continuing program of (1) preaching and teaching the gospel, (2) feeding the hungry, (3) clothing the naked, (4) housing the homeless, (5) cheering the fallen, (6) providing jobs for the jobless, (7) administering to the needs of those in prison, hospitals, nursing homes, asylums and mental institutions, senior citizens' homes; caring for the sick, the shut-in, the mentally and socially disturbed, (8) living healthy lifestyles and (9) encouraging thrift and economic advancement of individuals. (10) Provide a home church for people from any economic, racial, or social background, welcoming everyone into a fellowship of believers in Jesus Christ. Our calling is to love and care for all.

OUR GUIDING PRINCIPLES

EVANGELISM
FELLOWSHIP
DISCIPLESHIP
WORSHIP
STEWARDSHIP
MINISTRY
PASTORAL CARE
GIVING

Minister Course Vision Statement

The Minister's Training Course curriculum is designed to provide academic and practical training to men and women of faith with an emphasis on biblical principles, personal development, and practical experience for ministers to be better prepared for full-time or bi-vocational ministry.

The Servant Leader of ELFM serves as the chief mentor imparting wisdom and exposing ministers to the great gospel giants of our lifetime.

Course Goals:

- a) Spiritual Development
- b) Theological Understanding and Development
- c) Preparation for and Theory of Christian Ministry
- d) Hermeneutics: Developing skills for interpreting Scripture
- e) Homiletics: Preparing and delivery of sermons
- f) Christian Church Studies
- g) Ministering to families
- h) Advancing the Kingdom
- i) Evangelism

Mission Statement

Provide holistic ministerial training that emphasizes academic excellence along with social consciousness that reaches outside the walls of the church and into neglected communities around the world.

Core Values

Christ Centered

Everything that we do, we seek to honor and exalt Jesus Christ as Lord and Savior. We recognize that it is not about our desires and ambitions, but about God's will for us, his people and His Kingdom.

Biblical Based Preaching & Teaching

We are dedicated to biblically based preaching recognizing the Word of God, plus the Illuminating work of the Holy Spirit are the change agents in transforming and regenerating a person's life. We are the privileged vessels that God has chosen to use, therefore, we are devoted to correctly handling and dividing the word of truth while advocating socially responsible.

Godly Character

We believe the basis of true leadership is character. We recognize that what a person does in private is a reflection of one's true character and not necessarily, what is done in public. We are consecrated to a life of spiritual growth and moral integrity. Christian values such as obedience, faithfulness, perseverance, service, and humility are to be shared and modeled by all ministers.

Family Relationships

We believe positive and meaningful family relationships are essential for effective ministry. We are committed to providing an environment that places a high priority on spending both quality and quantity time with our families. We desire to model a leadership lifestyle that communicates Christian family values to all people.

Ministerial Excellence

God's call to ministry is worthy of our best. We are dedicated to excellence in all areas of ministry. We understand the need and value of the seminary experience and advanced education. God does not call us to mediocrity; therefore, we will give God and His people our best at all times in everything we do.

Servitude

We recognize that to minister is to serve and before I can become the minister God has called me to be, I must serve and follow church leadership. I recognize there is a definite order and protocol in the pastoral ministry and we serve at the pleasure of the Servant Leader, his appointed staff, and leaders.

Lifelong Learning

We believe ministerial training is a lifelong process. We understand that none of us have or will ever fully master God's Word, therefore we must consider ourselves lifelong students of the Word of God. We recognize that the more we know and understand God's Word, the greater God can use us to serve His people.

Curriculum Statement of Faith

We accept the scriptures as our only authority in matters of faith and practice. Our interpretation of Bible Doctrine leads us inexorably to believe:

- The scriptures of the Old and New Testament as being verbally inspired by God and inerrant and infallible in the original writings, and that they are of supreme and final authority.
- In one God eternally existing in one essence, yet co-equal persons, the Trinity: Father, Son and Holy Spirit. Each of whom possesses equally all the attributes of Deity and the characteristics of personality.
- Jesus Christ is God, the living Word, who became flesh through His miraculous conception by the Holy Spirit and His virgin birth. For that reason, He is perfect Deity and true humanity united in one person forever.
- That Jesus Christ, the second Person of the Trinity, was both fully man and fully God. I believe in His virgin birth, in His sinless life, in His miracles, in His substitutionary and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and His present life there as High priest and Advocate for us.
- In the blessed hope, which is the personal, visible and imminent return of our Lord and Savior, Jesus Christ.
- That the Lord lived a sinless life and voluntarily atoned for sins of mankind by dying on the cross as their substitute, thus satisfying divine justice and accomplishing salvation for all who trust in Him alone.
- In the Holy Spirit, the third person of the Trinity, Who convicts the world of sin, righteousness and judgment. He is the life of the believer and He empowers the preaching and teaching of the Gospel.
- That the Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life in them, continually indwells them from the moment of spiritual birth and seals them until the day of redemption. His fullness, power and control are appropriated in the believer's life by faith.
- That salvation of man is wholly a work of God's free grace and not the work, in whole or in part, of human works or goodness or religious ceremony. God imputes His righteousness to those who put their faith on Christ alone for their salvation, and thereby justified them in His sight.
- It is the privilege of all who are born again of the Spirit to be assured of their salvation from the very moment in which they trust Christ as their Savior. This assurance is not based upon any kind of human merit or lifestyle but is produced by the witness of the Holy Spirit, who confirms in the believer the testimony of God in His written word.
- That a person who sincerely has accepted Jesus Christ as their Lord and Savior cannot under any circumstance lose their salvation albeit carnal lifestyle or un-confessed sin.
- Every believer is called to live so in the power of the indwelling Spirit that he will not fulfill the lust of the flesh but will bear fruit to the glory of God.
- That mankind was created in the image of God, sinned, and thereby incurred not only physical death, but spiritual death, which is separation from God, and that all human beings are born with a sinful nature.

Curriculum Statement of Faith

- Man's nature is corrupted, and he is thus totally unable to please God. Every man is in need of regeneration and renewal by the Holy Spirit.
- In the bodily resurrection of the just and the unjust, the everlasting conscious suffering of the lost in hell and the fellowship of the saved in heaven.
- In the existence of a personal devil, who is still working in the world to destroy the souls of men and that he and all his angels and all who do not receive Christ as their personal Savior will eternally perish in the lake of fire.
- In the Church, whose mission it is to preach the Scriptures to the entire world, all of its endeavors being guided by multiple leadership and supported by the wise stewardship of God's people.
- That the ordinances of the Church, given by the Lord, are Baptism and the Lord's Table (Communion).
- Jesus Christ is the Head of the Church, His Body, which is composed of all men and women, living and dead, who have been joined to Him through saving faith.
- God admonishes His people to assemble together for worship, for participation in ordinances, for edification through the Scriptures and for mutual encouragement.
- I have accepted Jesus Christ as personal Lord and Savior. I have been baptized as a believer in Jesus Christ, and am an active member of this church.
- I believe that ministers, teachers and leaders should be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity—giving attendance to reading, to exhortation, to doctrine; for in doing this they shall both save (*keep sound*) themselves, and them that hear thee" (I Tim. 4:12-16).

Admission

Admission to the Minister's Course is open to men and women called to the preaching ministry who are in good standing as a member of the ELFM congregation and/or a member of an affiliate or partner ministry.

Eligibility Criteria

1. Must have publicly professed Jesus Christ as Lord and Savior
2. Must have been baptized as a believer
3. Must be spiritually mature and growing
4. Must have sound doctrine regarding the essentials of the faith
5. Must live a Christian lifestyle that is beyond reproach (blameless)
6. Maintain a daily private devotional life
7. Must totally support their Pastor and their vision of their church
8. Must attend church regularly
9. Must be actively involved in a ministry for at least six months prior to entrance into the Minister's Course.

Course Orientation Schedule

1. Minister's handbook distributed along with Ordination Application.
2. Personal interview with designated pastor.
3. Assigned a mentor.
4. Enroll in ELFM classes for Minister's Course students.
5. Assignments given, i.e., books to read and written assignments.
6. Application and related forms turned into Pastor of Christian Education.
7. Attend periodic special lectures by the Servant Leader.
8. Entrance into Minister's Course upon approval by the Pastor of Christian Education.

Academic Regulations

Grading Systems

Students will be graded on the following: Students must pass all exams and lab sessions in order to successfully complete the Minister's Course.

Grading Scale:

A = 100 – 90

B = 89 – 80

C = 79 – 73 (passing)

D = 72 and below

F = 60 and below

Examinations

The instructor at his or her discretion may give written or oral examinations. Failure to take examinations at the designated time shall result in a zero for the examination and failure in the subject unless an excuse acceptable to the instructor is submitted and an examination date is set. Examinations must be taken within two weeks of the time designated for the original examination.

Integrity during the examination process is of the utmost importance. There will be no sharing of answers, assignments or plagiarism. This program abides by the honor system; any dishonest act will result in a failure of the subject and or dismissal from the program.

Bible College or Seminary Students

MINISTER'S COURSE students and college or seminary students seeking to obtain their credentials through ELFM are required to successfully complete all courses in the Minister's Course. However, waivers may be obtained for similar or like courses in which a grade of "B" or higher was obtained. The Pastor of Christian Education must approve all waivers and no waivers are given for but not limited to Teacher and Leader Certification, Preaching, Preaching Lab, Biblical Financial Principles and God's Armor Bearer.

Ministerial Experience

Former Pastors and ministers seeking to integrate his or her credentials with ELFM must meet or exceed the following requirements: Must have completed more than 50% of MINISTER'S COURSE requirements through seminary or Bible college or Must be licensed and ordained (documented) for more than 15 years and submit to an approval interview with a committee selected by the Pastor of Christian Education

No pastor or minister is exempt from but not limited to completing Teacher and Leadership Certification, Hermeneutics, Principles of Preaching and Preaching Lab Biblical Financial Principles and God's Armor Bearer.

Attendance Policy

Attendance is critical in successfully completing the Minister's Course. Under no circumstances will credit be given for courses in which the student is absent more than the maximum number of allowable absences for the class. The maximum number of allowable absences shall be no more than 25% of the total number of class meetings, unless the instructor specifies a lower percentage. If student exceeds this amount then he or she at the Pastor of Christian Education's discretion will have his or her grade lowered or receive a grade of "no credit" for the course.

Probation/Dismissal

A student may be placed on probation or dismissed from the program for any conduct deemed unbecoming to a minister. A student may also be dismissed or placed on probation for poor class attendance, failure to regularly attend HTBI classes and or maintain satisfactory grades in coursework. Reinstatement may be granted on a case by case basis at the discretion of the Pastor of Christian Education.

Certificate Programs

Children's Ministry - Prepares individuals for a ministry to children in the local church in which biblical principles are used to develop these young boys and girls into maturing adolescents.

Christian Education – Provides a context for understanding Christian Education as a discipline as well as a distinct ministry of the Christian church. The focus will be on learning foundational issues, organizational structures, role of the pastor as educator, and basic principles of teaching and learning.

Church Administration – Seeks to introduce the student to the theory and practice of managing and leading the church. The focus is on leadership as a necessary correlation to management and administration. Topic ranges from strategic planning, human resources and budgeting to ministry relations.

Church Planting – Prepares and equips ministers to start and develop churches at home and abroad.

Evangelism - is designed for individuals who wish to develop their understanding and skills in evangelism as they prepare for service in the local church, with a para-church organization, or as a fulltime evangelist.

Family Ministry – This program prepares individuals to minister to families of all complexities such as blended families, broken families and families in need of counseling.

Outreach Ministry – *"Whatsoever you do to the least of those who are members of my family, you do unto Me."* Prepares ministers to go out into the community to reach out, bring in and sustain those individuals who have been neglected or deemed outcasts by society.

Pastoral - The pastoral emphasis enables those students seeking to pastor a church to begin to understand the complexity of leading God's people, and make relevant the Word of God especially to those who have traditionally been under ministered and or disenfranchised by society.

Pastoral Care - The program prepares students to provide pastoral care services to a wide range of persons, such as the disabled, the divorced and separated, immigrants, and the bereaved. Also, prepares ministers to assist in institutional settings such as hospitals, schools, parishes, or prisons.

Singles Ministry – Prepares individuals to minister to the many facets of singlehood; singles (never married), divorcees, single parents, widows and widowers with biblical principles to help singles cope in whatever situations he or she faces.

Youth Ministry - Prepares individuals for a ministry to youth and adolescents in the local church in a setting that relevant to 21st century youth. Attention will be directed to the total development of youth, with special attention to faith and spiritual development.

Worship – Helps individuals learn the development and planning of the worship experience for Sunday service, mid-week service, revivals and other events. Learns how to integrate music, media, drama, creativity into the worship experience.

Ministers Course Curriculum

Students must be in good standing with their parent ministry to enroll in program.

Prerequisites (6 hours)

Core Curriculum (18 hours)

Advance Level I Courses (16 hours)

Advance Level II Courses (23 hours)

PREA 410A

PREA 410B

Electives Courses (Choose two courses - 4 hours)

Specialized Tracks (Internship 10 hours, must have completed all required classes)

- ∴ Children's Ministry
- ∴ Church Administration
- ∴ Church Planting
- ∴ Christian Education
- ∴ Evangelism
- ∴ Family Ministry
- ∴ Outreach
- ∴ Pastorate
- ∴ Pastoral Care
- ∴ Singles' Ministry
- ∴ Youth Ministry
- ∴ Worship

Class Codes

Code	Section Title
FD	Foundational Core Classes
LC	Faith Based Lay Counseling
NTS	New Testament Studies
OTS	Old Testament Studies
TS	Theological Studies
CLD	Christian Leadership Development
FSA	Family Studies (Tract A)
FSB	Family Studies (Tract B)
CA	Christian Apologetics
SD	Sunday School
EL	Elective

Dress Code

Communion Sundays (1st and 3rd Sundays) (Civic Attire): Men are to wear black suits and black clergy shirts; women are to wear black suits or dresses with black clergy shirts. Women are to always wear modest jewelry; closed toe shoes are preferred but not required and pantyhose. Pants/Slacks are allowed. Summer dress is white suits and white clergy shirts for men and women.

Traditional Sunday and Event Dress: Men are to wear suits or business attire. Women are to wear hosiery, business or church attire with sleeves. If women are to wear pants suits, please make it appropriate, not tight fitting or form revealing.

Licensing and Ordination Requirements

The Ordained Minister has received authority from both the Servant Leader and State of Illinois to perform all rites of the church and the wedding ceremony. The Licensed Minister has received authority from the State of Illinois to perform all rites of the church and the wedding ceremony. Each candidate for licensing must meet the following requirements:

- Subscribe to LAWM/LACC/OAFA's Statement of Faith
- Involved in ministry that warrants credentials based on Ephesians 4:12
- Successful completion of Minister's Course
- Above reproach lifestyle
- A consistent free will giver
- Must submit to an oral interviewing process with staff pastors then Servant Leader.
- Each candidate for ordination must meet the licensing requirements
- Must be employed in fulltime ministry with a recognized religious organization
- Must receive initial approval from your Servant Leader
- Must submit to an oral interviewing process with ordination committee chosen by the Servant Leader.

Process

- Complete Minister's Course (6 – 12 Months)
- Internship (3 - 6 Months)
- On the Job Training (3 – 6 Months) *Assigned to an outside ministry.
- Conduct the rites of the church. (3 - 6 Months)
- Final Observation (3 - 6 Months) * Assigned a Mentor
- Total Time: 1 – 2.5 Years

**ELFM Codes of Ethics
for Ministers, Pastors and Churches**

- I will always devote time to seeking the will of God through diligent study in the Scriptures and prayer.
- I will endeavor to keep myself physically fit and emotionally stable.
- I will seek in all ways to be Christ like in my attitude and conduct.
- I will seek mutual accountability and spiritual friendship with fellow Christians for personal encouragement and nurture in order to ensure faithfulness to my calling as a steadfast follower and competent servant of my Lord Jesus Christ.

In Relationship to Family

- I will consider each member of my immediate family as precious gifts from God, and will carefully, lovingly and responsibly meet their needs as a sacred obligation before Him.
- I will give spiritual leadership in my home.
- I will be faithful and loyal to my family members, loving them as Jesus Christ loves His Church.
- In Relationship to the Church
- I will remember that I am called to lead, but also to serve.
- I will never violate a confidence given to me.
- I will be diligent in my duties as pastor, never lazy, but with God as my judge and my Shepherd.
- I will be Biblical in my preaching, presenting the whole counsel of God, speaking the truth in love.
- I will strive to introduce people to Christ, and to build His Church.
- I will consider my call to the church a sacred responsibility and stand by the decision.
- I will seek the unity of the church and resist any attempts to divide.

In Relationship to Other Ministers

- I will be a brother in Christ to my fellow ministers.
- I will not seek to build my church at the expense of another church, nor my ego at the expense of another minister.
- I will not speak uncharitably of any member of clergy.
- I will abstain from fruitless debates which are of little value and serve to cause any form of division within the body.

ELFM Codes of Ethics for Ministers, Pastors and Churches

In Relationship to ELFM

- I will participate in the larger fellowship of ELFM and seek to support through prayer and action its aims and objectives.
- I will fulfill my fellowship, ministry and financial obligations to ELFM to the best of my ability as the Lord leads and provides.

In Relationship to the Community

- I will seek to be responsible in my personal finances.
- I will seek to build a positive relationship with the community without sacrificing my ministry to the church.
- I will never misuse my position or credentials in pursuit or promotion of any political agenda.

Code of Ethics for Churches

The Christian Church is the Body of Christ and is destined to be His Bride. Inasmuch as every local church is an expression of the whole Body it is needful for her to be committed to vigilance in all of her relationships:

In Relationship to Christ

- Believing that Jesus Christ is the Head of the Church, we will honor and exalt Him in all of our relationships and ministries. We will keep ourselves free from all policies and practices which might tend to mar the beauty of the Bride of Christ.

In Relationship to Fellow Members

- Believing that the local church is an expression of the family of God, we will promote unity among the members of the congregation, resisting all jealousy, rivalry, self-seeking and division which would disturb that unity.
We will "... make every effort to do what leads to peace and to mutual edification." (Romans 14:19)

In Relationship to Other Churches

- Believing that the Church is a universal body, we will attempt to maintain honorable relationships with other churches in the community.

In Relationship to the Community

- Believing that the witness of the church in the community affects the ministry of that church to the community and reflects on Christ, the Head of the Church, we will endeavor to keep our dealings with agencies, businesses and individuals in the community honest and above reproach.

ELFM Codes of Ethics for Ministers, Pastors and Churches

In Relationship to ELFM

Believing that our membership in ELFM is not only a privilege but also involves responsibility. We will fulfill our fellowship, ministry and financial obligations to ELFM to the best of our ability. We will uphold the doctrines and principles of Eternal Life Fellowship Ministries & SHINE GlobalNetwork .

In Relationship to the Pastor and Other Leaders of the Church

- Believing that the pastor and other spiritual leaders are shepherds of Christ's flock, we will love, honor and submit to them as they, by example and word, watch over our souls.
- We will support the pastor financially so that he may be able to meet his obligations without bringing reproach upon himself or us.
- We will not allow anything among us that would undermine the pastor's ministry or rob him of the confidence of the church and the community.
- We will endeavor to respond to all criticism dealing with the pastor, other spiritual leaders, or their families in an honorable manner, not tolerating subversive or clandestine meetings.
- Whenever legitimate criticism or charges against anyone arise, we will follow Scriptural direction for church discipline, always with a desire for reconciliation and restoration and always making use of the cloak of love.

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ICON KEY

 Valuable information

 Test your knowledge

 Keyboard exercise

 Workbook review

Purpose

The purpose of this course of instruction is to outline the basic ministerial training in both doctrine and practical application for those called by God into ministry.

1.0 The Bible

After participating in this lesson, each student will be able to:

1. Describe the Divisions of the Bible
2. Identify two original languages of the Bible
3. Describe the Four categories of the Old Testament
4. Describe the Four categories of the New Testament
5. Name the books of each category of the old and new testaments.
6. Name the Nine Beatitudes
7. Describe/List the Ten Commandments
8. Identify the nine gifts of the Holy Spirit
9. Name Major and Minor Prophets
10. List eight major Covenants in scripture

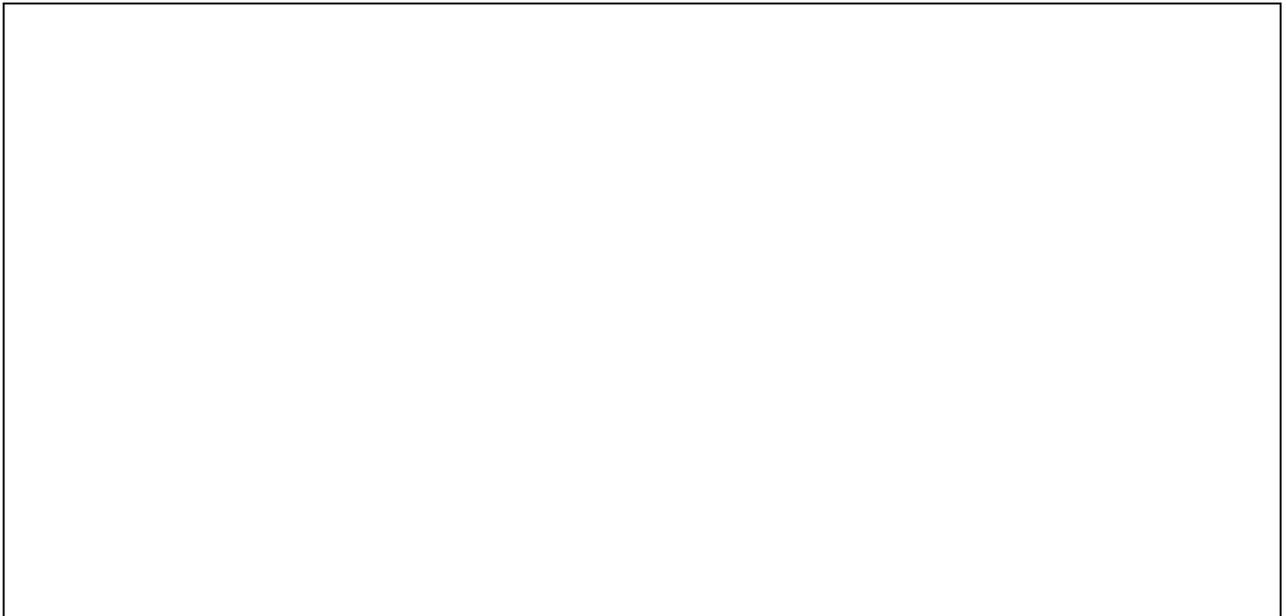
1.1 Divisions of the Bible

1.0 The Bible

1.2 Languages of the Bible

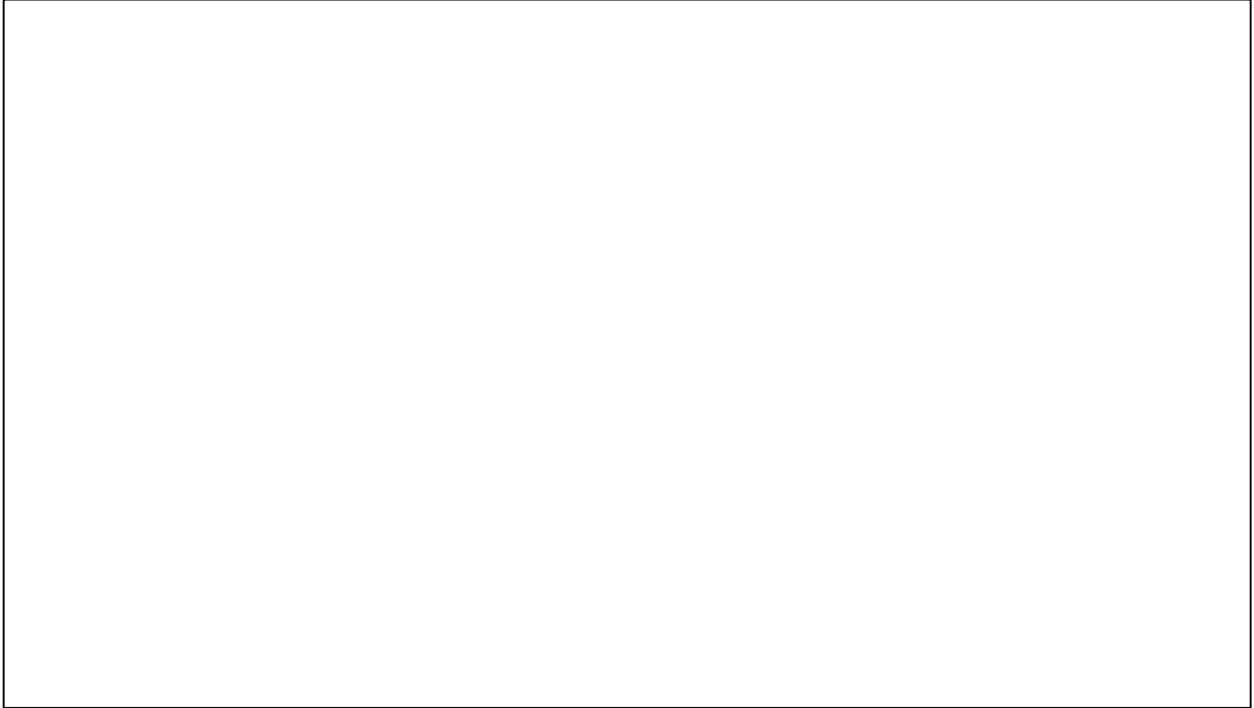


1.3 Categories of the Old Testament

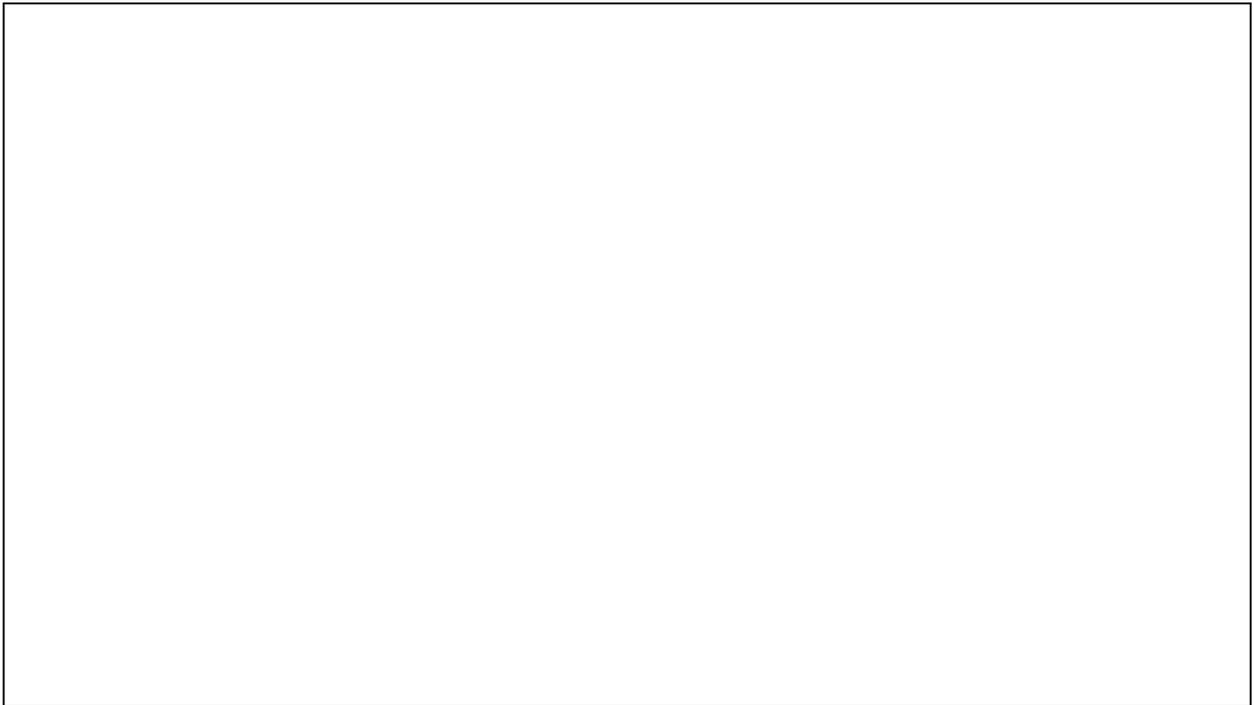


1.0 The Bible

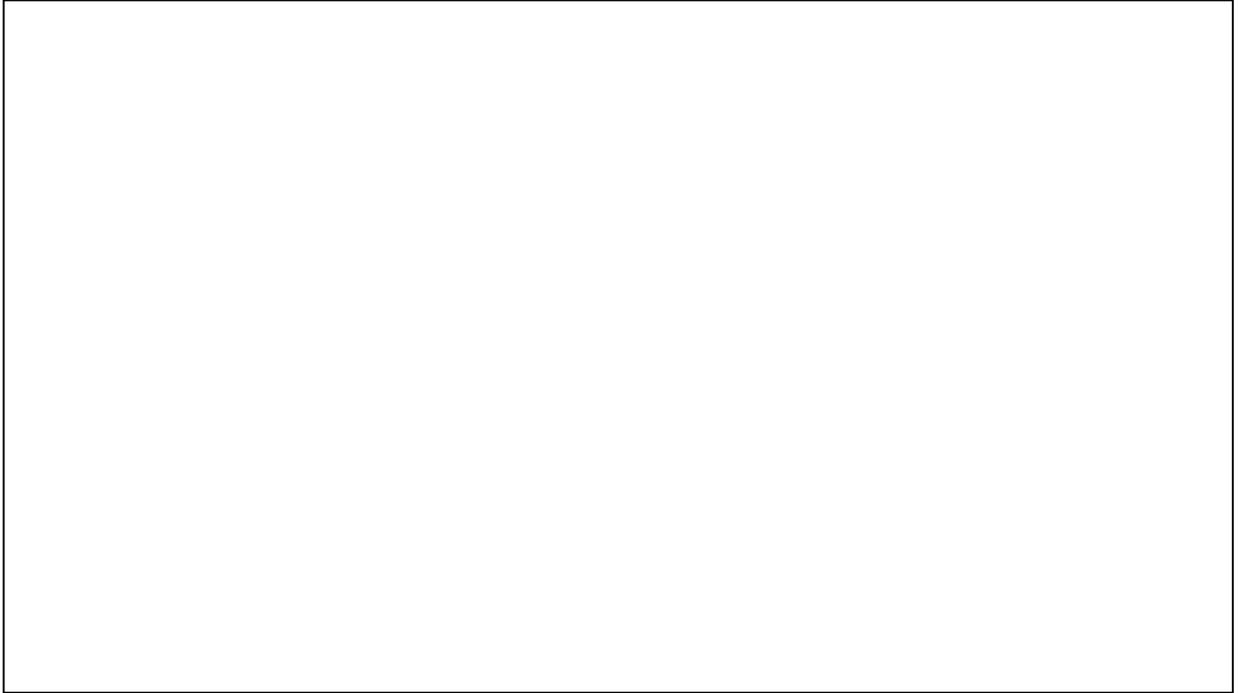
1.4 Categories of the New Testament



1.5 Books/Categories of the Old and New Testaments



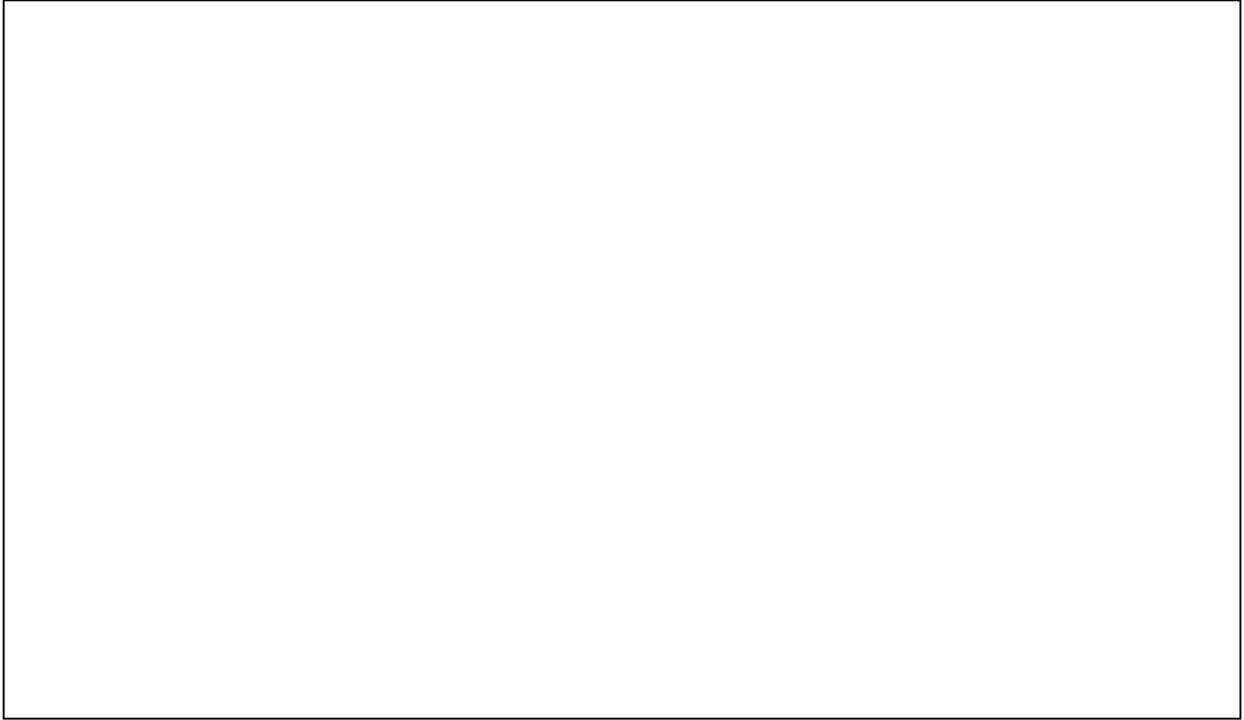
1.6 The Nine Beatitudes



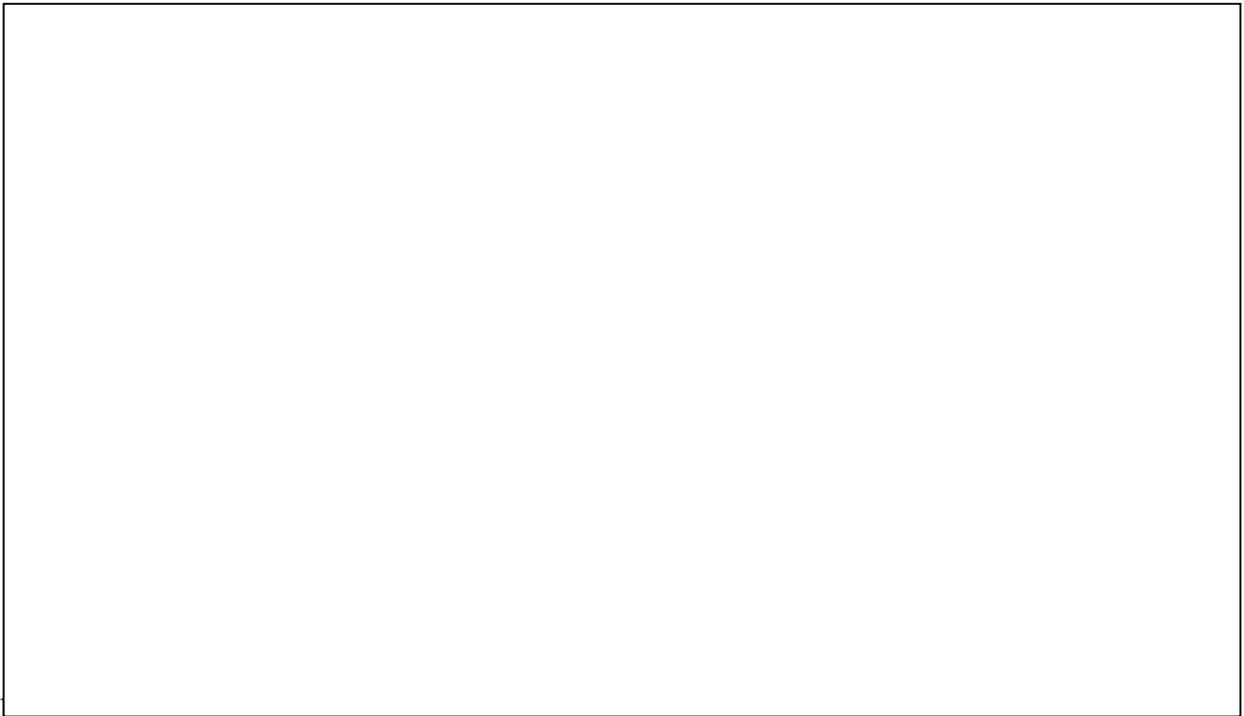
1.7 The Ten Commandments



1.8 Gifts of the Holy Spirit



1.9 Major and Minor Prophets



1.10 Major Covenants

EIGHT MAJOR COVENANTS OF THE OLD AND NEW TESTAMENTS

COVENANT	SIGN	TEXT
1. Adam - fertility - dominion over the earth	Tree of Life	Genesis 1:28-30: <i>"God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and subdue it..."</i> Genesis 2:15-17: <i>"Yahweh God took the man and settled him in the garden of Eden to cultivate and take care of it..."</i>
2. Noah and the earth - never destroyed by flood again	Rainbow	Genesis 6:18; 9:9-17: <i>"God spoke as follows to Noah and his sons, 'I am now establishing my covenant with you and with your descendants to come..."</i>
3. Abraham (continues with Isaac, Jacob & descendants) 3-fold blessing = - land - nation (descendants), - world wide blessing	Circumcision On the 8 th day	Genesis 12:3; 15:1-18; 17: 1-27; 18:18 & 22:18; 26:3-5; 28:10-14; Exodus 2:24: <i>"God remembered his covenant with Abraham, Isaac and Jacob."</i>
4. Moses & Israel -Sinai Covenant establishing divine liturgy & covenant sacraments	Ark of the Covenant Tabernacle 10 Commandments	Exodus 19-24; Deut. 5: <i>"So now, if you are really prepared to obey me and keep my covenant, you, out of all peoples, shall be my personal possession"</i> Ex 19:5
5. Aaron & Sons - perpetual ministerial priesthood	Salt	Leviticus 2:13; Numbers 18:19: <i>"Everything the Israelites set aside for Yahweh from the holy things, I give to you and your sons and daughters, by perpetual decree. This is a covenant of salt for ever before Yahweh, for you and your descendants too."</i>
6. Phinehas - perpetual priesthood in Covenant of Peace (prefigures Christ)	Seamless robe & miter	Numbers 25:11-15: <i>"To him I grant my covenant of peace. To him and his descendants after him, this covenant will assure the priesthood for ever."</i>
7. David & descendants - dynasty and throne forever secure	Throne/ Temple	2 Samuel 7:11-17; 23:5: <i>"Yes, my House stands firm with God: He has made an eternal covenant with me..."</i>
8. Jesus (<i>Yah-shua = Yahweh saves or I save</i>) also written Yehosua = Joshua	The Cross, the true "Tree of Life"	Luke 22:20: <i>"...This cup is the new covenant in my blood poured out for you."</i> 1 Corinthians 11:25: <i>"..This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me."</i>

2.0 FIVE FOLD MINISTRY

After participating in this lesson, students will be able to explain each level of the Five Fold Ministry.
(Ephesians 4:11)

2.1 Teacher

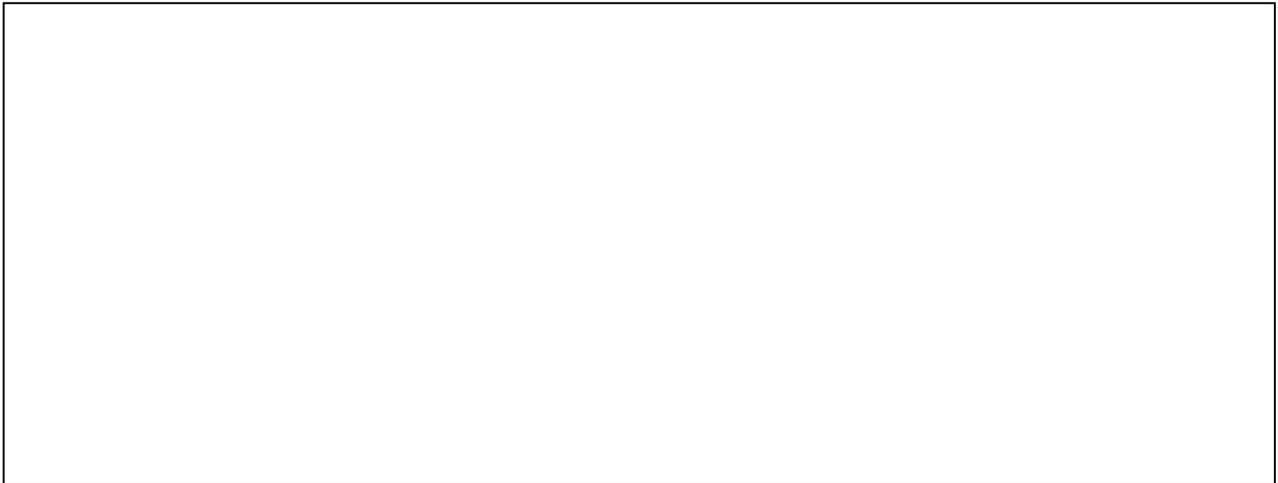
2.2 Pastor

2.0 FIVE FOLD MINISTRY

2.3 Evangelist



2.4 Prophet



2.5 Apostle



3.0 Use of Scripture

After participating in this lesson, students will have the basic knowledge of scripture to recite and/or locate the following:

- 3.1 Hope Scripture:
- 3.2 Healing Scripture
- 3.3 Faith Scripture
- 3.4 Leading the Lost to Christ Scripture
- 3.5 Seven Last Words of Jesus
- 3.6 Seven First Words of Jesus
- 3.7 Baptism Scripture
- 3.8 Communion Scripture
- 3.9 Benediction Scripture

NOTES:

4.0 Terminology

After participating in this lesson, students will be able to understand and effectively use the following terminology:

4.1 Salvation	4.8 Anointing
4.2 Atonement	4.9 Blessing
4.3 Redeem	4.10 Curse
4.4 Intercession	4.11 Savior: Title of Christ
4.5 Praise	4.12 Sin
4.6 Worship	4.13 Tithe
4.7 Holy Ghost Filled	4.14 Giving
4.15 Five-Fold Ministry	4.16 Communion
4.17 Repentance	4.18 Confession
4.19 Apostolic	4.20 Charismatic
4.21 Holiness	4.22 Baptism

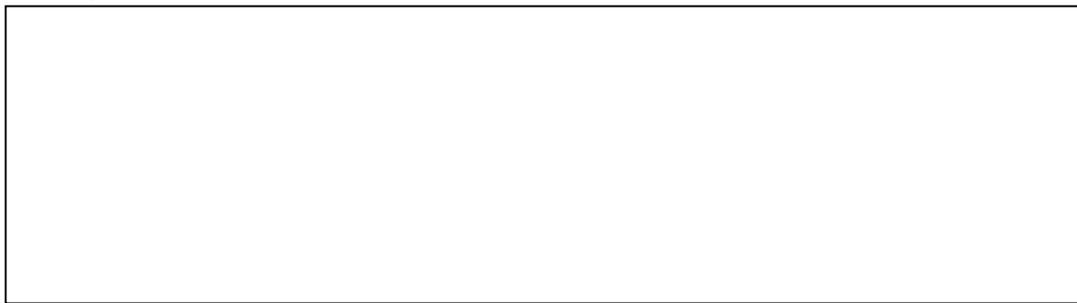
5.0 Church Services/Rites of The Church

After participating in this lesson, each student will have basic skill sets to organize and carry out the following services:

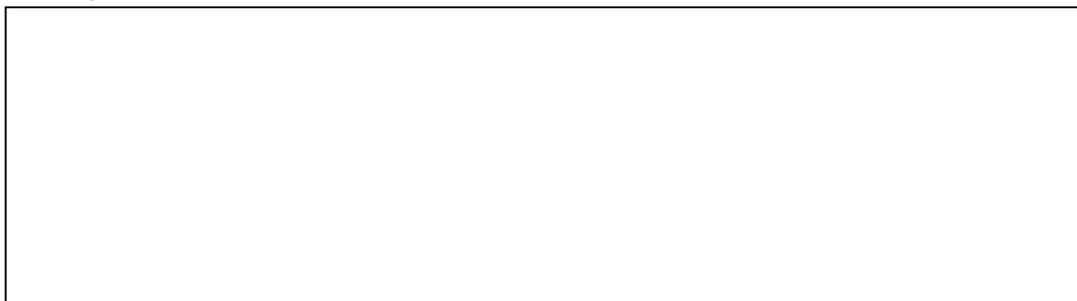
5.1 Water Baptism



5.2 Holy Communion

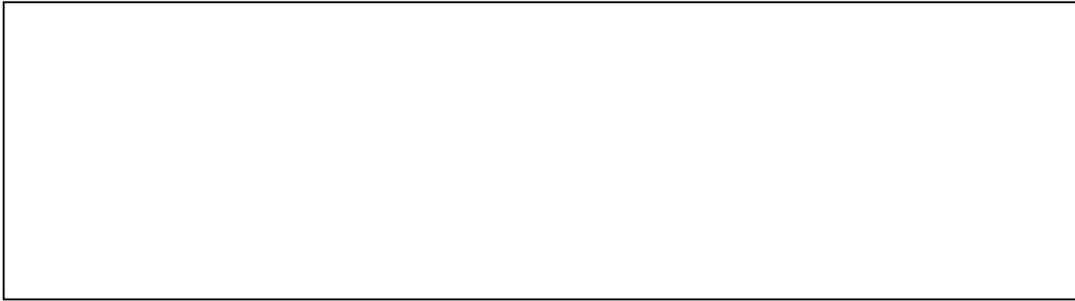


5.3 Holy Convocation

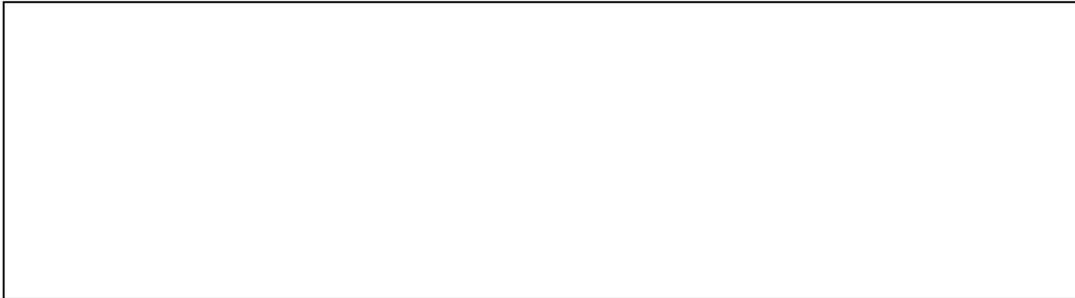


5.0 Church Services

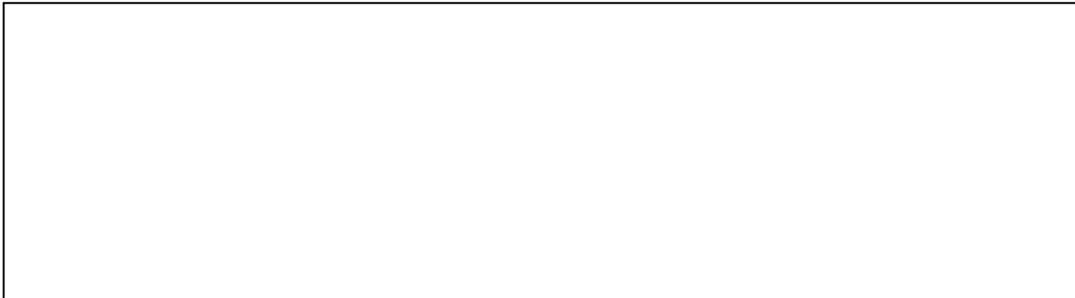
5.4 Revival



5.5 Foot Washing



5.6 Anointing with Oil



5.7 Fasting



5.8 Intercessory Prayer



5.9 Wedding



5.10 Funeral



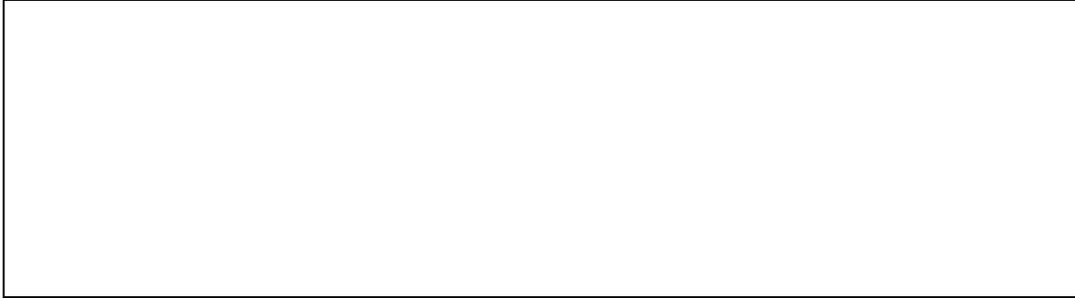
5.11 Blessings (Children, Buildings, ect.)



5.12 Opening Doors of Church



5.13 Invocation/Benediction



5.14 Sinner's Prayer



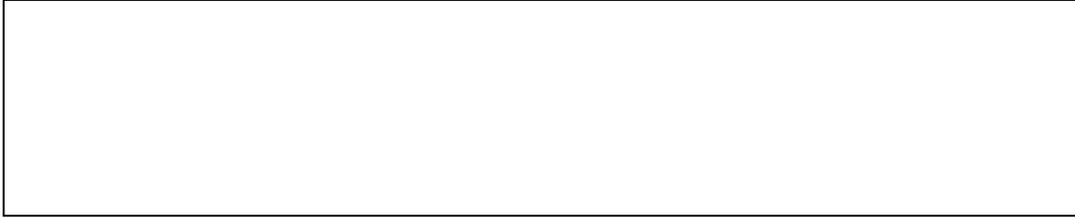
5.15 Confession/Repentance



5.16 Order of Church Services



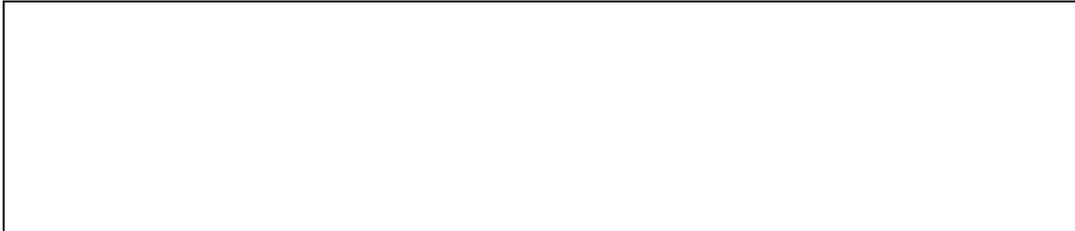
5.17 The Twelve Benedictions



5.18 Alter Call/Prayer



5.19 Call to Worship



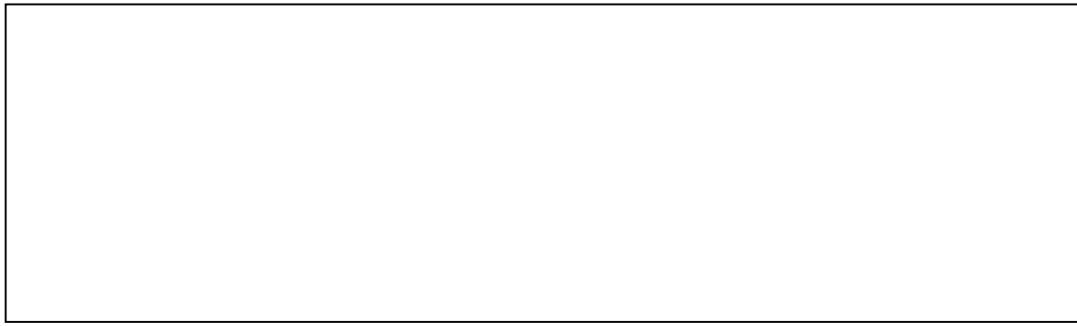
5.20 Worship in Dance and the Arts



6.0 Protocol & Etiquette

After participating in this lesson, student will have the basic skill sets to identify and understand the following:

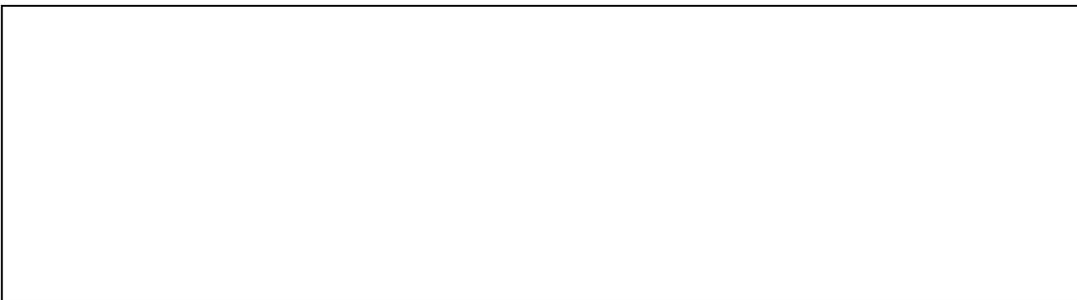
6.1 Clergy Titles and meanings



6.2 Clergy Attire & Colors



6.3 Pulpit Gestures/Facial Expressions

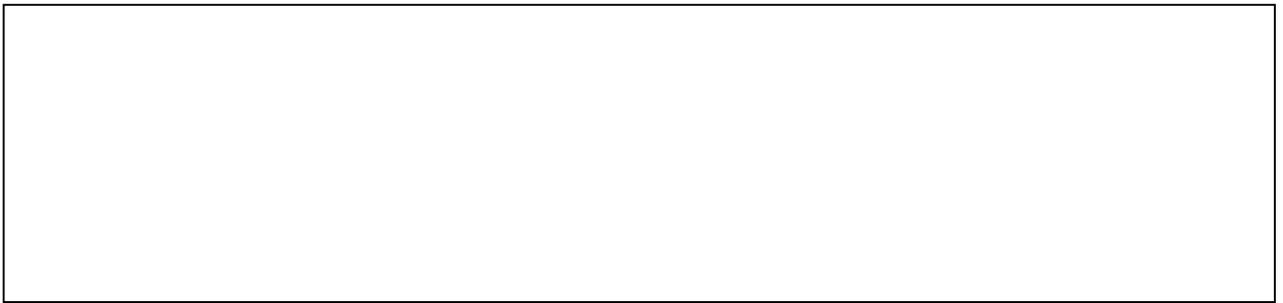


6.0 PROTOCOL & ETIQUETTE

6.4 Clergy Jewelry and Accessories



6.5 Visiting a Church



6.6 Conducting a Wedding or Funeral



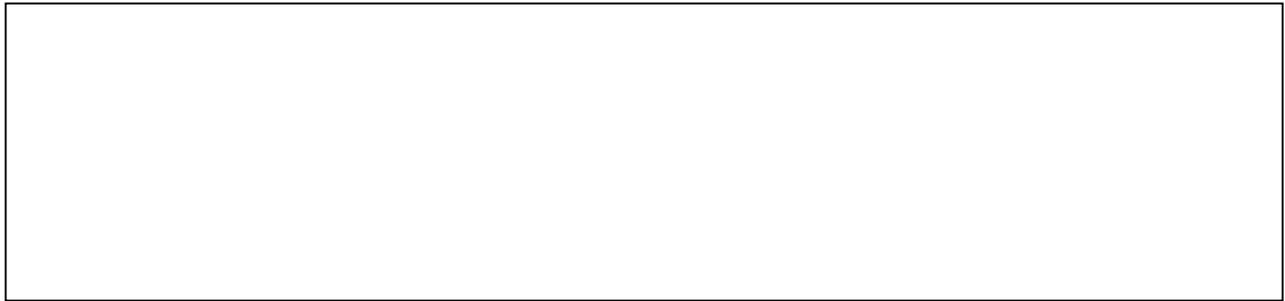
6.7 Colors of the Gospel



7.0 Homiletics

After participating in this lesson, students will have basic skill sets to preach and speak about gospel truths to a large group of people, in the form of a *sermon* or *homily*.

7.1 Homiletics: Do's and Don'ts



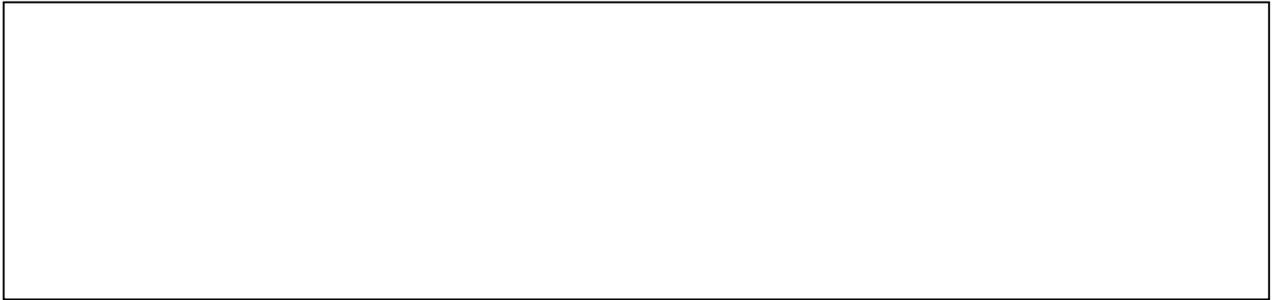
7.2 How to Prepare Bible Messages



7.3 The Mechanics of Sermon Construction



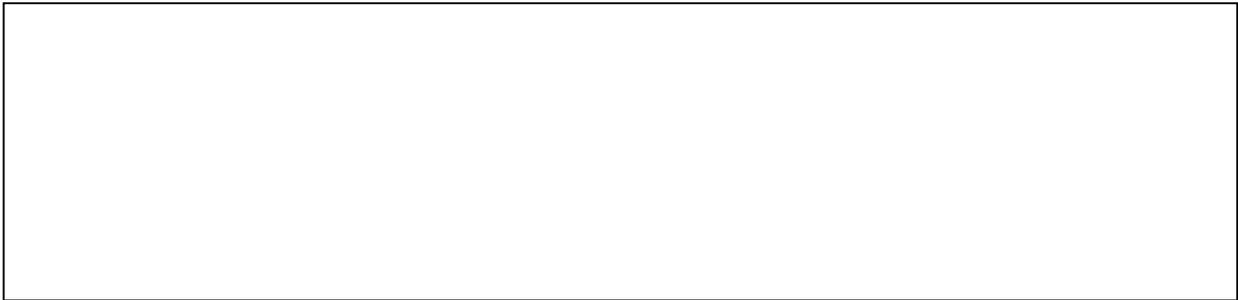
7.4 Body of Study or Sermon



7.5 Lectures, Speakers and Preachers



7.6 Expository Preaching



7.7 Topical Preaching



7.8 How to Write a Ministerial Biography

By Jack Burton

The Gospels of Matthew, Mark, Luke and John are, in many ways, a biography of the life of Jesus. New Testament is largely a biography of the life of the early church. There is good precedent for setting down on paper the work and mission of a person who is called by God to be his minister. A short but moving biography can quickly acquaint people with a minister. Writing it as a feature story instead of a dry reciting of bare facts adds interest.

1. Start with a meaningful turning point in the minister's life. Add a hook that will encourage the reader to go further. A good opening sentence might read: "At age 18 Randy was on top of the world -- but he didn't know that by age 21 he would be a washed-up, beaten down failure." Or, "Randy was probably the most boring and shy kid in his school, ordinary in every sense of the word. Then something special happened to him."
2. Show directly where God enters his life to bring the future minister from where he was to where he is now.
3. Quote the minister. Perhaps state his humbleness over his situation, and how he gives the praise to God.
4. Describe the minister's education next. Use the latest degree first and other relevant degrees and training.
5. Summarize in one or two paragraphs his current ministry and previous ministries. Look for highlights such as being the Chaplain of Moody Bible Institute or pastoring the same church for 40 years. Quote a colleague or leader in his church who knows him well.
6. Include family information. Describe any ministry that the wife has served either with her husband or by herself.
7. Edit the bio to one page of standard paper. If the bio will be used in several places, then create two other versions, one half as long and the other twice as long. Use as appropriate for the particular publication. Make sure you list contact information, including email and Website if appropriate. A photo helps. If the church has a logo, include it.
8. Be truthful in the biography. Resist the temptation to inflate it to make a person look better.

References

- Preaching Women; The Minister's Biography; Debora C. Hooper; 2008
- Georgia Baptist Association: How to Write A Resume
- Book Rags: How to Write a Biography

About the Author

Jack Burton started writing professionally in 1980 with articles in "Word from Jerusalem," "ICEJ Daily News" and Tagalong Garden News. He has managed radio stations, TV studios and newspapers, and was the chief fundraiser for Taltree Arboretum. Burton holds a B.S. in broadcasting from John Brown University. He is a 26-year veteran of the U.S. Navy/Navy Reserves and the Navy Seabees.

8.0 Prayers & Practices

After participating in this lesson, students will have basic skill sets to conduct prayers through gospel truths to a large group of people in a professional and timely manner.

8.1 Standard Invocation

Worship Leader's Opening Statement "LET US PRAY"

Dear Heavenly Father, We Thank you for this day and for all your many blessings. We pray that you will be pleased with our worship as we offer it to you in spirit and truth. Bless us this day with the visitation of the Holy Spirit and with a word from Heaven and the grace of Salvation. In the name of Jesus! Amen.

NOTES:

8.2 Standard Offertory Statement & Prayer

Worship Leader's Opening Statement

“Let us bow our heads with thanksgiving as we prepare to give our tithes, offerings, and gifts.”

Dear Heavenly Father

We thank you for all the blessings which you have bestowed upon us your children. We pray that you will receive our offerings and that they will be used for the up building of your Kingdom and for the glory of your name. We give now cheerfully and in the name of Jesus. Amen.

Worship Leader's Closing Statement

We thank you for what you have given and the spirit in which you have given it in!
God loves a cheerful giver!

NOTES:

8.4 The Apostles' Creed

Worship Leader's Opening Statement

“Let us confess as a declaration of our faith the Apostle's Creed...”

I believe in God, the Father Almighty,
the Maker of heaven and earth,
and in Jesus Christ, His only Son, our Lord:

Who was conceived by the Holy Ghost,
born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He
descended into hell. The third day He arose again from the dead; He ascended into heaven, and sits
on the right hand of God the Father Almighty; from thence he shall come to judge
The quick and the dead.

I believe in the Holy Ghost;
god's holy church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting.
In Jesus name we pray! Amen

NOTES:

9.1 Names of God/Old Testament

**THE NAMES OF GOD
OLD TESTAMENT**

- ELOHIM**.....Genesis 1:1, Psalm 19:1
meaning "God", a reference to God's power and might.
- ADONAI**.....Malachi 1:6
meaning "Lord", a reference to the Lordship of God.
- JEHOVAH--YAHWEH**.....Genesis 2:4
a reference to God's divine salvation.
- JEHOVAH-MACCADESHEM**.....Exodus 31:13
meaning "The Lord thy sanctifier"
- JEHOVAH-ROHI**.....Psalm 23:1
meaning "The Lord my shepherd"
- JEHOVAH-SHAMMAH**.....Ezekiel 48:35
meaning "The Lord who is present"
- JEHOVAH-RAPHA**.....Exodus 15:26
meaning "The Lord our healer"
- JEHOVAH-TSIDKENU**.....Jeremiah 23:6
meaning "The Lord our righteousness"
- JEHOVAH-JIREH**.....Genesis 22:13-14
meaning "The Lord will provide"
- JEHOVAH-NISSI**.....Exodus 17:15
meaning "The Lord our banner"
- JEHOVAH-SHALOM**.....Judges 6:24
meaning "The Lord is peace"
- JEHOVAH-SABBAOTH**.....Isaiah 6:1-3
meaning "The Lord of Hosts"
- JEHOVAH-GMOLAH**.....Jeremiah 51:6
meaning "The God of Recompense"
- EL-ELYON**.....Genesis 14:17-20, Isaiah 14:13-14
meaning "The most high God"
- EL-ROI**.....Genesis 16:13
meaning "The strong one who sees"
- EL-SHADDAI**.....Genesis 17:1, Psalm 91:1
meaning "The God of the mountains or God Almighty"
- EL-OLAM**.....Isaiah 40:28-31
meaning "The everlasting God"

9.2 Names of Jesus

THE NAMES OF JESUS NEW TESTAMENT

<p>Advocate (1 John 2:1) Almighty (Rev. 1:8; Mt. 28:18) Alpha and Omega (Rev. 1:8; 22:13) Amen (Rev. 3:14) Apostle of our Profession (Heb. 3:1) Atoning Sacrifice for our Sins (1 John 2:2) Author of Life (Acts 3:15) Author and Perfector of our Faith (Heb. 12:2) Author of Salvation (Heb. 2:10) Beginning and End (Rev. 22:13) Blessed and only Ruler (1 Tim. 6:15) Bread of God (John 6:33) Bread of Life (John 6:35; 6:48) Bridegroom (Mt. 9:15) Capstone (Acts 4:11; 1 Pet. 2:7) Chief Cornerstone (Eph. 2:20) Chief Shepherd (1 Pet. 5:4) Christ (1 John 2:22) Creator (John 1:3) Deliverer (Rom. 11:26) Eternal Life (1 John 1:2; 5:20) Faithful and True (Rev. 19:11) Faithful Witness (Rev. 1:5) Faithful and True Witness (Rev. 3:14) First and Last (Rev. 1:17; 2:8; 22:13) Firstborn From the Dead (Rev. 1:5) Firstborn over all creation (Col. 1:15) Gate (John 10:9) God (John 1:1; 20:28; Heb. 1:8; Rom. 9:5; 2 Pet. 1:1; 1 John 5:20; etc.) Good Shepherd (John 10:11,14) Great Shepherd (Heb. 13:20) Great High Priest (Heb. 4:14) Head of the Church (Eph. 1:22; 4:15; 5:23) Heir of all things (Heb. 1:2) High Priest (Heb. 2:17) Holy and True (Rev. 3:7) Holy One (Acts 3:14) Hope (1 Tim. 1:1) Hope of Glory (Col. 1:27) Horn of Salvation (Luke 1:69) I Am (John 8:58) Image of God (2 Cor. 4:4) Immanuel (Mt. 1:23) Judge of the living and the dead (Acts 10:42) King Eternal (1 Tim. 1:17) Truth (John 1:14; 14:6) Way (John 14:6) Wisdom of God (1 Cor. 1:24) Word (John 1:1) Word of God (Rev. 19:13) True Vine (John 15:1)</p>	<p>King of Israel (John 1:49) King of the Jews (Mt. 27:11) King of kings (1 Tim 6:15; Rev. 19:16) King of the Ages (Rev. 15:3) Lamb (Rev. 13:8) Lamb of God (John 1:29) Lamb Without Blemish (1 Pet. 1:19) Last Adam (1 Cor. 15:45) Life (John 14:6; Col. 3:4) Light of the World (John 8:12) Lion of the Tribe of Judah (Rev. 5:5) Living One (Rev. 1:18) Living Stone (1 Pet. 2:4) Lord (2 Pet. 2:20) Lord of All (Acts 10:36) Lord of Glory (1 Cor. 2:8) Lord of lords (Rev. 19:16) Man from Heaven (1 Cor. 15:48) Master (Lk. 5:5; 8:24; 9:33) Mediator of the New Covenant (Heb. 9:15) Mighty God (Isa. 9:6) Morning Star (Rev. 22:16) Offspring of David (Rev. 22:16) Only Begotten Son of God (John 1:18; 1 John 4:9) Our Great God and Savior (Titus 2:13) Our Holiness (1 Cor. 1:30) Our Husband (2 Cor. 11:2) Our Protection (2 Thess. 3:3) Our Redemption (1 Cor. 1:30) Our Righteousness (1 Cor. 1:30) Our Sacrificed Passover Lamb (1 Cor. 5:7) Power of God (1 Cor. 1:24) Precious Cornerstone (1 Pet. 2:6) Prophet (Acts 3:22) Rabbi (Mt. 26:25) Resurrection and Life (John 11:25) Righteous Branch (Jer. 23:5) Righteous One (Acts 7:52; 1 John 2:1) Rock (1 Cor. 10:4) Root of David (Rev. 5:5; 22:16) Ruler of God's Creation (Rev. 3:14) Ruler of the Kings of the Earth (Rev. 1:5) Savior (Eph. 5:23; Titus 1:4; 3:6; 2 Pet. 2:20) Son of David (Lk. 18:39) Son of God (John 1:49; Heb. 4:14) Son of Man (Mt. 8:20) Son of the Most High God (Lk. 1:32) Source of Eternal Salvation for all who obey him (Heb. 5:9) The One Mediator (1 Tim. 2:5) The Stone the builders rejected (Acts 4:11) True Bread (John 6:32) True Light (John 1:9)</p>
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10.1 Ministry Ethics

Ethics in Ministry by Robert J. Young

Ministerial ethics must be continually rethought because so much is at stake. First, much is at stake for those who preach and minister. Understanding how and why ministers act--identifying potential problems--is not as easy as one might think because humans are prone to rationalization, personalities enter power struggles, and honest self-evaluation is difficult in the fervor of life. We must admit that hard questions exist, identify them, and encourage personal reflection. Second, much is at stake for the church. Only with difficulty and much struggle do churches rise above the moral standards and teaching of the one who regularly provides spiritual nourishment. Third, much is at stake for the world. One need only observe the catastrophe of tele-evangelists gone astray to recognize how closely the world is watching those who claim to follow Jesus, especially those who serve in ministry. Our effectiveness in proclaiming the gospel to reach souls for Jesus is at stake.

The Crisis in Ministry

Perhaps no task is as easy to fake as spiritual ministry. Preachers preach and teach with little or no study.(1) Time pressures encourage plagiarized sermons and classes. Bulletin articles are copied without credit, or worse, copied and set forth as one's own effort. Ministers spend too little time in prayer, too little time speaking to God, too little time listening to God, all in the name of speaking for God. Some involved in ministry covertly pursue unethical, immoral lifestyles.

Compounding the crisis, our contemporary society little appreciates genuine ministry not dependent upon outward appearances nor external circumstances. The rapid transitions of contemporary society have blurred definitions of ministry. In fact, that today's world often measures ministry by worldly standards encourages hypocrisy and the lack of ministerial integrity. Ministry is in ethical crisis.

Two questions may be helpful. What is the nature of this crisis? How may we encourage ethical ministry?

The Nature of the Crisis

The crisis exhibits itself in all of the ways mentioned above and more. Heightening the dilemma is the fact that many church leaders and many preachers barely see the problem. How have we arrived at this point? Several factors have contributed to the crisis.

Worldly expectations. Our society, and churches which buy into the worldly mindset more than we like to admit, frequently set up expectations which do not appreciate the elastic, flexible nature of ministry. We do not yet know with certainty whether ministers work for God or for churches and elderships. We affirm the former, but most often practice the latter. We are more apt to clone preachers than to allow valid ministry consistent with the minister's personality.

Lack of spiritual focus. In my experience, preacher interviews seldom ask about personal spiritual health and growth. Have we forgotten that spiritual leaders must be spiritual? How can one minister God's presence effectively in the church when God is barely present in the life of the minister? Without spiritual focus, spiritual famine will eventually come. Genuine ministry is fraught with frailty, frustration, and even failure. The greatest failure, however, may be the failure to find the power for ministry in the spiritual rather than the physical realm.

Misguided evaluation. How shall ministry be measured? Consider two opposite extremes. On the one hand, worldly standards of success too often replace spiritual evaluation. Some churches fail to appreciate effective ministry in their demands for numerical results. God's Old Testament prophets would not have fared well in many modern churches. On the other hand, some churches and ministers fail to understand the power and potential of effective ministry and suffer from under-expectation. The ultimate measurement of ministry is faithfulness to God. Ministry which is faithful to God never fails. Faithful ministry brings God's power to bear in this world, and God promises to increase as his word never returns empty.

Recovering Ethical Ministry

The recovery of ethical ministry demands that we face two concerns--the minister and the task of ministry. Where integrity, authenticity, credibility, and competence are lacking, the personal life of the minister must be repaired. Those who minister must be persons of integrity. No room may be given for even a moment to ministry's constant temptations--plagiarism, hypocrisy, ungodly attitudes, and unspiritual expectations. Paul's words to Timothy are vital (2 Tim. 4:2-5). Be prepared. No preacher should stand in the pulpit unprepared. Every lesson deserves study and restudies. Every audience deserves a thoughtful application of God's message to their unique needs and circumstances. Effective ministry facilitates a fresh hearing so that the message might be understood and lived, because teaching is not just for believing, teaching is for living. Correction must be with great patience, rebuke with careful instruction. Ministry should bring encouragement. Preachers must work, endure, and be level-headed in every situation.

Churches want to know at least three things about a preacher. First, are you competent? Are you able to do what God wants done here and what we need done? Do you know what you are doing? Will you minister among us effectively? Second, are you "for us?" Will you try to understand us and bring God's word to us afresh? Will you cry with us and laugh with us? Will you endure with us and persevere? Or are we just another rung on a ladder you are trying to climb? Third, will you work reasonably hard? Are you willing to put in the hours, do the hard work of study, and share the difficult times in our lives? Ministers who cannot solidly answer "yes" to all three of these questions should rethink the task of ministry.

"...Set an example for the believers...devote yourself to the public reading of Scripture, to preaching and to teaching...be diligent in these matters; give yourself wholly to them...watch your life and doctrine closely. Persevere in them...." (2 Tim. 4:12-16) Ethical ministry must set an example, be devoted to study, constantly consider one's personal life and teaching closely, persevere in every circumstance, and diligently preach and teach.

The motivation for such ministry comes from three sources: the example we are to set for the believers, the scriptural warrant we face when we look within ourselves through God's word, and the Christ to whom we are all ultimately accountable. May God help all who are involved in ministry in any way--preaching, teaching, counseling, encouraging--to recover ethical ministry which makes a difference in our world.

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GOD'S SPECIFICATION SHEET FOR MINISTERS AND CHURCH LEADERS

SCRIPTURE	QUALIFICATION	EXPLANATION
TITUS 1:5-9	Above reproach	Not open to censure, unimpeachable integrity.
	Spouse of one person	A one-spouse kind of person -- no philanderer. (Does not rule out widowers or divorced persons)
	Having believing children	Children are Christians, not incorrigible or unruly.
	Not self-willed	Not arrogantly self-satisfied.
	Not quick-tempered	Not prone to anger, irascible.
	Not addicted to wine	Not to be drunken.
	Not pugnacious	Not contentious or quarrelsome.
	Not a money-lover	Not greedy for money.
	Hospitable	A stranger-lover, generous to guests.
	Lover of good	Loving goodness. Self-controlled, sane, temperate.
	Sensible	Unrealistic expectations of man.
	Just	Righteous, upright, aligned with right.
	Devout	Responsible in fulfilling moral obligations to God and man.
	Self-controlled	Restrained, under control. Committed to God's Word as authoritative.
	Holding fast the Word	Calling others to wholeness through teaching God's Word. Able to teach sound doctrine.
	Able to refute objections	Convicting those who contradict the truth.
	Temperate	Calm and collected in spirit, sober.
	Gentle	Fair, equitable, not insisting on his own rights.
1 TIMOTHY 3:1-7	Able to manage household	A good leader in his own family.
	Not a new convert	Not a new Christian.
	Well thought of by outsiders	A good representative of Christ among non-Christians.
	Willingly, not under compulsion	Not serving because he was talked into it against his will.
	According to God	By God's appointment.
1 Peter 5:1-4	Not for shameful gain	Not money-motivated.
	Not lording it over the flock	Not dominating in his area of ministry (a shepherd is to LEAD, not DRIVE the flock).
	As an example	One who is a pleasure to follow because he is an example of Christ.
	As accountable to the Chief Shepherd	There is a crown to be gained - authority to reign with Christ.

**ETERNAL LIFE FELLOWSHIP MINISTRIES &
APOSTOLIC COUNCIL OF CHURCHES
OPEN ARMS INT’L FAITH ASSEMBLY**

Ministry & Fellowship Covenant

I _____, having been led by the Holy Spirit, have joined ELFM in the presence of God and the assembly of this ministry, solemnly and joyfully enter into covenant with this church as one body in Christ.

I purpose, therefore, by the aid of the Holy Spirit, to walk in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to attend its services regularly; to sustain its worship, ordinances, discipline and doctrines; to give it a sacred preeminence over all institution of human origin; to give faithfully of time, talent, and services in its activities; to pay my tithe, offering, and contribute cheerfully and regularly, as God has prospered us, to the support of the ministry, the expenses of the church, the relief of the poor, and the spreading of the gospel throughout all nations.

I also purpose to maintain family and or private devotions; to train my children and or the children around me according to the Word of God; to seek the salvation of our kindred and acquaintances; to walk circumspectly as I grow in Christ; to be just in my dealings; faithful in my engagements, and exemplary in my conduct; to avoid all gossip, backbiting and unrighteous anger; to abstain for all forms of ungodly activities (smoking, street drugs, intoxicating beverages, etc); to be zealous in my efforts to advance the cause of Christ. Our Savior, and to give Him preeminence in all things.

I further purpose to encourage others in the blessed hope of our Lord’s return; to watch over my fellowman in brotherly love; to remember others in prayer; aid those that are sick and distressed; to cultivate Christian sympathy in feelings and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and, mindful of the rules of our Savior, to seek it without delay.

I moreover purpose that when I am led by the Holy Spirit to remove my membership from this church, I will leave in good standing, with counsel of the Pastor and Co-Pastor, and provide the appropriate documentation for resolution. I furthermore will continue my spiritual growth and servanthood to another church of like faith and resume my works of the ministry and principles of God’s Word.

Signed : _____ Print Name: _____

Date: _____

11.0 Church Administration

11.1 Administration

11.2 Finance

11.3 Communication and Correspondence

12.0 Laws and Governance

12.1 501 (c) 3 Status

12.2 Tax Laws and Implications

13 Vestments Overview

13.0 Vestment Classes

1. **CLASS A** “Formal Vestments” (Full Dress)
2. **CLASS B** “Basic Black” (Civic Attire)
3. **CLASS C** “Ceremonial” (Choir Dress)

13.1 Clergy Titles and Meanings

- The Clergy of the Five-Fold Ministry are set apart through the Sacrament of Ordination and the laying-on-of hands. Remember the fold ministry is not a ranking system. However, we should keep in mind the position of leadership one carries within their church and religious organization especially outside of the five-fold ministry. When a person is ordained they may carry different titles such as Bishop: Bp., Father: Fr., Mother: Mtr., Brother: Br., Sister: Sr., Reverend: Rev., Evangelist: Evg., Pastor: Pr., Elder: Eld., After a person is ordained, no matter the title, they are automatically considered to be an Elder.

13.2 Clergy Attire & Colors

- Teachers – Black/White Solid Colors (Tab Collars)
- Pastors – Black/White/Green Solid Colors (Full Solid Collars)
- Bishop – Black/White/Purple (Full Solid Collars)
- Evangelist – Black/White Solid Colors (Full Solid Collars)
- Prophet - Black/White/Blue Solid Colors (Full Solid Collars)
- Apostle - Black/White/Roman Purple (Full Solid Collars)
- Servant Leader – Black/White/Red (Full Solid Collars)

13.3 Pulpit Gestures/Facial Expressions

- Members of congregations are very perceptive. Your facial expression and gestures will leave an impression on them one way or another. When visiting a church and invited into the pulpit, you may be taped and broadcasted. If you did not get proper rest simply decline. You do not want to fall asleep on tape behind the speaker. It is the same thing with your facial expressions and gestures. Do not be behind the speaker rolling your eyes in disagreement. Always have a pleasant demeanor and disposition.

13.4 Clergy Jewelry and Accessories

- Do not ever wear large distracting jewelry, rings, or watches. Again this distracts the congregation from the message and puts their attention on you, the individual.
- One ring per hand!
- One watch and one bracelet only!
- Modest earrings. (Men no earrings!)
- Minimize other distractions.
- Modest dress.

13.5 Visiting a Church

When visiting a church for the first time find out ahead of time what is the protocol there.

- Do they wear robes in the pulpit?
- Do they wear the same color?
- What is the order of service?
- If you have to leave service early **ALWAYS** decline to sit in the pulpit. Your leaving early may distract from the speaker.
- Get rest if tired or restless do not sit in the pulpit!

13.6 Conducting a Wedding or Funeral

- When conducting a wedding or funeral or wedding please keep in mind that these services are not for the participants but for the families. God ordained marriage and it is a sacred ceremony.
- Funerals are the family's opportunity for closure. As the minister you are in charge of these ceremonies and how they are carried out. Each is not a place for us to condemn or convict the people attending, allow God's word and the Holy Spirit to do that. Give a sermon of Hope and God's Love Grace and Mercy.
- Most important aspect of these services are the pre-and post-counseling sessions.

13.7 Colors of the Gospel

- **GREEN** [Standard] Green is the default color. Green is the color of vegetation; therefore it is the color of life.
- **PURPLE** [Standard] in antiquity, purple dye was very difficult to make and therefore very expensive, so purple came to signify wealth, power, and royalty. Therefore, purple is the color for the seasons of Advent and Lent, which celebrate the coming of the King.
- **WHITE** [Standard] Angels announced Jesus' birth (Luke 2:8-15) and His Resurrection (Luke 24:1-8). The New Testament consistently uses white to describe angels and the risen Lord (see Matthew 17:2 and 28:3, Mark 9:3 and 16:5, John 20:12, Acts 1:10, and throughout Revelation.) In the ancient Church, people were given white tunics (Albs) as soon as they emerged from the waters of baptism. Therefore, white is the color for the seasons of Easter and Christmas. White is an appropriate color for funerals, since it is the color of the Resurrection, for weddings, regardless of the season, and for secular holidays that are observed.

- **RED** [Standard] Red is the color of blood, and therefore also of martyrdom. Red is the color for any service that commemorates the death of a martyr. It is also an alternative color for the last week of Lent, which is called Holy Week. Red is the color for Pentecost Sunday and can be used for ordinations and installations, because it is the color of fire and therefore also of the Holy Spirit (Acts 2:3)
- **GOLD** [Standard alternative] Gold or ivory are alternatives to white.
- **BLUE** [Chiefly Lutheran] According to the Manual on the Liturgy, Lutheran Book of Worship (Augsburg, 1979), on page 22, the traditional color for Advent is purple, “but the preferred color in the Lutheran Book of Worship.
- **BLACK** [Standard only for clericals] Black is the color of clericals. (Cassocks are clericals, not vestments.) Before the advent of modern dyes, all dress clothes were black—just look at any photograph taken in the 19th century. The main historical connotation of black is formality. Because we don’t wear black as often today, it has survived as a formal color only at extremely solemn occasions, such as funerals. For some people today, black immediately connotes a funeral.
- **ROSE** [Optional] Rose (that is, a shade of pink)

13.10 The Apostolic Investiture (Garments of the Priests & Levites)

13.10.0 Vestments: The term for special clothing worn by the people who conduct a worship service. Vestments have their origin in the ordinary street clothes of the first century but have more or less remained the same as clothing fashions have changed. Most Bible translations are not consistent with the names of articles of clothing, and in some translations, people go around wearing ‘garments.’ The original text is consistent and more specific.

13.10.1 Clergy Attire & Vestments:

- Designed to be worn over street clothes.
- Serve a number of practical purposes
 - Conceal the distractions of street clothing
 - Remove considerations of appropriate attire
 - Remind the congregation ministers are not acting on their own but performing in their official capacities.
- Vestments are universal use
 - Some churches only the choir wears vestments
 - Common vestments
 - Albs, Chasubles, Robes, and Surplices
- People commonly think that cassocks are vestments, but they are really just old-fashioned street clothes that are worn under vestments.

13.10.2 Collar (NECKBAND STYLE): This is the symbol of the Christian ambassador that placed his/her life on the line for the Lord Jesus Christ. Ministers were beheaded in the past for their stand in Christianity. Christian ambassadors would place a metal plate around their necks and over it with white cloth: therefore, making it difficult to behead the Christian soldier.

13.10.3 Cassock: The robe which is worn is the symbol of an elder and servant. The bishop is first and foremost, a servant and one among his brethren.

13.10.4 Cincture: Being placed around his waist, is symbolic of the towel, with which Jesus girded himself and began

13.10.5 Rochet: Symbolic to the Priesthood, the Priest in the Christian Church; we seldom use that name in reality for we are all Priests. Now we have one who stands before us in the office of Chief Intercessor. As the Priest carries the prayers of the people to God, the Prophet carries the Word of God Back to the people. Our Bishops tonight stand in the two-fold office as Priest and Prophet. to wash the Disciples' that they gambled over as he hung on the cross.

13.10.6 Chimere: Symbolic of the Prophet. In Elijah's day they called it the Prophet's mantle. You knew immediately that he was God's messenger. As the Priest carries the prayers of the people to God, the Prophet carries the Word of god back to the people. Our Bishops tonight stands in the twofold office as Priest and Prophet.

1310.7 Pectoral Cross: Primarily the instrument of suffering on which Christ died and redeemed the world. It is symbolic for whatever pain and endurance that a Christian undergoes, and voluntarily accepts, in order to be joined with Christ and co-operate in the salvation of souls. "If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me" Matthew 16:24

1310.8 Gold Chain: Symbolic of endurance which emphasizes that the bearer is not a novice. As a gift to the Christ child, it symbolizes his kingship.

1310.9 The Ring: A token of covenant between the candidates and God. It is based upon the scripture concerning the prodigal Son and demonstrates favor upon the person who is wearing it. It is worn on the right hand and is a primary symbol of the Office of the Episcopacy

1310.10 Cope: Worn as an outdoor garment symbolizing the Shepherds covering of the sheep from its nakedness and exposure.

1310.11 Miter: Head dress for the Apostle/Bishop. Peaks are cloven tongues of fire. Streamers are streams of everlasting living water that Christ offers to the believers.

1310.12 Zucchetto: The small, round skullcap of the ecclesiastic, worn under the biretta, or miter.

Servant Leaders/Presiding Prelates: Red

Bishops: Violet, Dark Purple

Prophets: Royal Blue

Evangelists & Pastors: Black, White

1310.13 Biretta: A squared cap with three ridges or peaks. Worn by clerics of all grades from cardinals downwards. Worn during processions and when seated as also when the Priest is performing any act of jurisdiction.

1310.14 Neckband Shirt: A neckband shirt is a clerical, not a vestment. It is a type of shirt (or blouse, for female clergy) that has no collar, just has a thin band of cloth around the neck; hence the name. The shirt has a fly front; that is, a flap of cloth that covers the buttons that go down the front. Where you would expect to find a top button—the one you'd fasten before putting on a necktie—the neckband has two buttonholes that line up. There is also another button hole in the neckband in the center of the back.

1310.15 Tab-Collar Shirt: A tab-collar shirt is a clerical, not a vestment. It is a type of shirt (or blouse, for female clergy) that has a folded-down collar with an opening over the top button over the throat. The shirt has a fly front; that is, a flap of cloth that covers the buttons that go down the front. The shirt comes with a white tab that looks something like a tongue depressor. After putting on the shirt, the wearer slips the tab into place. The effect is a black collar with a white rectangle over the throat. If the white rectangle is wide, it is called an Anglican collar; if it is narrow, it is called a Roman collar.

1310.16 Cope: Worn as an outdoor garment symbolizing the Shepherds covering of the sheep from its nakedness and exposure.

1310.17 The Chasuble: Is worn by the Apostle/Bishop during celebrant services and other sacred actions directly connected with worship, unless otherwise indicated, the chasuble, worn over the Alb and stole.

1310.18 Robe: Many people use the term robe as a synonym for vestment, but in actual fact, a robe is not a vestment at all. It is a ankle-length gown with long sleeves, designed to be worn without a cincture. There are four types of robes, all of which are modern forms of the academic robes that professors used to wear while on the job in universities. The four types are choir robes, clergy robes, academic gowns, and judicial robes. Only the first three types are worn in church. All types of robes are designed to be worn over street clothing. The only vestment that can be worn over a robe is a stole.

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