
PASTORAL THEOLOGY

2010

Pan Bo

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PASTORAL THEOLOGY NOTES – PAST303

PART ONE

THE PASTOR – HIS PERSONAL AND PROFESSIONAL LIFE

CONFLICTS WITHIN HIMSELF

I. Struggles with the Call to the Ministry

A. What Constitutes a Call?

1. God calls and it may be spectacular or common place, but there is an inner conviction that God has placed on that person for special service
2. A call to the ministry involves an objective element. This is the testimony of the church and of godly men that the requisite gifts are present and that the blessing of God is evident on your ministry. The subjective sense is not to be followed in isolation from the objective imprimatur of the church.
3. A sense of call may be a progressive thing, increasing in intensity as opportunity arises to serve, and is not always an immediate and powerful sense.
4. The call has little to do with external appearances but of the heart.
5. Responding to the call involves a willingness to leave family and possessions to follow Christ.
6. Responding to the call is accompanied by a powerful anointing of the Spirit.

B. Driven Person – a called man may be a driven man in some sense, but a driven man is not necessarily called.

A driven man is characterized as follows:

He is gratified by accomplishments;

He loves power

He loves success.

He is project and goal oriented to the exclusion of people

He is highly competitive

He becomes angry at opposition

He is obsessed with giving the impression of being busy

He seeks to control everything

He has a large ego but is inwardly insecure

C. A called person

Knows God has called him

Senses he is a person of

*Knows who he is in Christ and does not have to be someone he is not
 He understands everything is given by God and everything can be taken away by God
 He serves for the praise of God not the praise of men
 He grasps that he is not indispensable to the God's work
 He longs to do his best for God and does not conform to men's whims He is committed
 to do God's will at all cost, even if it diminishes his own glory
 He is content in his own ministry
 He has a sense of joy and peace in fulfilling his ministry*

Call: Use Missionary Article: Mission hearted God

II. Struggle with Sin

1. *The pastor will have conflict with sin – this is Christian experience – see **Galatians 5:16-18; Romans 7:13.***
2. *The pastor who walks in dependence upon the Spirit will not gratify (fulfill, perform, bring to completion) the sinful desires of the flesh.*
3. *The pastor deals with sin at the level of the thought life.*

Pastoral Study Focus – Temptation – examinations of *James 1:13-15; I Corinthians 10:12,13*

James 1:13-15

The Problem of Blame-shifting – blaming God directly and indirectly

The Progress of Temptation – desires, enticed, sin

The Practical Lessons – praise God for deliverance, resist temptation immediately

I Corinthians 10:12,13

Temptation attacks our weak points

Temptation attacks our strong points

Temptation comes at the opportune time

Temptations are really tempting

Temptations will come in the thought life

Temptations can have a friendly face

Temptations want to get a foot in the door

So: be humble, be careful, be prepared, avoid temptation, look to Christ, look to the Word, look to your brethren, be filled with the Spirit.

4. *The pastor's conflict with sin is endemic to the Christian life and natural in the experience of all Christians.*
5. *The pastor's conflict with sin is absolutely essential for several reasons .*

III. Struggle with Satan and Demons

A. As with all Christians – the pastor fights his spiritual battle on three front – the world, the flesh and the Devil.

B. Satan is a murder (John 8:44); arouses hatred (John 13:27; 6:70); accuses believers (Revelation 20:20); deceives (II Corinthians 11:3); impersonates light and

righteousness (II Corinthians 11:13-15); hinders (I Thessalonians 2:17,18); schemes (Ephesians 6:11); and seeks to devour Christians (I Peter 5:8)

Pastoral Study Focus: Satan – Our Adversary

The Reality of the Battle

His history

His intentions

The Opponent in the Battle

He is spiritual

He is powerful

He is wicked

He is cunning

He is highly organized

The Context of the Battle

The battle goes on in the context of the radical defeat of Satan accomplished on the cross – see Genesis 3:15; John 12:31,32; Mark 3:27; Hebrews 2:14; Colossians 2:15;

The Nature of the Battle – see above on temptation (I Corinthians 10:13)

The Victory in the Battle

Keys in the battle are our *faith* (I Peter 5:8,9); our *armour* (Ephesians 6:10-18); our *watchfulness* (I Peter 5:8); our *prayer* life (Ephesians 6:18).

C. Any Christian may be “demonized” but no Christian may be possessed.

IV. Struggle with the Devotional Life

I Timothy 4:16 – give attention to, pay heed to, not just doctrine but yourself!

A. Failure in this area will have the following results:

Loss of intimacy with God – Psalm 63:1,2

Lack of life-giving relationship with Christ – John 15:1-5

A life of guilt and shame – Psalm 32

Loss of a sense of accountability to God

Vulnerability to sin – Matthew 26:41

Lack of spiritual reserves for times of crisis

B. Ways to cultivate your relationship with God – these are the spiritual disciplines that are foundational to every Christian life. The pastor must be well versed in these spiritual disciplines for his own spiritual benefit and also in order that he might be an example to the flock.

Abiding in Christ

Pastoral Study Focus – John 15:1-8

The Necessity of Abiding in Christ

We must abide in Christ. We must abide in Christ.

The Nature of Abiding in Christ

Abiding involves union with Christ

Abiding involves walking with God

Abiding involves bearing fruit

Abiding involves pruning

Abiding involves absolute dependence

Abiding involves a fruitful prayer life

Abiding involves glorifying God

Prayer and Fasting

How to Pray – Ephesians 3:14-22

Pastoral Study Focus – Colossians 4:2

The Command to Pray

The Character of Prayer

Pastors must be devoted to prayer

Pastors must be vigilant in prayer

Pastors must be thankful in prayer

Pastors must engage in private prayer

Pastors must promote corporate prayer

Pastors must persevere in prayer

Encouragements to Pray

God answers prayer

God gives His Spirit

God provides His Word

God has a family

God looks on the heart

God is sovereign

Bible study

Bible study is essential.

Pastoral Study Focus – II Timothy 3:16,17

The Nature of Scripture

Scripture is inspired; Scripture is authoritative

The Impact of Scripture

The Use of Scripture

Read it; study it; listen to it

The Response to Scripture

Obey it; treasure it

Bible study is vital for your spiritual growth

Pastoral Study Focus – I Peter 2:2

The Wonder of the Word

It brings life; it promotes life

The Desire for the Word

What do we desire; why do we desire it

The Internalizing of the Word

Memorize the word, meditate on the Word

Do this for your own good not just for preparation.

Read large sections of the Bible in order to grasp the big story.

Practical aids in private devotions:

Have a time

Have a place

Have a method – read large sections; study small sections; use a devotional commentary; journal in relationship to study

Have practical aids – read or pray aloud; choose the appropriate time; listen to the Word read.

V. Struggle with Time Management

A. Theological foundation for time management

Pastoral Study Focus – Ephesians 5:17

The Meaning of the Command

Fulfilling the Command

B. General Principles of Time Management

Commit each day to the Lord, repenting of sin and praying for direction and grace for the day.

Do creative work at the time of the day when you are at your best.

Learn to live with interruptions.

C. Some time wasters are:

Lack of preparation

Travel

Misuse of the phone

Unprofitable reading

Anxiety over things you did or did not.

Television.

D. Some Hints Regarding Time Management

Schedule your week and your day

Write down things to do and appointments made.

Answer requests quickly.

Be at peace.

Be a good listener.

Have a filing system.

Be punctual!

Avoid procrastination.

Get your rest.

Read your mail/email and answer immediately (if at all possible).

Do your devotions first thing in the morning!

Recognize that interruptions are divinely ordained.

Try to think of ways to do things more efficiently.

CONFLICTS IN THE CHURCH

We note that conflict is unavoidable. Conflicts occurred even in the early church under apostolic leadership, hence the apostolic injunction to let “*love cover a multitude of sins*” (I Peter 4:8), for a “multitude of sins” will characterize our experience in every local church.

I. Attacks on Men in the Ministry

Given the fact that we are in conflict with the world, the flesh and the Devil, we ought to expect that the servants of God will face attacks of one sort or another.

A. Direct Attacks

These are attacks designed to undermine and/or destroy your ministry. The source of that attack is of no great significance – the role of the Devil in all of this may be difficult to determine, though of course we know that in a general way he is involved. Sometimes attacks come through particular circumstances and particular people. But here are some attacks that can bring a man of God to the end of his rope.

1. *Personality conflicts with the pastor.*
2. *Sexual lust towards the opposite sex*
3. *Power struggles within the church.*
4. *Conflicts in the home.*
5. *Divisions within the local church.*
6. *The physical health of the pastor.*
7. *Attempts to remove the pastor.*
8. *Discouragements over ministry.*

Pastoral Study Focus – Galatians 6:9

Causes of Weariness: our own sinfulness; the sinfulness of others; circumstances; lack of fruit

Reactions to Weariness: giving up; going on without hope

Solutions to Weariness: consider the harvest; consider the Lord; consider yourself; consider your privilege

9. *Temptations to compromise truth to please people.*

B. Subtle Attacks

1. *An unhealthy concern for money:*
2. *An unhealthy desire to be.*
3. *An unhealthy desire to be praised by men.*
4. *An unhealthy view of being busy.*
5. *An unhealthy view of examples.*
6. *An unhealthy view of view of expectations in the work.*
7. *An unhealthy view of one's qualifications whereby one becomes un-teachable.*
8. *And unhealthy perspective in early years.*
9. *An unhealthy perspective in latter years.*

II. Conflicts with People

A. Resolving Conflict

Pastoral Study Focus – Conflict in the Christian Family

The Inevitability of Conflict

The Sources of Conflict – differences; sinfulness; righteousness;

The Resolution of Conflict – identify the root of the conflict; walk closely with the Lord; cultivate good communication; exercise self-control; pray; seek to be a peace-maker; overlook minor offences; follow the procedure of Matthew 18:15-17

Pastoral Study Focus – The Need for Confession in Conflict – I John 1:8,9

The Necessity of Confession – the reality of indwelling sin; the repercussions of unconfessed sin.

The Nature of Confession – confession must be God-centred; confession must be Christ-centred; confession must be serious; confession must be particular; confession must be responsible; confession must be informed; confession must be prompt; confession must be determined

The Blessings of Confession – God **will** forgive; God will **forgive**.

B. Forgiveness after the Conflict – I Corinthians 13:5; Ephesians 4:32

1. Forgive and Forget – this is the pattern God sets for us – Jeremiah 31:34
2. Forgive and Be Silent.
3. Forgive and Move on

C. Counselling People in the Midst of Conflict

1. Be aware, as much as possible, of all the details.
2. In the meeting, ask as many questions as you have to, to become aware of all details.
3. Enter the meeting prayerfully and humbly – Galatians 6:1
4. Enter the meeting and carry on the meeting with evident love for all the parties involved.
5. Suggest viable ways to resolve the conflict.

D. Dealing with Antagonistic People

1. Antagonistic people are people who go out of their way to make unreasonable demands, are always spoiling for a fight, and usually attack the person, or the performance of the people.
2. They tend to be negative, pessimistic, critical, self-centred, attention-seeking, inflexible, overly precise, authoritarian.
3. Antagonistic people will make you a better pastor. Always consider that trials/conflicts in the church are opportunities to spiritual and ministerial growth.
4. Always act professionally and with integrity so that they have nothing to complain about.
5. Never try to please an antagonist (in the wrong sense).
6. Communicate clearly with other leaders regarding the identity and history of antagonists, and strive for unanimity of opinion regarding them.

Matthew 5: 21-24 cf. Mt. 18:15-17

III. Stress and the Ministry

Definition: a mentally or emotionally disruptive or upsetting condition occurring in response to adverse external influences capable of affecting physical health, usually characterized by increased heart rate, a rise in blood pressure, muscular tension, irritability, and depression

Inevitability: stress, or more particularly the circumstances that lead to stress, is inevitable in the ministry.

II Corinthians 6:3-10 – stressors are inevitable in the ministry and the question is how we shall deal with them.

A. Causes for Stress

1. *Physical exhaustion*
2. *Failure to achieve your ideal*
3. *An unrealistic view of your importance*
4. *Criticism*
5. *Congregations have unrealistic expectations of the pastor.*
6. *Many pastors have a deathly fear of failure.*
7. *The workload of the ministry can cause great stress on family relationship.*
8. *The pastor deals with sickness, dying, death along with other catastrophic occurrences in the lives of congregants.*
9. *The practice of comparing himself with fellow pastors coupled with the sin of jealousy and coveting can result in a sense of failure and the sin of discontent.*
10. *Administrative details can wear you down and drag you away from what really matters.*
11. *Some pastors move from church to church and this causes frustration.*
12. *There are stressors in your own life.*
13. *Pastors are special target of Satanic and demonic activity. Consider Luke 22:31,32*

B. Signs of Stress

Physical: headache; chest pains; diarrhea; fatigue; insomnia; low sex drive; shaking; high blood pressure; blurred vision.

Psychological: negativity; lack of concentration; lack of interest in life; quick temper; anger.

Spiritual: no desire for the Bible; mechanical prayers; aloofness from spiritual reality; wanting to quit ministry; feeling trapped.

C. Cures for Stress

1. Taking care of yourself physically:

Rest

Regular exercise

Proper diet

Get a yearly physical

Maintain a schedule that is manageable given your physical limitations.

2. Taking care of yourself socially:

Spend time with your family

Learn to relax and enjoy life

Cultivate your relationship with your spouse

Cultivate friendships with other pastors

Cultivate friendships within the church

3. Taking care of yourself spiritually:

Surround yourself, D.V., with qualified leaders

Develop a solid devotional life

Have set times to pray

Practice the sovereignty of God every day

Get a right and Biblical view of yourself

Pray for other pastors

Keep positive letters and notes from people in your congregation

Keep a diary of God's providential dealings with you
Read biographies of other pastors and missionaries

IV. Questionable Practices or Christian Liberty

What practices are amongst the "*adiaphora*" in your country?

A. Introduction

1. Christians are free in Christ (John 8:38), and this freedom involves freedom from the penalty and power of sin (Romans 8:1, 5:1; 6:1-11).
2. Christians are not free to live licentious lives and are bound by the commands of Christ wherever they are found in the Scriptures.
3. Christians are not free to disobey Christ by lying, cheating, drunkenness, gossip, jealousy, unrighteous anger, bitterness, envy, hate, etc.
4. With spiritual freedom in Christ comes responsibility and limitations. Freedom demands a different lifestyle (Romans 6:1f; Hebrews 12:14).

B. Freedom and Questionable Practices

1. Questionable practices are acts, not sinful in themselves nor specifically commanded against in Scripture, which may become sinful for individual Christians if practiced or abused.
2. In the New Testament, there were only three questionable practices: observing Jewish religious days, drinking wine and eating meat sacrificed to idols (Rom. 14; 1 Cor. 8, 10).
3. Modern-day questionable practices among Christians are tobacco use, alcohol, dancing, cosmetics, clothing, hair styles, television, movies, card playing, body piercing, music, etc.
4. Questionable practices vary from culture to culture.

C. The Weaker Brother

1. He has religious opinions based on his background which affects his conscience, prohibiting him from freely engaging in certain questionable practices because to do so would be sin.
2. The weaker brother should never violate his conscience (Rom. 14:14; 14:23).
3. The weaker brother (or sister) must always go by this principle: "When in doubt, don't!"

D. The Legalistic Brother

1. He insists all Christians conform to his opinions of conscience in questionable practices.
2. He is never to judge or bind another man's conscience (Rom. 14:10).

3. The legalistic Christian needs to have his bound conscience freed up to enjoy all or some questionable practices, or at least tolerate those who have freedom to do things which he cannot do.

E. The Libertine Brother

1. He abuses Christian liberty by getting as close as possible to breaking the moral law without actually doing so.
2. He will not set aside his rights for the weaker brother.
3. He often flaunts his liberties to make the point he is really free.

F. The Stronger Brother

1. He appreciates his liberty in Christ and is not bound by legalistic restraints.
2. As free, he voluntarily limits his freedom if it causes a weaker brother to stumble.
3. The stronger brother must ask these questions:
 - a. Does this practice cause my weaker brother to stumble (1 Cor. 8:9 cf. 8:11; 10:32)?
 - b. Does the practice build up my weaker brother (1 Cor. 10:33)?
 - c. Does this practice bring me under its power (1 Cor. 6:12)?
 - d. Does this practice glorify God (1 Cor. 10:31)? Can I take Christ with me in whatever questionable practice I choose to do?
 - e. Does the practice profit (1 Cor. 10:33)? That is, does it encourage or discourage the non-Christian to come to Christ?
4. The stronger brother may use his liberty in private without boasting of his freedom before others (Rom. 10:22).
5. He will not destroy a weaker brother (1 Cor. 8:11) or the work of God (Rom. 14:20) for a momentary pleasure from some questionable practice.
6. Love rules the stronger, balanced brother and he will never do any questionable practice if it will cause a brother or sister to stumble (1 Cor. 8:13).

Guiding Principles: Do All for the Glory of God 1 Co. 10:23-33

CONFLICT WHICH RESULTS FROM MINISTRY

I. Relating to A Wife

A. Basic Facts

1. A church calls a pastor, not a pastor's wife.
2. A pastor's wife is his wife not the assistant pastor.
3. A pastor's wife should not be expected to do any more or any less than any other woman in the church.
4. A pastor's wife has seasons of ministry depending on family needs.
5. A pastor's family is foundational to the effectiveness of his ministry.

B. Biblical Exhortations

It is essential that your home and family reflect Biblical principles. Failure here will seriously undermine your ministry. Familiarity with Biblical principles is vital, hence our consideration of these principles.

Pastoral Study Focus – Ephesians 5:22-31, Titus 2:3-5

The Christian Husband

Ephesians 5:25-31

The Christian Husband will reflect the Trinity

The Christian Husband will be a growing Christian

The Christian Husband will love from the start

The Christian Husband will provide a safe haven for his wife

The Christian Husband understands that relationships are not of the essence of life

The Christian Husband lives a Christ-centred life

The Christian Husband loves as Christ loves. This will be

Unconditional love

Delighting love

Exclusive love

Sacrificial love

Communicative love

Caring love

Generous love

Enduring love

The Christian Wife

Ephesians 5:22-24

The Meaning of Submission

Submission does not involve inferiority.

Submission does not imply servility.

Submission is not loss of freedom.

Submission is not ignoring sin.

The Manner of Submission

The Christian Wife is submissive when you have her devotion

The Christian Wife is submissive when you have her support

The Christian Wife is submissive when you have her respect

The Motive for Submission

Titus 2:3-5

The Influence of Older Women

They live consistent Christian lives

They train younger women

The Conduct of Godly Women

They love their husbands

They love their children

They are self-controlled

They are chaste

They are homemakers

They are good

They are submissive

C. Practical Suggestions for a happy marriage

1. Spend quantity and quality time with your wife.
2. Have one night a week as family night.
3. Try to date your wife at least twice a month.
4. Be a good listener.
5. Help out with household chores.
6. Treat your wife like a lady.
7. Do not criticize your wife in public.
8. Let your wife develop her own personality.
9. Try to go to bed with your wife at the same time.
10. Do not tell stories about your wife from the pulpit unless she gives permission.
11. Do not go to sleep without solving your problems (Eph. 4:26). If you are up late one night doing ministry, then go to work a little later the next morning to spend time with your wife.
12. Do not yell and scream at your wife.
13. Give your wife time to do things she likes.
14. If you get angry with your wife, get out of the room to cool off.
15. Keep a sense of humour about your wife's idiosyncrasies.
16. Surprise your wife sometimes.
17. Remember birthdays, anniversaries, etc.

Pastoral Study Focus – Romans 12:13 and Hospitality

The Pastor's home ought to be a hospitable home

The Need for Hospitality

The Commands regarding Hospitality

The Rationale for Hospitality

The Blessings of Hospitality

Hospitality is an opportunity to share in the needs of others

Hospitality is an opportunity to get to know your people

Hospitality is an opportunity to enrich your own lives

Hospitality is an opportunity to reach the lost

Hospitality is an opportunity to serve

Hospitality is an opportunity to grow together

Hospitality is an opportunity to give cheerfully

II. Relating to Children

I Timothy 3:4 says that a pastor's children must be submissive. **Titus 1:6** says that his children ought to be "*faithful not accused of dissipation or insubordination*". It is vital therefore that pastors understand and live the Biblical principles regarding the raising of children.

Pastoral Study Focus: The Blessing of the Child and Psalm 127*The Blessing of the Child*

Children are given by God

Children are a blessing from God

Pastoral Study Focus: The Heart of the Child and Proverbs 22:15*The Challenge of a Sinful Child*

The Name of the Problem

The Extent of the Problem

The Depth of the Problem

The Manifestation of the Problem

The Charge to a Faithful Parent

Discipline is necessary

Discipline must be loving

Discipline must be in the context of communication

Discipline must involve verbal and physical correction

The Comfort of a Sovereign God

You have Biblical Means

You have a Sovereign God

Pastoral Study Focus: The Instruction of the Child and Ephesians 6:4*Restraining Yourself*

From distorting the gospel

From hypocrisy

From failure to manifest Christ

From lack of communication

From lack of love

From lack of wisdom in discipline

From discouraging children

From lack of care

Training Your Child

Instruction must be purposeful

Instruction must be formal and informal

Instruction must be in conjunction with the church influence

Instruction must be prayerful

Practical Suggestions about relationships with our children

1. Be real, vulnerable and don't pretend before your children.
2. A congregation should not expect pastor's children to do any more or any less than other children.

3. Share the good, bad and ugly with your children, especially around the dinner table.
4. Every child is different and needs to be trained up according to his or her particular personality and needs.
5. Never allow children to sass, talk back or strike parents.
6. Surround children with other adults who have the same beliefs and value system.
7. Enjoy God before your children.
8. Make much of culture—Christmas, Easter, holidays, etc.
9. Do not force your children to do extra-curricular things in the church that they do not want to do.
10. Encourage children to enjoy life, experience new things, without sinning.
11. Read Christian and good secular literature to your children.
12. Try to control or even eliminate television.
13. Do not force your children to do spiritual things just because they're preacher's kids.
14. A father and mother should do adult activities apart from the children at times.
15. Don't have a child-centered home.
16. Try to find a little time each day when each child will receive your individual attention.
17. Listen to the music and fads of your children.
18. Make one evening a week family night.
19. Always explain to children why they are being disciplined.
20. You don't need money but love to make a happy home.
21. Attend events that your children are participating in.
22. Play a lot of games with your children.
23. Open your home to your children's friends.
24. If you have an open home, you cannot have a perfectly clean house.
25. The best time to talk spiritual things with teenagers is usually late at night.
26. Don't hide your marriage problems from your children because they need to see how parents solve problems biblically.
27. Be sure to show affection.

III. Leaving a Church and Candidating

A. When is it time to leave a church?

1. *General principles of decision making need to be implemented.*

Pastoral Study Focus: Decision Making and the Will of God

Words of Encouragement

Word of Explanation

Words of Exhortation

Prepare your heart

Search the Scriptures

Prayer

Check your desires

Check your abilities

Search circumstances

Seek counsel

Think

Summarize and Decide

2. *You may leave when you have a clear vision as to what God wants to accomplish in your ministry, but you are hindered on every side where you are.*
3. *You may leave if the goals of your vision for the church have been accomplished.*
4. *You may leave if you feel you have taken a ministry as far as your spiritual gifting allows. You may leave if you have a mystical sense that God wants you to take another ministry. The urging is strong and cannot be shaken over a long sense of time.*
5. *The many counsellors you consult seem to offer a consensus.*
6. *The benefit to the larger scene seems to outweigh the immediate difficulty for the local scene.*

B. What to consider before leaving a church

1. *Do you have a sense of peace?*
2. *Have you given this enough time so that you may carefully and prayerfully consider everything?*
3. *Have you succumbed to the love of money by wanting to leave a smaller church with a small salary for a bigger church with a bigger salary?*
4. *Are you trying to escape difficulties?*

PART II

PRINCIPLES OF REFORMATION

I. Growing a Reformed Baptist Church – Principles

William Payne – Reformed Baptist?

Principles to which we are committed:

The Scriptures
 Preaching
 The Doctrines of Grace
 Worship

II. Reforming a Reformed Baptist Church – “*semper reformata*”

Kirk Wellum’s – Following Jesus: Always Reforming

What does it mean to be “always reforming”?

Why is it necessary to be “always reforming”?

Because the bible speaks of the need to grow in the grace and knowledge of our Lord Jesus Christ (II Peter 3:18)

Because the bible clearly warns about the existence of false prophets and the pervasiveness of apostasy during the interadvental period in which we live.

Because of the challenge of the Great Commandment and the Great Commission.

How do we go about “always reforming”?

We must affirm our commitment to the Bible itself.

We must pay close attention to the Bible’s storyline.

We must strive for balance, cultivate humility and ask for wisdom.

III. Balancing a Reformed Baptist Church

BALANCE IN THE CHRISTIAN MINISTRY

I Timothy 4:16

Personally Balance

1. Pay attention to both heart and head.
2. Strike the right balance between exhortations to holiness and an example of holiness
3. Walk the thin line between prayer and action
4. Find a proper balance between work and family
5. Find a proper balance between work and leisure
6. Find the proper balance between beginning well and finishing well

Theologically Balanced

1. Watch your doctrine for a proper balance between theological truths
2. Watch your doctrine for a proper balance between the theological and the practical
3. Watch your doctrine so that all truths are in their proper Biblical balance
4. Watch your doctrine so that there is a proper balance between a conciliatory spirit and a willingness to fight for truth
5. Watch your doctrine so that there is a proper balance between settled convictions and a hunger to grow in your grasp of truth

Ministerially Balanced

1. Watch your ministry so that there is a proper balance between strong leadership and body life
2. Watch your ministry so that there is a proper balance between care and freedom
3. Watch your life so that there is a proper balance between encouragement to serve and freedom to abstain
4. Watch your life so that there is a proper balance between the calmness of experience and the hunger for growth

PART III

UNDERSTANDING THE CULTURE

I. Introduction

- A. Acts 17:22-35 demonstrate Paul's familiarity with the culture of his day. Consider: he knows that they are religious (v. 22), he knows their gods (v. 23), he knows their ignorance (for he teaches them of the true God), he knows their art (quoting from one of their poets (v. 28). We ought to be similarly familiar with our own cultures.
- B. Our culture is becoming more secular and less Christian by the moment. At the rate of decline, by the year 2010 only about 25% of our culture will have any Christian sympathies. **NB.** *What percentage of your culture would be secular?*
- C. It is going to become more difficult to be a true minister of the gospel in our culture. Therefore, we must understand the presuppositions of our culture so as to keep from compromising the faith once for all delivered to the saints.

II. The Non-Christian Culture

A. General Facts

1. There is a sell out to evolution which teaches man came from nowhere, has no purpose for life and is going nowhere after life. Man is nothing but an animal (maybe the highest form of life) seeking nothing more than the fulfillment of his biological urges or his insatiable need for self-esteem. *Such is the case in North America – what is the influence of evolution in the Philippines?*
2. All truth is relative and there are no absolutes; therefore, there are no objective moral absolutes. All that counts in life is what is meaningful and significant for the here and now. The issue of right and wrong is of no consequence. Life is merely the individual's pursuit of whatever he or she wants. Life has no higher purpose than personal gratification. *Such is the case in North America – what is the situation in the Philippines?*
3. Truth is determined by majority vote or the general consensus of people. Because people's thinking changes, there is no absolute truth but relative truth as culture changes. There is no knowledge, no standard, no choice that is objective. NOTE: At least 67% of all Americans believe there is no absolute truth.
4. The only stable and highest virtue in this relativistic world is tolerance. The truly virtuous and intelligent person believes that any and all values, if held sincerely, are equally valid. However, there is real intolerance towards those who hold to any absolute truth. There are no absolutes except the absolute that there can be no absolutes.
5. Western culture is not a "Christian culture." It is a post-Christian culture, dominated by a relativistic worldview.

B. Western Culture's World View is Secular

1. "Secular" means "of this world" or "of this present age." Secularism places the emphasis on the here and now. The slogan, "You only go around this way once, so grab for all the gusto you can," says it all about the Hollywood view of secularism.
2. Secularism breeds instant gratification—sex, food, vacation, cars, wardrobes, drugs, etc. The philosophy of a secularist is, "I want what I want when I want it and it makes

little difference how I get it as long as it is meaningful to me.” There is no tomorrow and there is no value in yesterday.

3. Secularism is anti-historical. If there is no objective truth, there is no reason for objective interpretation of history, law or politics. Deconstructionism is revising history (revisionism). History and literature are rewritten to be politically correct with the spirit of the present age. Literature is reinterpreted in light of shifting social demands.
4. Since history has no meaning, then society has no tradition to draw upon, no lessons learned from the past. Bottom-line, take away a sense of history and you destroy the Christian faith which is based on historical, objective facts—life, death and resurrection of Christ.

C. Western Culture’s World View is Naturalistic

1. Secular humanism teaches that the world revolves around man, but this view has evolved into raw naturalism.
2. There is no supernatural. There is nothing beyond what we see or feel. The natural is supreme. Therefore, all nature is equal and there is no longer a reason for humanity to be considered the center of the universe.
3. Naturalism breeds a form of pantheism and gives root to the New Age cults, which says nature and spirit (God) are one.
4. In a totally relativistic world, it is impossible to say that one creature has greater worth than another, or even that an individual has greater worth than nature. Since humans come from nothing and are going nowhere, there is no basis for human dignity and no logical reason to believe that man is better than any other living creature.

D. Western Culture’s World View is Utopian

1. Man is autonomous in the cosmos and is master of his own fate and destiny. As basically good, man has the capacity to create his own brave new world.
2. Education in time will solve all of man’s social evils, for it is society that is evil, not the people who make up society.
3. The apparent wrongs which men do are explained away, or denied or else blamed on something else like big government, corrupt society, mental sickness, etc. All man’s wrongs are due to the fact that he is a victim.
4. If there is no one else to blame and you still feel bad, then just kill the conscience by telling it that sin is not sin and harden it by all kinds of acts of sin.

E. Western Culture’s World View is Pragmatic

1. Since man can never know truth, then good can only be measured by what works, and what works is therefore good.
2. The issue today is not, “Is it right?” but “Does it work?” The means justifies the end. The issue is not just, “If it feels good do it,” but “If it works, do it.”

NB. *Such are the philosophies that dominate Western culture. To what extent have these same philosophies influence the Philippines?*

III. **The Evangelical Christian Culture**

A. General Facts

1. The most influential Christian movement in the 1990's is the Church Growth Movement. It desires to bring renewal to American churches through the use of the human sciences (sociology, psychology, management, marketing and communications).
 2. The Church Growth Movement has been highly influenced by American culture and the jury is still out on the long-range effects of this movement. The quest for "relevance" has produced growth slogans like, "seeker-friendly," "audience-driven" and "full-service" churches.
 3. This movement needs to be evaluated honestly, lovingly and critically from the Bible so as to curb the excesses and errors.
- B. The Church Growth Movement has Bought Into the World's Philosophy of Pragmatism
1. Pragmatism says, "If it works, do it." It is rooted in evolution and is relativistic, rejecting the notion of absolute right and wrong. Truth is that which is useful, meaningful and helpful.
 2. When pragmatism is used to make judgment about right and wrong, or when it becomes a guiding philosophy of life, theology and ministry, inevitably it clashes with Scripture. For instance, the gospel does not always produce a positive response (1 Cor. 1:22-23; 2:14) and majority reaction is no test of truth (Matt. 7:13-14) and prosperity and success is not proof of spirituality (Job 12:6).
 3. Often comedy, sideshow techniques, pop-psychology and other entertainment forms are used to draw a crowd. The belief being that whatever pulls in the most people is accepted as good without critical analysis.
 4. Quite often theology takes a back seat to methodology. Almost anything seems to be in fashion today except Biblical preaching. The new pragmatism sees preaching, particularly expository preaching, as passé. Plainly declaring the truth of God's Word is regarded as unsophisticated, offensive and utterly ineffective. If it doesn't draw crowds, it is not worth using. Get people into the church by entertainment and weak preaching (or no preaching) and when they feel comfortable, they will be able to receive Biblical truth in small doses.
 5. Great danger faces the evangelical church from within. Subtle error will soon lead to gross heresy. Someone has said, "If we trust worldly devices, we automatically relinquish the power of the Holy Spirit" (James 4:4, 1 John 2:15; Isa. 3 1: 1; Zech. 4:6).
 6. There are many evangelicals today who believe the only way we Christians will reach the world is to become like the world. We must give the unchurched multitudes what they want. Surveys and marketing techniques are used to find out what the unchurched want and then services are designed to meet their felt needs. The goal is to entice people into the church by offering what they want, creating a friendly environment and catering to the very desires that constitute their strongest urge.
- D. The Church Growth Movement is Market Driven
1. The goal in marketing is to make both the producer and the consumer satisfied, so anything that tends to make the consumer unsatisfied is to be jettisoned. Preaching about sin, righteousness and judgment is too confrontive to truly satisfy. The church must learn to couch the truth in ways that amuse and entertain.

2. Marketing principles are becoming the arbitrator of the truth. Elements of the Christian message which don't satisfy must be played down or omitted all together. Marketing savvy demands that the offense of the cross must be minimized. Teachings on sin, wrath and hell are too offensive for the unchurched.
3. Christians must deal with the fact that the gospel has been and will always be offensive to the unsaved man and Christians are not to be ashamed of the gospel (Rom. 1: 16) and be willing to suffer for it (2 Tim. 1:8).
4. Christian ministers are commanded to preach the Word, the whole counsel (Acts 20:27), without compromise (2 Tim. 4:1-4), even when people do not want it. NOTE: In 1 and 2 Timothy, the emphasis is upon faithfulness not fruitfulness, commitment not success, excellence not numbers.
5. Contemporary ministry philosophy is infatuated with worldly standards of success. The churches judged most successful are the large, rich mega-churches. But not one church in a thousand falls into that category. That means either most churches (and pastors) are failures or the true gauge of success of a ministry must be something other than numbers and prosperity (Jer. 5:30-31).
6. Preachers are to be true to the Word, pursuing the divine standard. Real success is not getting results at any cost. It is not prosperity, power, prominence or popularity. Real success is doing the will of God regardless of the consequences. The appropriate goal is not success but excellence.
7. Pastors are called upon to "correct, rebuke and encourage" (2 Tim. 4:2), for people will not want truth (2 Tim. 4:3). People will not want to hear the truth proclaimed but will want to be entertained. The Scripture does not say give people what they want to hear.
8. Most in the Church Growth Movement have lost their desire for confrontive preaching. Now the church flirts with serious doctrinal error. Christians pursue dreams and prophecies. Preachers refuse to speak on sin, judgment and hell. The modern gospel promises heaven without holiness. Churches ignore the teachings on sexual purity, homosexuality, the role of women, because they are controversial.
9. Most modern people want to be entertained. They want pleasant sensations and "feel good," "touchy-feely" preaching. They want their ears tickled with anecdotes, humor, psychology, motivational lectures, reassurances, positive thinking, self-congratulations, ego-massaging sermonettes and agreeable small talk.
10. For those who choose to be true to the Word, there will be hardships and probably small churches. When we are faced with the choice of numbers or small churches, money or needs met, we can either stand fast or compromise. To compromise is to be unfaithful to Christ. We must fear God more than we fear men.

E. The Church Growth Movement is Man-Centered

1. Our present culture is entertainment oriented due to the media—radio, TV, movies, etc. In show business, truth is irrelevant; what really matters is entertainment. Substance counts for little and style is everything. This phenomenon has given rise to the mega-churches. They often feature impressive facilities - bowling lanes, movie theaters, gymnasiums, restaurants, roller-skating rinks and even ballrooms. Instead of the pulpit, the focus is on the stage. Churches are hiring full-time media specialists, programming consultants, stage directors, drama coaches, special effects experts and choreographers.

Entertainment is man-centered when people come to church “to get” rather than “to give.”

2. Church services are made convenient and are designed to make people “feel good.” Feelings (experience) are exalted above truth. In actuality, the “user-friendly” churches may be promoting the worst trends of our culture. Feeding people’s appetites for entertainment only exacerbates the problems of mindless emotion, apathy and materialism.
3. The purpose for the church in the Church Growth Movement is to win men to Christ by entertaining them; therefore, church is held on Saturday, Sunday or Monday, with the emphasis being to get the unchurched into the church. The emphasis of the Bible is that the church met on the Lord’s Day to worship as a believing body. Unbelievers were allowed to come to services, but the service itself was to build up the Christians that they might be able to go out and win the lost (Acts 20:7; 1 Cor. 14:22-25; Eph. 4:11-16; Heb. 10:24-25).
4. The emphasis upon excessive growth is somewhat abnormal. Yet, the thrust is to make the gospel attractive to people and to do so the Bible is de-emphasized or used only as a tool to accomplish the end of numerical success. Popularization of Christianity causes churches to be constantly responding to the next cultural need of the world (and these needs are endless). NOTE: The Bible, however, says that the Lord adds to the church as Christians do the right things as a body (Acts 2:42-47; 1 Cor. 3:6-7).
5. Church Growth people are pragmatists. They care only about what works now whether there is Biblical precedence or not. The Biblicist wants to know what the Bible mandates and allows and apply it to the present culture. Yet, in the user-friendly churches, the audience is sovereign and the Sovereign God must take a back seat to people.
6. Churches today talk a lot about “felt needs,” that is, find out what people want and then give it to them, applying Biblical principles if possible. NOTE: “Felt needs” preaching has some glaring weaknesses.
 - a. Felt needs may never get down to man’s real spiritual needs which deal with sin, guilt, self-centeredness and judgment.
 - b. Felt needs preaching has to constantly be thinking of new felt needs and preaching must always be topical and not expository.
 - c. Felt needs preaching most often ignores the concepts of sin and judgment because they are offensive topics.
7. The Church Growth Movement is centered in a freewill (Arminian) and not Sovereign grace (Calvinistic) context. This concept says if we package the gospel right, people will get saved. The goal of market-driven ministry is an instantaneous human decision, rather than the radical transformation of the heart by the Almighty God through the Holy Spirit’s convicting work and the truth of the Word of God. NOTE: An honest belief in the sovereignty of God in salvation would bring an end to a lot of the abuses going on in the “user-friendly” churches.
8. Our society is filled with people who want what they want when they want it. They are into their own lifestyle, recreation and entertainment. They want comfort, happiness and success now. Churches which appeal to these base appetites cannot teach the Biblical emphasis upon holiness of life. Appealing to fleshly desires only fuels the fires which hinder true godliness.

9. The user-friendly church allows people in their midst with all kinds of sin in their lives because the emphasis is not to be judgmental or offend people. NOTE: Confronting Christians about their sin is not in vogue. Therefore, these kinds of churches cannot and will not exercise church discipline. The larger the church, the more difficult it becomes to exercise discipline. Without discipline, there can be no true local church.
10. The market-driven church which centers on giving people what they want rather than what they need, produces people who are “takers” rather than “givers.” The result is that there is very little commitment to Christ.
11. Market-driven, highly organized churches tend to minimize the supernatural and place great emphasis upon techniques. It is possible to organize the Holy Spirit right out of church, doing so in the name of God.

Conclusion

- A. It will become increasingly more difficult to be a Bible-believing Christian in America due to the government’s anti-Christian campaign and the Church Growth Movement which subtly uses Biblical terms, but is slowly shedding Biblical orthodoxy.
- B. The church will grow more worldly in the USA and those who preach the truth will suffer persecution from the unsaved and saved worlds (2 Tim. 3:12).
- C. Unless the Lord brings revival, the church in America as we know it will die.
- D. What the church needs today is not preachers who choose to compromise the Bible to get numbers, but preachers who will tell the truth (the whole counsel) and let God bring the numbers (elect) as He sees fit.
- E. User-friendly churches are a fad. In times of persecution, they will not stand.

Pastoral Study Focus: Growing an Evangelical Christian Church

Gospel Progress in Corinth

Churches will grow through preaching and praying, not pragmatism. I Corinthians 2:1-4 and II Thessalonians 3:1,2 emphasize the necessity of preaching and praying if churches that honour God are to be established.

I Corinthians 2:1-5

The Message

It’s Source

It’s Content

The Method

Recognize Your Weakness

Rely on God’s Strength

II Thessalonians 3:1,2

The Passion of the Prayer

Praying that the Word may spread
Praying that the Word may be glorified
Praying that Ministers may be delivered

The Pattern of the Prayer

Praying with a sense of history
Praying with a sense of dependence
Praying with perseverance
Praying with confidence
Praying with the whole church in view
Praying with a God centred perspective

Issues

1. The Ordinances
 - i) Baptism (Theology/Practice)
 - ii) Lord's Table – Four Views
2. Death & the Intermediate State
3. Marriage Ceremony
4. Parent Dedication
5. Funeral Protocol
6. Servant-Hearted Leadership: Nehemiah Notes
7. Church Discipline: Don Case Study
8. Divorce & Re-Marriage: PowerPoint
9. Understanding Personality Types: DISC

Appendix 1: Church – Ordinances – After Life

Church

1. Etymology: ek/klesia

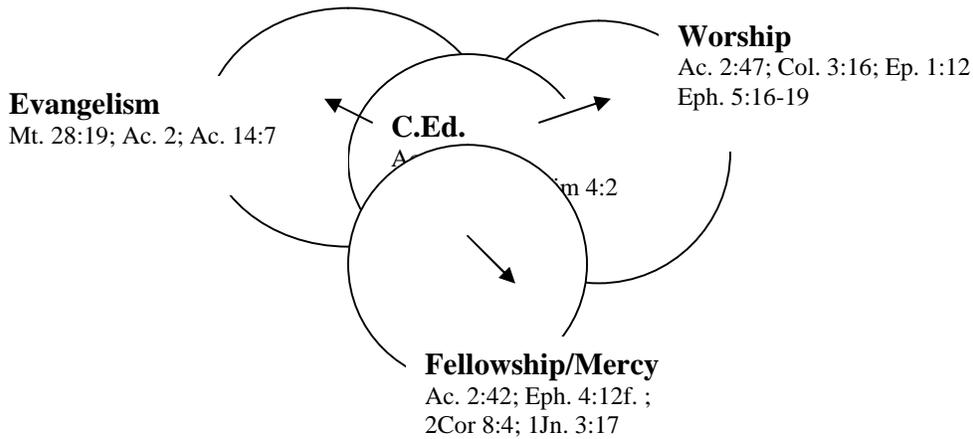
Idea: ek: Out Kalew: Called
 Called out from Sin -> Holiness
 Called out from Darkness -> to light
 Called out from Domain of Satan -> Christ

2. Purpose:

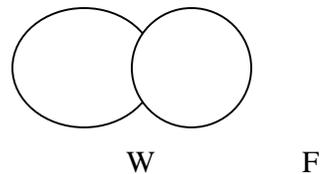
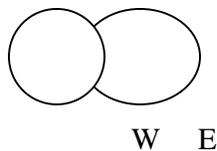
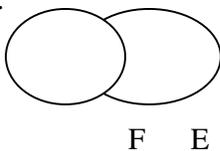
Ac. 2:41: Baptized Believers
 Ac. 2:42: Doctrine (foundation)
 Ac. 2:42: Fellowship Koinonia
 Ac. 2:44: Signs, Fellowship/mercy
 Ac. 2:47: Worship (fear/praise)

3. Role of Elders: Eph. 4:12; 1 Pt. 5:1-3

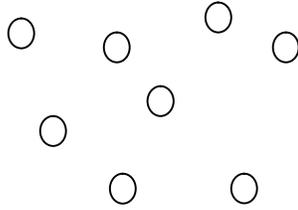
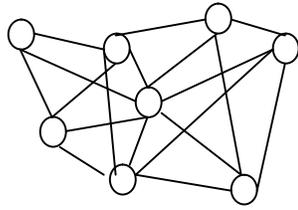
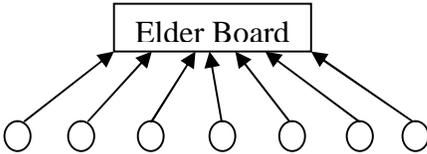
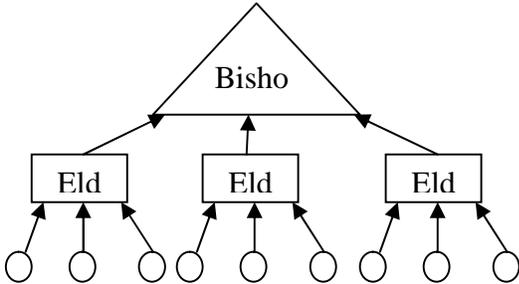
Balance: leaders keep an eye & cultivate:



If:....



Models of Church Government

<p>Model 1 Individual</p>	<p>Separate, Autonomous</p> <p>Strengths?</p> <p>Weaknesses?</p>	
<p>Model 2 Networking</p>	<p>Separate, Autonomous but working together, United in Vision & purpose.</p> <p>Strengths?</p> <p>Weaknesses?</p>	
<p>Model 3 Elders- Controlled</p>	<p>Accountable to the Board of Elders, United in Authority</p> <p>Strengths?</p> <p>Weaknesses?</p>	
<p>Model 4 Episcopal</p>	<p>United in Authority</p> <p>Strengths?</p> <p>Weaknesses?</p>	

Ordinances

Ecclesiology

Discoverers: Baptism.

All agree that baptism is in obedience to the command of the Lord. The question that divides is who is to be baptized, why baptism and how is this done? Who is to be Baptized? Adults? Babes? Children? Believers?



Let us examine the subject closely:

1. **Baptism** (etymology)
 - a) Word: _____
 - b) Means: I _____, S _____, D _____

2. **Biblical Examples**

Adults? Children? Believers? Infants?

 - a) John the Baptist: Matthew 3:6; Mark 1:4-5; Luke 3:3, 12; 7:29
 - b) Jesus: Matthew 3:13-16; Mark 1:9;
 - c) Great Command: Matthew 28:19; Name: "Father, Son and Holy Spirit"
 - d) Early Church: Jerusalem – Samaria – Ends of World
Acts: 2:38, 41; 8:12-13, 9:18; 10:47, 48;

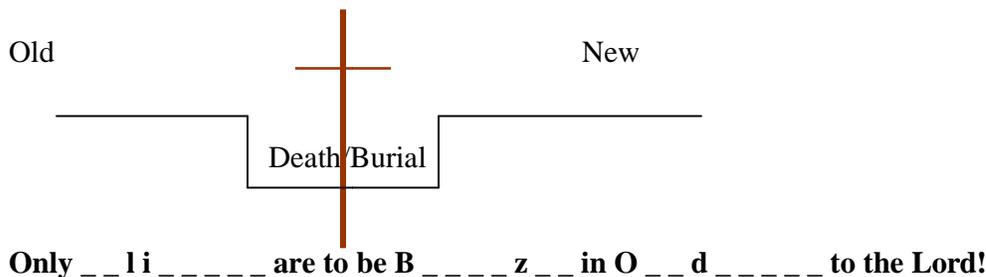
The ONLY biblical examples are for Adults? Children? Believers? Babes? _____

Objection? Household Baptisms: Ac. 16:14f. (Lydia), 16:32f (Jailor), 18:8 (Crispus)
Note: No mention of babes!

4/5th Century: Infant: St. Augustine (354 – 430AD): Original Sin & Salvation

3. **How are we to be Baptized? (mode)**
 - a) John Baptist John 3:23!
 - b) Jesus: Matthew 3:16 "went up...out of..."
 - c) Early Church: Philip & Eunuch Acts 8: 27-39
1. Water 2. Oasis 3. Prepositions - "down into (38)... up out of...(39)"
 - d) Historical Evidence: Early Church practised believer's baptism.

4. **Theology of Baptism:** Ro. 6:3-4; Colossians 2:12. Immersion of believer.



Communion

Scriptures: Mt. 26:26-29 cf. 1Co. 11:23-25

i.e. Spiritual reality illustrated by physical objects.

I Historical Perspectives:**1. Roman Catholic: Transubstantiation**

Scripture: “This is my body...”

elements ‘become’ body

Holy Mass: Means of Grace - *ex opere operato* “by the work performed”

“The Holy mass is a true and proper Sacrifice” (Ott’s p.402)

Christ’s is sacrificed on the altar... body & blood consumed.

“This is my body” – Bread raised and adored – performed only by a Priest.

Prob: Christ’s body is in heaven Jn. 16:28, 17:11.

“It is finished” Jn. 19:30 (perfect); “Once to bear the sins of many” (He. 9:25-28)

Believers are Priests: 1 Pt. 2:9, He.10:19:-22

2. Luther (1483-1546): Consubstantiation

elements ‘contain’ body

1Co. 10:16 Christ body present “in, under and along with the bread/wine”

i.e. as above without material change.

Prob: Christ in heaven: Jn. 16:28, 17:11. How can Christ be everywhere present?

Luther ans “ubiquitous’ Christ’s human nature present everywhere!

3. Calvin (1509-1564): Spiritual Presence

1. Symbolized the body 2. Visible sign of Christ’s presence

Mt. 18:20 (spiritual presence)

Calvin:

“But we must establish such a presence of Christ in the Supper as may neither fasten Him to the element of bread, nor subscribe [pledge] him in any way...” - Institutes 4:17.19 p. 1381

Reality: “We feed upon Him in our hearts as we partake by faith”

4. Zwingli (1484-1531): Symbolic/Memorial Only

– Sign/symbol only

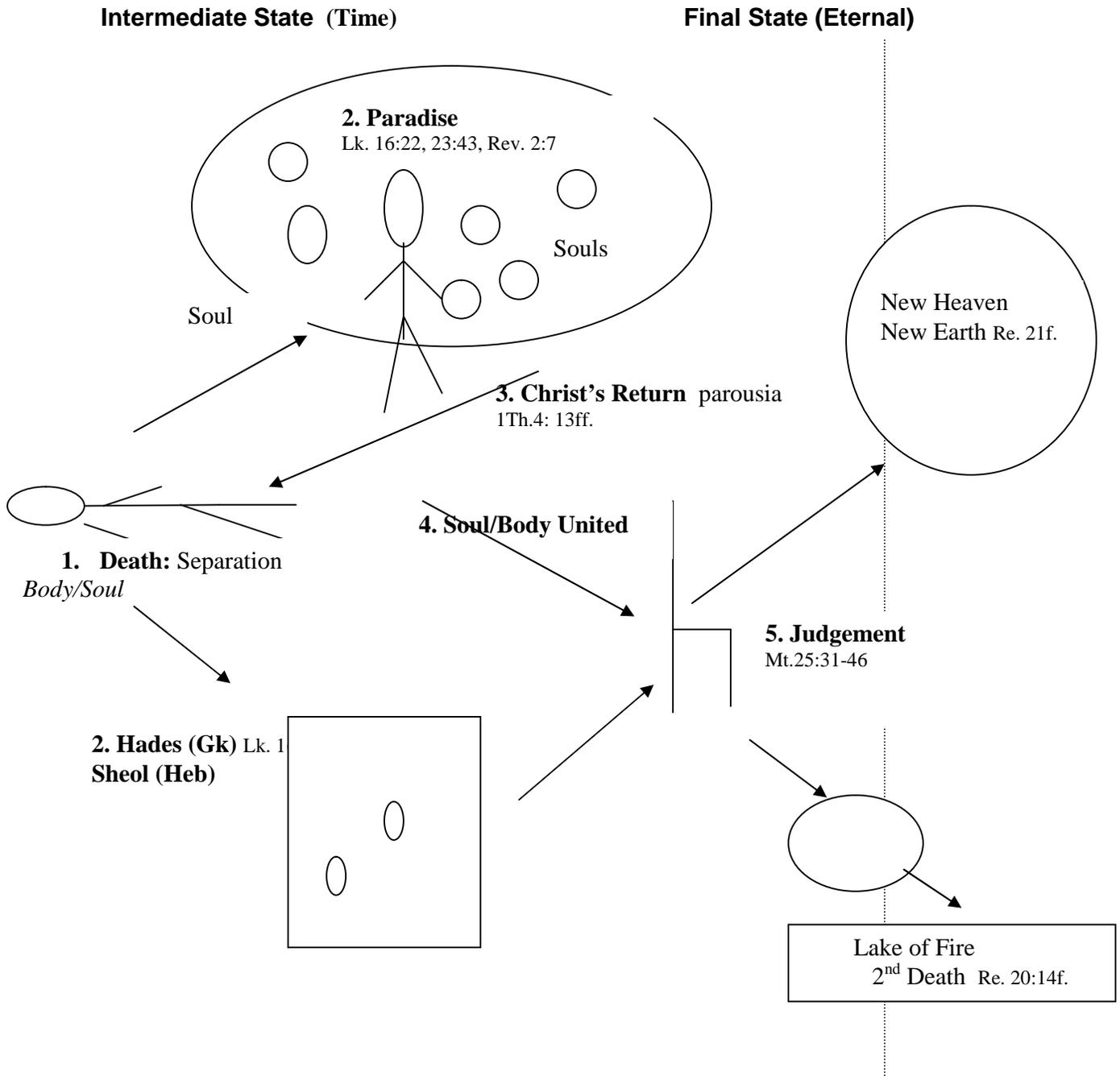
– Doctrine of the real absence of Christ!

II Meaning of Lord's Supper Grudem (p. 988-1001)

1. **Christ's Death:** Breaking of Christ's body & pouring out of his blood
"Proclaim the Lord's Death till He come." (1Co. 11:26)
2. **Our Benefits of Christ's Death:** Act of taking the elements declares we participate in the benefits earned for us by Christ's death.
3. **Spiritual Nourishment:** Just as physical nourishment strengthens the body so spiritual nourishment strengthens, nourishes and refreshes the soul.
 Symbolized & experienced at Supper Jn. 6:53-57
4. **Unity of Believers:** 1 Co. 10:17 "Church Ordinance"
5. **Christ Affirms His Love to Me**
 Jesus invites us 'come'; reassurance again & again of his love for Me.
6. **Christ Affirms that All the blessings of Salvation are Ours.**
 Foretaste of that Great Banquet – eternal family member.
7. **I Affirm My Faith in Christ**
 Saying: "I need you & trust you Lord Jesus, to forgive my sins and to give life and health to my soul, for only by your broken body and shed blood can I be saved."
8. **In Obedience** 'Until He comes'
9. **Transcends Our Time**
Past Look – Cross
Present Look – My forgiveness & daily dependency upon Christ
Future – His Return "Until He Comes"

Mixed emotions... multiple thoughts/feelings.

Intermediate State



Appendix 2:**Grace Trinity Community Church
Constitution**27 October '02 **Preamble**

In order to conduct the affairs of this church in a fitting and proper way, we its members, in submission to Christ the Lord of the Church, set forth from Scripture His principles of government and apply them by Christian prudence. We voluntarily submit ourselves to these principles and applications, willing to be led into greater knowledge of his truth. (John 14:15; 1 Corinthians 14:40)

Article I – Name and Date of Establishment**Section 1**

The name of this church will be Grace Trinity Community Church.

Section 2

Grace Trinity Community Church, Guelph, Ontario, was founded on May 6th 2001 after six months of prayer. In this document, Grace Trinity Community Church will generally be referred to as “the Church” or “this Church.”

Article II– Purpose

The sole purpose of this Church is to glorify God who is revealed in his holy Scriptures as the only true and living God, who made the world and all things. While this Lord of heaven and earth has revealed himself in creation and by the living Word, who is the Lord Jesus Christ, the chief revelation of God is to be found in the written Word, the holy Bible. In order to glorify the almighty God, we exist to promote His worship, to evangelize sinners by the proclamation of the gospel, to edify the saints by the faithful ministry of the Word of God, to formally train spiritual leaders in Reformed theology, to plant churches and to reach out through missionary endeavours across Canada and globally. (1 Corinthians 10:31; Ephesians 1:12, 3:21; Matthew 28:18-20; 2 Tim. 2:2)

Article III – Core Vision & Values/Articles of Faith Our Core Vision and Values:

1. We are a Christ-centred Worshipping Community
2. We are a Bible- based Community
3. We are a Gospel-driven Community
4. We are a Vision-burdened Community
5. We are a Contemporary Community with Historic Beliefs
6. We are a Compassionate Community
7. We are a Caring Community
8. We are a Committed Community
9. We are a Community for the Church and Unchurched
10. We are a Spiritual Community within the wider Community
11. We are a Community planning to plant Communities
12. We are an Internationally-minded Community

13. We are a Community committed to theological training

Articles of Faith

The church accepts the Holy Scriptures as the only supreme and complete authority in all matters of doctrine and practice. We also recognize that certain Confessions of Faith can be helpful in expressing those things we believe.

The following is the Church's basic statement of faith to which every member must subscribe without reservation:

1. The Bible

We believe the Bible – the sixty-six books of the Old and New Testaments, to be the complete Word of God: as originally written, they were verbally inspired by the Spirit of God, and therefore entirely free from error. The Bible is the final authority in all matters of faith and practice.

Is. 8:20; Je. 1:9; 2 Pt. 1:20-21; 2 Tim. 3:16-17.

2. God

We believe in one God, creator of all; holy, sovereign, eternal; perfect in all his ways; existing in three distinct, equal persons: the Father, the Son and the Holy Spirit.

Ge.1:1; Is. 6:3; Mt. 28:19; Jo. 15:26; 2 Co. 13:14; Jo. 1:1,14, Jo. 14:9-11

3. Christ

We believe in the full deity and humanity of our Lord Jesus Christ; in His eternal existence with the Father in preincarnated glory; in His virgin birth, sinless life, substitutionary death, bodily resurrection, triumphant ascension, mediatorial ministry and personal return.

Jo. 1:1,14; He. 4:14-15; Lu.1:35-37; Ro. 5:6-10; 1 Co. 15:3-8; He. 9:26-28

4. The Holy Spirit

We believe in the full deity and personality of the Holy Spirit, who convicts of sin, regenerates, sanctifies, illuminates, comforts and indwells those who believe in Jesus Christ.

Jo.14:15-17, Jo. 16:7-11; Jo. 3:5-8; Ro. 8:9; 1Co. 6:19-20

5. Satan

We believe that Satan exists as an evil personality, the originator of sin, the archenemy of God and man.

Mt. 4:1-11; Ge. 3:1-4; Job 1:6; 2 Co. 11:14; Re. 12:9

6. Man

We believe that Adam and Eve were divinely created in the image of God: that they sinned, becoming guilty before God, and plunging the whole human race into sin: that the human race is now depraved in all their faculties: they cannot please God of themselves, and can only be saved by the grace of God.

Ge. 1:27, Ge. 3; Ro. 3:9-18; Ep. 2:8-9

7. Salvation

We believe that salvation is by the grace of God, through faith and not by works: that by the appointment of the Father, Christ suffered a substitutionary death for sinners: that salvation is by faith alone in the all sufficient sacrifice and resurrection of the Lord Jesus Christ: and that those whom the Father saves shall be divinely preserved and finally perfected in the image of the Lord.

Ep. 2:8-9; Ac. 2:23-24; Ro. 5: 1-2, 18-19, 8:30, 37-39; Jo. 10:25-30

8. Holiness of life

We believe that those whom the Father has saved will show that their faith is genuine by walking in obedience to the commands of the Lord: that although perfection is not attainable in this life, the desire of the believer is to be conformed increasingly to the likeness of Christ.

Ep. 1:4; 1 Co. 1:2; He. 12:14; 1Pt. 1:14-16, 2:9-12; Re. 1:5-6

9. Future things

We believe in the personal, bodily and glorious return of the Lord Jesus Christ: in the bodily resurrection of the righteous and the wicked: in the judgment of all: in the eternal blessedness of the redeemed, and in the eternal conscious punishment of the wicked.

Mt. 24; 1 Th. 4:13-17; 2 Th. 2:1-12; Re. 20: 11-15, Re. 21:1-8

10. The local church

We believe the church is a company of believers, baptized by immersion, called out from the world, separated unto the Lord Jesus Christ, voluntarily associated for the ministry of the Word of God, the mutual edification of its

members, the propagation of the faith and the observance of the ordinances. We believe it is a sovereign, independent body, exercising its own divinely appointed gifts, precepts and privileges under the lordship of Christ the Head of the church. We believe that its officers are pastors (elders) and deacons. We also believe there is great benefit in fellowship with other churches of like beliefs.

Mt. 28:18-20; Ac. 2:41-47; 1Co.11:23-26; Ep. 4:1-3, 11-16; 1Tim. 3:1-13; 1Pt.2:9

11. Ordinances

We believe that there are only two ordinances for the church regularly observed in the New Testament. They are commanded by the Lord, but have no efficacy in themselves.

- Baptism, which is the immersion of a believer in water, whereby he or she obeys Christ's command and sets forth his or her identification with Christ in his death, burial and resurrection.

Mt. 28:18-20; Ac. 2:37-39; Ro. 6:1-4

- The Lord's Supper, which is a unique nourishing of the believer by faith, as well as a memorial wherein believers partake of bread and wine symbolizing the Lord's body and shed blood, proclaiming his death until he comes.

Lu. 24:28-32; 1Co. 11:17-34

12. The Lord's day

We believe that the first day of the week is the Lord's day, given by the Lord specially for public worship. It is the believer's privilege and duty to attend the regular meetings of the church on that day.

Lu. 24:1; Ac. 20:7; 1Co. 16:2; He. 10:24-25

13. Church and state

We believe that civil government is of divine appointment, for the benefit of society. We believe that leaders, lawmakers and those who enforce the laws are to be prayed for and conscientiously honoured and obeyed, except in any matter opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the King of all earthly rulers. We believe that every person has the right to practice and propagate their beliefs.

Ex.22:28; Ac. 23:5; Ro. 13:1-7; 1Tim. 2:1-4

14. Cultural Mandate

We are a community concerned about our world and we embrace the cultural mandate seeking to bring through Christ light, salt, and wholeness to a darkened world.

Ge. 1:26-28; Mt. 5:13,14, 28:19-20

15. The Solas of the Reformation

We believe in the 5 SOLAS of the Reformation: The Scriptures, being the only source of divine revelation (*Sola Scriptura*), teach us that salvation is by Grace Alone (*Sola Gratia*), through Faith Alone (*Sola Fide*), in Christ Alone (*Solus Christus*), to the Glory of God Alone (*Soli Deo Gloria*).

2 Tim. 3:14-17; Ep. 2:8-9; Ro. 10:1-4; He. 9:11-15, 23-28; 1 Co. 10:31

More complete statements of the doctrines believed and taught by the Church are found in the historic Baptist Confessions known as the *First London Confession (1644)*, and the *Second London Confession (1689)*. Elders and deacons must fully subscribe to at least one of these confessions.

Article IV – Covenant

This covenant will be recited publicly by those becoming members of the Church. Those already members will recite it with them to remind everyone of the privileges and obligations of membership:

Having been led by the Spirit of God to receive Jesus Christ as our Lord and Saviour, and upon profession of our repentance toward God and faith in the Lord Jesus Christ; having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we promise therefore, by the help of the Holy Spirit, to walk with one another in Christian love; to strive for the advancement and well-being of this Church, in knowledge, holiness and comfort; to sustain true biblical worship, observing its ordinances, discipline and doctrines as they are revealed in the Word of God; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the gospel throughout all nations.

We promise to maintain the sacredness of marriage, a God ordained institution, which according to the Bible is the union of one man and one woman to the exclusion of all others.

We also promise to endeavour to maintain family and private devotions; to instruct our children biblically; to seek the salvation of our families and acquaintances; to be zealous in our efforts to advance the kingdom of our Saviour; to walk circumspectly in the world; to be just in our dealings, faithful in our relationships and exemplary in our conduct.

We further promise to watch over each other in brotherly love; to pray for one another; to help each other in sickness and distress; to cultivate Christian sympathy in feeling, and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the commandments of our Saviour, to secure it without delay. We also understand that if we are overtaken in any fault, we will be subject to biblical discipline which seeks our restoration.

We also promise that when we move from this community we will, as soon as possible, unite with some other church of like faith and practice, where we can carry out the spirit of this covenant and the principles of God's Word.

Article V – Membership

Section 1 – Requirements for Membership

To become a member of the Church, candidates must be a minimum of sixteen-years of age, profess repentance towards God and faith in our Lord Jesus Christ. They are to be baptized by immersion as believers. They must give unreserved agreement to the basic Statement of Faith. We recognize that some from different church backgrounds may not fully understand all the doctrines that are set forth in our Confessions, but there must at least be a teachable spirit.

Exception:

Membership is also open to those baptized, in an evangelical church, as believers through sprinkling or any other mode, in the name of the "Father, Son and Holy Spirit," on the understanding and agreement that in doctrine and practice Grace Trinity Community Church upholds believers baptism by immersion.

- A. Confession of Faith** – Any person who meets the above requirements may make verbal request for membership to an elder. The elder(s) shall meet with the applicant, who shall then be examined as to his or her Christian experience, doctrinal beliefs, oneness in vision, and serious intention to support wholeheartedly the ministry of this church.
- B. By Letter** – Any person desiring to unite with this Church having a letter of recommendation from another evangelical church, shall present such a letter to the elder(s) and then be examined as above (A).
- C. By Baptism** – Any person desiring to unite with this Church upon water baptism shall be examined by the elder(s) as above (A).

Section 2 – Procedure for Receiving Members

When the elder(s) are satisfied that the applicant(s) has met the requirements for membership, they shall announce to the congregation on two successive Sundays that the said applicant(s) has applied for membership. The congregation shall then be urged to pray for the applicant, and invited to make any pertinent comments relevant to the application. If there are no written valid objections to the candidate's membership, the elder(s) shall then present the applicant's name to the congregation at a duly called business meeting. The applicant(s) shall then give his/her testimony to the church or if preferred written by the applicant(s) and then read by another. The Church will then vote on the reception of the candidate, a two-thirds majority of the members present being required. Once approval from the church has been obtained the applicant(s) will be offered the right hand of fellowship at the Communion Table.

Please Note: Adherents are those who regularly attend GTCC, who desire to identify with us, and who come under pastoral ministry, but are not members.

Section 3 – Termination of Membership

- A. By Letter** – Letters of recommendation shall be granted when another church requests them, provided those concerned are members in good standing. When such letters have been granted, formal membership with this Church shall cease. Conscious of our responsibility for the spiritual welfare of our members, letters of recommendation shall be forwarded only to other evangelical churches.

- B. By Exclusion** – If a member is absent from the regular meetings of this church without just cause, for a period of three months, or requests severance of membership, he or she may be removed from membership only after all attempts to restore have failed, at the recommendation of the elder(s), subject to the approval of the congregation.
- C. By Excommunication** – It is right and in harmony with the Scriptures for the congregation, upon recommendation of the elder(s), after numerous attempts of restoration have failed, to exclude from this fellowship any person who persists in holding false doctrines; or who obviously and persistently lives inconsistently with their Christian profession; or who walks disorderly; or who persists in disturbing the unity and peace of this Church. (Matthew 18:15-17; Romans 16:17; 1 Corinthians 5; 2 Thessalonians 3:6, 11-15; Titus 3:10)
- D. Restoration** – Restoration is always the object of discipline. It is the duty of the Church to forgive and joyfully restore to membership those persons who give satisfactory evidence of true repentance. When there is such evidence, the elder(s) shall recommend to the congregation the restoration of any person who has been either excluded or excommunicated. A two-thirds majority of the members present, voting at a duly called congregational meeting, shall be sufficient for restoration.

Article VI– The Ordinances

We believe that there are two ordinances that Christians are directed to observe, namely baptism and the Lord’s Supper.

Section 1 – Baptism

Baptism has no saving merit, but following conversion, baptism is the next step in the obedience of faith, showing to the world that the believer is now identified with Christ in his death, burial and resurrection. Following the direction of the Scriptures we practice baptism of believers by immersion, and admit into membership those who have testified of their faith in the waters of baptism. Any person who professes faith in our Lord Jesus Christ, and whose life gives tangible evidence that this is the case, should be baptized. Anyone desiring baptism should make this known to one of the elders. The elder(s) will then meet with the applicant to examine him or her regarding his or her Christian experience and understanding of the meaning of baptism.

Section 2– The Lord’s Supper

Whereas baptism is to be observed once, and is a sign of identification with Christ, and a testimony to the newness of life, the Lord’s Supper is declarative and commemorative, and is to be repeatedly observed as a victorious memorial to His victory over Satan, sin and death through His sacrificed body and shed blood. Only those who truly love the Lord Jesus Christ and are walking in fellowship with Him may attend the Lord’s Table.

Article VII– Church Officers

Section 1 – General Statement

Jesus Christ alone is the Head of His church. However, as Head, He has ordained that individual churches should be blessed with the spiritual oversight of office bearers. Therefore, it is the responsibility of the Church to seek to discover those to whom the Lord Jesus Christ has given the necessary gifts to serve. With the approval of the congregation these should be formally and prayerfully set apart to serve in the Church. The Lord Jesus Christ has ordained that there be two kinds of special officers in the local Church, namely elders and deacons.

Section 2–Elders

- A. Elders are men who are responsible for the spiritual care of the Church, the loving oversight of the souls of the members and the implementation of Church discipline as those who must give an account to God for this responsibility. They shall exercise the oversight of the Church in its ministries and functions.
- B. All elders must meet the Biblical requirements set forth in 1 Timothy 3:1-7 and Titus 1:5-9.

- C. All elders must carry out their duties as guided by the Scriptures in such passages as Acts 20: 17-20, 17ff; 1 Peter 5:1-4; Hebrews 13:17.
- D. Among the elders, are those whom we call pastors. These are set apart for prayer and the study of the Word of God. If at all possible, these should have their material needs provided by the Church so they may give themselves fully to this crucial task.
- E. Anyone called to the office of elder must conscientiously affirm his full agreement with the Vision Statement, Confession(s) of Faith and By-laws of this Church. Should he at any time move from this position, he is under spiritual and moral obligation to make this known to the Church.

Section 3–Deacons

- A. Deacons shall be responsible for the benevolent concerns and business affairs of the Church. They will carry out these duties to relieve the elders of these things as far as possible, so that the elders may give themselves without distraction to their spiritual duties. The deacons will carry out their duties under the oversight of the elders, and will be responsible to them. Deaconesses may also be appointed. They will work with the deacons in visitation and benevolent activities involving women.
- B. All deacons and deaconesses must meet the Biblical requirements of Scripture set forth in 1 Timothy 3: 8-14.
- C. The number of deacons/deaconesses will depend on the needs of the congregation and the number of people who meet the spiritual qualifications for the office.
- D. Deacons/deaconesses must also subscribe fully to the Vision Statement, Confession(s) of Faith and By-laws of the Church.
- E. Should there at any time be no elders in the Church, the deacons will assume *temporary oversight* of the Church.

Section 4–Appointment of Officers

- A. The appointment of elders and deacons/deaconesses is the responsibility of the Church as led by the Holy Spirit. The Lord's will is recognized both by the inner conviction of the individuals involved, and by the approval of the Church as it observes those who possess the gifts and graces required by the Scriptures.
- B. The selection of officers is so important that it should always be preceded by prayer and the serious consideration of the requirements of Scripture, and qualifications of the people being considered for office.
- C. All potential officers, with the exception of the pastor, must have been active members of the Church for a period of at least one year before being nominated for office.
- D. Nomination sheets shall be sent to all Church members at least six weeks before the date of an election. The members shall submit nominations for all offices to the elders at least four weeks before the elections. The nomination papers must be signed by the nominees indicating their willingness to stand for the office for which they are nominated. The elders will review the nominations to determine their suitability for office. Nominations will be posted two Sundays before the elections. Should there be only one existing elder, the deacons will serve him in the process of receiving and reviewing nominations.
- E. Voting will be by secret ballot. For those unable to attend the meeting, ballots will be available for people to vote ahead of time.
- F. A suitable place must be available for the depositing of ballots. These ballots will be opened and counted at the same time as those cast in the meeting. At least two scrutineers will be elected at the Church meeting to count the ballots. While unanimity in voting is desirable and should be prayerfully sought, a 75% majority must be obtained for a nominee to be elected to office.

- G. Since the Church should endeavour to recognize all those whom the Holy Spirit has endowed with the requisite graces, gifts and sanctified desires, the number of elders and deacons/deaconesses shall not be fixed, but shall depend on the size of the congregation and the number of suitable candidates available.
- H. Elders and deacons/deaconesses shall serve for a three-year term but will be eligible for re-election. As far as possible the terms should be staggered. The three-year term will not apply to a full time pastor.
- I. Following the election of new officers, a portion of a regular Sunday service will be set aside to recognize formally the appointments, and to commit them to the Lord in prayer publicly.
- J. Pastors will be chosen by the congregation upon recommendation of the elders. Should there be only one elder, the deacons will act with him in recommending a pastor. The selection of a pastor will be voted on at a special meeting called for that purpose. This meeting will be announced publicly at both services on at least two Sundays before the event. As with all officers, a unanimous vote will be prayerfully sought, but at least 75% approval must be received before the calling of a pastor.

Section 5–Removal from Office

- A. The pastor, elder(s) or deacon/deaconess may be removed from office by a two-thirds majority vote of the Church, on the basis of failure to uphold Section 2 or 3 after attempts of restoration have failed. Members will be informed ahead of time in writing of the intention of such a vote.

Section 6 –Appointment of other positions in the Church

- A. All positions in the church that involve a teaching ministry or that relate to teaching ministries, for example, the Christian education team leader, worship team leader, Missions team leader shall be recommended by the elders.
- B. All those directly involved with church finances must be recommended jointly by the elders and deacons.
- C. The board of trustees shall consist of three members elected by the congregation, and shall hold the office until circumstances shall require replacement. The trustees shall be called upon to perform whatever legal and business transactions are particularly designated to them by the laws of the province. In this discharge of their duties they shall act only at the direction of the church board and of the congregation.
- D. Associate Pastors: Should the church develop its ministries to require expertise in certain areas, as for example a study centre, a recommendation from the elders must be approved by the church before appointment to the position of Associate Pastor(s) takes place. The Associate Pastor(s) may be a volunteer or employed and will be directly responsible to the elders in all matters relating to the church.

Article VIII – Finances

- A. This Church depends entirely on the prayer, personal services, and free will offering of God’s people. Before the annual business meeting, the Church board (elders/deacons) will prepare a budget of the proposed expenditures for the coming year. Once the budget is approved by a two-thirds vote of the congregation, it will be the basis for the utilization of Church funds.
- B. The fiscal year will coincide with the calendar year.

Article IX – Business Meetings

- A. Business meetings will be held at least twice a year. The first business meeting of the new year will be considered the annual business meeting, at which time reports covering the past year will be presented by the various departments of the Church. Also at this meeting the budget for the coming year will be presented to the Church by the deacons for approval.
- B. Special business meetings may be called at the discretion of the Church board (elders/deacons) as required.

- C. Notice of business meetings will be given to the Church on two consecutive Sundays immediately preceding such meeting. In case of an emergency, the elders may call a meeting at shorter notice provided each member is notified (by mail, telephone, or personal contact) of the time, place and purpose of the meeting.
- D. At least one-half of the membership must be present for the transaction of business at business meetings. If the elders consider an issue to be of great importance, they may request a referendum vote.
- E. Any member of the Church eighteen years of age and over has the right to vote on any question brought before the congregation.

Article X – Financial Assistance Plan

Due to the increase in requests for the financial assistance from the community, and also a desire to be faithful to Scripture in the handling of the gifts God has entrusted to us, the Church has set the following guidelines for the distribution of funds:

- 1. Finances will be used primarily to help members and regular adherents of our Church who are experiencing financial hardship and difficulties due to unforeseen or unpreventable circumstances.
- 2. According to the commands of Scripture and by the gifts God has entrusted to us, we will seek to care also for the orphans and widows, those being the most needy in society.
- 3. Those who are helped by the Church must demonstrate a willingness to seek legitimate means to provide for themselves and their families.
- 4. The distribution of funds will be decided by the mutual consent of at least two deacons/deaconesses. The annual benevolent amount will be determined by the church and replenished only with church approval. This figure will be reviewed periodically.
- 5. As a general rule, money will not be given directly to the person; rather all expenses will be paid for directly by the Church. That will particularly apply to those outside the Church.

Article XI– Dissolution of the Church and its Properties

A. In the event of the dissolution of the Church, the remaining funds and assets shall be used first to dispose of all church-related liabilities, and any remaining assets shall be donated to another ministry of precious like faith and practice as designated by the Church upon the majority approval of the congregation, and administered by the trustees.

The Church board (elders or deacons) must not encumber, transfer, sell or purchase any real estate for the Church unless authorized by a two-thirds vote at a duly called business meeting.

Article XII – Amendments

The By-laws may be amended with the approval of the elder/deacon boards and by a two-thirds majority vote of the Church membership. All proposed amendments must be submitted to the elder/deacon board in writing and if approved presented to the Church membership for vote. Such amendments must be submitted to the Church membership one month prior to the meeting by public and written announcements. This should take place at the annual business meeting.

Appendix 3: Spiritual Leadership

Nehemiah: Visionary Leadership

1. Visionary leadership:

Begins with a Burden followed by Prayer - Ch. 1

2. Visionary leadership:

Develops through Planning - Ch. 2

3. Visionary leadership:

Promotes and Cultivates Team Work - Ch 3

4. Visionary leadership:

Presses on despite Disappointments and Opposition - Ch. 4

Appendix 4: Spiritual Workers

God Uses ALL Kinds of People

– Like you & Me!

1. Othniel The Warrior

Judges 3:7-11

2. Ehud the Assassin

Judges 3:12-30

3. Shamgar the Outsider

Judges 3:31

Appendix 5: Internship Program

To: Pastoral Interns – DV & GW

From: Pastor BP

30 April 2009

As you are aware the first step in the Internship program has been completed with an appraisal interview. So far you have had exposure:

Stage 1: General Introduction with an emphasis on Homiletics (Sept –April 2009)

1. Participated in the weekly Worship Services:
 - ✓ Call to worship, reading, praying and preaching.
2. Retirement home ministries (Stone Lodge):
 - ✓ Regular bi-weekly preaching and organization of Worship Service.
3. Evangelism:
 - ✓ ESL and Christianity Explored.
4. Guidance: Bi-weekly meetings

We have met throughout this past 8-month period primarily focussed on sermon construction and exegesis. You have received your memory work and personal accountability forms.

Stage 2: General Overview of the Pastoral Ministry (May 2009 - Feb. 2010)

As mentioned, in the next step of the Internship program we will be focusing more on the pastoral role. In this regard:

1. Pastoral Visitation
 - ✓ Attend pastoral visitation – homes
 - ✓ Attend pastoral visitation - hospital
2. Worship Services
 - ✓ You will continue to be involved in every aspect of the Worship Service.
 - ✓ You will develop and implement your own worship service at GTCC.
3. Prayer Meeting
 - ✓ You will lead the weekly prayer meeting (minimum: one month).
4. Funeral Service
 - ✓ You will construct a funeral service with full sermon.
 - ✓ You will attend a number of funerals and discuss the grieving process & role of the funeral home with a funeral director
5. Wedding
 - ✓ You will develop a full wedding service with sermon
 - ✓ We will be meeting with a couple planning to wed shortly and walk with me through the entire process.
6. Leadership Meetings: Elders Meeting (3)
 - ✓ We will be discussing various leadership styles their pros & cons.

- ✓ I hope to arrange some training with Eagle Flight later on in the year (DV).
 - ✓ Church Business Meetings (Develop Agenda)
7. Missions: You will be exposed to two mission organizations
- ✓ Carey Outreach Ministries
 - ✓ Missionary Ventures of Canada
 - ✓ It is hoped that you will be part of a mission trip.

We will continue to meet weekly for personal accountability, prayer, memory work and book analysis. The book analysis will be based upon what you have gleaned that is helpful to you in the pastoral role (point form 5-pages):

1. Spiritual Growth: Deadline - July 1st 2009
D. Whitney, *Spiritual Disciplines for the Christian Life* (pp.249) ISBN:1-57683-027-6
Joel Beeke, *Overcoming the World* (pp. 180) ISBN: 0-87552-746-9
2. Leadership: Deadline - Sept. 1st 2009
Larry Michael, *Spurgeon on Leadership* (pp. 218) ISBN: 0-8254-3344-4
John Maxwell, *21 Irrefutable Laws of Leadership* (pp.224) ISBN:0-7852-7431-6
3. Conflict Management: Deadline – Nov. 1st 2009
Keith Huttenlocker, *Conflict and Caring* (pp. 139) ISBN:0-310-75301-5
Ken Sande, *The Peacemaker* (pp. 261) ISBN: 0-8010-5741-8
4. Ethics: Deadline – Jan. 1st 2010
John & Paul Feinberg, *Ethics for a Brave New World* (pp. 405) ISBN: 0-89107-736-7
5. Counselling: Deadline April 1st 2010
Edward Welsh, *Depression: A Stubborn Darkness* (pp. 275) ISBN: 978-0-9762308-9
. _____ *Addictions: A Banquet in the Grave* (pp. 285) ISBN: 87552-606-3
Paul Tripp, *Instruments in the Redeemer's Hands* (pp.348) ISBN: 978-0-87552-607-2
6. Missions: Deadline – June 1st 2010
Derek Tidball, *The Message of Missions* (pp. 276) ISBN: 0-8308-2407-3
Ronald Allen, *Missionary Methods: St. Paul's or Ours?* (pp. 173) ISBN: 0-8028-1001-8
7. Biographies – Sept 1st 2010
Ian Murray, *Jonathan Edwards: A New Biography* (pp.490) ISBN:0-85151- 4944
John Pollock, *Hudson Taylor & Maria* (pp.231) ISBN: 1-85792-223-9
Arnold Dallimore *Spurgeon* (pp. 244) 0-8024-0429-4

You will be required to attend the *Spurgeon Study Centre* where I will be teaching on the Pastoral Epistles Oct/Nov 2009.

At the end of this year 2009, there will be another evaluation interview with the elders and well as feedback from GTCC.

Stage 3: Pastoral Case Study Analysis (March – Sept 2010)

There will be four case studies to work on each case study will require a 25 page response. You will receive the Case Studies by the end of this year. The reading will prepare you well.

1. Pastoral Conflict
2. Divorce & Remarriage
3. Addiction and Church Discipline
4. Styles of Church Polity/Leadership

Conclusion: A final written report from the Elders based upon their assessment and feedback from GTCC.

If there is any aspect of the pastoral role that you would like to add, please do not hesitate to ask. We are here to serve you as you seek to dedicate your lives in the service of the king.

Shalom

BP

Appendix 6: Women Ministry

What Women Can Do in the Church?

Scripture clearly teaches that Christian women are to be actively involved in the local church. They are part of the body of Christ and as members of that body they are to help it grow "for the edifying of itself in love" (Ephesians 4:16). Women are to depend upon God as they serve: they are to minister "as with the ability which God supplies" (1 Peter 4:11). Jesus emphasized that we could do nothing of value in His kingdom without the power which He supplies: "He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing" (John 15:5).

Women are given gifts by the Holy Spirit to be used in the work God has given them to do. These gifts are varied: all of them are needed. As we read in Ephesians 4:18, God places believers in a local church in order to work out His purposes. In Romans 12:6-8, we find a list of gifts: prophecy, serving, teaching, exhortation, giving, leading, and showing mercy. In 1 Corinthians 12:4-10, the "diversities of gifts" include the word of wisdom, the word of knowledge, faith, gifts of healing, the working of miracles, prophecy, discerning of spirits, kinds of tongues, and interpretations of tongues. Are these gifts distributed among all believers in all centuries without differentiation? Are certain gifts limited to men? Is a woman free to use any gift that God has given her in any way that she chooses?

Certain ministries of women are never questioned because they are specifically mentioned in the the Book of Acts and the Epistles. For example, in 1 Timothy 5:9,10 Paul describes the activities of widows who have been well involved in the work: they have offered hospitality, they have responded to the needs of the saints, they have helped those in trouble, and have devoted themselves to all kinds of good deeds. Dorcas who helped the poor (Acts 9:36), and Lydia who offered hospitality to Paul and the men who were travelling with him (Acts 16:15) are examples of women who served in these ways. Women had teaching responsibilities. Titus was told to exhort the older women to teach what is good, particularly to the younger women (Titus 2:3,4). Timothy was taught as a child by his mother and grandmother. Priscilla and her husband Aquila were used to instruct Apollos.

Other ministries are not so plainly delineated. In 1 Corinthians 11, women are described as praying and prophesying: we understand praying, but what would be the equivalent of prophesying in our day? Paul highly commended the women who worked with him. He described Phoebe as "a helper of many and of myself also" (Romans 16:2). He spoke of other women who laboured with him in the Gospel: Mary (Rom. 16:6); Tryphena, Tryphosa, and Persis (Rom. 16:12); Euodia and Syntyche (Phil. 4:2,3). We are not told what they did specifically, but it is evident that their contribution was substantial and that Paul recognized its value. We do notice, however, that there are no female apostles and no female elders. The apostles were the authorities in the New Testament church. Elders were to rule, and to labour in the word and doctrine (1 Tim. 5:17). When Paul wrote to Timothy to instruct him concerning how affairs should be conducted in the house of God (1 Tim. 3:15), he stated that women were not to teach men or to have authority over them (1 Tim. 2:12). Evidently, the useful, necessary, God-given abilities of women were to be exercised within the divine order that God had established. Women were not to be the spiritual leaders of the church.

Our churches today are very different from the churches in apostolic times. The early believers met in homes; we usually meet in buildings constructed for that purpose. Our main worship service is different, usually more formal, with a pulpit for the preacher and a set order of service. 1 Corinthians 11 and 14 indicate that there was more participation of believers in their services. Moreover, we have many activities, positions, and departments that are not mentioned in the New Testament: consider children's clubs, Sunday School Superintendents, and Financial Committees. In order to find out how women are to use their gifts in these new structures, we must

look for principles to guide us. The divine order established by God at creation, reinforced throughout Scripture, and emphasized by Paul to Timothy is still to be maintained until Jesus returns: there is no indication that it has been removed. This means that certain men are called to be elders, a position of ruling and teaching, an office that is not open to women. Women may participate in all other areas as long as they are qualified, as long as they are not exercising the wrong kind of authority over men, as long as they have the right motivation, and as long as they are not neglecting family responsibilities. Men also, of course, must be qualified, must have the right motivation, and must not neglect their families if they are to be involved in different areas of ministry.

Consider the variety of activities open to women. Women who have a good understanding of the Scriptures, and a sound theological background can have an effective ministry in teaching and counselling. In our day, godly and committed teachers are still essential for teaching younger and older children in the Sunday School, an investment of time and energy which will pay permanent dividends in the life of the teacher and in the lives of her students. Teachers are needed for home Bible studies; speakers are needed for women's groups and chapel services in senior citizens' homes and hospitals. Certain women may be well informed in particular areas such as time management, methods of teaching, the challenges of translation work, or activity on a specific mission field - to identify only a few important topics. They may have done an in-depth study on a certain theme in the Bible. Scripture does impact the lives of women; a women's perspective on the daily living out of biblical truth can be valuable. With the support of the pastor, they can share what they have learned with women and men, and contribute to the understanding of their fellow believers. The teaching of English as a second language is a vital outreach ministry in our multicultural society, one that is certainly open to women. In fact innumerable teaching opportunities are open to women who are prepared and called by God to their task.

God richly provides us with everything for our enjoyment (1 Tim.6:17) which includes music, art, and literature that honour Him. Women who are gifted in these areas have much to contribute to the local church. Those who are musical can sing, lead a choir, or play an instrument to the glory of God. Some may be able to compose songs or hymns. One lady at Jarvis Street Baptist Church used to put the memory work verses of the Primary Department to music: the children found them so much easier to learn and remember when they could sing them. Writers are needed for newsletters, church bulletins, church papers, and possibly for Sunday School curricula. Special programmes often require writers, a place where poetry writers may be able to find an outlet. Computer and layout skills are invaluable in all these areas. When bulletin boards are attractive as well as informative, when flower arrangements are pleasing to the eye, and when women share handicraft ideas to satisfy their yearning to create and to beautify their homes and the local church, the ministry of the church is enhanced.

In God's eyes, practical skills are as important as intellectual and creative abilities. Contrary to the narrow perspective of a few, some women are good carpenters, painters, and "fixers" of broken furniture and equipment. Such a woman is a definite asset on a maintenance committee particularly since women often have had more experience in creating a comfortable, safe, and clean environment. Women who handle money well, who are good stewards of financial resources, belong on the finance committee. The faithful labour of women who use their cooking and baking expertise in providing refreshments, special luncheons, and banquets during the church year is significant: they add so much to the enjoyment of special occasions. The Toronto Baptist Seminary kitchen benefits from the work of women who preserve or pickle vegetables and fruit which they grow in their garden.

Witnessing to the saving gospel of Jesus Christ is a responsibility of women as well as men. Often women meet individuals on a regular basis who aren't so likely to hear the gospel from a man: the next door neighbour, the mothers of her children's classmates at school, the teachers of her children, the cashier at the grocery store, the mailman, the doctor, and the pharmacist. Women can be very helpful in visitation, particularly in our dangerous age when a strange man at the door can be a threatening figure for a woman on her own. A woman can go into a home to counsel another woman where it would not be wise for a man to do so because he might harm her

reputation and his. Single mothers need the comfort and support of other women to encourage them not to seek an abortion when they are pregnant and to help them in raising the child once he or she is born. Women have a significant ministry in prisons for women, in shelters for women, and in programmes to help women who are addicted to drugs. Sick people, at home or in the hospital, welcome a friendly visit, an occasion that can provide an opportunity to proclaim the gospel. Obviously, women are able to minister effectively to other women since they are more likely to understand their needs and their problems.

What are women to do who have leadership and organization abilities? These skills are needed in the management of the home. They are also needed in the management of many areas of the church's ministry: Sunday School Departments, women's groups, conferences, camps, and Daily Vacation Bible Schools. Church libraries have an important role and they need administrators. In the past, women organized to promote universal suffrage, to support the abolition of slavery, and to resist the alcohol trade. Now new issues have emerged in the public arena. Women can give leadership in speaking against pornography, abortion on demand, and abuse in the family.

Every church needs those who strengthen the network of believers, who encourage the knitting together of hearts in love (Col.2:2,19 KJV). This requires friendly phone calls, sympathetic listeners, reassuring notes, helpful visits, practical contributions in times of need, and open homes where hospitality abounds. Our society is full of fragmented families and detached individuals. As wives and mothers, women have a unique role in nourishing and confirming their own families. Both married and single women can help to stabilize and unify the church family. In prayer meetings, in smaller groups, and in her own private place, a woman can intercede for fellow believers and for the lost. In these ways she contributes to the growth and harmony of the whole church family.

But, you say, all of this is unofficial ministry, work behind the scenes. Is there no place for women in public ministry in the church? It is true that the majority of women and men in the church work "unofficially" for the Lord, but all work is important when it is done for Him. Some are called to be elders: they are the ones who rule and teach authoritatively. God is also looking for faithful servants to work in His Kingdom. Any activity of service is open to a woman. If the diaconate has not taken on some of the functions of elders in a local church, then women can be deaconesses. Ushers serve the congregation; women could be ushers. In the worship service, a woman could pray, could read the Scriptures, could give her testimony, could give a missionary report, could direct the singing, without violating biblical principles. Attention, however, must be paid to the traditions and sensitivities of the membership. Destructive division would result in some churches if women did these things. Women should support and complement the leadership of the men whom God has appointed.

Suppose no women were allowed to participate in the ministries of a local church. Would the church be able to continue? Yes, it would - but not in the balanced, complete, powerful way that God intends. The body would have inactive members: the ministry would be disabled. When women do not use the gifts that God has given them, when a local church stifles women, God is not pleased. When all believers, women and men, serve the Lord sacrificially, and use the gifts that God has given them, the church flourishes. God has given us, not a narrow and restricted life, but an abundant life in Christ Jesus. Let us live fully, men and women together, in the local church and in the world, to His glory!

Appendix 7: The Heart of Missions

WE NEED A CLEAR VISION OF OUR MISSION-HEARTED GOD

Biblical theology is about God's glorious mission plan to a fallen humanity (Genesis 3:15). God himself marches through redemptive history from creation to consummation saving a people unto himself. The apostle Paul, writing to the church at Ephesus, points out that each member of the sacred Trinity is wholeheartedly engaged in missions. Paul reveals that our mission-hearted Father planned and purposed missions by choosing and predestinating his elect for adoption even before the foundation of the world (Ephesians 1:3-6). Paul moves on to show that Jesus, the glorious mission-hearted second Person of the Trinity, willingly sacrificed himself on the altar of the cruel cross for those whom the Father had elected. Jesus redeemed his people by his own precious blood to secure their eternal forgiveness (Ephesians 1:7). Paul progresses to point out that the Holy Spirit—the gracious mission hound of heaven—is also involved. The Holy Spirit tracks down the elect through time and space and applies the marvellous, redeeming work of the Son to those whom the Father has elected. The Holy Spirit regenerates us (John 3:5-6) and seals us for that great and glorious day of redemption (Ephesians 1:13-14). Our triune God is a mission-hearted God.

Noteworthy, at the close of the Gospels, we hear the command of our resurrected, mission-hearted King ringing in our ears to go forth to the ends of the earth to make disciples. To encourage us, as we obediently go forth in global missions, there is a wonderful promise running hard on our heels: "Go therefore and make disciples of all nations.... And behold, I am with you always, to the end of the age" (Matthew 28:19-20).

WE NEED A CLEAR VISION OF THE PURPOSE OF OUR MISSIONARY ENDEAVORS

Having established that God is a mission-hearted God, we need to ask the question, "What is the purpose of missions?" If we took a poll, we would have numerous insightful responses. However, there is one primary, overriding purpose that is so often overlooked or forgotten in churches and mission organizations today. God's glory—and nothing less—is the purpose of all our missionary endeavours. God's glory must be the driving force of missions and must remain at the centre of all our missionary undertakings. In fact, the entire created realm exists for God and for God's glory alone (Psalm 19:1; 1 Corinthians 10:31). God's glory is clearly evidenced in the life and missionary service of the apostle Paul. The apostle demonstrates his passion for God's glory by being compelled and propelled across the Roman world enthusiastically engaged in missions. Paul was no "ivory tower" theologian or "couch potato" Christian. It was for God's glory that Paul tirelessly engaged in front-line, hands-on, life and death ministry. For God's glory, Paul was found in the trenches, labouring shoulder to shoulder with church leaders. For God's glory, Paul was heavily invested in the thrills and spills of ministry and willingly bore the scars—emotional and physical—to prove it. It is for God's glory that the gospel is established and sinners are saved. It is for God's glory that we too share the gospel—with our family, our friends and our neighbours. It is for God's glory that Christ-exalting churches are established. It is for God's glory that men and women willingly leave homes, family and country to reach across the globe to be channels of gospel blessing. It is for God's glory that saints past and present have been jailed, tortured and even burnt alive, rather than compromise the gospel or deny the lordship of Christ. Here, then, is the launching pad for all missions, the great and glorious motivation of missions and the heartbeat of missions: it is no less than the glory of God. It is all for God. It is all for God's glory, his glory alone! As the Reformers cried, "*Soli Deo Gloria*" ("To God alone be glory")

Conversely, churches, mission organizations, publishing houses, seminaries and any other parachurch organization that exists primarily to establish its own agenda, to further its own reputation,

is on dangerous and slippery ground. In fact, if they exist for anything less than God's glory alone, their demise is sealed. They will become a man-centred machine, pragmatic and self-serving. Success for them is measured by the health of their balance sheet or the size of their enterprise. Sadly, there are many such organizations that have lost sight of God's glory. Friends, we desperately need to reclaim God's glory as the beginning and end of missions. As Jude 25 clearly articulates: "to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen."

WE NEED A CLEAR VISION OF THE ROLE OF THE LOCAL CHURCH IN MISSIONS

Historically, some mission organizations have unwittingly marginalized the vital role of the local church and, thereby, unintentionally undermined entire church networks. We need to return again to the apostle Paul to glean missiological principles for the role of the local church.

Consider the events in Paul's life that launched him into international missions. First, Paul was called and commissioned by God himself, not a seminary or mission agency (Acts 9:15). Without this inner conviction, when the chips are down, no one can stand under the grueling pressures of front-line ministry.

Second, the call of God was accompanied by gifts from God to fulfill that call. Before Paul was publically commissioned at Antioch, he was given opportunity to prove himself by demonstrating his teaching and preaching gifts for an entire year (Acts 11:26). It is crucial that the body of Christ be given time to discern the gifts that Christ, the head of the church, has bestowed upon his servants. In addition, time was given for Paul to prove his character and conduct before the entire church. It was to proven men such as Paul and Barnabas that the church at Antioch entrusted financial resources to help those in Judea (Acts 11:29-30). Character is absolutely essential for effective ministry. Without spiritual character, hypocrisy will permeate all we do and say. People need to see truth fleshed out in the character of those planning to serve in this area. It is noteworthy that Paul takes time to expound on character traits when guiding Timothy and the elders at Ephesus as to qualifications for spiritual leadership (i Timothy 3:1-7). Third, the local church, having tested Paul's gifts and character, heard the voice of the Holy Spirit. Only then does the local church set Paul apart and send him out to do the work God has called him to:

While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit..." (Acts 23:2-4).

With the church's approval, Paul is sent to blaze a trail across the Roman world for the glory of God. Paul was certainly no lone ranger! The entire church of Antioch was behind his endeavours. Do you recall what Paul did when he completed a mission trip? He glorified his mission-hearted God as he reported to his sending church at Antioch what God had done (Acts 14:26-28). In summation, the Holy Spirit delights to work in and through the local church for the calling, equipping, sending and reporting process of missions.

Mission agencies, seminaries and other parachurch organizations are not to be self-serving, independent entities, but rather are to see themselves as servants to God's institution—the local church. The local church must never be bypassed, marginalized or supplanted. The mission agency is but a tool, a channel to help the local church facilitate missions and ministry. Great wisdom is needed in this symbiotic venture.

WE NEED A CLEAR VISION CONCERNING MISSIOLOGICAL STRATEGY

We need to recapture the apostolic vision of church planting. Paul's methodology was not mission stations administrated and controlled by foreign missionaries but rather the establishing of indigenous, autonomous, local churches. What was Paul's "strategic plan"? It was the establishing of self-governing, self-propagating and self-financing local churches.

1. Self-governing churches

Wherever Paul planted a church he was zealous to train capable, God-fearing, Christ exalting, indigenous leaders. We see this clearly in Acts 14:23: "And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed." Self-governing churches are central to Paul's missiological strategy. In his letter to Titus he instructs Titus to appoint elders, indigenous leaders, in every city in Crete (Titus 1:5). Each church, then, is to be self-governing. Churches are not to come under the authority of a foreign mission agency or mission station. There is no place for "the Westerner" to rule over indigenous peoples, but rather indigenous leaders should be diligently sought out and trained. Once indigenous leaders are in place, the missionary should step down and step out.

2. Self-propagating churches

Paul crossed the Roman world in three sweeping missionary journeys. He first went to the Jews in the synagogue and then to the Gentiles in the public square. By God's grace, Paul established indigenous churches that in turn planted other indigenous churches. Churches planting churches is God's method.

3. Self-financing churches

Whenever possible, churches should be self-financing. Certainly there will be times in the foundational stages of a new church that may require outside human and financial resources. This may be the mother church helping a daughter work or a cooperative venture of many churches rallying to assist a new church. There may be other times when a local church falls into hard times and may need temporary financial assistance. However, the long-term goal is self-financing churches.

The local church is responsible to provide for its own pastor and care for his needs (1 Timothy 5:17-18). A local church may provide assistance to other churches should an emergency occur (2 Corinthians 8:1-6). The local church may provide financial assistance to missionaries whom they know and trust (Philippians 4:18). However, missions that financially support indigenous leaders may inadvertently end up controlling them. There needs to be great care taken so that good intentions are not abused and that Western support does not rob indigenous people of the privilege and responsibility of supporting their own pastors.

SOME CHALLENGING QUESTIONS

Is the glory of God at the heart of all we do individually, in our local church and in the missions that we support? Are we earnestly praying for, training and sending out church planters? Are the missions that we support serving indigenous peoples or unintentionally ruling over them? Are seminaries working in concert with the local church? Friends, let us walk carefully, ensuring that God has all the glory as we labour through the local church to the ends of the earth! May our mission-hearted God enable us all to be a mission-hearted people!

Appendix 8: Wedding

THE MARRIAGE SYMBOL

Dear Friends - Christian marriage is a union of a man and a woman who are in covenant with God and with each other. The bond of holy matrimony offers privileges and responsibilities that reflect the relationship of Christ to his church. The cross symbolizes that Christ “loved the church, and gave himself for it.” The rings symbolize that husband and wife are made one in the sacred ordinance of marriage.

THE WEDDING CEREMONY

At the appointed time and place the persons to be married shall stand before the minister the woman to the left of the man. The minister shall say.

A wedding is a joyous occasion that marks the beginning of marriage, an institution of God typifying the mystical union between Christ and his church. It was given in wisdom to express affection, to support social order, and to provide that, through well-ordered families, truth and holiness might be transmitted from one age to another, contributing to the peace and well-being of a nation.

The Scriptures commend marriage as honourable among all men. In Cana of Galilee a wedding was sanctioned and adorned by the presence of the Lord himself. In God’s holy word we read:

“And Jesus answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?”

“Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.”

“Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.”

Thus we see that an occasion like this is crowned with honour and sacredness by God himself. Into this beautiful and holy relationship _____ (*Bride’s full name*) and _____ (*Groom’s full name*) now desire to be united. Because God meant that it should bring fulfillment and happiness to their lives, let us invoke his blessing as they pledge themselves to each other and make their vows before him and before these witnesses.

- Prayer of invocation
- Congregational hymn (if desired)
- *If the bride is to be given in marriage by her father, guardian, or friend, the minister shall say,*

Who gives this woman to be married to this man?

- *The answer is, “I do”: or the bride’s father may say, “Her mother and I do.” The one giving the bride in marriage shall place the bride’s hand in the groom’s hand and then be seated.*
- Then the minister shall say,

The union that you are about to enter is the closest and the tenderest of all human relationships, To Christians, it is a bond in the Lord.

_____ (*Groom's first name*) the highest ideal you can have before you is given in God's Word: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." "Husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

_____ (*Bride's first name*) The Bible indicates that wives are to submit themselves unto their own husbands as unto the Lord because "the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." Yours ought not to be mere outward adornment, but an inward beauty of nature, the imperishable "ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands."

I would remind you both of the biblical description of love. It is slow to lose patience; it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its importance. Love is forbearing and kind. Love knows no jealousy. Love does not boast; it is not conceited, unmannerly, selfish, irritable, or mindful of wrongs. It does not rejoice in injustice, but joyfully sides with the truth. It can overlook faults. It is full of trust, full of hope, full of endurance. Love never fails.

A union of such ideals is to be entered into thoughtfully, advisedly, discreetly, reverently and in the fear of God. I, a minister of the gospel, charge you both, as you stand in the presence of God and as you now make your pledge and vows to each other, to remember that love, faith, and loyalty alone will avail as the foundation of a happy home. If these solemn vows be kept inviolate and if you steadfastly endeavour to do the will of your heavenly Father, your lives will be full of joy and the home you are establishing will abide in peace.

- *The minister shall then say to the man.*

Will you, _____ (*Groom's full name*) take _____ (*Bride's full name*) to be your wedded wife, to live together according to God's holy ordinance? Will you love and comfort her, honour and keep her in joy and in sorrow, in sickness and in health, forsaking all others, until God by death shall separate you or until the coming of our Lord Jesus Christ?

- *The man will answer,*
I will.
- *Then the minister shall say,*

Will you, _____ (*Bride's full name*) take _____ (*Groom's full name*) to be your wedded husband, to live together according to God's holy ordinance? Will you love and comfort him, honour and keep him in joy and in sorrow, in sickness and in health, forsaking all others, until God by death shall separate you or until the coming of our Lord Jesus Christ?

- *The woman shall answer,*

I will.

- *Facing his bride and holding her by the right hand, the man shall say (either from memory or repeating after the minister phrase by phrase),*

I _____ (*Groom's first name*), take you, _____ (*Bride's first name*), to be my wedded wife, to love you with all my heart's affection, to endow you with all my earthly possessions, to give you the honour of my name and to share with you the grace of my God; to have and to hold from this day forward for better, for worse, for richer, for poorer, in sickness and in health, to comfort and to cherish you, to honour and keep you in joy and in sorrow and to preserve with you this bond, holy and unbroken, until the coming of our Lord Jesus Christ or until God by death shall separate us; and thereto I give you my pledge.

- *They shall loose their hands; then the woman with her right hand taking the man by his right hand shall say (either from memory or repeating after the minister phrase by phrase),*

I, _____ (*Bride's first name*), take you, _____ (*Groom's first name*), to be my wedded husband, to have and to hold from this day forward for better, for worse, for richer, for poorer, in sickness and in health, to love comfort, and obey you, honour and keep you in joy and in sorrow, and to preserve with you this bond, holy and unbroken until the coming of our Lord Jesus Christ or until God by death shall separate us; and thereto I give you my pledge. Where you will go I will go, where you lodge I will lodge. Your people shall be my people, and your God my God.

- If the wedding ring(s) be used, the minister shall say,

_____ (*Groom's first name*) what token do you give that you will faithfully fulfill these vows?

- *The man shall answer,*
This ring.
- *The best man shall hand the ring to the minister, who shall then say,*

The golden circlet, from time immemorial, has been a symbol of wedded love. It is made of pure gold to symbolize pure love. It is one unbroken circle to symbolize unending love. Whenever you shall see it, it will remind you of this holy moment when your lives and hearts were united in one.

- *Handing the ring to the groom, the minister shall instruct him to place it on the ring finger of his bride's left hand. If there is to be a second ring, the minister shall say,*

_____ (*Bride's first name*), what token do you give in acknowledgment of your vows?

- *The woman shall say,*
This ring.
- *The maid of honour shall hand the ring to the minister who shall hand it to the bride to put it on the ring finger of the man's left hand. Then the minister shall say.*

With these emblems of purity and endless devotion, showing how lasting and imperishable is the faith now mutually pledged, you do each the other wed and these vows forever seal.

Forasmuch as _____ (*Bride's full name*) and _____ (*Groom's full name*) have covenanted together in holy wedlock before God and in the presence of these witnesses, have pledged their love to each other, and have declared the same by the giving and receiving of rings (a ring) and by joining hands, I, by the authority committed to me by the church of Jesus Christ, pronounce that they are husband and wife together in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

- *Then causing the husband and wife to join their right hands and placing his right hand over theirs, the minister shall say,*

Those whom God has joined together let no man put asunder.

_____ (*Groom's name*), you may Kiss your Wife.

- *Prayer of dedication. (It is preferable that the couple kneel. If desired a musical selection may precede the prayer. At the end of the prayer, the minister may assist the husband and wife to rise, they may embrace, and the minister may make concluding remarks.)*
- *Signing of the register (where applicable).*
- *Benediction.*
- *Presentation of the bride and groom as Mr. and Mrs. _____ (Groom's full name).*

Appendix 9: Divorce and Remarriage

Divorce & Remarriage ---- An Exploration of the Old Testament

Two Extremes of this Thorny Question:

- Stringently denying divorce and thereby any remarriage

Purpose:

- to develop a Biblical theology of divorce and remarriage by examining key Biblical texts.
- to give Biblical principles for those whose marriage has failed despite numerous attempts at forgiveness and reconciliation.
- to serve the church and bring a message of pastoral hope, healing and acceptance to those who have experienced the pain of divorce without compromising Biblical standards

The primary thesis:

“All divorce is a result of sin, but not all divorce is sinful”

Old Testament Principles

^{ESV} **Deuteronomy 24:1-4** *“¹When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, ² and if she goes and becomes another man's wife, ³ and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, ⁴ then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance. ”*

1. The text refers to the married. The term “wife” is used rather than someone who is merely betrothed (v:1).

What is a wife? A wife is defined as a person who has entered into a covenant relationship with a man and that relationship has been consummated.

2. Although the time period is not mentioned, we may assume it is rather early in the marriage for the construction in Hebrew is the same as v:5 which is translated: *“When a man is newly married...”*

Also, to add support, the phrase, “If it is found” implies early days or even months within the marriage union.

3. The marriage **covenant may be severed** based upon Biblical grounds of “indecency” (Dt. 24:1). Although this word in the original is difficult to apply we can certainly say that it has some form of sexual indecency. The best Hebrew lexicons define “indecency” as: Immodest behavior, nudity,.

Perhaps the wife is flirtatious, or indiscrete?¹

4. Fourth, we cannot be sure as to the exact nature of indecency, but certainly it cannot refer to sexual immorality as this makes Deuteronomy 24:1-3 redundant. In fact any form of sexual immorality automatically incurs the death penalty.

5. The text certainly and unequivocally permits remarriage.

This is significant, as the purpose of a Biblical divorce is to grant the woman the right to a Biblical remarriage - as opposed to separation or abandonment.

6. The Certificate of Divorce is a legal requirement, which must be issued to the divorced woman (Dt. 24:1).

This in fact is an act of mercy designed to protect the woman.

- It is merciful for it legally frees the woman so she can remarry otherwise, in a male dominated society she would be destitute.
- It is merciful, for it dissolves any marital responsibilities and obligations.
- It is merciful, in that it causes the husband to think carefully and weigh the consequences rather than act irrationally on the spur of the moment.

In short, the Certificate of Divorce ensured that the woman has been legally divorced and therefore has the legal right to remarry.

John Murray's summary of the Certificate of Divorce:

"It was a legal document and therefore served as a deterrent to hasty action on the part of the husband – it would serve to restrain frivolous, thoughtless and rash dismissal. It would also be a testimonial to the woman of her freedom from marital obligations to the husband who sent her away. And it would be a protective instrument in the manner of the woman's reputation and well-being, particularly in the event that she married another man."

(John Murray, Divorce, p. 5-7. Also cites, Calvin, Keil and Delitzsch, S.R. Driver, J. Reider and the LXX for support.)

7. Divorce is decisive and absolute.

It completely severs the covenant relationship of the husband and wife, along with any and all covenant obligations (Dt. 24:1).

8. The remarried woman has entered into another covenant, sanctioned by God.

God in His grace and mercy sanctions and sanctifies the new marriage covenant (Dt. 24:2).

9. A prohibition

Once the divorced woman has remarried, she cannot, must not, return to her former husband.

This prohibition remains in effect even if she is divorced again or if her current husband should die (Dt. 24:3-4).

10. Moses, guided by the Holy Spirit, does not encourage, nor command divorce.

Divorce is permitted as a concession only - regulated by grace.

Unbiblical Views:

- Once married always married.
- God only honors the first marriage, and not any other marriage.
- A covenant made between husband and wife cannot be broken.

Are there any Biblical Grounds that Prevent Divorce?

Yes, to protect the woman's reputation & ongoing marital security there are two grounds that do not permit divorce.

- **False Accusation:** If the husband falsely accuses his wife of not being a virgin prior to marriage he thereby damages her reputation. If upon investigation she was found to be a virgin, he shall be publicly disciplined. In such a case the husband who has shamed her cannot divorce his wife at a later date (Dt. 22:13-21).

- **Rape:** If a virgin has been raped then her reputation is damaged. The man must make restitution. He is to pay a stiff fine and marry the woman. In such a case the husband who has shamed her cannot divorce his wife at a later date (Dt. 22:28-29).

What have we learned from the Pentateuch?

1. Divorce completely severs the Marriage covenant (Dt. 24:1).
2. Divorce is permitted for the “indecent thing” (Dt. 24:1).
3. Divorce to be legal must be accompanied by a Certificate of Divorce. This is to protect the woman and ensures the right to remarry (Dt. 24:1, 2).
4. Prohibition: Once a divorced woman has remarried, she cannot return to her former husband regardless of the circumstances (Dt. 24:3).

Are There Any Other Grounds for Divorce?

Ezra 10:10-12 ¹⁰ And Ezra the priest stood up and said to them, "You have broken faith and married foreign women, and so increased the guilt of Israel. ¹¹ Now then make confession to the LORD, the God of your fathers and do his will. **Separate yourselves** from the peoples of the land and from the foreign wives." ¹² Then all the assembly answered with a loud voice, "It is so; we must do as you have said..."

Has God Ever Divorced Israel?

In Deuteronomy, God sets before national Israel the command to obey the principles and precepts in His Word or suffer rejection.

Disobedience would result in God scattering covenant breakers to the ends of the earth.

- **National Israel** was rejected, divorced due to their harlotries.
- **True believers** will not be rejected: God will never divorce his faithful people who are called out and preserved for His own glory.

What can we learn from Hosea?

Analogy magnifying God’s grace: Hosea represents God and Gomer adulterous Israel.

Hosea is commanded to marry Gomer, a prostitute. She soon abandons him for other men. He graciously goes after her and brings her back. Under law, Hosea was legally entitled to divorce Gomer or even have her stoned!

Grace is demonstrate time and again before devastation comes to Israel in which God hands Israel over to her lovers.

God in effect divorces Israel.

What can we learn from Jeremiah?

The synonym for divorce ‘send away,’ in Jeremiah 3:1 alludes to Deuteronomy 24. In so doing, God Himself cites the Mosaic law to bring his case of divorcement against adulterous Israel.

^{ESV} **Jeremiah 3:8** *She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore.*

The law is in fact used to magnify God’s grace.

God’s grace goes above and beyond the legal prohibition in Moses by calling Israel back to Himself (Jeremiah 3: 12).

This does not negate Deuteronomy 24.

What is God’s Attitude to Divorce?

^{ESV} **Malachi 2:16** "For the man who hates and divorces, says the LORD..."

First, the Syntax is complex, the majority of translations place the emphasis on, "God hates divorce..." However, the ESV, as shown above, places the emphasis on hate. It implies that God is more concerned with the heart condition of Israel which results in divorce, rather than divorce itself.

Second, the word translated 'divorce' is not in fact divorce but rather, "sending away." In this regard the KJ translates the verse more literally:

"For the LORD, the God of Israel, saith that he hateth putting away..."

The same word is used twice elsewhere in Malachi. In either instance, it is translated, "I send" and "I will send" (Mal. 3:1, 4:5).

The word is used in this manner throughout the OT, approximately 140 times.

Third, the word 'put away' when used for divorce under Mosaic law must be accompanied by The Certificate of Divorcement. Here it is NOT.

Examples of 'putting away' in reference to divorce:

- ^{ESV} **Deuteronomy 24:1** When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a *certificate of divorce* and puts it in her hand and *sends her out* of his house, and she departs out of his house.

Additional Examples:

- ^{ESV} **Isaiah 50:1** Thus says the LORD: "Where is your mother's *certificate of divorce*, with which I *sent her away*?"
- LXX: "Thus saith the Lord, Of what kind is your mother's *bill of divorcement*, by which I *put her away*?"
- ^{ESV} **Jeremiah 3:8** She saw that for all the adulteries of that faithless one, Israel, *I had sent her away* with a *decree of divorce* ..."

Question:

In Malachi 2: 16: Why is the Certificate of Divorce omitted?

Possible Answer:

Could it possibly be that God hates those who in hardness of heart sent their wives away without the certificate of divorcement?

If so, this clearly demonstrates their hardness of heart. Without a Certificate of Divorce it would ensure that woman would live in poverty and possibly homeless!

In other words, God hates the hardness of their hearts in doing this cruel and unjust thing!

This interpretation certainly harmonizes with God's gracious concession of divorce under Moses (Dt. 24) and God's command to divorce under Ezra (Ezra 10).

Some single out Malachi 2:16 to imply that above everything else God hates divorce. In fact, God hates all expressions of sin:

Proverbs 6:16-19 ¹⁶ There are six things that the LORD hates, seven that are an abomination to him: ¹⁷ haughty eyes, a lying tongue, and hands that shed innocent blood, ¹⁸ a heart that devises wicked plans, feet that make haste to run to evil, ¹⁹ a false witness who breathes out lies, and one who sows discord among brothers.

OT Summary

“Divorce is a result of sin, but not all divorce is sinful.”

Divorce is the result of sin, it is a symptom of sin. Sin dominates a broken, fallen world, yet there is grace:

- God permits divorce under the Mosaic economy regulated by grace (Deut. 24).
- God Himself commands Israel to divorce from their pagan wives (Ezra 10).
- God Himself uses the language of divorcement with regard to Israel’s spiritual adultery/apostasy (Jer. 3).

Next week....

The New Testament

The very **real tensions**: not over divorce and remarriage but over the grounds of divorce and remarriage.

In the day of our Lord, both the Shammai (50BC -30AD) and Hillel (60BC-20AD) rabbinical schools co-existed. The tensions revolved around the Mosaic law found in Deuteronomy 24:1:

- The Shammai School interpreted ‘some indecency in her’ as some form of sexual indecency.
- The Hillel School interpreted “finds no favour” as a license for divorce.

Conclusion

God’s grace reigns, and in His grace desiring that all live peacefully He instructs us always to seek forgiveness and reconciliation, however if this should fail then divorce is permitted under certain conditions.

Dwight Small...

“Let the church be bold in grace! Let the divorced and remarried feel fully accepted in the community of sinners saved by grace! Let the remarried find places of service in the church, alongside those whose experience of the forgiving grace of God concerns less conspicuous areas of life. Let there be no penalties in the church where God disallows such penalties. Let there be a recognition of the necessity (at times) of choosing the lesser of two evils. Let us rejoice that the absolute will of God is not compromised, but that he conditions the exercise of His will to our imperfect faith and obedience, to our sin and our failures. And may the knowledge of such great grace fill our minds and hearts with such resounding love as will motivate us to attempt in every way to fulfill His highest will in the power of enabling grace –”

(Dwight Small The Right to Remarry, p. 186)

Appendix 10: Dedication

Parent Dedication

At this point in our worship of God, we give particular attention to God's gift of children.

John & Rachel Clifford parents of
Zachery & Anthony

These parents wish to present themselves to God in the presence of this church, to dedicate themselves to the Christian nurture and admonition of their children. And to ask you for your support in this great privilege and responsibility.

We pray that these parents will be blessed and their homes sanctified as they seek to train their children in the ways of truth and righteousness. To teach their children to trust in Christ alone for forgiveness of sin; and to walk, enabled by the Spirit, in obedience to Christ's commands.

The society we live in demands much of these parents and their children. To overcome evil in this world, the Scriptures instruct us to: rely upon our faith in Jesus Christ, have a growing knowledge of His Word, and seek to obey His Word with all our being.

Hear now what the Scriptures says about children:

Psalms 127:3: *"Children are a gift from the Lord"*

Dt. 6:5-7 *"You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you arise."*

Commitment of Parents...

Pastor: You have brought your children to be blessed today.

➤ **John & Rachel** do you commit yourselves to raising **Zachery & Anthony** according to God's Word? To read the Word of God regularly, and to pray both with and for **Zachery & Anthony?**

John & Rachel do you intend to raise up **Zachery & Anthony** in the church family, with the prayer that in due time, both **Zachery & Anthony** may receive Jesus Christ as **their** personal Lord and Saviour?

Friends, these parents are relying upon the prayers and support of this church family, to raise up their children in the faith.

If you are willing to commit to helping & praying for these parents would you please stand and pray with me?

Appendix 11: Funeral

Funeral Service of:
Mr. Nick Borisenko
5 November '94.

ORDER OF SERVICE

Introduction: Why here?

- a) Thank God for the life & memories of Nick.
- b) Expression of Sympathy - family (Irene & Miranda & family/friends)

Scripture Reading:

Psalms 90:1-6, 10,12;
103:13-17;
121
John 14:1-6,

Prayer: Thank God for the life & memories.... Nick.
Help & Strength for the family.

Sermon: TBA

Closing Prayer: Thank God for help/strength in Christ.

Family & Friends are invited: Union Cemetery, New Dundee for the Committal Service.
& following that refreshments at Irene's Home - detail sheets provided.

COMMITTAL SERVICE

Why Here?

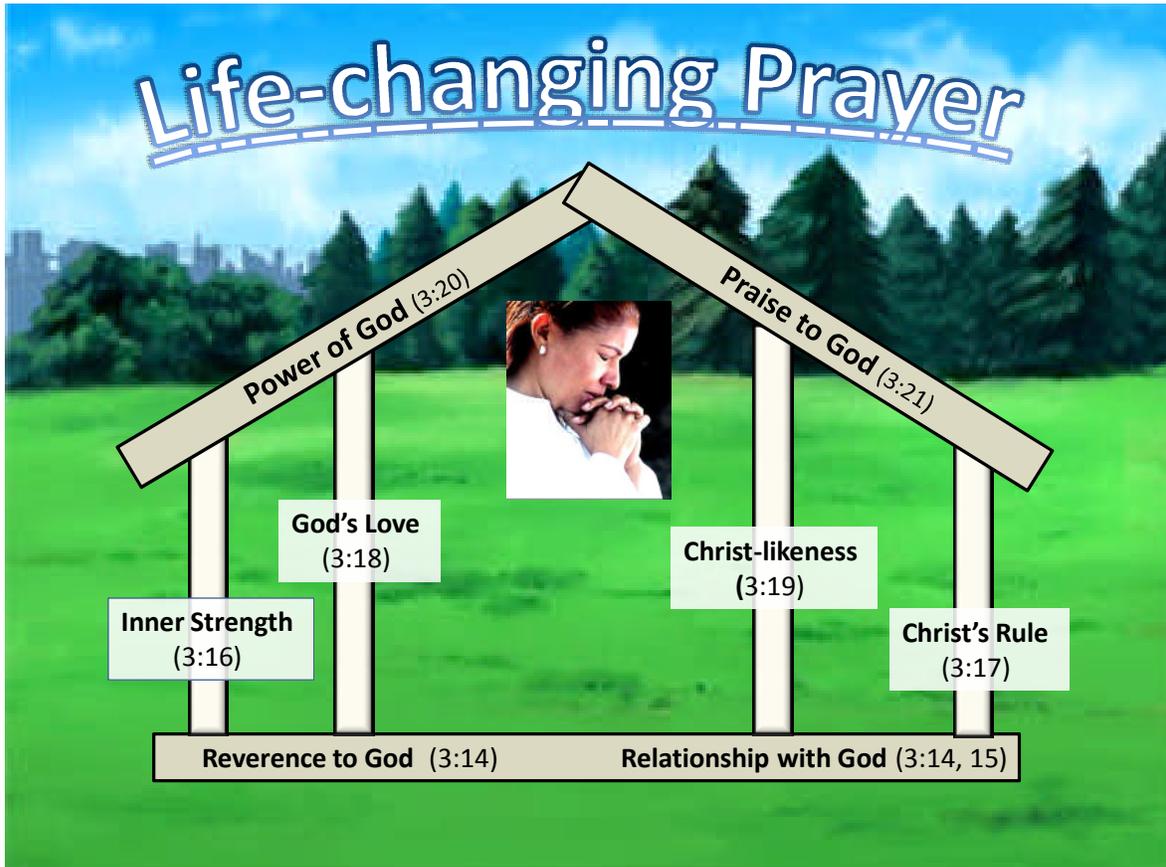
Place the body to rest..... hope in Resurrection Day.

Scriptures: 1 Co. 15:20-22, 35-38, 42-44, 50, 53-58.
Psalm 23.

Prayer: Thank God for the Body served 80 years.
Thank God precious promises... resurrection.

Close.....Family & friends are invited for refreshments at Irene's Home (sheets).

Appendix 12: House of Prayer



Appendix 13:

The “5-Minute Personality Test

Below are ten horizontal lines with four words on each line, one in each column. In each line, put the number “4” next to the word that best describes you in that line; a “3” next to the word that describes you next best; a “2” to the next best word, and a “1” by the word that least describes you. On each horizontal line of words, you will then have one “4”, one “3”, one “2”, and one “1”.

For example: One choice for the first line of words would be as follows:

3 Likes Authority 4 Enthusiastic 2 Sensitive Feelings 1 Likes Instructions

L	O	G	B
___ Likes Authority	___ Enthusiastic	___ Sensitive Feelings	___ Likes Instructions
___ Takes Charge	___ Takes Risks	___ Loyal	___ Accurate
___ Determined	___ Visionary	___ Calm, Even Keel	___ Consistent
___ Enterprising	___ Very Verbal	___ Enjoys Routine	___ Predictable
___ Competitive	___ Promoter	___ Dislikes Change	___ Practical
___ Problem Solver	___ Enjoys Popularity	___ Gives In To Others	___ Factual
___ Productive	___ Fun-Loving	___ Avoids Confrontations	___ Conscientious
___ Bold	___ Likes Variety	___ Sympathetic	___ Perfectionist
___ Decision Maker	___ Spontaneous	___ Nurturing	___ Detail-Oriented
___ Persistent	___ Inspirational	___ Peacemaker	___ Analytical
___ TOTAL “L”	___ TOTAL “O”	___ TOTAL “G”	___ TOTAL “B”