

The Minister as Shepherd
Charles E. Jefferson

A Leader's Study Guide
Dr. Stanford E. Murrell



The Minister as Shepherd

Charles E. Jefferson

A Leader's Study Guide

Dr. Stanford E. Murrell

The Minister as Shepherd

Charles E. Jefferson

A Leader's Study Guide

Dr. Stanford E. Murrell

Table of Contents

An Open Letter

Before the Study Begins

Introduction

Chapter 1 The Shepherd Idea in Scripture and History

Chapter 2 The Shepherd's Work

Chapter 3 The Shepherd's Opportunity

Chapter 4 The Shepherd's Temptations

Chapter 5 The Shepherd's Reward

Structure of the Study Guide

- Review
- Reflection
- Personal Application
- Memory Work
- Identification of Terms, Names, Dates etc
- Supplemental Material

An Open Letter

Dear Student,

You are about to begin a study of a very practical book written by Dr. Charles E. Jefferson titled *The Minister as Shepherd*. As you move through the material it is my earnest prayer you will not only become familiar with the ideas of Mr. Jefferson but will make personal application of the biblical truths he sets forth. By so doing you will become a better student of the *Word of God* and an authentic under shepherd.

A pastoral ministry is not something that can be learned from books, as valuable as they are. The pastoral heart can only be formed in real life situations. However, what a formal study of pastoral ministry can provide is a theological and philosophical framework that will guide behavior. The man who would be a minister of the gospel and not a hireling must be like the Master who said of Himself, "*I am the Good Shepherd*" (John 10:11, 14).

If there are any remaining hesitations about being committed to the pastoral facet of ministry following your study, I would strongly urge you to reconsider the call of God upon your life and not seek formal recognition as a minister of the gospel. The church today has more than enough gifted orators, religious administrators and career opportunists. What the church desperately needs are men with a pastor's heart who can help the sheep. What the church cries out for are men who want to do God's work God's way.

May the Lord bless you in your study and may you become a gift of God to the people of God (Ephesians 4:11).

In His Matchless Grace,

Stanford E. Murrell
Viera, Florida
2009

Before the Study Begins

Before you begin each study time please make sure you have no unconfessed sin in your life. Utilize the divine provision of forgiveness found in 1 John 1:9. *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”*.

Do not rush through the material. Read the text slowly and carefully in order to give a thoughtful response and complete answer to each section.

When you are ready to write your answer please use complete sentences where applicable. Avoid if possible one word answers and sentence fragments.

Please pay special attention to the *Reflection* and *Personal Application* sections. The work of the ministry is not solely theoretical but also dynamic. Be honest with yourself as you work through these areas in order to be found authentic in the day of divine discovery. *“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences”* (2 Corinthians 5:10-11).

Finally, remember to hide the *Word of God* in your heart. Take time to memorize Scripture. *Psalms 119:11 Thy word have I hid in mine heart, that I might not sin against thee.*

~*~

Introduction

Review

1. Identify Charles E. Jefferson.

Answer.

For nearly forty years Dr. Charles E. Jefferson was the pastor of the Broadway Tabernacle in New York City.

2. In which year was the lectures presented which form this book, *The Minister as Shepherd*?

Answer.

These lectures were delivered in 1912.

3. What seven fold blessings of grace does Warren W. Wiersbe desire for ministers?

Answer.

- Grace to be faithful under-shepherds
- Grace to seek the lost sheep
- Grace to lead the flock of God
- Grace to feed God's people
- Grace to nurture the saints
- Grace to protect the sheep from spiritual wolves
- Grace to help believers mature to the glory of God

Supplemental Material

Dr. Jefferson was a Congregationalist minister. Ironically, in 1928 *Time* magazine wrote an article recognizing the pastor as a gifted public speaker. "*Dr. Jefferson speaks to his large audiences quietly, in the tone of courteous, dignified, lucid and friendly conversation.*" While Dr. Jefferson was no doubt pleased by the generous article, after reading his book you will know that he would rather have been noted for being a good pastor to his people. Being a shepherd, not a public showman was what Dr. Jefferson desired to be remembered for. I believe his spiritual legacy will demonstrate he succeeded in that endeavor.

The Minister as Shepherd

Chapter 1

The Shepherd Idea in Scripture and History

Review

1. What is the most popular title for a minister of the gospel?

Answer.

Of all the titles for ministers that of “shepherd” is the most popular.

2. List nine titles for a person in pastoral ministry.

Answer.

- Bishop.
- Presbyter.
- Preacher.
- Priest.
- Clergyman.
- Rector.
- Parson.
- Minister.
- Shepherd.

3. Briefly comment on the various titles listed in the previous answer.

Answer.

- Bishop. A bishop was one who superintended a work. He was an overseer.
- Presbyter. This word speaks of age and with age wisdom.
- Priest. The *Greek* word for priest has the idea of sacred or holy. The minister holds a sacred trust. He is to be holy and set apart for the work of the ministry.
- Preacher. This word implies the minister is primarily a speaker and in speaking he is performing the highest function of his office.
- Clergyman. This word has no emotional overtones and speaks of a person’s office and not his personality.
- Rector. The term rector can imply an ecclesiastical authority figure.
- Parson. Once a word filled with respect, society has changed its meaning to one of mockery.
- Minister. This is a word of respect but it can be hard to immediately distinguish if the title is used for a minister of the state or as a minister for God. In addition this word implies there is only one minister in the church whereas biblically every believer is a minister of the gospel.

- Shepherd. To call a man a shepherd is to give no offense. The word invites intimacy, trust and love.

4. Provide five examples proving that Christ liked to view Himself as a Shepherd.

Answer.

- When Jesus looked upon the crowds in Galilee, they reminded Him of sheep without a shepherd. *Matthew 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*
- Jesus said He had been sent to gather the lost sheep of the House of Israel. *Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.*
- Jesus considered His followers to be like sheep. *John 10:27 My sheep hear my voice, and I know them, and they follow me:*
- He believed He would have other sheep not yet of the fold of Israel. *John 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*
- When the Lord looked to the future He viewed Himself seated upon a throne viewing the nations through the eyes of a shepherd. *Matthew 25: 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.*

5. Explain the hope of Israel for a Shepherd-Messiah.

Answer.

So lovely was the metaphor of a shepherd that some dared to apply it to God. A young shepherd boy wrote, “*The Lord is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters*” (*Psalms 23:1-2*). Isaiah the prophet presented the Messiah as a Shepherd saying of him, “*Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young*” (*Isaiah 40:10-11*).

6. Find and write out the full Scriptural quotation with its proper reference to the following quotations.

Answer.

- “*I am the good Shepherd*”. *John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.*

- “Other sheep I have”. *John 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*
 - “The Lord is my Shepherd”. *Psalms 23:1 The Lord is my shepherd; I shall not want.*
 - “He will feed His flock”. *Isaiah 40:10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*
 - “Feed my sheep”. *John 21:16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.*
 - “The crown of glory”. *1 Peter 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*
 - “Feed the flock of God”. *1 Peter 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*
 - “Now the God of peace”. *Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,*
7. List at least eight places where the image of a shepherd has been found in the Christian community.

Answer.

The image of the shepherd has been found in

- in Christian literature such as *The Shepherd of Hermas*,
- in the art of the catacombs,
- on the wall of chapels,
- on the tombs of the dead,
- on the chalices used in sacred worship,
- on the glasses from which they drank their feasts,
- on lamps
- and rings.

8. Define the following words.

Answer.

- Oratory. An oratory is a private place of prayer.
- Fresco. A fresco refers to a painting on freshly spread moist lime plaster with water-based pigments.
- Sarcophagus. A sarcophagus is a type of coffin made of limestone.
- Psalter. The Psalter is a collection of Psalms for liturgical or devotional use
- Elocution has reference to a style of speaking distinctly and effectively, usually in public.
- Homiletics is the art of preaching.
- Voracious refers to an excessive appetite usually for food but the word can also refer to an excessive appetite for selfish acquisitions of power or material possessions.

9. List four places the shepherd idea has worked its way into fabric of the church.

Answer.

- Prayer
- Hymns
- Art
- Christian Literature

10. Demonstrate that the shepherd idea has been swallowed up with other interests and priorities in both the Catholic and Protestant church.

Answer.

In the Catholic Church the idea is stressed that the primary task of the minister is to offer up ceremonies.

In the Protestant church the idea is stressed that the primary work of the minister is to preach and set forth the life and works of Christ as an ethical system of belief.

11. According to the author what do most Protestant congregations initially look for in a potential minister?

Answer.

Many congregations look for a person who can speak well in public and attract an audience.

12. Why are so many city churches not effective in fighting the spiritual battle against sin and corruption?

Answer.

Because city churches run the church as a business and not as a personal place for ministry as in the village or small communities, there is not much effectiveness in fighting sin and corruption.

13. What three elements must a minister have for the pulpit?

Answer.

- A minister must have brains or intelligence.
- A minister must have talent to speak effectively.
- A minister must have genius or the natural inclination for public speaking and the ability to communicate difficult ideas in a simple manner.

14. Who is primarily responsible for the lost concept of the Shepherd idea?

Answer.

The formal schools of theology must accept a large part of the blame for the concept of the pastor as shepherd being lost.

15. List seven major areas of study in many traditional seminaries.

Answer.

- Greek
- Hebrew
- Comparative religions
- Church Confessions and Creeds
- Rhetoric and Elocution
- Homiletics
- Systematic Theology

16. List eight areas of spiritual study that have received less attention.

Answer.

- Spiritual therapeutics
- Moral ethics
- The cure of souls
- The remedies provided in the Christian pharmacopeias
- The application of Christian principles to specific ailments of the individual heart
- The science of sociology
- The art of co-operation
- The philosophy of fellowship

17. What rhetorical question have some seminarians asked themselves after completing their formal education and entering into the work of the ministry?

Answer.

Some seminarians have cried out in embarrassment and anger, “*Why did they not teach me in the seminary how to organize my work and how to grapple with all this mass of tangled and critical problems for whose solution I am totally unprepared?*”

18. What are three peculiar or distinct frailties of young ministers?

Answer.

Three peculiar frailties of young ministers are a desire for commendation, being sensitive to applause and being fond of public attention.

19. Complete the sentence. Youth is naturally _____.

Answer.

Youth is naturally impatient.

20. Which spiritual gift is like the oak tree in that it must mature slowly?

Answer.

Sympathy is a spiritual gift that must, like the oak tree, mature slowly. (see Doctrine of Compassion)

21. Please answer the following states as being True or False.

It is easy to become an orator.

It is easy to become a reformer.

It is easy to be a social critic.

It is easy to be a good shepherd.

Answer.

It is easy to become an orator. True_X_ False___

It is easy to become a reformer. True_X_ False___

It is easy to be a social critic. True_X_ False___

It is easy to be a good shepherd. True_X_ False___

22. Why is being a shepherd humble work?

Answer.

Being a good shepherd is humble work because his true work is done in obscurity.

23. Where does a shepherd perform his finest work?

Answer.

The best work of the shepherd is performed out of sight where the labor is not reported.

24. List six negative general characteristics of many young men in ministry proving their need to become a true shepherd of God's people.

Answer.

Many young ministers have only

- limited experience
- undeveloped sympathies
- an impatient temper
- a longing for attention
- a love of self expression
- and a passion for ideas

25. Quote John Eliot on how something is accomplished.

Answer.

“Pains and prayers through Jesus Christ can accomplish anything.”

26. List three specific steps that must be taken to become a true shepherd of God’s people.

Answer.

Step One. Study afresh the life of the Ideal Shepherd, Jesus Christ.

Step Two. Build up in self the mind of Christ.

Step Three. Stay near Christ in order to absorb the Lord’s temperament and shepherding ways.

27. What program, given by Isaiah the prophet, did Jesus accept? Write out the two biblical references alluded to by the author. One from Isaiah and the other is from the gospel of Luke.

Answer.

Jesus accepted the program outlined by the prophet Isaiah which was to preach good tidings to the poor, proclaim release to the captives, to bring about recovery of spiritual sight to the blind, to set at liberty the bruised, and to proclaim the acceptable year of the Lord.

- *Isaiah 61:1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.*
- *Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.*

Special note. The “acceptable year of the Lord” typifies the year of Jubilee when liberty was proclaimed to all the people on the Day of Atonement. *Leviticus 25:8 And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. 9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. 12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. 13 In the year of this jubilee ye shall return every man unto his possession.* Through the ministry of Christ and His great work of atonement at Calvary spiritual liberty comes as the power and pollution of sin is removed.

28. What two fold work did Jesus give to the twelve disciples to do?

Answer.

Jesus gave His disciples power to cast out demons and to heal the sick while proclaiming the gospel of the kingdom of God.

29. If ministers today are to be true successors of the apostles what must they do?

Answer.

If today ministers are to be true successors of the apostles they must possess the apostolic spirit and do the apostle’s work through the pastoral ministry.

30. What is the finest test of a consecrated minister of Christ?

Answer.

The finest test of a consecrated minister is what he does in private when the world is not watching.

31. What four fold judgment of God falls upon the unfaithful shepherd?

Answer.

- The conscience is deadened.
- The heart becomes less sensitive.
- Spiritual eyesight grows dim.
- The soul is prepared for eternal darkness.

32. What does the Holy Spirit say to the man who confesses hatred for the pastoral ministry?

Answer.

The Holy Spirit says to the hater of pastoral ministry, “*Thou fool!*” (see Doctrine of the Fool)

33. List three questions that every pastor must one day answer.

Answer.

First Question. “*Did you feed my lambs*”?

Second Question. “*Did you tend my sheep*”?

Third Question. “*Did you feed my sheep*”?

Reflection

1. Dr. Jefferson says that the idea of being a priest is foreign to the Christian religion. Would you agree or disagree with Dr. Jefferson on this point? Please explain. (see Doctrine of Priesthood of All Believers)
2. Is it proper to give titles to individuals in the ministry? Provide a biblical defense for your answer. Are there any dangers in accepting a special title?
3. Would you agree or disagree that the pastoral part of ministry is being neglected today in the training of ministers? Has this been true in your own case?
4. Discuss the following two propositions as being true or false.

First Proposition. *Being able to lead public worship is not the one main thing most needful according to the New Testament.* True ___ False ___

Second Proposition. *Young pastors tend to be more interested in ideas than in serving others and investing their lives in individuals.* True ___ False ___

5. Provide a specific example of what the author means by pastoral work. Does his idea agree with your idea of pastoral work?

Personal Application

1. What title do you enjoying being called?
2. How can you make sure you are being properly trained to be a biblical pastor?
3. Do you look forward to being a pastor to people? What gifts do you have in this area? Be specific.
4. Answer the following as being true or false about yourself.
 - I am a good listener. Yes___ No ___
 - I am a patient person. Yes ___ No ___
 - I am able to sympathize with those who are hurting. Yes ___ No ___
 - I have a heart of compassion. Yes ___ No ___
 - I do not have a self righteous attitude. Yes ___ No ___
 - I do not quickly condemn others who sin. Yes ___ No ___
 - I always try to restore those who have sinned. Yes ___ No ___
 - I do not like to argue. Yes ___ No ___
 - My ideas do not always have to prevail. Yes ___ No ___
 - I am well versed in the Bible so that I can offer a Biblical response to any pastoral situation in pastoral counseling. Yes ___ No ___
 - I am not defensive. Yes ___ No ___
 - I am not self willed. Yes ___ No ___
 - I am willing to spend as much time as necessary with a person who needs pastoral help. Yes ___ No ___
 - I am long-suffering with individuals. Yes ___ No ___
 - I do not have a quick temper. Yes ___ No ___
 - I do not gossip but keep confidences. Yes ___ No ___
 - I want to be a good shepherd more than I want to be a gifted person in the pulpit. Yes ___ No ___
 - In my private life I live in a consecrated manner. Yes ___ No ___
 - My conscience is sensitive. Yes ___ No ___
 - My heart is tender. Yes ___ No ___
 - I have good spiritual eyesight. Yes ___ No ___
 - My soul is prepared for eternal life and heaven. Yes ___ No ___
5. Upon reflection can you identify your main motive for wanting to be a pastor? For future private consideration please write down your motive, date the work, put the document in a secure place and then review it from time to time over the years.

Memory Work

Jeremiah 3:15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

Identification

- Athanasius (circa 293-373) was a Christian theologian, bishop, and early father of the Church who championed the cause of orthodoxy in the 4th-century struggle against Arianism. Arius denied the deity of Christ. At the Council of Nicaea in 325 Athanasius opposed Arius, the Alexandrian priest who advanced the doctrine known as Arianism. Athanasius formulated the *homo-ousian* doctrine, according to which the Son of God is of the same essence, or substance, as God the Father. Arius argued that the Son was of a different substance from that of the Father and was merely a creature, though much more perfect than any other creature, who was used by God in subsequent works of creation.
- Elocution is the art of effective public speaking.
- Homiletics is the art of preaching.
- Ira D. Sankey. Ira D. Sankey (August 28, 1840 - August 13, 1908), was known as *The Sweet Singer of Methodism*. He was an American gospel singer and composer who ministered with the great nineteenth century evangelist, Dwight L. Moody. Mr. Sankey composed and collected about 1,200 songs in his lifetime. These he compiled in the popular volume *Sacred Songs and Solos* which is still used today. From 1895 to 1908, he was president of the Biglow and Main publishing company. He was blind from glaucoma the last five years of his life, and no doubt found a understanding kindred spirit in his friend and music making partner, blind hymnist Fanny Crosby. Ira D. Sankey died August 13, 1908 in Brooklyn, New York.
- Jerome. Saint Jerome's real name was Eusebius Hieronymus (347?-419 or 420). He was an esteemed church father, doctor of theology and biblical scholar, whose most important work was a translation of the Bible into Latin called the Vulgate). In addition to his work on the *Bible*, Jerome's literary activity was extensive and varied. He continued the *Chronicle of Eusebius of Caesarea*, which covered sacred and profane history from the birth of Abraham to AD 303, bringing the narrative to the year AD 378. He also wrote a number of commentaries on various books of the *Bible*, as well as polemical treatises against various theological opponents. Jerome was a brilliant and prolific correspondent; more than 150 of his letters survive.
- Modernism. Modernism is a word coined by Pope Pius X in 1907 to identify the concerns of the Catholic Church in regard to some modern ideas that were challenging the faith and practices of the church. The Protestants too were concerned at the consequences of questioning the authority of the Bible, the deity of Christ, His virgin birth and the resurrection.

- Monism. Monism (Greek monos, “single”), in philosophy, is the doctrine that ultimate reality is entirely of one substance though that substance is not God but matter.
- Pharmacopoeia. Pharmacopoeia is a book describing drugs, chemicals, and medicinal preparations, especially one issued by an officially recognized authority and serving as a standard.
- Pragmatism. Pragmatism calls for ideas and theories to be tested in practice, by assessing whether acting upon the idea or theory produces desirable or undesirable results. According to pragmatists, all claims about truth, knowledge, morality, and politics must be tested in this way. Pragmatism has been especially critical of the idea that there are absolute truths and absolute values.
- Ritschlianism. Ritschlianism refers to the teachings of an influential German Protestant theologian by the name of Albrecht Ritschl (1822-1889). Ritschl stressed the ethical Christian life, which can be attained only within the community of faith founded by Christ. The main problem with Ritschl’s view is that it undermines the historic narrative of redemption. If there is no resurrection then there is no salvation and Jesus Christ is found to be a liar.
- Theophilus, (friend of God) was a friend of Luke and to whom the physician and writer inscribes his Gospel and the Acts of the Apostles (Luke 1:3; Acts 1:1). Little is known of Theophilus. It can only be surmised that he was a person in high official position, a Gentile and someone who had been converted to Christ.
- Thirty-nine Articles. The *Thirty-Nine Articles* refers to a set of doctrinal statements generally accepted in the Anglican Communion as having primary doctrinal significance. The articles are not officially acknowledged as a binding creed or confession of faith, but they do record the doctrinal foundations on which Anglican tradition grew. The Thirty-nine Articles were devised in the Convocation of Canterbury of the Church of England in 1563 and given the support of statutory law by Parliament in 1571, at which time it was required that all clergy subscribe to most of them, a requirement no longer insisted on in most Anglican churches.
- Thomas Aquinas. Saint Thomas Aquinas is sometimes called the Angelic Doctor and the Prince of Scholastics (1225-1274). He was an Italian philosopher and theologian, whose works have made him the most important figure in Scholastic philosophy and one of the leading Roman Catholic theologians.
- Vitalism. Vitalism is an offshoot of the philosophy of idealism, which claims that abstract, non-material forms or processes (ideas) precede and give rise to the material. Vitalism denies the necessity of God as a Creator or Supernatural Being.
- Westminster Confession. The *Westminster Confession of Faith* is a Reformed confession of faith, in the Calvinist theological tradition. Although drawn up by the 1646 Westminster Assembly, largely of the Church of England, it became and remains the subordinate standard of doctrine in the Church of Scotland, and has been influential within Presbyterian churches

worldwide. In 1643, the English Parliament called upon "*learned, godly and judicious Divines*", to meet at Westminster Abbey in order to provide advice on issues of worship, doctrine, government and discipline of the Church of England. Their meetings, over a period of five years, produced the confession of faith, as well as a Larger Catechism and a Shorter Catechism. For more than three centuries, various churches around the world have adopted the confession and the catechisms as their standards of doctrine, subordinate to the Bible.

~*~

Supplemental Material

A Class Song to Sing

Ninety and Nine

*“There were ninety and nine that safely lay
In the shelter of the fold.
But one was out on the hills away,
Far off from the gates of gold.*

*Away on the mountains wild and bare.
Away from the tender Shepherd’s care.
Away from the tender Shepherd’s care.*

*“Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?”
But the Shepherd made answer: “This of Mine
Has wandered away from Me;
And although the road be rough and steep,
I go to the desert to find My sheep,
I go to the desert to find My sheep.”*

*But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night the Lord passed through
Ere He found His sheep that was lost.*

*Out in the desert He heard its cry,
Sick and helpless and ready to die;
Sick and helpless and ready to die.*

“Lord, whence are those blood drops all the way

That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."

"Lord, whence are Thy hands so rent and torn?"
"They are pierced tonight by many a thorn;
They are pierced tonight by many a thorn."

And all through the mountains, thunder riven
And up from the rocky steep,
There arose a glad cry to the gate of Heaven,
"Rejoice! I have found My sheep!"

And the angels echoed around the throne,
"Rejoice, for the Lord brings back His own!
Rejoice, for the Lord brings back His own!"

~*~

A Class Song to Sing

Savior Like a Shepherd Lead Us

"Savior, like a shepherd lead us,
much we need Thy tender care;
In Thy pleasant pastures feed us,
for our use Thy folds prepare.

Blessèd Jesus, blessèd Jesus!
Thou hast bought us, Thine we are.
Blessèd Jesus, blessèd Jesus!
Thou hast bought us, Thine we are.

We are Thine, Thou dost befriend us,
be the guardian of our way;
Keep Thy flock, from sin defend us,
seek us when we go astray.

Blessèd Jesus, blessèd Jesus!
Hear, O hear us when we pray.
Blessèd Jesus, blessèd Jesus!
Hear, O hear us when we pray.

Thou hast promised to receive us,

*Poor and sinful though we be;
Thou hast mercy to relieve us,
grace to cleanse and power to free.*

*Blessèd Jesus, blessèd Jesus!
We will early turn to Thee.
Blessèd Jesus, blessèd Jesus!
We will early turn to Thee.*

*Early let us seek Thy favor,
early let us do Thy will;
Blessèd Lord and only Savior,
with Thy love our bosoms fill.*

*Blessèd Jesus, blessèd Jesus!
Thou hast loved us, love us still.
Blessèd Jesus, blessèd Jesus!
Thou hast loved us, love us still”.*

Dorothy A. Thrupp
1836

~*~

Special Note.

The Shepherd of Hermas is an important church document. This work is located on the CD under the category of *References*.

~*~

1. The universal priesthood or the priesthood of all believers is a Christian doctrine derived from several clear passages of *Scripture*.
2. This doctrine is a foundational concept of Protestantism and distinguishes itself from Catholic theology.
3. Martin Luther referred to the universal priesthood of every believer in 1520 in his work, *To the Christian Nobility of the German Nation*. Luther wanted to dismiss the medieval Christian belief that Christians were to be divided into two classes: "*spiritual*" and "*temporal*" or non-spiritual. He put forward the doctrine that all baptized Christians are "*priests*" and "*spiritual*" in the sight of God. Luther said that, "*the pope or bishop anoints, makes tonsures, ordains, consecrates, or dresses differently from the laity, may make a hypocrite or an idolatrous oil-painted icon, but it in no way makes a Christian or spiritual human being. In fact, we are all consecrated priests through Baptism, as St. Peter in 1 Peter 2:9 says, 'You are a royal priesthood and a priestly kingdom,' and Revelation 5:10, 'Through your blood you have made us into priests and kings.'*"

Two months later Luther would write in his *Babylonian Captivity of the Church* (1520):

"How then if they are forced to admit that we are all equally priests, as many of us as are baptized, and by this way we truly are; while to them is committed only the Ministry and consented to by us? If they recognize this they would know that they have no right to exercise power over us (ius imperii, in what has not been committed to them) except insofar as we may have granted it to them, for thus it says in 1 Peter 2, 'You are a chosen race, a royal priesthood, a priestly kingdom.' In this way we are all priests, as many of us as are Christians. There are indeed priests whom we call ministers. They are chosen from among us, and who do everything in our name. That is a priesthood which is nothing else than the Ministry. Thus 1 Corinthians 4:1: 'No one should regard us as anything else than ministers of Christ and dispensers of the mysteries of God.'"

4. The main *Bible* passage which sets forth the universal priesthood of every believer is 1 Peter 2:9. "*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.*"
5. There are other relevant Scriptural passages that include the following.
 - *Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*
 - *1 Peter 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6*

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

- *Revelation 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*
- *Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

Doctrine of Compassion

1. To have compassion is to have a feeling of pity with a view to wanting to alleviate suffering and help.
 - *Exodus 2:6 And when she [Pharaoh's daughter] had opened it [the basket], she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.*

2. Compassion is a divine attribute.
 - *Isaiah 49:15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.*
 - *Psalms 86:15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.*
 - *Psalms 111:4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.*
 - *Psalms 112:4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.*
 - *Psalms 145:8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.*

3. Divine compassion can be prayed for.
 - *1 Kings 8:50 And [Father-God] forgive thy people that have sinned against thee and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:*

4. Divine compassion can be expected.
 - *Micah 7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*

5. Compassion was a well-known characteristic of Christ.

Jesus had compassion on the multitudes. .

- *Matthew 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*
- *Matthew 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.*

- *Matthew 15:32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.*

Jesus had compassion on the individual.

- *Matthew 20:34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.*
- *Mark 1:41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.*

6. The compassion of Christ is extended to the ignorant and to the weak.

- *Hebrews 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.*

7. Compassion is something that can be and should be demonstrated by all.

- Compassion can be shown to those who struggle to pay a legitimate debt. *Matthew 18:33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?*
- Compassion can be shown to those who have been hurt and left to suffer on their own. *Luke 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,*
- Compassion can be shown to a child repenting and returning home. *Luke 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

8. Compassion can be identified with and expressed in a variety of methods.

- Compassion can be associated with healing. *Mark 5:19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.*
- Compassion can be associated with people not having a leader or a sense of direction. *Mark 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.*
- Compassion can be associated with hunger. *Mark 8:2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:*

- Compassion can be associated with someone caught up in the world of the occult. *Mark 9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.*
 - Compassion can be associated with those who are grieving. *Luke 7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.*
9. The sovereignty of God is bound up in the divine displaying of compassion.
- *Romans 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*
10. Compassion is to a distinguishing mark of all Christians.
- *1 Peter 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*
11. Lack of compassion is a sign that salvation has not touched the heart.
- *1 John 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*
12. The eternal destiny of a person may be dependant on whether or not compassion was shown as a strategic moment.
- *Jude 22 And of some have compassion, making a difference:*

Doctrine of the Fool

1. Biblically a fool refers to someone who is perverse and thus silly in the sight of God and man.

2. To be perverse is to turn away from what is right or good. It is to be corrupt, improper and incorrect.
3. To be perverse is to act contrary to the evidence. It is to remain obstinate in opposing what is right, reasonable.
4. Individuals can know when they are acting foolish. Sometimes they just do not care. On other occasions they repent of their attitude and actions.
 - *1 Samuel 26:21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.*
5. Those who do not repent often die the death of the wicked which is to die as a fool dieth.
 - *2 Samuel 3:33 And the king lamented over Abner, and said, Died Abner as a fool dieth?*
6. A fool can be recognized by several distinguishing characteristics.
 - *Atheism. Psalms 14:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.*
 - *Lack of discernment. Psalms 92:6 A brutish man knoweth not; neither doth a fool understand this.*
 - *Intemperate in speech. Proverbs 29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.*
 - *Enjoys making trouble. Proverbs 10:23 It is as sport to a fool to do mischief: but a man of understanding hath wisdom.*
 - *Possess an inflated ego. Proverbs 12:15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.*
 - *Silliness. Proverbs 13:16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.*
 - *Inappropriate anger. Proverbs 14:16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.*
 - *Hostile to parents. Proverbs 15:5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.*
 - *Illogical. Proverbs 17:7 Excellent speech becometh not a fool: much less do lying lips a prince.*

- Unwilling to receive correction no matter how painful it might be. *Proverbs 17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.*
- Indifferent to Bible doctrine. *Proverbs 17:16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?*
- Dull in understanding. *Proverbs 24:7 Wisdom is too high for a fool: he openeth not his mouth in the gate.*
- Lack of spiritual insight into self. *Proverbs 18:2 A fool hath no delight in understanding, but that his heart may discover itself.*
- Meddlesome. *Proverbs 20:3 It is an honour for a man to cease from strife: but every fool will be meddling.*
- Untrustworthy. *Proverbs 26:6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.*
- Lazy. *Ecclesiastes 4:5 The fool foldeth his hands together, and eateth his own flesh.*
- Giggly. *Ecclesiastes 7:6 For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.*
- Self-destructive. *Ecclesiastes 10:12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.*

7. The Bible predicts what happens to fools.

- The fool will lose wealth. *Psalms 49:10 For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.*
- The fool will fall from an exalted position to a lower one in life. *Proverbs 10:8 The wise in heart will receive commandments: but a prating fool shall fall.*
- The fool will become the servant of others who are wiser. *Proverbs 11:29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.*
- The fool will not receive much honor. *Proverbs 26:1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool.*
- The fool will continue to act foolishly. *Proverbs 26:11 As a dog returneth to his vomit, so a fool returneth to his folly.*

8. Because the fool is so evil and dangerous it would be better and easier to confront an angry bear than a fool committing folly.
 - *Proverbs 17:12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.*

9. Godly parents should pray they do not give birth to a fool.
 - *Proverbs 17:21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.*

10. There is a way for even the most foolish to appear wise and that is to not speak too quickly.
 - *Proverbs 17:28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.*

9. Because the foolish person will not listen and will despise wisdom there are times when he should not be spoken to.
 - *Proverbs 23:9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.*

10. When a person argues with a fool it is possible to become just like that person.
 - *Proverbs 26:4 Answer not a fool according to his folly, lest thou also be like unto him.*

11. At times the kindest course of action is to confront a fool lest he be puffed with and destroyed by pride and self importance.
 - *Proverbs 26:5 Answer a fool according to his folly, lest he be wise in his own conceit.*

12. The fool has no capacity for life.
 - *Ecclesiastes 2:14 The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.*
 - *Ecclesiastes 10:3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.*

13. The foolish person is soon forgotten (but so too is the wise).
 - *Ecclesiastes 2:16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool.*

14. Every person has the potential of being wise, or being a fool.

- *Ecclesiastes 2:19 And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.*
15. It is possible for the spiritual leaders of a nation to be classified as a fool.
- *Hosea 9:7 The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.*
16. The Lord does not want His disciples to engage in personal name calling in a spirit of anger.
- *Matthew 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*
17. While God does not engage in name calling in spirit of personal anger He does accurately assess a person to be a fool in fact.
- *Luke 12:20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*
18. The apostle Paul did call Christians in the church of Corinth fools, not in personal anger but because of the dullness of their understanding of *Bible* doctrine.
- *1 Corinthians 15:36 Thou fool, that which thou sowest is not quickened, except it die:*
19. Knowing the characteristics and end of a fool the Christian must strive to embrace wisdom and store Bible doctrine in the soul for the glory of God and the good of his own heart.

The Minister as Shepherd

Chapter 2

The Shepherd's Work

Review

1. List the six most common duties of a pastor according to popular conception.

Answer.

People in the local congregation tend to expect the pastor to perform the following duties:

- preside at marriage,
- conduct funerals,
- perform baptisms,
- welcome visitors,
- comfort the sick,
- and help the poor.

2. Name at least seven famous Hebrew men who were shepherds.

- Genesis 4:2
- Genesis 13:5
- Genesis 26:13-14
- Genesis 25:27
- Exodus 3:1
- 1 Samuel 16:11
- Amos 7:14

Answer.

- Abel
- Abraham
- Isaac
- Jacob
- Moses
- David
- Amos

3. Identify the seven most important functions of a shepherd.

Answer.

- The shepherd is to be a watchman.
- The shepherd is to be a guard.
- The shepherd is to be a guide.
- The shepherd is to be a physician to the sheep.
- The shepherd is to be a savior.
- The shepherd is to be a feeder and provider of the flock.
- The shepherd is to be a lover of his sheep.

4. Sheep have many terrible enemies. Identify four enemies of sheep.

Answer.

The following posed great danger to sheep:

- flash floods,
- predatory animals such as lions, bears, hyenas, jackals and wolves,
- carnivorous birds such as the hawk, vulture and eagle
- and robbers.

5. Isaiah and Jeremiah spoke about shepherds as watchmen. The apostle Paul warned of grievous wolves that would not spare the flock of God. Write out the following *Scriptures*.

- *Isaiah 62:6*
- *Jeremiah 6:17*
- *Acts 20:29*

Answer.

- *Isaiah 62:6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence,*
- *Jeremiah 6:17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.*
- *Acts 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

6. From what two directions will the enemies of God's people come?

Answer.

The enemies of God will come not only from without the church but from within.

Special note.

The early church was first persecuted from without by the scribes, Pharisees, Sadducees and the Herodians and then from within by the Judiazers who embraced Christ but wanted to bring believers back under the law.

7. What is a distinguishing mark of a good shepherd and what does it mean?

Answer.

Watchfulness is one of the marks of a good shepherd. Watchfulness means to be alert, to be on guard for anything that will harm the flock. In spiritual terms this means false doctrine, immorality, dissention, rebellion and discontent or murmuring,

8. What evidence is there that Jesus took the matter of watchfulness seriously?

Answer.

The word “watch” was often on the lips of the Lord. (see Doctrine of Watchfulness)

9. How does the author of Hebrews describe church officials? Provide and write out the biblical passage in Hebrews this observation is based on.

Answer.

The author of Hebrews describes church officials as those who “watch” over the souls of others. *Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

10. Why do many ministers fail as a pastor?

Answer.

Many ministers fail as a pastor because they are not vigilant and so they allow the assembly to be torn in two.

11. List three elements that can come into a local congregation without pastoral knowledge.

Answer.

False ideas, destructive interpretations and demoralizing teachings can easily come into a local church without pastoral knowledge.

12. In what specific ways are sheep helpless?

Answer.

Sheep have little natural defense mechanisms. Sheep cannot bite or scratch or kick. They can run but not very fast.

13. What will a good shepherd build to guard and defend the sheep.

Answer.

A good shepherd will build some form of a sheepfold out of stones or brushes with himself being the door. The safety of the sheep depends on the shepherd. Spiritually, the safety of church depends upon the courage and strength of the pastor.

14. What is a prime function in pastoral work?

Answer.

The safeguarding of the sheep is a prime function of the work of the pastor.

15. Provide seven practical pastoral applications of what it means to guard the sheep.

Answer.

To guard the sheep means to find a way to

- protect the young men from overwhelming temptation,
- shelter the girls from unnecessary danger,
- move individuals away from the gambling dens,
- keep individuals sober,
- promote clean and wholesome amusements and entertainment,
- curtail evil [injurious] behavior that cannot be undone,
- and protect the youth from sights and sounds that will stain the soul.

16. What have many pastors not spent enough time building?

Answer.

Many pastors have not spent enough time in building barriers against the spiritual wolves that come to devour the sheep. They do not spend enough time in planning and creating agencies that would ward off attack.

17. What critical knowledge is lacking in many ministers resulting in great loss in the average church of spiritual life?

Answer.

Many ministers do not know it is their duty to devise means and measure for meeting and overcoming the hostile spiritual elements that consistently make war on the saints.

18. Why do sheep need a guide or a conductor?

Answer.

Sheep have no sense of direction. They have no instinct for going out and returning to a secure place.

19. Complete the following sentence. The shepherd cannot _____ the sheep, he must _____ them.

Answer.

The shepherd cannot drive the sheep, he must lead them.

20. Did Jesus ever teach the concept of being a shepherd leader to His disciples?

Answer.

The concept of being a shepherd leader was on the mind of Christ when He spoke of Himself as the Good Shepherd whose sheep know His voice and follow Him. By the act of being followed the Lord presented Himself as a Leader. Ministers must learn how to lead.

21. What is a fatal weakness in many ministers in relation to the sheep of God?

Answer.

Many ministers do not lead God's people but drive them by veiled anger, a spirit of superior spirituality and knowledge. Guilt is perhaps the most intimidating verbal weapon of choice.

22. In what way are people like sheep?

Answer.

Like sheep, Christians must be led.

23. State three facets of behavior a leader or shepherd is not to engage in and then state positively what he is to be and do.

Answer.

A leader is not an exhorter, or a scolder, or a disclaimer but a person who can point out what should be done and how to accomplish what must be done.

24. Who is not a real leader shepherd?

Answer.

No one is a real leader or shepherd if people do not follow.

25. What physical afflictions might sheep, literal and spiritual, be liable to?

Answer.

Sheep, both literal and spiritual are liable to have accidents and misfortune.

26. Towards what type of sheep would the natural sympathies of the shepherd be directed?

Answer.

The natural sympathies of a shepherd would be directed toward the sheep that had no appetite, the sheep that ran out of breath while traveling and the sheep that limped and lingered behind.

27. Define the fourfold mission of the pastor to those who need a special physician, keeping in mind that Jesus considered Himself, as the Good Shepherd, to be a physician.

Answer.

It is the mission of the pastor to minister to minds diseased with sin, to uproot a deep sorrow, to remove the written troubles on the brain, and to make glad the heart that is heavy.

28. What three remedies should a pastor know about diseases of the soul?

Answer.

A pastor ought to know the symptoms, the stages and the cleansing measures for diseases of the soul.

29. List at least four spiritual diseases the pastor as spiritual physician might be called upon to help cure?

Answer.

A list of spiritual diseases might include the following:

- loss of spiritual appetite
- spiritual emaciation
- debility or weakness of character
- fever or unbridled passions of lusts
- blindness to spiritual truth
- deafness to gospel exhortations and instruction in righteousness
- spiritual palsy deformity of vital growth
- paralysis or no movement in spiritual maturity
- diseases of the heart such as evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies
- Occultic involvement
- baffling distempers of the mind including demon possession
- depression
- prostration or lack of will power
- emotional outbursts of the spirit manifested in venting in the form of anger, wrath, malice, blasphemy and filthy comments

30. List four spiritual areas many ministers have yet to learn to treat.

Answer.

In the following areas some ministers have yet to learn how to help:

- when the conscience has become sick or “defiled” by sin, some do not know the spiritual antidote.
- when the heart has been wounded, some do not know how to comfort.
- when the heart is in mourning, some do not know how to speak the healing word.
- when the congregation is not growing spiritually, some do not know how to advance the level of maturity.

31. What misguided notion exists concerning the pastoral role to those who are physically ill?

Answer.

Some believe it is the role of the minister to cure all illnesses. There is no reason why a minister should know everything or pretend to know everything especially in the area of medicine. To the doctor as well as to the minister does God grant wisdom, and both are important and should be used.

32. Is there a relationship between physical sickness and spiritual health?

Answer.

There is a tremendous relationship between physical sickness and spiritual health. Often the cause of a mortal disease in the flesh can be traced to a spiritual root of rebellion against the known will of the Lord.

33. How is the pastor shepherd a savior?

Answer.

The good pastor shepherd will save the sheep that are lost. He will search them out.

34. What illustration of Christ displays the Lord's ideal of a good shepherd.

Answer.

Matthew 18:11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

35. What main disposition is manifested in a good shepherd?

Answer.

The shepherd's solicitude or state of being concerned and anxious for the lost sheep became the ruling disposition of his heart.

36. What mental devise is often used by ministers at the expense of former church members to justify why they are not searched out?

Answer.

The minister takes the position that since the spiritual food has been prepared it is up to the people to come and eat. The church is open. If someone stays away it is their fault.

37. How do some ministers comfort themselves over individuals who have left the church?

Answer.

Some ministers comfort themselves with a self righteous indignation of anger over individuals who have left the church. He takes their leaving as a personal affront and commentary on his message and methods. He characterizes them as troublemakers and indicates he is glad they are gone.

38. What is a distinguishing mark of a minister who is not a good shepherd?

Answer.

A minister is not a good shepherd if he allows even one sheep to be lost without protest or lifting a finger to help bring that sheep back to the fold.

39. Describe what the following works need.

- The work of watching.
- The work of guiding.
- The work of healing.
- The work of rescuing.

Answer.

- The work of watching demands vigilance.
- The work of guiding calls for courage.
- The work of healing involves skill.
- The work of rescuing is a work of love.

40. How can the minister best feed the sheep of God's pasture?

Answer.

The best way to feed the flock of God is through pastoral preaching.

41. When rightly understood, what are sermons?

Answer.

Sermons, when properly understood, are forms of spiritual foods designed to nourish God's people.

42. What interesting book has yet to be written on preaching?

Answer.

An interesting book could be written on pastoral preaching in the sense that the preaching is not exclusively doctrinal, topical, intellectual or oratorical but practical. Pastoral preaching is designed to enter into the spiritual blood and nourish the nerves making gospel action possible.

Special note. Even a brief search of the Internet will confirm that the need for and development of a pastoral preaching style is still needed today.

43. State a popular phrase which is self-contradictory and why it is that way.

Answer.

It is a contradictory statement to say of a minister, *“He is a good pastor, but he cannot preach”* because no man can be a good pastor who cannot preach. In fact such a man does not meet the biblical qualifications to be a church leader according to 1 Timothy 3:2 which states that minister must be able to effectively communicate God’s Word. *“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.”*

44. List six accomplishments a minister can achieve in a sermon.

Answer.

When Spirit filled and Spirit directed a minister can accomplish much good in a sermon.

- He can warn.
- He can protect.
- He can guide.
- He can heal.
- He can rescue.
- He can nourish.

45. What seven questions should a minister ask himself from time to time?

Answer.

It is good for a minister to ask himself the following questions.

“Am I a good pastor in the pulpit?”

“Am I compelling people to linger too long on a topic of my own interest?”

“Am I feeding the lambs when I preach or elevating myself?”

“Am I playing with words or am I breaking bread?”

“Am I drawing forth spiritual water for God’s people to drink?”

“Am I soaring in religious rhetoric like an eagle or am I satisfying spiritual hunger?”

“Am I in the ministry as a hireling wanting only a secure job and money and applause or am I a herder and feeder of souls?”

46. What is the supreme sign of a good shepherd?

Answer.

Love is the distinguishing sign of a good shepherd. A loving shepherd will be able to call his own by name. He will individualize each one. He will carry them in sickness and talk to them often. He will be loving as well as loved.

47. Summarize the eightfold perfect pattern of a good shepherd in the person of Christ.

Answer.

Like Christ, the Good Shepherd, a minister should be able to say the following:

“I watch.”

“I guard.”

“I guide.”

“I heal.”

“I rescue.”

“I feed.”

“I love from the beginning and I love to the end.”

“Follow me!”

Reflection

1. Do you agree that a pastor is to be a watchman over the souls of the people? If not, why not and if so to what degree? Review Isaiah 62:1 when considering your answer. *“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.”*
2. In what specific ways can a minister be vigilant in watching over the local assembly without unduly intruding into the lives of the members of the congregation or becoming dictatorial in his personal manner?
3. How can the church meet the needs of the people without being transformed from a place of worship into a political or social organization with one program after another that has little or nothing to do with praise, prayer, singing and study of the Scriptures?
4. Discuss whether or not the pastoral ministry of counseling has largely been turned over to the secular field of psychology. If so, why has this happened? Discuss whether or not there is such an area as Christian Psychology whereby the terminology and concepts of the world can be incorporated into the Christian vocabulary and Scriptural concepts.
5. List some specific ways ministers can and do make people feel guilty. Is this right or wrong to do? Is it good or bad?

Personal Application

1. How would you go about performing the following pastoral work? What barriers would you erect? What agencies would you create? What planning would you do? Be specific.
 - How would you protect the young men from overwhelming temptation?
 - How would you shelter the girls from unnecessary danger?
 - How would you move individuals away from the gambling dens?
 - How would you keep individuals sober?
 - How would you promote clean and wholesome amusements and entertainment?
 - How would you curtail evil [injurious] behavior that cannot be undone?

- How would you protect the youth from sights and sounds that will stain the soul?

2. Consider the following situations. What would you do?

- **Situation.** It is discovered that a church member is having an immoral affair.
- **Situation.** A Sunday School teacher is teaching a major doctrine which is contrary to what the pastor is teaching from the pulpit and for which the church has embraced in its Constitution and By-laws.
- **Situation.** The deacons inform the pastor in a regular business meeting that they are now in charge and will be a “watchdog” over him in all matters.
- **Situation.** A deacon’s wife has become offended because she was not asked to do the church bulletin after the lady who was doing the church bulletin no longer wanted to do it.
- **Situation.** A deacon tells the pastor he believes the pastor is an “*evil and dangerous man*” and wished he had not voted for him.
- **Situation.** A small group of women are discovered insulting other ladies in the church for Christian acts of service such as putting flowers on the altar in the sanctuary.
- **Situation.** The financial secretary will not give an honest and accurate reporting of where the monies of the church are being spent.
- **Situation.** A deacon is discovered to have been convicted of being a pedophile many years ago.
- **Situation.** A strong opinioned church member creates an atmosphere of tension within the body of Christ through cruel and countless comments in congregational meetings.

3. What is your style of leadership? Do you rule by the authority of the position you hold? Do you force issues and then insist that a matter be done your way since you are in charge? Or, do you lead by gentle persuasion with appeals to the principles and practices of the Word of God?

4. When trying to persuade people to perform a certain project do you use guilt? Do you use veiled anger? Do you convey a sense of superior knowledge or spirituality?

5. What can and should be done to a minister who is found to be ineffective in pastoral care?

6. Please indicate if the following is true of you or not true of you.

- “*Am I a good pastor in the pulpit?*”
This is true of me ___ This is not true of me.

- “Am I compelling people to linger too long on a topic of my own interest?”
This is true of me ___ This is not true of me.
- “Am I feeding the lambs when I preach or elevating myself?”
This is true of me ___ This is not true of me.
- “Am I playing with words or am I breaking bread?”
This is true of me ___ This is not true of me.
- “Am I drawing forth spiritual water for God’s people to drink?”
This is true of me ___ This is not true of me.
- “Am I soaring in religious rhetoric like an eagle or am I satisfying spiritual hunger?”
True of me ___ Not true of me.
- “Am I in the ministry as a hireling wanting only a secure job and money and applause or am I a herder and feeder of souls?”
True of me ___ Not true of me.

7. What can you say personally to the following?

- “I watch.” Yes ___ No ___
- “I guard.” Yes ___ No ___
- “I guide.” Yes ___ No ___
- “I heal.” Yes ___ No ___
- “I rescue.” Yes ___ No ___
- “I feed.” Yes ___ No ___
- “I love from the beginning and I love to the end.” Yes ___ No ___
- “Follow me!” Yes ___ No ___

Identification

- Therapeutic. This term speaks of treating a disease or illness. It involves providing or assisting in a cure.
- Physiology. Physiology is a branch of biology that deals with the functions and activities of life or of living matter such as organs, tissues, or cells, and of the physical and chemical phenomena involved.

Supplemental Material

Doctrine of Shepherd

1. The role of the shepherd is mentioned early in *Scripture* dating back to the days of Adam and Eve.
 - *Genesis 4:2 And she [Eve] again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.*
2. The shepherd would usually carry a scrip or bag.
 - *1 Samuel 17:40 And he [David] took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.*
3. The shepherd carried a staff or rod.
 - *Leviticus 27:32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.*
 - *Psalms 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*
4. The shepherd would dwell in a tent while tending the flock.
 - *Song of Solomon 1:8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.*
 - *Isaiah 38:12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.*
5. Both male and female members of the family might act as a shepherd.
 - *Genesis 29:6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.*
 - *1 Samuel 16:11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.*
 - *1 Samuel 17:15 But David went and returned from Saul to feed his father's sheep at Bethlehem.*

6. Prosperous shepherds would employ hired help.

- *1 Samuel 17:20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.*

7. The hired help was not always reliable.

- *John 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.*

8. Good shepherds possess notable characteristics.

- A good shepherd knows his sheep. *John 10:14 I am the good shepherd, and know my sheep, and am known of mine.*
- A good shepherd does not drive his sheep but leads them. *Psalms 77:20 Thou leddest thy people like a flock by the hand of Moses and Aaron. Psalms 78:52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock. Psalms 80:1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.*
- A good shepherd will seek out a good pasture for the sheep. *1 Chronicles 4:39-41 And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks. Psalms 23:2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.*
- A good shepherd will count the sheep when they return from pasture so that none are lost or missing. *Jeremiah 33:13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.*
- A good shepherd will watch over the flock by night. *Luke 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*
- A good shepherd will show tenderness to the ewes in lamb, and to the young. *Genesis 33:13-14 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.*

- A good shepherd will defend the flock when it is attacked by wild beasts. *1 Samuel 17:34-36 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. Amos 3:12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.*
 - A good shepherd will search out any sheep lost or straying. *Ezekiel 34:12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Luke 15:4-5 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing.*
 - A good shepherd will attend to the sheep when they are sick. *Ezekiel 34:16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.*
9. The occupation of a shepherd held a negative image in the ancient world. The shepherd was an abomination to the Egyptians. *Genesis 46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.*
10. The image of a shepherd is illustrative.
- There is the shepherd image of God. God is presented in Scripture like a Shepherd who leads his people. *Psalms 77:20 Thou leddest thy people like a flock by the hand of Moses and Aaron. Psalms 80:1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.*
 - There is the shepherd image of Christ. Christ is the Good Shepherd. *Ezekiel 34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. Zechariah 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. John 10:14 I am the good shepherd, and know my sheep, and am known of mine. Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,*
 - There is the shepherd image of kings. Political leaders are to perform God's will, provide for the general welfare of the populace and defend the nation against all enemies. *Isaiah 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*

Jeremiah 6:3 The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place. Jeremiah 49:19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? For who is like me? And who will appoint me the time? And who is that shepherd that will stand before me?

- There is the shepherd image of ministers of the gospel. Jeremiah 23:4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.
 - ❖ As spiritual shepherds ministers of the gospel are to perform the following duties.
 - Spiritual shepherds are to search out straying sheep, like Christ seeking the lost. *Ezekiel 34:12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Luke 15:2-7 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbour, saying unto them, Rejoice with me; for I have found my sheep which was lost. ...*
 - Spiritual shepherds are to take care of their people with tenderness thereby reflecting the tenderness of Christ. *Isaiah 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Ezekiel 34:13-16 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.*
- There is the shepherd image of those who are ignorant and foolish, especially bad ministers. *Isaiah 56:11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Jeremiah 50:6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. Ezekiel 34:2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ezekiel 34:10 Thus saith the Lord GOD; Behold, I am*

against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Doctrine of Watchfulness

1. To Jesus life is filled with great danger. The soul must constantly be on guard and “watch.”
2. The importance of being vigilant is manifested by how often the word “watch” was on the lips of the Savior.
 - Individuals are to guard the way they behave because they do not know the day or the hour of the second coming. *Matthew 24:42 Watch therefore: for ye know not what hour your Lord doth come. Matthew 24:43 But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Matthew 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*
 - Individuals are to stay alert in critical situations and pray. In the Garden of Gethsemane Jesus asked His disciples to watch and pray. *Matthew 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*
 - The disciples of Christ were gently reprimanded because they were not more watchful at an important time. *Matthew 26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?*
 - Individuals are to watch and pray for divine deliverance from temptation for the flesh is weak. *Matthew 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
3. The concept of a watchful care over one’s soul is not just a nice idea but a royal command.
 - *Mark 13:34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*
4. All Christians are to take seriously the matter of guarding their souls, not just religious leaders or the apostles. What Jesus has taught one He has taught all.
 - *Mark 13:37 And what I say unto you I say unto all, Watch.*
5. There is a special blessing for those who are found watching when Jesus comes.
 - *Luke 12:38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.*

6. In special periods of great tribulation it is acceptable to watch and pray. Perhaps the Lord will be pleased to grant divine deliverance in some situations or at least bring the soul through the tribulation period.
 - *Luke 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*
7. Ministers of the gospel, like the apostles are most like Christ when they watch for their souls and the souls of others and take the Christian way of life seriously.
 - *Acts 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*
8. Watchfulness is a sign of spiritual maturity.
 - *1 Corinthians 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.*
9. Watchfulness is to be characterized by prayer with thanksgiving.
 - *Colossians 4:2 Continue in prayer, and watch in the same with thanksgiving;*
10. While multitudes are careless about their souls the Christian must watch and be sober. There is a serious side to salvation. There is no time for spiritual lethargy.
 - *1 Thessalonians 5:6 Therefore let us not sleep, as do others; but let us watch and be sober.*
11. Part of gospel watching over the souls of others is to endure afflictions. The pastoral ministry involves opposition, evangelization and in some way demonstrating for the purpose of approval that the ministry was not just a career choice or a way to make easy money.
 - *2 Timothy 4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*
12. Because the work of the ministry is serious believers are given a command to be obedient to those who have the rule over them knowing that a good pastor will have the best interest of his people in his heart and will someday give an account for individuals.
 - *Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

13. Individuals need strong motives in order to act. The strongest motive will move the will in a particular direction for the will is a responder not an initiator of behavior. The apostle Peter provides a strong motive for Christians to be watchful. One strong motive for good behavior is the fact the world is coming to an end.

- *1 Peter 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

It is true. Certainly the world comes to an end when a person dies. Christian, the day you die is the day the world comes to an end for you. Therefore, be sober and watchful.

14. The Lord Jesus warns against not watching over one's soul and taking seriously the gospel and the Christian way of life. There will be some form of divine discipline for individuals who are not watchful.

- *Revelation 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

The Minister as Shepherd

Chapter 3

The Shepherd's Opportunity

Review

1. Provide six reasons why the world believes it has outgrown the need for a biblical shepherd.

Answer.

- Education has taught individuals to think and act for themselves.
- Wealth has brought a new sense of independence.
- There are many forms of self help books.
- The average person is as well informed as the average pastor or at least can be.
- Life is too busy.
- There is the loss of community.

2. Why will the world always need a spiritual shepherd?

Answer.

The soul is always the same, desperate and in need of healing and hope from the power and pollution of sin.

3. In what four ways are the rich and poor alike?

Answer.

Sickness, death, sorrow and the darkness of doubt and despair come to the rich as well as to the poor.

4. How has the printing of material been used to hurt the cause of Christ?

Answer.

False teachers have widely used the printing press to advance their cause. The cults in particular such as the Jehovah Witnessess have inudated the nations with their literature leading millions astray.

5. List eight instruments of evil sweeping over the world like a flood.

Answer.

False notions,
half truths,
shallow reasoning,
wild vagaries,
crazy hallucinations,
pretentious philosphizing,

silly prophecies
and unwarranted interpretations are sweeping the world like a flood through various false ministries.

6. What four general groups congregate in cities demonstrating the need for a shepherd?

Answer.

Thousands of young men without friends,
young girls without parents,
middle age people with broken health and vanquished hopes
and the aged can be found in cities and each group needs pastoral care.

7. Note three reasons why current conditions in the world provides an opportunity for shepherds.

Answer.

- Local churches desperately need good shepherds.
- Fewer individuals are training for the pastoral ministry.
- Multitudes leave the ministry every year for a variety of reasons.

8. List nine solutions that have been offered to make the local church more appealing to the unchurched.

Answer.

Each of the following ideas have been embraced to one degree or another in trying to make the church more appealing to the unchurched.

- Use more religious rituals during worship services.
- Revise the doctrinal creed of the denomination to make it less demanding.
- Stop emphasizing doctrinal distinctives.
- Advertise more.
- Organize the people into various social clubs.
- Emphasize missions.
- Hold evangelistic services.
- Promote the choir and musical program.
- Get a new pastor who is a better speaker in the pulpit.

9. Where is the true solution of the churches problem?

Answer.

The true solution to the problems of the church lies in the shepherd.

10. What three actions must the shepherd take to help the sheep?

Answer.

The shepherd must live with the people.
The shepherd must bear the griefs or the pain and suffering of the people.

The shepherd must be wounded for the transgressions and bruised for their iniquities.

11. What “note” is far too often lacking in modern ministerial labors?

Answer.

It is the sacrificial note on the part of the shepherd which is too often lacking in modern ministerial labors.

12. What are six common misconceptions or erroneous impressions of Christianity?

Answer.

The impression is given that Christianity consists only of a pretty speech, a bit of idealism, a lovely dream, a stanza of poetry, a piece of Sunday acting and the endurance of boring sermons and religious rituals.

13. In what four ways can love not be satisfied?

Answer.

Love cannot be satisfied with printed words, evangelistic appeals, by flowery sermons or doctrinal statements. Love must know the personal touch of the shepherd who cares.

14. What is the only epistle the world cares to read?

Answer.

A genuine Christian is the only epistle which the world really cares to read.

15. In what three ways is the minister too often viewed in his relation to the church?

Answer.

The minister is often viewed as a platform speaker to a religious audience, a social reformer of the community or as an engineer or administrator of a corporate machine.

16. Why are churches able to change ministers so often and so quickly in today’s society?

Answer.

It is because the shepherd idea is so faint and the desire for oratorical skills so great that ministers can be dismissed or obtained from one congregation to the next without much trauma. There is no emotional tie that binds hearts together. The shepherd does not love the sheep and the sheep do not love their shepherd or even need him.

17. List seven questions of the modern man?

Answer.

- What shall I think?
- What shall I believe?
- Which way shall I go?

- What shall I do?
- What is true?
- What is right?
- What is duty?

18. Name four groups of people who will not win many if any of the common man to Christ.

Answer.

The orator, nor the theologian, nor the doctor of philosophy, nor the lover of literature will win the common man to Christ.

19. Write out in full Ezekiel 34:5. Underline it in your *Bible*.

Answer.

Ezekiel 34:5 And they were scattered, because there is no shepherd: and they became meat [food] to all the beasts of the field, when they were scattered.

20. What four forces have united to reduce the individuality of people?

Answer.

The rise of industrialism demanding mass robotic workers in factories and mills, the principle of cooperation in the business world with syndicates and trusts, the growth of the cities pressing humanity into a crowded mold and the emphasis of modern thought on heredity and environment as controlling factors have united to destroy individuality.

21. What single practical teaching characterized all of the apostles?

Answer.

All of the apostles are great teachers of individualism.

22. What prayer must pastors teach their people?

Answer.

The pastor must teach their people the prayer that Christ has instructed to be prayed as found in Matthew 9:37-38. *“Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”*

23. What two ideas are influencing the minds of multitudes? Briefly explain how these ideas have influenced society. How can the church incorporate these two concepts into its own ministry?

Answer.

Efficiency and conservation are influencing the minds of millions. The idea of efficiency has led individuals to seek greater levels of productivity and perfection. The idea of conservation has led individuals to consider how something can be used more effectively in order to avoid

waste. Today, waste materials are used in a productive way either through recycling or in new materials. Spiritually the church must learn how to be more efficient in its ministry so that a better “*product*” is produced. The church must also embrace the idea of conservation so that no spiritually gifted person is lost or misused.

24. What policy, if adopted by the local church, would bring astonishing results?

Answer.

The idea of ministering effectively to one person at a time would bring astonishing results if adopted as a working policy in the local church.

Special note. The idea of working closely with individuals was the pattern the Lord established in the training of the twelve. *Mark 3:14 And he [Jesus] ordained twelve, that they should be with him, and that he might send them forth to preach.* When the work of the ministry is done properly individuals began to be like Jesus for that is the grand design of the gospel for time and eternity. *1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

25. What three general classes of people can be found in the church? Identify each group.

Answer.

In the church today are inactive Christians, publicans and sinners, and the Samaritans.

- The inactive Christian is lost so far as the promises of God are concerned. Satan certainly does not care if their name remains on a church role as long as nothing is done to advance the kingdom of heaven.
- The publicans and sinners are identified by apostacy and dead orthodoxy. They have turned from the true historic faith to embrace teachings contrary to sound doctrine.
- The Samaritans are voluntarily outside the church. They are in the world enamored with its pleasures and self interested pursuits. Spiritual Samaritans are not heavenly minded and yet they too are still part of God’s plan.

26. How did Jesus minister to each of the three general classes of people?

Answer.

- To the lost Jesus preached the gospel of the kingdom. He sought to save them. *Luke 19:10 For the Son of man is come to seek and to save that which was lost.* Then he sent idlers into the vineyard and used their spiritual gifts. Salvation comes with a pair of coveralls for there is much work to be done. “*Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works*” (*James 2:17-18*).

- To the publicans and sinners Christ said to them, “*Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest*” (John 4:35). Jesus trained individuals to get their eyes off the world, the flesh and the devil and to turn their eyes on the work of the kingdom.

*“O soul, are you weary and troubled?
No light in the darkness you see?
There’s a light for a look at the Savior,
And life more abundant and free!*

*Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.*

*Through death into life everlasting
He passed, and we follow Him there;
Over us sin no more hath dominion—
For more than conquerors we are!*

*His Word shall not fail you—He promised;
Believe Him, and all will be well:
Then go to a world that is dying,
His perfect salvation to tell!”*

Helen H. Lemmel, 1922

- To the Samaritans Jesus showed kindness. We read in the *Bible* that Jesus had to go to Samaria for there was a woman He had to meet at a well in order to give her Living Water. The story is told in John 4:4-30. Today, the church must show kindness to others. There must be a firm belief there are no spiritually hopeless deserts, no irreclaimable swamps nor any Samaritan which cannot be made part of the Holy Land according to sovereign grace.

27. What compelling and controlling idea must replace the oratorical conception of the ministry?

Answer.

The minister as shepherd must replace the oratorical conception of the ministry. It must become the most compelling and controlling view that burns in the heart of the man sent from God to pastor His people.

28. What must never be believed?

Answer.

“Never believe that there is a church on the earth, however desolate or demon-possessed, that cannot be made to blossom with the flowers of paradise under the summer warmth created by a shepherd’s care” (Charles Jefferson).

Reflection

1. Many years ago an unspoken question was asked by those interested in the church growth movement. The question is this. *“Can a local church be started and grow apart from the Holy Spirit.”* If that question were directly posed to you, how would you answer? Explain your answer with specific *Scriptural* principles for support.
2. Comment on the various techniques being used today to establish and maintain local assemblies.
 - Should people have religious rituals during worship services or should worship be characterized by total spontaneity in the name of being *“Spirit led”*?
 - Should doctrinal statements be made more inclusive and less demanding?
 - Should the local church stop emphasizing doctrinal distinctives?
 - Should the church advertise more and promote itself before the public?
 - Should people in the congregation be encouraged to form various social clubs and use the church buildings and funds for support?
 - Should the church emphasize missions more or local evangelism?
 - Should the church hold rousing evangelistic services?
 - Should the church promote the choir and musical program even if it means cutting down on time usually reserved for the preaching and teaching of the Bible?
 - Should the church look often for a new pastor who is a better speaker in the pulpit and more gifted as an administrator?
3. How would you define a genuine Christian? Whom do you know personally or even indirectly as an authentic Christian that serves as a role model for you?
4. What is your view of individualism? How can the rights of individuals be reconciled with the collective needs of the many? Why is individualism so important to the Christian faith?
5. How can you use the twin concepts of efficiency and conservation to improve your local ministry? Be specific.

Personal Application

1. What thoughts go through your mind to comfort you when people leave the church?
2. There is a fine line between true guilt and false guilt. True guilt comes when a person violates the known will of the Lord. False guilt is experienced when an individual blames self

for situations and circumstances beyond their control. In the area of pastoral ministry, what do you feel guilty about? Is this true guilt or false guilt?

3. How much of the world's techniques would you allow without protest to influence the local assembly? If you are a pastor, how much do you allow? On a blank sheet of paper write down your reflections as to how similar your church is to a secular organization. For example. Is your congregation guided by the *Bible* alone or does it also use a secular document to guide the assembly such as *Robert's Rules of Order*? Example. Does your church allow or ordain women preachers as church leaders? Example. Does your church allow rock and roll styles of music to be played? Example. Does your church applaud people who perform during the worship service? How similar is your church to a secular organization?
4. Do you have a growing sense of awe at the grave responsibilities placed upon a shepherd? Are you an authentic shepherd or would others be shocked by secret sins if God were to expose the dark side of the soul?
5. Specifically, what have you sacrificed and what are you willing to sacrifice in order to be a good shepherd?

Identification

- Baxter, Richard (12 November 1615 - 8 December 1691) was an English Puritan church leader and theologian.
- Catechize. To catechize is to instruct systematically especially by questions, answers, and explanations and corrections. More specifically it means to give religious instruction in such a manner.
- Chrysostom, John (c. 347-407) was an early church father. He was a gifted and popular speaker who was able to combine sound biblical exposition with practical application.
- Connoisseur. A connoisseur refers to a person who understands the details, technique, or principles of an art and is able to act as a competent judge.
- Conspicuous. If something is conspicuous it is obvious to the eye.
- Credulity means the readiness or willingness to believe something especially on slight or uncertain evidence. Many people are willing to embrace the false and fantastic teachings of the occult and the cults.
- Dives. In the parable of Luke 16:19-31 Jesus told the story of a rich man and Lazarus. The rich man became known in church history as "*Dives*." This is not really a proper name but a Latin adjective meaning "*rich*." It is found in the Vulgate which is Jerome's fifth century Latin *Bible*.

- Immune. If something or someone is immune then it has been marked for or made for protection.
- Impertinence means to act in a hasty and inappropriate manner.
- Kidderminster is a town in the Wyre Forerst district of Worcestershire, England. It is located approximately seventeen miles south-west of Birmingham city centre.
- Morass refers to a situation that traps, confuses or impedes.
- Nomadic is the roaming from place to place.
- Oberlin J. F. (August 31, 1740 – June 1, 1826) was an Alsatian [French] pastor and philanthropist. Oberlin College, an American liberal arts college in Ohio, was named for him upon its founding in 1833.
- Palaverer speaks of a person who engages in a long discussion with someone of a different culture. The word also means to engage in idle talk, or misleading words.
- Parish is the area that a pastor considers his field of ministry.
- Patriachal refers to the older members of a representative group.
- Prophylaxis refers to measure taken to preserve good health and prevent the spread of disease.
- Simon (Magus) the Sorcerer was a Samaritan living during the days of the apostle who practiced the magical arts (Acts 8:5-25). He was severely condemned by Peter.
- Soliloquy is the act of talking to oneself.
- Tenable means that something is able to be held, defended and maintained.
- Voseges Valley is located in eastern France. In 1766 J. F. Oberlin went to pastor the people in this valley despite the remoteness and barrenness of the region. Oberline was determined to improve the minds and morals of the people he ministered to. He began by constructing roads through the valley and erecting bridges thereby encouraging the peasantry to work to help themselves by his personal example. He introduced an improved system of agriculture. Better homes were erected and various industrial arts were introduced. A mobile library was established along with several schools. Obelin died in 1826. He was buried with great honors and affection in the village of Urbach.

Memory Work

Ezekiel 34:5 And they were scattered, because there is no shepherd: and they became meat [food] to all the beasts of the field, when they were scattered.

The Minister as Shepherd

Chapter 4

The Shepherd's Temptation

Review

1. What two special temptations await the shepherd?

Answer.

The twin sins of covetousness and ambition stalk every shepherd.

2. What is a traditional taunt hurled at ministers?

Answer.

"The bigger the salary the louder the call."

3. How does Dr. Jefferson define covetousness?

Answer.

Covetousness *"is an excessive desire for anything which gratifies one's own cravings. It is the disposition for having and getting."*

4. Besides money, how else is a minister often paid? List as least four ways.

Answer.

Apart from money a minister is often paid in gratitude, in praise, in applause and in admiration.

5. In what single manner will it be made most manifest if a pastor is guilty of covetousness?

Answer.

A covetous pastor will arrange the ministry so that he is the center of attention.

6. What did one Puritan preacher say about a covetous person?

Answer.

"A covetous person lives as if the world were made altogether for him, and not he for the world."

7. What self centered thoughts will characterize the covetous pastor which is really a form of divine retribution?

Answer.

A covetous pastor will begin to think too highly of himself. He will become dissatisfied with his present ministry. He will aspire to pastorates beyond his abilities.

8. What is the apostolic counsel regarding a spirit of covetousness?

Answer.

Because covetousness is a grave sin, because it is a form of idolatry, because it will exclude a person from heaven, the apostle Paul said to put to death covetousness.

- A grave sin. *Ephesians 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;*
- A form of idolatry. *Colossians 3:5 Mortify [put to death] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*
- A barrier to heaven. *1 Corinthians 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

9. What spiritual “bird” resides in every human heart and what does it hunger for?

Answer.

Every human heart has in it a spiritual “peacock” which hungers for the “crumbs” of praise.

10. What will a covetous pastor be sure to become with regard to his congregation?

Answer.

The covetous man is sure to become neglectful of those distinctively pastoral duties.

11. What four public duties will even a covetous minister perform as a matter of self interest?

Answer.

Even a covetous minister will perform public pastoral duties such as performing a wedding or a funeral, hold a prayer meeting and make pastoral visits.

12. When will a minister come under the condemnation of the Good Shepherd?

Answer.

The Good Shepherd will condemn the minister who allows situations in his congregation to run at loose ends and is careless in his response to the vital needs of the people.

13. What terrible name does Jesus have for a covetous minister?

Answer.

Jesus calls a covetous man a “hireling” for he is only interested in himself. *John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is a hireling, and careth not for the sheep.*

14. What are three deep seated instincts in our human nature?

Answer.

The love of prominence, the craving for distinction, and the desire for exalted rank are three deep seated instincts in our human nature.

15. What twofold sin has brought the most havoc among the ministers of Christ?

Answer.

The inordinate love of position and power has brought havoc among the ministers of Christ.

16. By what sin did the angels fall?

Answer.

Ambition is the sin by which the angels fell. *Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit.*

17. Write out 1 Corinthians 10:12

Answer.

1 Corinthians 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

18. List nine sins of clergymen.

Answer.

Nine sins have historically and currently been associated with ministers to include the following: autocratic manner, imperious temper, a consequential (grave, austere) air, dictatorial disposition, self assertion, a longing for distinction, an ambition for a higher place of service, arrogant presumption and refined but earthly lordliness.

19. What three specific spiritual dynamics converge to develop pride and imperious [arrogant] disposition in a minister?

Answer.

Because a minister believes he has a special relationship to Christ by view of his calling, because he believes he is an ambassador for Christ and because he is entrusted with the oracles [Word] of God, a minister is subject to pride and an imperious disposition.

20. In what four ways are pastors and people alike?

Answer.

Pastors and people are alike in many ways. Both are members of the same family. Both have the same new nature. Both have free access to the throne of grace. Both are redeemed by the blood of the Lamb. Both are heirs of eternal life.

21. In what four areas has pastoral liberty destroyed thousands of good men?

Answer.

In the area of time management, sermon preparation, social life and in devising and shaping the policies of the church, the minister has great freedom and liberty with the potential of abusing this liberty in a self destructive manner.

22. What is the mightiest of all forces working for the undoing of the minister?

Answer.

The liberty a minister has in shaping the policies of the church is the mightiest force working for his harm.

23. What did Jesus observe and condemn about the pride of the Pharisees?

Answer.

Matthew 23: 1 Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

24. List at least five ways a dictatorial disposition is manifested in a minister.

Answer.

A dictatorial disposition is manifested by the tone of the sermon which is presented in a magisterial manner and not as a friend talking to a friend.

A dictatorial disposition is manifested by bodily mannerism that display an air of finality on any subject spoken on.

A dictatorial disposition is manifested by an air of condensation on the part of the minister towards all others.

A dictatorial disposition is manifested by an inordinate defense of orthodox in the sense that the minister delights in controversy for the sake of controversy.

A dictatorial disposition is manifested by anger when the affairs of the church are not managed as he wished them to be managed.

Reflection

1. If a person becomes convinced and convicted of a covetous spirit should that person leave the pastoral ministry? Why or why not?
2. Comment on the observation, "*The bigger the salary the louder the call.*" Explain how covetous can be called "*idolotry.*"
3. Do you agree or disagree that within every human heart there is a spiritual "*peacock*" that feeds on the "*crumbs*" of praise?
4. Comment on the concept that covetous is declared to be such a serious sin it can bar a person from heaven. *1 Corinthians 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*
5. Do you agree that a minister should be defeated on some church issue every now and then simply to remind him to be humble?

Personal Application

A Self Test for Evaluation of Being a Covetous Christian

Please answer True or False

- I think a lot about how to make money. True ___ False ___
- I do not care where my money comes from as long as I have it. True ___ False ___
- If called to a ministry I ask first how much money it pays. True ___ False ___
- I like to know how much money other pastors are making. True ___ False ___
- *“The bigger the salary the louder the call”* would be true of me. True ___ False ___
- I love the praise of others. I need to be loved. True ___ False ___
- I enjoy being admired and seek for ways to please others. True ___ False ___
- I will do anything to keep my job as a minister no matter what. True ___ False ___
- I have made the ministry revolve around me. True ___ False ___
- Nothing happens without my permission. True ___ False ___
- I am the center of attention during the worship service. True ___ False ___
- I encourage people to applaud me if I preach well. True ___ False ___
- I believe the world is my banquet and I am going to enjoy it. True ___ False ___
- I like to minister where everything works to my advantage. True ___ False ___
- I determine my own time of study regardless of all other matters. True ___ False ___
- I preach only on topics of interest to me. True ___ False ___
- Since I study and prepare and preach I believe the people should appreciate my hard labor and like whatever I set before them. True ___ False ___
- I deserve more money and a higher standard of living. True ___ False ___
- I enjoy being involved in projects not directly related to ministry. True ___ False ___
- I really do not care much whether or not the church grows. True ___ False ___
- Nothing is too good for me to have if I want it. True ___ False ___
- My people are not really worthy of me. True ___ False ___
- I believe I should be in a bigger, better place reaching more people. True ___ False ___
- I believe I have greater abilities than what I am able to use now. True ___ False ___
- I love when people compliment my voice, my memory and my special speaking abilities. True ___ False ___
- I do not have much time for individuals anymore. I am so busy. True ___ False ___
- I do not spend much time searching for people who leave the church. True ___ False ___
- If a ministry becomes too difficult I will simply leave. True ___ False ___
- I like to reflect on all my accomplishments and abilities in ministry. True ___ False ___

A Self Test for Evaluation of Being a Proud Christian Leader

Please answer True or False

- I love having a place of prominence in the work of the Lord. True ___ False ___
- I crave ministerial distinction. True ___ False ___
- I long for an exalted rank in the work of the ministry. True ___ False ___
- I believe I am a leader of leaders. True ___ False ___
- I believe in an ecclesiastical hierarchy. True ___ False ___
- I believe in the power of self assertion. True ___ False ___
- I believe God wants me to be healthy and wealthy. True ___ False ___
- I believe in looking out for number one. True ___ False ___
- I believe God wants me to live like a king. True ___ False ___
- I have an autocratic spirit in my heart. True ___ False ___
- I believe I can handle power better than others in authority. True ___ False ___
- I walk and talk with an air of authority. True ___ False ___
- I snap my fingers at others to get their attention. True ___ False ___
- I tell others what to do. I need not ask them to do what I want. True ___ False ___
- I like it when people want to serve me because I am a minister. True ___ False ___
- I know one day I shall have a very important religious position. True ___ False ___
- I enjoy being called by a religious title and insist on it. True ___ False ___
- I alone determine how my time is going to be spent in ministry. True ___ False ___
- No one will ever tell me what to preach or teach. True ___ False ___
- I am the one who ultimately shapes church policies. True ___ False ___
- I have the final say on all church events and practices. True ___ False ___
- I determine how the worship service is to be conducted. True ___ False ___
- I silence anyone who disagrees with me at a church meeting. True ___ False ___
- I deeply resent anyone who disagrees with me. True ___ False ___
- I know how to punish those who disagree with me. True ___ False ___
- My sermons reflect my interests. True ___ False ___
- I believe God talks to me in special revelations. True ___ False ___
- As a guiding principle I believe in the rule of autocratic power. True ___ False ___
- I brush aside skeptics. True ___ False ___
- I do not think formal education in ministry has much value. True ___ False ___
- I laugh at unbelievers and their philosophies. True ___ False ___
- I love to engage in a battle over my orthodox positions. True ___ False ___
- I am able to hold a grudge forever. True ___ False ___
- I get very angry every time I remember how someone hurt me. True ___ False ___
- I know how to drive sheep. I know how to get my way. True ___ False ___

Memory Work

Ephesians 4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Read Aloud the Following Chapters

- Matthew 18
- Matthew 23
- John 13

Identification

- Adroit. Having or showing skill, cleverness, or resourcefulness in handling situations.
- Aggrandizement. This word means to make someone or something great or greater. It means to praise highly.
- Avarice refers to the excessive or insatiable desire for wealth or gain. It is another word for greediness.
- Avaricious means to be excessively acquisitive especially in seeking to hoard riches.
- Baal. The chief male deity, of the Canaanites and Phoenicians.
- Baron is an old term for someone of a class of tenants holding his rights and title by military or other honorable service directly from a feudal superior (as a king). It means to be the lord of the realm.
- Blandly has reference to something smooth and soothing in manner or quality such as a bland smile. It means to be exhibiting no personal concern or embarrassment.
- Calumny is the misrepresentation of a matter with the intention to harm another's reputation.
- Carmel, Mount was the scene of Elijah's conflict with, and execution of, Baal's prophets at the N.E. of the range, beside a spring. Mount Carmel is located in the territory given in the tribe of Asher. It is 12 miles long, jutting out into the Mediterranean. a few miles S. of Ptolemais or Acre. The eastern end of the mount rises to 1,740 feet above sea level while the western end is 600 feet above sea level.
- Congenial means to have the same nature, disposition, or tastes. It refers to a kindred spirit.

- Demosthenes (384–322 BC) was a prominent Greek statesman and orator of ancient Athens.
- Depreciatory means to lower in estimation or esteem.
- Despotism is a system of government in which the ruler has unlimited power.
- Dunce. A dunce is a slow-witted or stupid person.
- Ecclesiastics is another word for ministers.
- Ignominiously is to be marked with or characterized by disgrace or shame. The word speaks of dishonor.
- Illicit speaks of something that is not permitted, something unlawful.
- Imperious means to be marked by arrogant assurance.
- Insolent, insultingly contemptuous in speech or conduct.
- Keats, John (31 October 1795 – 23 February 1821) was an English poet who became one of the leading poets of the English Romantic movement during the early nineteenth century.
- Lamb, Charles (London, 10 February 1775 – Edmonton, 27 December 1834), was an English-Welsh essayist, best known for his *Essays of Elia* and for the children's book *Tales from Shakespeare*, which he produced with his sister, Mary Lamb (1764–1847).
- Medieval. This word relates to a specific time period called the Middle Ages which may be determined by the years AD 500 – AD 1500.
- Mortified. To mortify is to destroy the strength, vitality, or functioning of someone.
- Oracle. Technically an oracle refers to a person such as a priestess of ancient Greece through whom a deity is believed to speak. The word also refers to a person giving wise or authoritative decisions or opinions.
- Ostentatiously. Someone who is ostentation is marked by or fond of conspicuous or vainglorious and sometimes pretentious display.
- Prerogative. A prerogative is an exclusive or special right, power, or privilege.
- Protestant. The word Protestant is derived from the Latin “*protestari*” meaning to “*publicly declare*”. The word was initially used within a political context to refer to any of the German princes who protested against the decision of the Diet of Speyer in 1529, which had denounced the Reformation. Since that time, the word is most often understood to be a term signifying someone is not a Roman Catholic.

- Puritan. A Puritan was a member of a 16th and 17th century Protestant group in England and New England opposing as unscriptural the ceremonial worship and the prelacy of the Church of England. The Puritans wished to purify or cleanse the church of unscriptural practices and beliefs.
- Remuneration means to receive pay for performance of an act or duty.
- Reprobate. A reprobate when used in a theological sense refers to someone who is foreordained to damnation. Otherwise a reprobate refers to someone who is worthy of condemnation for being unworthy, unacceptable, or evil.
- Retribution is the dispensing or receiving of reward or punishment especially in the hereafter.
- Scrupulously. A person who is scrupulous is a person who has moral integrity. They act in strict regard for what is considered right or proper.
- Solitude is the state of being concerned and anxious
- Specious. To be specious is to have a deceptive attraction or allure.
- Sublime means to elevate or exalt especially in dignity or honor. It means to render something or someone finer (as in purity or excellence). It means to convert (something inferior) into something of higher worth.
- Supercilious. To be supercilious is to act in a cool and patronizingly haughty manner.
- Unobtrusive. Not blatant, arresting, or aggressive.
- Vindictive. A desire for revenge.
- Virile. Strong, aggressive.
- Vociferous. Someone who is vociferous is marked by or given to vehement insistent outcries.
- Voracious refers to having a huge appetite literally or metaphorically.

Supplemental Material

Doctrine of Covetousness

1. Covetousness is an inordinate longing to possess what others own. The *Scriptures* forbid the coveting of certain items such as a neighbor's house, another man's wife, another person's servants or another person's possessions.
 - *Exodus 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*
 - *Deuteronomy 5:21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.*
2. Covetousness breeds great sins.
 - Covetousness caused the children of Israel to take by force what did not belong to them. *Micah 2:2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.*
 - Covetousness led Eve to plunge herself into everlasting shame when she desired the forbidden fruit. *Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*
 - Covetousness led Lot into an environment for moral failure by setting himself up in the place of temptation. *Genesis 13:10-13 10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.13 But the men of Sodom were wicked and sinners before the LORD exceedingly.*
 - Because of covetousness Laban determined to give Rebecca to be the wife of Isaac. *Genesis 24:29-30 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. 30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. Etc.*
 - Because of covetousness Laban determined to deceive Jacob into serving him for seven years for Rachel *Genesis 29:15-30 And Laban said unto Jacob, Because thou art my*

brother, shouldest thou therefore serve me for nought? Tell me, what shall thy wages be? Etc.

- Not wanting to pay Jacob a just wage Laban deceived Jacob in his earnings due to a covetous heart. *Genesis 31:7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.*
- Years later and still covetous Laban tried to defraud Jacob of his flocks and herds. *Genesis 30:35-43 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. etc.*
- Despite having been the victim of a covetous heart Jacob was not innocent of the same transgression. .
 - Jacob defrauded Esau of the family blessing. *Genesis 27:6 –29 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, etc.*
 - Coveting the birthright of Esau Jacob slyly negotiated for it. *Genesis 25:31 And Jacob said, Sell me this day thy birthright.*
- Coveting money more than righteousness Balaam sold his prophetic office. *2 Peter 2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; cf. Numbers 22.*
- The personal sin of covetousness can have a direct influence on the welfare of others. When Achan hid forbidden treasure in his tent he brought military defeat to the nation of Israel. *Joshua 7:20-21 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: 21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.*
- The sons of Eli coveted the best portion of the animal sacrifices designed to be offered to the Lord and took the flesh of the sacrifice. *1 Samuel 2:13-17 And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; 14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. 15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. 16 And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it*

me now: and if not, I will take it by force. 17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

- With a lust for money the sons of Samuel accepted bribes. *1 Samuel 8:3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.*
- Enjoying military success and wanting to keep the spoils of war Saul sinned against the Lord in sparing a national enemy in the person of Agag. *1 Samuel 15:8-9 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.*
- Coveting the wife of Uriah the Hittite, David took Bath-sheba for himself. *2 Samuel 11:2-5 And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. 3 And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? 4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. 5 And the woman conceived, and sent and told David, and said, I am with child.*
- Ahab, king of Israel, coveted the vineyard of Naboth to the point that his death was ordered to acquire the desired property. *1 Kings 21:2-3 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. 3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. Cf. 21:4-16*
- Gehazi, the servant of Elisha coveted the gifts that the prophet of God refused. In a desperate attempt to have something that was not his Gehazi thought he found a way to take costly garments from Naaman. *2 Kings 5:20-27 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. 21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? 22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. 23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. 24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. 25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said,*

Thy servant went no whither. 26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

- Some Jews were covetous of money reflected in the way they gained money from their brethren during days of hardship after returning from the Babylonian exile. They exacting usury from their brethren. *Nehemiah 5:1 And there was a great cry of the people and of their wives against their brethren the Jews.*
- Some covetous Jews refused to pay the ministers their due. *Nehemiah 13:10 And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.*
- The post-Exilic Jews displayed a spirit of covetousness when the people built fine houses while the house of the Lord lay waste. *Haggai 1:4-9 Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? 5 Now therefore thus saith the LORD of hosts; Consider your ways. 6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. 7 Thus saith the LORD of hosts; Consider your ways. 8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. 9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? Saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.*
- Many people followed Jesus merely for the loaves and fish He could produce by way of a miracle. *John 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*
- Certainly the money-changers in the temple were filled with covetousness as they found an easy way to make money off of God's people. *Matthew 21:12-13 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*
- Coveting his riches more than his soul a particular Young Man who had come to Jesus seeking the way of salvation lost both. *Matthew 19:16-22 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and,*

Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

- Coveting the possessions of time the rich fool of Christ's parable neglected the state of his soul. *Luke 12:15-21 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God.*
- Loving money more than the Master Judas betrayed Jesus for twenty pieces of silver. *Matthew 26:15-16 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.*
- One reason why the Pharisees opposed the ministry of Christ was because He condemned their covetousness. *Luke 16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him.*
- Simon Magus coveted the power of the apostles and tried to buy the gift of the Holy Spirit. *Acts 8:18-23 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*
- Certain sorcerers filed complaints against Paul and Silas when they saw their illicit resources drying up. They had been exploiting a demon-possessed girl. *Acts 16:19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,*
- Demetrius, motivated by money, raised a riot against Paul and Silas when the gospel was preached. *Acts 19:24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; Acts 19:27 So that*

not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

- Festus, in love with money, hoped for a bribe from Paul. *Acts 24:26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.*
 - Demas in forsaking Paul for love of the world. *2 Timothy 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*
3. The divine prohibition against covetousness caused Paul to understand the essence of his own particular failure.
 - *Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*
 4. Love can be manifested to others when the heart is not covetousness.
 - *Romans 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.*
 5. There is a type of covetousness that is without sin.
 - The believer is to desire spiritual gifts. *1 Corinthians 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*
 - The believer is to desire to prophesy. *1 Corinthians 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.*

Doctrine of Foot Washing

1. Unfortunately, the issue of foot washing has become a controversial topic for many within the body of Christ.
2. Some Christians believe foot washing deserves the elevated status of being a mandatory practice while others do not believe the practice is to be exalted above the spiritual lessons it teaches by way of an example.

3. In considering the issue of foot washing it must be remembered that the region of Palestine and the wearing of sandals made some form of foot washing necessary as a general social practice.
3. When Jesus found His disciples arguing among themselves who should be greatest in His kingdom, the Lord wanted to teach them humility.
 - *Luke 22:23 And they began to inquire among themselves, which of them it was that should do this thing. 24 And there was also a strife among them, which of them should be accounted the greatest.*
4. One way to make the lesson of humility not only verbal but visual was for Jesus to wash the feet of His disciples.
5. The depth of humility found in this act is best understood by realizing that in the society of that day foot washing was the act of a lowly menial servant.
6. Only where love was great did people equal to one another in social rank wash the feet of another.
7. When Jesus moved to wash the feet of His disciples they were shocked.
 - *John 13:1 Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet.*
8. Despite the initial resistance to His actions the Lord was determined to teach spiritual cleansing and Christian humility.
 - *Spiritual cleansing. John 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.*
 - *Humility. John 13: 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me*

Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

9. The lesson of humility and service on behalf of others was manifested in its greatest form by the death of Christ at Calvary.
10. The washing of feet is an example of these two great spiritual truths.
11. Foot washing was not practiced as part of the Lord's Supper in the early church. However, in various groups throughout church history it was incorporated into their rituals.
12. Tertullian (145-220) mentions the practice of foot washing in his *De Corona*, but gives no details as to who practiced it or how it was practiced.
13. There is no passage in the *New Testament* that makes the act of foot washing a religious ritual binding on all believers.
14. With that noted, there is freedom of religious expression within the body of Christ. Foot washing seems to have been practiced by the church at Milan (ca. A.D. 380). It is mentioned by the *Council of Elvira* (A.D. 300), and is even referenced by Augustine (ca. AD 400). Observance of foot washing at the time of baptism was maintained in Africa, Gaul, Germany, Milan, northern Italy, and Ireland.
15. The passage in 1 Timothy 5:10 which speaks of a Christian widow's practice of washing the feet of the saints does not demand or speak of a physical spiritual ritual observed; rather, the emphasis is upon an inner life of humility and service being recognized.
 - *1 Timothy 5: 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.*
16. To refuse to cultivate a life of humility and service to others is to exalt oneself above Christ and to live in pride.
 - *John 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.*

The Minister as Shepherd

Chapter 5

The Shepherd's Reward

Review

1. Of what does the *New Testament* know nothing about?

Answer.

The *New Testament* knows nothing of not looking to the end of a person's attitude and action.

2. What did Jesus never shrink from talking about?

Answer.

Jesus never shrank from talking about results with a view towards eternal rewards.

3. Write out the following verses.

- *John 17:3-5*
- *Isaiah 53:11*
- *Psalms 23:6*
- *John 17:14*
- *1 Peter 5:4*
- *John 14:1-3*
- *Mark 10:29-30*

Answer.

- *John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*
- *Isaiah 53:11 He [the Messiah] shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*
- *Psalms 23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.*
- *John 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

- *1 Peter 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*
- *John 14:1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
- *Mark 10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

4. Explain how ministers often receive the best things in life according to promise.

Answer.

The promises of the Lord regarding rewards for His servants are real. The minister in particular often knows the joy of being received into the homes of many. Vicariously, multitudes become his relatives and friends. Fathers and mothers are proud of him as if he were their own son. Men and women of his own age look upon him like a brother. He has access to homes and lands and wealth, not by legal title but by spiritual privileges. He is paid in the legal tender of the kingdom of heaven in love, gratitude and affection. The faithful pastor enjoys more of the riches of the treasures of the earth than most others for "*the earth is the Lord's and the fulness thereof*" (1 Corinthians 10:26).

5. What will always accompany the good things in life?

Answer.

Tribulation or suffering will always accompany the good things in life.

6. List three avenues the Enemy will use to attack the minister.

Answer.

The Enemy will use religious zealots, the tongue of the slanderer and the demonic to attack the minister.

7. What is a very beautiful relationship on this earth?

Answer.

The love of a church for a faithful pastor is one of the most beautiful relationships on earth.

8. What memory lingers the longest in the minds of people?

Answer.

There is no memory that lingers longer than that of kindness.

9. For what three prominent attributes are parents generally remembered for?

Answer.

Parents are often most remembered for their unwavering patience, their faithful kindness and their self effacing love.

10. Name one of the heaven's richest gifts.

Answer.

The gift of salvation and the love of God is one of heaven's richest gifts, provided the same is imparted to others.

11. What false assumption haunts some young ministers?

Answer.

Some young ministers going into the church work believing that every hour given to pastoral labor is lost time.

12. List two stages of sermon preparation.

Answer.

Work on the minister and work on the message proper constitute two basic stages of sermon preparation.

13. What is part of the spiritual cure for a person who has a pessimistic view of human nature?

Answer.

Getting to know people intimately is part of the spiritual cure for a minister who has a pessimistic view of human nature. It is when a person is well known that room can be made for understanding and forgiveness.

14. What should a minister do who does not have a social nature and finds pastoral work a burden?

Answer.

If a person does not have a social nature he should set out to cultivate one with great diligence.

15. List five major benefits for doing pastoral work.

Answer.

When pastoral work is done the following benefits result.

The pastor finds sermon material.

The pastor comes to understand better human nature.

The pastor learns to speak the language of the people using their terms and expressions.

The pastor finds originality by doing pastoral work.

Pastoral work delivers a minister from many errors and delusions.

16. What are two kinds of profundities [intellectual depths]?

Answer.

Book learning and personal living form two profundities or depths of knowledge.

17. Give at least three questions that book learning might be able to answer.

Answer.

“What is the origin of the universe?”

“What is the difference between the soul and spirit?”

“What is the origin of evil?”

“How can the human spirit be free?”

“What is meant by divine inspiration.”

18. List five opposing forms at war within the human heart.

Answer.

Love and hate, hope and fear, faith and doubt, sin and duty, forgiveness and remorse, depression and aspiration war as conflicting elements in the human heart.

19. What should a minister do when he is out of sermon ideas?

Answer.

When a minister is out of sermon ideas he should go to the people to walk and talk among them and listen to their needs.

20. When is a preacher nothing in the pulpit?

Answer.

A preacher is nothing if he is not interesting.

21. When does a minister become original in his sermon preparation and presentation?

Answer.

The minister is original when he drinks at the cistern or fountain of life and does not rely exclusively on books.

22. When does a preacher reach his highest success in a sermon?

Answer.

The preacher reaches his highest success when his people repeat his sermons.

23. What is the crowning reward of a faithful minister?

Answer.

The crowning reward of a faithful minister is to enjoy everlasting fellowship with Jesus Christ and unending participation in His glory.

Reflection

1. Do you agree or disagree that “*Virtue is its own reward*”?
2. Are you satisfied with Dr. Jefferson’s understanding of how ministers receive the best things in life and how the promise of Christ is fulfilled? If not, why not? Is his understanding too spiritual? Is it literal? Is it universal?
3. Comment on this thought: “*Who needs money when the Lord provides all that money can buy?*” (Nancy Eisler of Barefoot Bay Florida, USA).
4. Would you agree or disagree with part or all of the following statement by Dr. Jefferson. “*The world is not half so bad or hopeless as the average [news]paper would make it seem, and the minister needs to correct the newspaper pictures by intimate contact with the people.*”
5. How much influence should a minister allow theological studies to have in his teaching and preaching? Do you stay in your study? Have you come out of your library? Are you a man of sorrow? Are you acquainted with grief?

Personal Application

1. Do you believe you have good pastoral skills? If not, what are you going to do to cultivate them?
2. Are you able to comfort people skillfully with the words of *Scripture*? Are you able to challenge individuals without being domineering or reproachful? Are you able to love people when they mistreat you?
3. What practical plan have you determined to implement for regular visitation of your people and over seeing their spiritual needs?

4. Do you give yourself to doctrinal and theological studies while you search out the *Scriptures* for the mind of God, or do you believe these areas of inquiry are of lesser value than other types of sermons?
5. Do you preach mainly on current events and social issues or do you draw your sermon ideas and material from your pastoral work?

Memory Work

Mark 10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Identification of Terms, Names, Dates etc

- Antaeus. In Greek mythology was a giant of Libya [Northwest Africa]. Antaeus was the son of Poseidon [god of the sea] and Gaia [goddess of the earth]. The wife of Antaeus was Tinjis [goddess of the sea]. Antaeus possessed great physical strength as long as he was grounded on earth. However, once he was lifted into the air he became as weak as water. Antaeus liked to challenge all that passed by to a wrestling match, kill them, and collect their skulls, so that he might one day build out of them a temple to his father Poseidon. Heracles accepted a challenge to wrestle Antaeus and soon discovered how to prevail. Lifting Antaeus off the earth Heracles crushed him in a bearhug (Apollodorus ii. 5; *Hyginus, Fab.* 31). The struggle between Antaeus and Heracles has been found in ancient sculptures.
- Arnold, Matthew (24 December 1822 – 15 April 1888) was an English poet, and critic of culture who worked as an inspector of schools. Matthew Arnold has been characterized as a sage writer which may be defined as a type of writer who berates and instructs the reader on pressing social issues.
- Assiduously, man is to be marked by careful unremitting attention or persistent application.
- Brooks, Philip (1835–1893) was an American Episcopal minister and bishop of Massachusetts. On a trip to the Near East he wrote the words to the Christmas carol “*O Little Town of Bethlehem.*”
- Colloquial, of or relating to conversation: conversational; used in or characteristic of familiar and informal conversation; also, unacceptably informal.

- Coleridge, Samuel Taylor (21 October 1772 – 25 July 1834) was an English poet, critic and philosopher who was, along with his friend William Wordsworth, became one of the founders of the Romantic Movement in England and one of the Lake Poets. He is probably best known for his poems *The Rime of the Ancient Mariner* and *Kubla Khan*.
- Crock (pot) refers to a thick earthenware pot or jar.
- Dryden, John (19 August [O.S. 9 August] 1631 – 12 May [O.S. 1 May] 1700) was an influential English poet, literary critic, translator, and playwright who dominated the literary life of Restoration England to such a point that the period came to be known in literary circles as the *Age of Dryden*.
- Exquisite, to select carefully; marked by skilled craftsmanship.
- Fastidious, having high and often capricious standards; difficult to please.
- Fetish, refers to a material object regarded with superstitious or extravagant trust or reverence; an object of irrational reverence or obsessive.
- Fidelity, to be faithful.
- Fletcher, John William (1729–1785) was a leader in the Methodist Revival in England. He was born in Geneva. Fletcher wanted to be a professional soldier but, impressed by the preaching of the early Methodists, he decided to enter the ministry of the Church of England. In 1760 he took charge of the parish of Madeley in Shropshire and by faithful preaching and visiting over a twenty-five-year period made a powerful impact on that locality.
- Foibles have reference to a minor flaw or shortcoming in character or behavior.
- Hazlitt, William (10 April 1778 – 18 September 1830) was an English writer remembered for his humanistic essays and literary criticism. Hazlitt was a prominent English literary critic, grammarian and philosopher.
- Herbert, George (3 April 1593 – 1 March 1633) was a Welsh poet, gifted orator and pastor in the Church of England. He was well known for his tender care for his parishioners, bringing the sacraments to them when they were ill, and providing food and clothing for those in need.
- Hercules, is the Roman name for the mythical Greek hero Heracles, son of Zeus. His mother was the mortal Alcmena. Early Roman sources suggest that adopted Greek hero replaced a mythic Italian shepherd called Recaranus or better Garanus who was famous for his strength.
- Johnson, Samuel, wrote *Savage* and *Lives of the Poets*

- Keble, John (25 April 1792 – 29 March 1866) was an English churchman, one of the leaders of the conservative Oxford Movement which attempted to prove that the Church of England was a direct descendant of the church established by the apostles. He gave his name to Keble College, Oxford. For more than thirty years he pastored a church in the little village of Hursley.
- Kingsley, Charles (June 12 1819 – January 23 1875) was an English university professor, historian, and novelist.
- Madeley is a town and civil parish in Shropshire, England
- Opaque is the blocking of the passage of radiant energy and especially light. The word also refers to something hard to understand or explain.
- Parochial, of or relating to a church parish.
- Profundities, intellectual depth.
- Prosaic, factual, dull, unimaginative; everyday, ordinary.
- Scott, Walter Sir (15 August 1771 – 21 September 1832) was a gifted Scottish historical novelist and poet popular throughout Europe during his time. He wrote many works which are still widely read today.
- Shakespeare, William (baptized 26 April 1564 – 23 April 1616) was an English poet and playwright, widely regarded as the greatest writer in the English language and the world's preeminent dramatist. He is often called England's national poet and "*The Barb of Avon*" or simply "*The Bard*". His surviving works consist of 38 plays, 154 sonnets, two long narrative poems, and several other poems.
- Shelley, Percy Bysshe (August 4, 1792 – July 8, 1822) was one of the major English Romantic poets. He is widely considered to be among the finest lyric poets in the English language.
- Stratford, is the name of a place found in many English-speaking countries. It derives from the Old English words for a street, more specifically a Roman road and ford or a river-crossing. Stratford-upon-Avon, a town in South Warwickshire, England is famous for being the birthplace of William Shakespeare.
- *The Christian Year*, written by John Keble, appeared in 1827. It is 155 pages in length.

- Watson, John was a clergyman in Winchester in the 1580s. He was born in Evesham, Worcester England in 1520, the son of Thomas Watson and Agnes Weeks. Reluctant to be elevated to a high church office Watson paid Robert Dudley, 1st Earl of Leicester, 200 pounds to plead his case before the Queen *not* to be made a bishop. The earl lobbied the Queen Elizabeth I who was astonished saying, “*Nay, then, Watson shall have it, he being more worthy thereof, who will give £200 to decline, than he who will give £2000 to attain it.*” The appointment was made. The Bishop died on 23 January 1583/84 in Winchester). He was buried on the 17 February 1583/84 in the Nave of Winchester Cathedral, adjoining the 8th bay of the North aisle.
- Waverley Novels. *Waverley* is an 1814 historical novel by Sir Walter Scott. Initially published anonymously in 1814 as Scott's first venture into prose fiction. *Waverley* is often regarded as the first historical novel. The novel became so popular that Scott's later novels were advertised as being "by the author of *Waverley*". His series of novels on similar themes written during the same period have become collectively known as the "*Waverley Novels*".
- Wordsworth William (7 April 1770 – 23 April 1850) was a major English Romantic poet who, with Samuel Taylor Coleridge, helped launch the Romantic Age in English literature with their 1798 joint publication, *Lyrical Ballads*.

Supplemental Material

Five Crowns of Glory

1. **The Incorruptible Crown** - “*And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*” (*I Corinthians 9:25*). Paul has in mind the athlete in the Roman arena. Before the contest, each participant practiced self-discipline, being temperate in all things. As is true of the world today, there were doubtless many pleasures and pastimes that the athletes might have entered into and enjoyed, but they denied themselves these things in order to do their best, and receive the crown of the victor. The incorruptible crown for the Christian is the victor’s crown for those who keep under the body and bring it into subjection. It is a conquering of the old nature.
2. **The Crown of Rejoicing**. “*For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy*” (*I Thessalonians 2:19-20*). This is the soul-winner’s crown. The first thing that a Christian should pray for and seek to cultivate is the desire, ability, and wisdom to win lost souls to Jesus Christ. Paul was confident that when he would stand before the Judgment Seat of Christ, the Thessalonian converts would guarantee a crown for all those who shared in bringing them to Christ. Every time an individual is converted, there is joy in Heaven; but at the day of the giving of rewards, the soul-winner will be exceedingly joyful, when those are presented to God whom he had won to Christ. What is our hope of reward as Christ’s witnesses? The answer is in those who will be in Heaven because of our prayers, gifts, preaching, and personal work.

- 3. The Crown of Righteousness.** *“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love His appearing” (2 Timothy 4:8).* Here the character of the reward corresponds to the character of the Giver. Both are said to be righteous. The doctrine of our Lord’s return is regarded very highly by God. In spite of the fact that Jesus said He would come again, there are many people who scoff at the thought of Christ’s appearing. This and kindred truths have brought suffering and hardship, and in some cases death, to those who insisted on preaching and teaching them. But how wonderful to know that God has prepared a special reward for all who look for that blessed hope, who wait for His son from Heaven, and who love His appearing.
- 4. The Crown of Life.** *“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him” (James 1:12).* *“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life” (Revelation 2:10).* The Crown of Life is reserved for those who have given all their lives for the sake of the Gospel. Not all of our Lord’s witnesses have been called to suffering and martyrdom. Not all would be willing to pay with their lives to take the message of salvation to the lost. How thoughtful and just our heavenly Father was when He prepared a martyr’s crown for those who suffer persecution for Christ’s sake! Though some of us will not receive the Crown of Life, we will rejoice with those who refused to count the cost and have died proclaiming the Gospel of Christ.
- 5. The Crown of Glory.** *“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Peter 5:2-5).* There are many who have been called and ordained by God to preach and teach His Word. These are the under shepherds who care for the flock of God during the absence of the Chief Shepherd.