

Tentmakers Guide To Ministry

By
Robin Brumfield
Forest, Mississippi

Mississippi Baptist Convention Board
Pastor/Leadership Development Department
PO Box 530 Jackson, MS 39205
www.mbc.org
800.748.1651

April 2004

Acknowledgments

This book is dedicated to
my mother (Hattie Brumfield)
and my dad (Carey Brumfield)
who taught me from my youth,
“Jesus is your best friend!!!”

It is also dedicated to,
Bob and Gloria Meece,
whom I call my West coast parents,
because the Lord used them to disciple me.

Also this book is dedicated
to my loving wife - Zoe
whose consistent love, encouragement,
and support have made this book possible.

My **deepest** appreciation
is to my Lord and Savior
Jesus Christ for
His tender love and grace
in my life.

“He must increase, but I must decrease” (John 3:30, NASB).

Foreword

Robin Brumfield has provided gospel ministers with a practical guide for ministry. The primary target group is the bivocational minister, but any servant of Jesus Christ can find helpful insights in this document. He has sought to provide fellow ministers with a tool that can assist in fulfilling the ministry to which God has called them, whether monovocational or bivocational. We joyfully commend Robin, a pastor and aircraft industry employee, for his research and efforts in this document. We make it available to our bivocational brothers, and all ministers, in hopes that it will assist them to be more focused and prepared servants of the gospel.

Bivocational ministry is one method of the gospel work that God still uses to increase His kingdom here on earth. In the biblical traditions of Amos, Paul and countless other heroes, bivocationalism remains a viable option for gospel work. The monovocational (fully-supported or full-time) ministry is not the only method which God honors. Also, it is not the ultimate goal or test of a minister's faithfulness to call of God. Denominational, associational and church leaders must continually find ways to support and encourage all methods of ministry, but especially the twice-blessed or double-duty pastor and staff member.

Our desire is to support and encourage bivocationalism and the men and women who have both marketplace and church responsibilities. We hope this document helps to accomplish that purpose.

Matt Buckles, Pastor-Leadership Development Department, MBCB
April 2004

Table of Contents

Acknowledgments	2
Foreword	3
History of Bivocational Ministry	6
The Call to Bivocational Ministry	8
Minister's Primary Principles of Ministry	9
Minister's Character in Ministry	9
Service—Basis of Ministry	10
Love—Source of Ministry	11
Glory of God—Purpose of Ministry	12
Holy Spirit—Power of Ministry	13
Jesus Christ—Example of Ministry	14
Pastor's Personal Principles of Ministry	15
Devotional Prayer for the Pastor	15
Discipline for the Pastor	16
Vision for the Pastor	17
Humility for the Pastor	18
Patience for the Pastor	19
Humor for the Pastor	20
Diffusing Fatigue for the Pastor	21
Making Disciples for the Pastor	22
Pastoral Life in Ministry	23
Time Management for the Minister	24
Reading for the Minister	25
Delegation for the Minister	26
Pulpit Prayers for the Minister	27
Study for the Minister	28
Preaching for the Minister	29
Sermon Preparation—The Pastor's Bread and Butter	30
Observation of the Text	30
Read Attentively	31
Read Prayerfully	32
Keys to Observation	33
Emphasis	33
Repetition	34

Relationships	35	
Interpretation of the Text		36
Context		37
Facts		38
Culture		39
Commentaries		40
Application of the Text		41
How the text applies to daily living	42	
Emphasize experiencing daily appropriation		43
Organization of the Text		44
Sermon Starters for Special Occasions		45
Funeral Services		46
Marriage Ceremonies		47
Baptism		48
Lord's Supper		49
How to Deal with Difficult People		50
How to Conduct a Business Meeting		51
What to do When a Pastor Search Committee Calls		52
Beneficial Books for Better Ministry		53
Bibliography		58

History of Bivocational Ministry

To start off, let us remember that a tentmaker and a bivocational minister refer to the same occupation. The biblical roots of the tentmaker will be discussed first. Most Old Testament prophets of God supported themselves with their own sources of income apart from prophetic ministry. These tentmakers were bold spokesmen for God. Their ability to support themselves may be one reason they were so bold, because they were not financially dependent on God's people for their financial resources. For example, Elisha was a prophet and a farmer, while Amos was a prophet and a herdsman who grew sycamore trees.

Some prophets and priests in the Old Testament were fully supported by the people to whom they ministered. It is important to remember that tentmakers, as well as full-time ministers, were used by God to carry out His kingdom purpose. It is evident that tentmakers have played a significant part in God's program from the beginning of prophetic ministry. Tentmakers, through time, have supported themselves with occupations different from the tentmaker's ministry.

The New Testament makes it is clear that a minister has the right to receive fair compensation for doing God's work. In Luke 10:7 the Lord sent the seventy out two by two and commanded them, "*And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house*" (NASB). It is clear that the minister is to

receive compensation from those to whom he ministers. Thus, the minister has every right to expect the congregation to whom he ministers to financially support the minister.

A careful study of the New Testament also reveals that most of the ministers in the early church were bivocational. Without a doubt, Paul is the best known bivocational minister. In fact, the term *tentmaker* comes from Paul's bivocational occupation. Referring to Paul the Scriptures state, *"After these things he left Athens and went to Corinth. And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them, and because he was of the same trade, he stayed with them and they were working; for by trade they were tent-makers"* (Acts 18:1-3, NASB).

Later in history, early Protestant ministers had tentmaker ministries, because they lost the support of the Roman Catholic system. Among Baptists, it was not until the beginning of the twentieth century that full-time ministers emerged. This happened, primarily, because the churches increased in numerical and financial status.

In modern times various names are given to bivocational ministry: working preachers, double-duty, twice-blessed, marketplace ministers, etc. Bivocational ministry remains a viable and needed form of gospel service. If the gospel of Jesus Christ is to penetrate the world, bivocationalism will play a valuable part. From starting new churches to revitalizing existing ones, especially the smaller membership churches, bivocationalism remains an effective tool of ministry.

The Call to Bivocational Ministry

"As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God" (1 Peter 4:10, NASB).

- * The call to bivocational ministry is different from the call for salvation or service.
- * It is a special call to serve as a leader in the church.
- * There should be confirmation by others, as well as confirmation by one's internal feelings—"without consultation, plans are frustrated, but with many counselors they succeed" (Proverbs 15:22, NASB).
- * There should be confirmation by God—a sense of God's calling to the ministry is essential.
- * Ask if the gifts needed in ministry are evident in the minister's life.
- * The minister's role (especially the pastor-teacher) is "the equipping of the saints for the work of service, to the building up of the body of Christ" (Eph. 4:12, NASB).
- * The pastor-teacher must be able to teach or impart biblical information in a practical manner.
- * The pastor-teacher must shepherd the flock or tenderly care for the members in one's ministry.
- * A minister must have a heart for people and be more of a leader than a follower.
- * An inner compulsion for ministry should be so evident that the minister cannot rest unless the minister is involved in ministry.
- * The minister **MUST** be a person of the highest integrity.
- * The Bible speaks more about what a minister is to be than it does about what the minister does.
- * Peter commands Christians to be "holy as your father in heaven is holy" (1 Peter 1:15-16, NASB) and commands ministers "to be examples to the flock" (1 Peter 5:3, NASB).

Primary Principles of Ministry

Character in Ministry

“Watch over your heart with all diligence, for from it flow the springs of life” (Proverbs 4:23, NASB).

- * Preparation for ministry, according to Phillips Brooks, is “nothing less than the making of a man” — this applies to women in ministry as well.
- * In a nutshell, the ministry that a person does flows out of the life that they live.
- * What a minister *is* is far more important than what a minister can *do*.
- * What a minister is gives substance and meaning to what the minister does.
- * According to the Bible, God prepares ministers over time for their ministries—for example look at the lives of Moses, Joshua, David, and Paul.
- * Jesus Christ, Himself, spent 30 years of preparation for 3 years of ministry.
- * Ministry without character is only religious busy work.
- * Ministry without Godly character will not last in this life and will receive NO eternal rewards.
- * Ministers must be faithful to keep a quiet time—the devotional time is essential in the building of godly character.
- * Character is built by meditating on the Bible, praying, listening to the still voice of God, and obeying what God tells us.
- * Trials and temptations are the proving ground for character. Do not ask, “How can I get out of this?” Instead ask, “What can I get out of this? What can I learn that will make me a better Christian and minister?”
- * In times of trials and temptations, where character is being built, saturate yourself with God’s Word—read passages like Romans 8, James 1, Psalms (especially Psalms 23, 31, 34, and 51), and the whole book of 1 Peter.
- * In building Godly character, avoid anything and everything that would diminish your witness as a Christian and as a minister.
- * Remember, you are the one who must build Godly character.

Primary Principles of Ministry

Service — Basis of Ministry

“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:45, NASB).

- * The Greek and Hebrew meaning of “ministry” is “to serve others.”
- * Even our English word, “ministry,” comes from the Latin word meaning “a servant.”
- * Ministers are servants who lead, and leaders who serve.
- * Anything that helps a minister serve others will also help the minister serve the Lord Jesus and become a successful minister. This does not mean that a minister is the fix-it man for the church.
- * Remember 2 Corinthians 4:5, “For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus’ sake” (NASB).
- * A minister’s life and work (both in and out of the church) must be to glorify the Lord Jesus.
- * In a nutshell, the minister must have the attitude of a servant.
- * Be mindful that in order to serve Christ you must always put Him first.
- * Every minister needs to occasionally read the following: Mark 9:32-35, Philippians 2, Matthew 20:26, Mark 10:35, and Acts 20:17-35.
- * Reflect often on the words that Jeremiah spoke to Baruch: “But you, are you seeking great things for yourself? Do not seek them” (Jeremiah 45:5a).
- * Why are you in ministry? To serve the Lord by serving others (both in and out of the church).
- * The term “servant of God” in the Bible refers to Moses, David, Joshua, and of our beloved Lord Jesus Himself.
- * If you don’t want to serve, then you don’t want to be in ministry.
- * If you don’t want to serve, don’t call yourself a minister, because in the Bible a minister is one who serves others.

Primary Principles of Ministry

Love — Source of Ministry

"Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma" (Ephesians 5:2, NASB).

- * In all of life let all you do be in an attitude of love.
- * Love, and love alone, for the Lord Jesus and people should be the minister's motive for ministry.
- * Love makes the difference between a minister building people up or tearing them down.
- * Don't be a minister unless you love the ministry more than anything else.
- * Remember, "God is love" (1 John 4:8, NASB).
- * Read and meditate often on 1 Corinthians 13, especially verses 4-7.
- * Love God which is the greatest commandment—see Matthew 22:37-38.
- * Loving God means that believers will keep His Word—see John 14:15.
- * Our love for other believers is a testimony to the world that believers are Christ's disciples—see John 13:35.
- * A minister is to serve others in love (Galatians 5:13).
- * Colossians 3:14 calls believers to love above anything else because it brings about unity.
- * Constantly love one another, because "love covers a multitude of sins" (1 Peter 4:8).
- * The goal of ministry is not to store up knowledge but to love God and people (both unbelievers and believers). "Knowledge makes arrogant, but love edifies" (1 Corinthians 8:1b).
- * Love motivates ministers to give all they have to their ministry.

Primary Principles of Ministry

Glory of God — Purpose of Ministry

"I am the Lord, that is My name; I will not give My glory to another" (Isaiah 42:8, NASB).

- * The primary purpose of salvation is the glory of God.
- * When Jesus was getting ready to die on the cross, His thoughts turned to His Father's glory: "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee" (John 17:1, NASB).
- * Remember, it makes no difference who gets the credit so long as God receives the glory.
- * The minister should be slow to judge others, because only God knows if the motive behind the person's actions is for the glory of God.
- * Ministers can glorify God by the way they use their bodies (1 Cor. 6:19-20).
- * Ministers can glorify God by their willingness to suffer for Christ (Philippians 1:19-22).
- * Ministers can glorify God by their good works (Matthew 5:16).
- * Ministers may not see the results of their labors glorify God in this life; they may have to wait until they get to heaven.
- * Ministers are commanded to have many good works: "By this is My Father glorified, that you bear much fruit" (John 15:8, NASB).
- * To bring unity to the church and to allow different believers to be directed as the Spirit moves, allows the church to glorify God.
- * Every believer is being transformed into the glory of God: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit" (1 Corinthians 3:18, NASB).
- * Everything the minister is involved in should be done for God's glory: "Whether, then, you eat or drink or whatever you do, do all to the glory of God" (1 Corinthians 10:31, NASB).

Primary Principles of Ministry

Holy Spirit — Power of Ministry

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8, NASB).

- * It is sad, but many have said, "If the Lord removed the Holy Spirit from the world, much of what ministers are doing in the church would go right on, and nobody would know the difference."
- * Too much ministry today depends upon the exploitation of the minister's personality, church gimmicks, catering to the rich in the church, crowd-drawing entertainment based on the flesh, and other techniques from the Hollywood scene.
- * But how does the Holy Spirit work? He works through God's Word and prayer.
- * The power of the Holy Spirit energized the early church, and today ministers desperately need the power of the Holy Spirit for their life and ministry.
- * Remember, only the Holy Spirit can teach God's Word.
- * Cultivate the Spirit-filled life by studying God's Word, praying, living obedient to God's Word, and exercising the spiritual gift(s) given to the minister by our Lord.
- * A. W. Tozer wrote, "The Spirit-filled life is not a special deluxe edition of Christianity. It is part and parcel of the total plan of God for His people."
- * Spiritual leadership can be exercised only by Spirit-filled ministers; it is indispensable.
- * The Spirit-filled minister is the Spirit-controlled minister.
- * Every minister is as filled of the Spirit as the minister wants and allows himself to be filled.
- * Paul reminds ministers to "pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you" (1 Timothy 4:16, NASB).

Primary Principles of Ministry Jesus Christ — Example of Ministry

"For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps" (1 Peter 2:21, NASB).

- * Jesus Christ is to be the minister's main "role model."
- * Do not imitate another minister, but imitate Jesus Christ.
- * Actually, the principle of Jesus Christ, being the minister's example of ministry, is basic to the other five principles previously mentioned.
- * The minister's character is to be modeled after the character of Jesus Christ.
- * The minister's service, which is the basis of ministry, is to be modeled after Jesus Christ.
- * The minister's love, which is the source of ministry, is to be modeled after Jesus Christ's love.
- * The minister's service is for the glory of God and should be modeled after Jesus Christ who gave complete glory to God during His time on earth.
- * The minister's service depends upon the Holy Spirit, the true strength of ministry, just like Jesus Christ depended upon the power of the Holy Spirit.
- * Jesus used the Word of God and prayer to carry out His ministry.
- * When minister's imitate Jesus Christ, they become more of what He wants them to be and makes them better vessels to be used in His service.
- * Remember, if the minister models his ministry after Jesus Christ, he or she should be aware that sacrifices must be made.
- * Becoming a disciple of Christ means following His example: "Then Jesus said to His disciples, 'If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me'" (Matthew 16:24, NASB).
- * Since Jesus is God in the flesh, we are to imitate Him: "Therefore be imitators of God, as beloved children" (Ephesians 5:1, NASB).

Personal Principles of Ministry

Devotional Prayer

"And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him (1 John 5:14-15; NASB).

- * There should be nothing in the realm of ministry where the leader should be above his followers more than in the practice of prayer.
- * The amount of time a believer actually spends in prayer will be a true indication of one's priority of prayer in their Christian life.
- * Christ spent nights in prayer (Luke 6:12).
- * Christ often awoke from sleep before daybreak to spend uninterrupted time in prayer with His Father (Mark 1:35).
- * Great crises of Jesus' life and ministry were preceded by special prayer (Luke 5:16).
- * Solitude in prayer was expressed by Jesus to His disciples by both His words and His example (Mark 6:46; Luke 9:28).
- * Jesus performed many mighty works without any visual outward signs of strain, but of His praying the Bible says: "He offered up prayers and supplications with loud crying and with tears" (Hebrews 5:7a, NASB).
- * Jude records that effective prayer occurs when believers are "praying in the Holy Spirit" (v. 20, NASB).
- * "Praying in the Holy Spirit" means praying in the realm of the Holy Spirit.
- * "Praying in the Holy Spirit" also means praying in the power and energy of the Holy Spirit.
- * Ephesians 6:18a says: "with all prayer and petition pray at all times in the Spirit" (NASB).
- * "Praying in the Holy Spirit" releases supernatural power that is far greater than human prayer or accomplishments.

Personal Principles of Ministry

Discipline

"Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified" (1 Cor. 9:26-27, NASB).

- * Without the gift of discipline, no matter how great the other gifts, the pastor will not obtain his greatest potential.
- * The pastor can lead others, because he has learned how to discipline himself.
- * The words "discipline" and "disciple" are derived from the same root word.
- * The pastor must learn how to discipline himself much more rigorously, inwardly, before he can tell others how to discipline their lives.
- * Before a pastor can lead, he must learn how to discipline himself to follow someone else first.
- * The disciplined pastor will work when others waste time, study when others sleep, and pray when others play.
- * Because the pastor's disciplined life is evident to others, others will duplicate the discipline the pastor expects from them.
- * The pastor in exhibiting discipline must be self-sacrificing to others, but also must allow others to reciprocate.
- * Be willing to do for others and to let others do for you.
- * Every area of the pastors life has to be brought under the control of the disciplined leader by yielding to the Holy Spirit—obeying the Holy Spirit.
- * The disciplined pastor will make sacrifices today to become a better leader tomorrow.
- * The disciplined leader will perform the lowly and unpleasant task(s) today so he can be a better leader in the future.
- * A Spirit-filled leader will not be intimidated by a difficult situation or purpose.

Personal Principles of Ministry

Vision

“Where there is no vision, the people are unrestrained” (Proverbs 29:18a, NASB).

- * Pastors of faith and for faith are men of vision.
- * Vision includes insight into actions that are not seen by the majority.
- * Vision also includes foresight, as well as, insight.
- * A visionary pastor must see things that lay ahead before they happen.
- * A visionary pastor has to look beyond the common every-day situation.
- * Vision includes optimism and hope.
- * It is impossible for a pessimist to become a great leader with vision.
- * The visionary looks at every situation through lens of positive opportunities instead of focusing on difficulties.
- * Pastors of vision are not afraid to step out on faith and take well thought out risks.
- * Ask God for wisdom to become a man of vision.
- * A pastor of vision looks at life through biblical lenses of knowledge, guided by spiritual understanding.
- * Vision involves seeking Godly guidance.
- * Vision occurs when a pastor prays for open and shut doors, and enters into the open doors on faith.
- * A pastor of vision can be used by the Lord to guide and direct the pastor in the direction of the path that God has for his ministry.
- * Of course, a vision from the Lord will be logical and understandable; therefore, it will solicit support from those under the pastor’s leadership.
- * Pray to become a man of vision.

Personal Principles of Ministry

Humility

"He must increase, but I must decrease" (John3:30, NASB).

- * The above quote by John the Baptist shows his true inward quality of humility.
- * Humility should be a life-long growing attribute.
- * Paul's humility is seen in several scriptures: 1 Corinthians 15:9, Ephesians 3:8, and 1 Timothy 1:15.
- * In Paul's words he says: "It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all" (1 Timothy 1:15, NASB).
- * Scripture commands all believers to be humble: "*And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience*" (Colossians 3:12, NASB).
- * Paul again exhorts believers to have humility: "*I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love*" (Ephesians 4:1-2, NASB).
- * Our supreme example of humility is Jesus Christ: "*Take my yoke upon you, and learn from Me, for I am gentle and humble in heart, and you shall find rest for your souls*" (Matthew 12:29, NASB).
- * Do not try to be humble; when humility is faked, its smell stinks.
- * Humility is learned and comes from living a holy life modeled after Jesus Christ.
- * In God's list of Christian characteristics humility ranks high on the list.
- * Let's close this topic by looking at Jesus' requirements He gave to His disciples (future leaders of the church): "*But Jesus called them to Himself and said, 'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many'*" (Matt. 20:25-28).

Personal Principles of Ministry

Patience

"Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (2 Timothy 4:2, NASB).

- * A dose of this characteristic is essential in leadership.
- * Chrysostom referred to patience as the Queen of Virtues.
- * The contemporary meaning is far from its meaning in the Greek culture of its day.
- * William Barclay says this of the meaning of patience: "The word never means the spirit which sits with folded hands and simply bears things. It is a victorious endurance, masculine constancy under trial. It is Christian steadfastness."
- * In personal relationships patience is tried the hardest.
- * The Lord Jesus dealt with patience with his disciples—doubting Thomas, the traitor Judas, and the constant unbelief of all the disciples (repeatedly Jesus said to the disciples how little was their faith).
- * A pastor should not be impatient with the shortcomings of his followers.
- * "Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves" (Romans 15:1, NASB).
- * A biblical definition of patience includes the ability to bear trials without grumbling.
- * Paul encourages pastors to have patience: "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love" (Ephesians 4:1-2, NASB).
- * If you lose your patience with someone, confess it and move on; remember even Paul lost his patience with John Mark who later proved useful to Paul.
- * Be sure to keep in mind that patience is a fruit of the Spirit (see Galatians 5:22); so we need the Lord's help in cultivating this essential characteristic in our Christian life—both pastoral and personal lives.

Personal Principles of Ministry

Humor and the Minister

"The Preacher sought to find delightful words and to write words of truth correctly" (Eccl. 12:10, NASB).

- * Since man is created in the image of God, his gift of humor is a gift of God.
- * Humor is a gift that needs to be controlled, as well as cultivated.
- * Clean humor will relax tension and relieve a difficult situation more than any other verbal communication.
- * Good, wholesome humor is an invaluable asset to the pastor and his ministry.
- * Always have a purpose for the pastor's humor; never use humor to just be funny or to make fun of someone else — use it wisely.
- * Charles Haddon Spurgeon was often ridiculed for using humor in his sermons. When confronted on one occasion, he smiled and said, "If only you knew how much I hold back, you would commend me."
- * In defense of using humor in his sermons, Charles Haddon Spurgeon wrote: "There are things in these sermons that may produce smiles, but what of them? The preacher is not quite sure about a smile being a sin, and at any rate he thinks it less a crime to cause a momentary laughter than a half-hour of profound slumber."
- * Never use humor in referring to sacred things.
- * A good test, about whether humor is appropriate or not, is to determine if humor controls the pastor or if the pastor controls the humor.
- * The appropriate use of humor is seen in what people said about Kenneth Strachan, General Director of the Latin American Mission: "He had a keen sense of humor, but he had a sense of the fitness of things. He knew the place for a joke and his humor was controlled."
- * A Swede was discouraged from returning to India as a missionary because of the excessive heat. "Man," the opposition said, "it is 120 degrees in the shade!" "Vell," said the Swede with a slight smile, "ve don't always have to stay in the shade, do ve?"

Personal Principles of Ministry

Diffusing Fatigue for the Minister

"Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day" (2 Cor. 4:16, NASB).

- * It has been said that the world is run by tired men.
- * The demands on the pastor are emotional, spiritual, and physical.
- * Learn to never get in an all out hurry; Jesus never got in a hurry during His ministry, yet He accomplished everything the Father asked Him to do.
- * Yet, also, realize that a pastor's ministry is extremely demanding.
- * The pastor must be willing to rise early, work harder, and study longer than other pastors if he is to greatly impact others for Jesus Christ.
- * To avoid being fatigued, the pastor must seize every minute of time and use it wisely.
- * The increasing demands of ministry drain the pastor physically and emotionally; therefore, do not overload yourself.
- * Learn how to relax and rest; follow the Lord's example in John 4:6: "and Jacob's well was there, Jesus therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour" (NASB).
- * Practically, take a vacation of at least one week during the year with no ministry obligations.
- * Seize every opportunity for recuperation and ministry (weekly, if possible) to maintain and cultivate a useful ministry.
- * Realize there will be times of immense stress and fatigue, but keep these periods short and few in between.
- * When a pastor feels fatigued, or he is told by his wife or others that he looks tired, the pastor should make sure he is eating right and getting a good night's sleep for several days to recuperate.
- * Remember, fatigue occurs because of physical and/or exhaustion—take care of yourself.

Personal Principles of Ministry Making Disciples and the Minister

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matthew 28:19, NASB).

- * The wise pastor will not publicize that he is discipling someone else.
- * Do not focus on making leaders; focus on developing believers to become mature Christians and servants of Jesus Christ.
- * The plan that pastors use to develop leaders must mimic the model of discipleship displayed in Scripture by our Lord.
- * Making disciples takes a lot of time; the Lord spent three years molding His disciples, so don't get in a hurry.
- * Paul discipled Timothy and Titus—study these books.
- * Remember what Paul told Timothy: "And the things you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Timothy 2:2, NASB).
- * Pastors should disciple believers to become better leaders than themselves.
- * Do not disciple Christians to become carbon copies of yourself.
- * Disciple Christians to fully utilize their own spiritual gifts.
- * The training of spiritual leaders cannot be accomplished by mass production.
- * Discipleship requires patience, carefully thought-out instruction, consistent daily prayer, and personal guidance over an extended period of time.
- * It has been said, "Disciples are not manufactured wholesale. They are produced one by one, because someone has taken the pains to discipline, to instruct and enlighten, to nurture and train one that is younger."
- * Before discipling anyone, pray for the Lord's guidance to lead the minister to someone he can develop as a leader.
- * Look for potential leaders that exhibit the fruit of the Spirit—just because someone is a leader in the secular world does not mean he will become a good spiritual leader.

* When God disciplines a man and leads him into ministry, he must obey God totally:

When God wants to drill a man
And thrill a man
And skill a man,
When God wants to mold a man
To play the noblest part;
When He yearns with all His heart
To create so great and bold a man
That all the world should be amazed,
Watch His methods, watch His ways!
How He ruthlessly perfects
Whom He royally elects!
How He hammers him and hurts him,
And with mighty blows converts him
Into trial shapes of clay which
Only God understands;
While his tortured heart is crying
And he lifts beseeching hands!
How he bends but never breaks
When his good He undertakes;
How He uses whom He chooses
And with every purpose fuses him;
By every act induces him
To try His splendor out—
God knows what He's about!

(Copied from Spiritual Leadership, by J. Oswald Sanders, p. 141).

NOTES and THOUGHTS:

Pastoral Life in Ministry

Time Management for the Minister

"Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil" (Ephesians 5:15-16, NASB).

- * The quality of a minister's leadership is directly proportional to how he uses his time.
- * The use of one's time is a barometer of his spiritual life.
- * The pastor's ministry is largely determined by how and with whom he spends his time.
- * Time management is not determined by how one spends large chunks of time, but rather how he spends small chunks of time (5-15 minute increments).
- * Philosopher William James affirmed that the use of one's time and life should be to spend it on something that will last longer than your life; the value of life is determined not by its duration but by its donation.
- * It is not the length of our life that matters, as much as, how fully and how well we live our life.
- * A pastor who is a leader will seldom say, "I don't have time."
- * Pastors have time to do whatever is important to them; if it's important they will schedule the time to complete the task.
- * The busy pastor always seems to have time for ministry obligations.
- * Remember, once time has past, there is no retrieval of it.
- * The proper, careful use of time should be one of the pastor's highest priorities.
- * Christ was ever mindful of the use of His time (John 7:6; 12:23, 27; 13:1; 17:1).
- * At the end of Jesus' life He said He had used His time well and accomplished everything God wanted Him to do: "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do" (John 17:4, NASB).
- * Remember, all work and no play makes Jack a dull boy—planned vacations are not a waste of time; vacations are needed to revive yourself and rest.

Pastoral Life in Ministry

Reading for the Minister

"When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments" (2 Timothy 4:13, NASB).

- * Paul knew his death was imminent, so he desired to spend them studying.
- * To grow spiritually and intellectually the minister must be a scholar who reads.
- * Read books that challenge you spiritually and intellectually, not books and magazines that are loaded with pictures and are written about worldly topics.
- * John Wesley told the young ministers of the Wesleyan societies to either read or get out of seminary.
- * Bacon said, "Read, not to contradict or confuse, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tested, others to be swallowed, and some few to be chewed and digested."
- * Select books that will help the minister's spiritual leadership.
- * The minister should read to cultivate his preaching, teaching, writing, and counseling.
- * Acquiring information is one of the most important reasons to read.
- * Let's look at some rules in reading:
 1. Immediately put into practice the things you have read.
 2. Use a pencil and notebook to take notes of important points.
 3. Let the dictionary be your best friend when you read.
 4. Read a variety of topics, i.e., pastoral, counseling, preaching, etc..
 5. You may want to underline or mark in the book itself for easy reference at a later date.
- * Bacon was also quoted as saying, "Reading maketh a full man; speaking, a ready man; writing an exact man."
- * Don't forget to read biographies; they will keep the fire burning in your soul.
- * As you read, meditate on the thoughts and ideas presented in the written word.

Pastoral Life in Ministry

Delegation for the Minister

"And Moses chose able men out of all Israel, and made them heads over all the people, leaders of thousands, of hundreds, of fifties and of ten" (Exodus 18:25, NASB).

- * The upper echelon of a minister's leadership skills is utilized in getting things done through others.
- * Dwight L. Moody once said he would rather put one thousand men to work than to do the work of one thousand men.
- * Not only does the minister choose men for leadership, he also delegates the work to them so they can complete their tasks.
- * Delegation is a must for the minister to accomplish the work of ministry that God has given him.
- * The minister should delegate tasks to be done and then leave the person alone so they can complete the task.
- * Occasionally, keep in touch with the person with whom you delegate the work, but let them take charge and be accountable for their work.
- * Dixon E. Hoste, General Director of the China Inland Mission said, "The capacity to appreciate the gifts of widely varying kinds of workers, and then to help them along the lines of their own personalities and workings, is the main quality for oversight in a mission such as ours."
- * Many ministers are quick to relinquish responsibility, but they are reluctant to let others make independent decisions needed to accomplish the task.
- * Responsibility and authority must be given to the subordinate.
- * When selecting subordinates, choose men that compliment the minister's gifts.
- * Do not choose subordinates that are carbon copies of the minister.
- * Also, choose people that are at different ages; the young man may not have the experience, but is probably more in touch with contemporary ideas.
- * The important principle of delegation and responsibility is vivid in Exodus 18.

Pastoral Life in Ministry

Pulpit Prayers for the Minister

"But we will devote ourselves to prayer, and to the ministry of the Word"
(Acts 6:4, NASB).

- * There is a need for ministers and those in leadership to properly pray during the worship service.
- * Our struggle is not with the physical world, but with the unseen spiritual realm.
- * Paul stated, "Our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Ephesians 6:12, NASB).
- * Pulpit prayers are not said to convince God to respond to the wishes of the one praying.
- * Pulpit prayers should reflect a God-ordained way for the minister to ask God to accomplish His purpose in the way God desires.
- * One of the most important aspects of pulpit prayers is to have the right attitude.
- * Pulpit prayers should reflect a willingness for God's will to be done, not ours.
- * Pulpit prayers should reflect our desires for God's church, not our church.
- * Be cautious in referring to God's church as "my church" or "my congregation."
- * In pulpit prayers convey the principle of servant leadership, not lordship leadership (1 Peter 5:1-5).
- * Ask yourself several questions concerning pulpit prayers:
 - What kind of prayer example am I to those I lead?
 - Do I portray the importance of prayer in my pulpit prayers?
 - Am I spending quality and quantity times with God outside the pulpit?
 - If believers imitate my prayer life, as reflected in pulpit prayer, what will their prayer lives be like?
- * Study the prayer life of our Lord Jesus Christ and His apostles to improve the quality and quantity of our prayers; as the congregation follows the example of the minister's pulpit prayers, their prayer life will also be improved.

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (2 Timothy 3:16-17, NASB).

* John Calvin said, "None will ever be a good minister of the Word of God unless he is first of all a scholar."

* Spurgeon was noted as saying, "He who has ceased to learn has ceased to teach. He who no longer sows in the study will no more reap in the pulpit."

* Scripture commands us to "devote ourselves to prayer and to the ministry of the Word" (Acts 6:4, NASB).

* Have a passion for excellence in preparing the Sunday worship sermons.

* Learn to be disciplined to devote adequate study for any sermon you prepare.

* Do not lean heavily on commentaries, until after you have completed your study; use commentaries as a check and not to get the meat of the text.

* Let Greek and Hebrew word studies bring to life the meaning of the text.

* To emphasize points made from the Scriptures, use lots of sermon illustrations, quotations, quote Christian authors, and English definitions of key words.

* Sermon illustrations can come from several sources: sermon illustration books, personal illustrations, and current events.

* Carve out time for personal study (not related to sermon preparation).

* Get a grasp of Greek and Hebrew, if by no other method use an exhaustive concordance and an expository dictionary (such as Vine's).

* Never preach a sermon that the minister has not had time to adequately prepare; preach on a topic that you can properly prepare; in and out of the pulpit there is the issue of integrity.

* **KEEP THE BIBLE AS YOUR SINGLE MOST IMPORTANT REFERENCE AND LET SCRIPTURE INTERPRET SCRIPTURE!**

Pastoral Life in Ministry
Preaching for the Minister

“Preach the word, be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction” (2 Timothy 4:2, NASB).

- * Preaching must be based on the Word of God, and not have as its central theme psychology, political views, or social issues.
- * Preaching based on Scripture will naturally communicate the teachings of Scripture.
- * Biblical preaching must instruct and proclaim biblical truths.
- * Preaching carries along with it a commitment to excellence to deliver the best quality sermon each and every time you preach.
- * Jay Adams said, “Good preaching demands hard work...I am convinced that the basic reason for poor preaching is the failure to spend adequate time and energy in preparation.”
- * “Work hard at preaching and teaching” (1 Timothy 5:17b, NASB).
- * John R. W. Stott proclaimed, “The systematic preaching of the Word is impossible without the systematic study of it. It will not be enough to skim through a few verses in daily Bible reading, nor to study a passage only when we have to preach from it. No. We must daily soak ourselves in the Scriptures.”
- * Richard Baxter, a seventeenth-century Puritan, stated, “If we were duly devoted to our work, we should not be so negligent in our studies.”
- * Ministers should not preach their own personal beliefs or opinions; preach the Word of God 100% of the time.
- * Scripture alone is the foundation for a minister’s preaching.
- * Paul gives Titus the foundation for preaching when he said, “Holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict” (Titus 1:9, NASB).
- * Minister must learn to use expository preaching and align themselves with Ezra in Ezra 7:10.

Sermon Preparation — The Pastor’s Bread and Butter
Observation of the Text

"My son, observe the commandment of your father, and do not forsake the teaching of your mother" (Proverbs 6:20, NASB).

- * Ask the question: what do I see?
- * Look for key words—words that are repeated in a passage or book of the Bible.
- * After you have found a key word dig deeper and find out what it means.
- * Research to find the structure of the verse(s): subject, verb, object, indirect object, etc..
- * Learn what kind of form the passage has: poetry, revelation, parable, doctrine, and apply the rules of each form of text.
- * Put yourself into the writer's shoes and experience the verse(s) through the eyes of the writer.

NOTES and THOUGHTS:

Sermon Preparation—The Pastor's Bread and Butter
Observation of the Text

Read Attentively

"My son, observe the commandment of your father, and do not forsake the teaching of your mother" (Proverbs 6:20, NASB).

- * Read like it is the first time you have read the verse(s) or passage(s).
- * Think carefully about what you are reading—do not put your mind in neutral.
- * Read the Bible section(s) many times; you will often see something new each time you read it.
- * Read the Bible out loud and think about every word being said.
- * Be consistent in daily Bible reading and have a system for reading—do not read sporadically.
- * Ask who is writing and to whom is he writing?
- * Ask what is he writing about?
- * Ask when is he writing?
- * Ask where he is writing, and under what historical setting is the writing occurring?
- * Ask HOW does what the Bible say effect my daily living?
- * Put yourself in the passage(s) being written and act as though it is the first time you have ever heard what is being said.

NOTES and THOUGHTS:

Sermon Preparation—The Pastor's Bread and Butter
Observation of the Text

Read Prayerfully

"My son, observe the commandment of your father, and do not forsake the teaching of your mother" (Proverbs 6:20, NASB).

- * Before reading or studying any Bible passage, pray to the Lord for insight into what it means and how it applies to YOUR daily living. If it applies to your life, it will probably apply to the lives of the congregation.
- * A minister can never pray over a passage too much.
- * As the minister reads the Bible, he should be in a prayerful mood before, during, and after reading, or studying the Word.
- * Consult God whenever it is difficult to understand God's Word; say something like: "Lord, I desire to know and follow your Word. This particular verse (or verses) is difficult for me to understand. Please shed Your light on this verse(s) and let me see what it means and how I can apply it to my life."
- * Pray through verse(s) in the Bible—word for word and place your name in the verse where applicable.
- * As you pray through the verse(s), remember the model for prayer: ACTS—A-adoration, C-confession, T-thanksgiving, and S-supplication.
- * After prayer about Scripture, leave some time to reflect on what was read, and listen to God speak to you.
- * Pray. Pray. Pray. The minister can never pray over a passage too much.

NOTES and THOUGHTS:

Sermon Preparation—The Pastor's Bread and Butter
Observation of the Text

Keys to Observation: Emphasis

"My son, observe the commandment of your father, and do not forsake the teaching of your mother" (Proverbs 6:20, NASB).

- * Scripture is emphasized when it devotes a large passage to a topic.
- * Scripture is emphasized when it makes a specific statement about a passage.
- * Use of emphasis occurs by investigating the previous verses prior to the passage being studied.
- * Scripture is emphasized when previous verses before a verse(s) being studied are examined.
- * Scripture is emphasized when verses following a text being studied is examined.
- * In some instances the progression of thought will go from a minor topic to a major topic.
- * In other instances the progression of thought will go from a major topic to a minor topic.
- * Repetition is a way of showing emphasis.

NOTES and THOUGHTS:

Sermon Preparation—The Pastor's Bread and Butter
Observation of the Text

Keys to Observation: Repetition

“My son, observe the commandment of your father, and do not forsake the teaching of your mother” (Proverbs 6:20, NASB).

- * Repetition is probably the most powerful means of communication—written or verbal.
- * Repetition cements thoughts and words in the mind.
- * Repetition of words or phrases are commonly used for emphasis.
- * Look for repetition of characters as well.
- * Observe Old Testament references made in the New Testament.
- * Repetition of a thought or principle can be determined, often times, when Scripture makes a contrast.
- * Make special notice of words repeated by our Lord Jesus Christ.
- * Repetition is sometimes used to introduce something important; for instance, when the Lord Jesus says, “Verily, verily.”

NOTES and THOUGHTS:

Sermon Preparation—The Pastor’s Bread and Butter
Observation of the Text

Keys to Observation: Relationships

"My son, observe the commandment of your father, and do not forsake the teaching of your mother" (Proverbs 6:20, NASB).

- * Relationships refer to Scripture that has some connection with other Scripture, or Scripture that has some interaction with other Scripture.
- * Relationships involve Scripture going from a general topic to specific details.
- * This specifies moving from the whole to its parts.
- * This involves the relationship of a general category to its specific members.
- * It also involves the relationship of the big picture to its details.
- * When there occurs a general statement in Scripture, look for specific details that explain the general statement.
- * Pay attention when Scripture asks questions, and observe the answers.
- * Questions are very powerful means of communication.
- * Sometimes questions ask such specific answers that no answer is given at all.
- * Observe very closely questions and answers in Scripture; they are keys to unlock the doors in Scripture.
- * The cause/effect relationship in Scripture yields low hanging fruit in discovering what Scripture says.
- * Look at what happened (cause) and what was the result of that happening (effect).
- * An important note to remember is the direct correlation between cause/effect—notice the relationship of Scripture (cause) and God's blessing (effect).
- * Now, let's see where the rubber meets the road—are you investing time meditating on God's Word (cause) to reap God's blessing (effect)?

Sermon Preparation—The Pastor's Bread and Butter Interpretation of Text

"But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation" (2 Peter 1:20, NASB).

- * God's word is not interpreted based on human or worldly knowledge.
- * In interpretation of the biblical text ask: "what does it mean?"
- * Ask what it means to the author of the text first.
- * Put yourself in the shoes of the writer; ask such questions as: "What did he say? How did he feel?"
- * After asking what the Scripture means to the author, ask what does it mean to people today?
- * Interpretation is required; the use or reference works (Bible dictionaries, word study helps, etc.) yields big dividends in knowing more accurately what the author meant.
- * Interpretation is required, because the biblical culture is different from the culture today.
- * Interpretation is required because different types of literature (i.e., prophecy, parables, doctrine, poetry, etc.) are used in the Bible, and each has its own rules of interpretation.
- * Don't feel like the pastor has to have every answer in the Bible; finite man can never fully understand an infinite God.
- * Interpretation requires study, and lots of it; so diligently spend the hours required to learn what the passage means.
- * Ask lots of questions—the questions you ask in interpretation come directly from the observations previously noted.
- * After asking question, this leads to answers that tell what the Scripture(s) means.

Sermon Preparation—The Pastor's Bread and Butter
Interpretation of the Text
Context

“But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation” (2 Peter 1:20, NASB).

- * Context deals with a verse of Scripture, what comes immediately before, and immediately after the verse.
- * When interpreting Scripture, always look at the verse(s) in the context in which it was written.
- * Investigate the context by examining the verse, the paragraph, the chapter, the book, and the whole of Scripture to arrive at its true meaning.
- * Investigate where in biblical history the verse(s) occur(s).
- * Investigate the cultural setting of the verse(s).
- * Culture plays a big part in interpreting Scripture, so do your homework.
- * If you fail to see Scripture through the correct biblical background, you will probably arrive at the wrong conclusion.
- * Investigate where the verse(s) fit into the time line of the gospel.
- * In studying the Bible, let Scripture interpret Scripture—use other tools as a last resort and not at the beginning of your study.
- * To gain further insight in interpreting Scripture, use biblical resources or tools as a second-hand opinion.
- * Tools to use to help in interpreting the context include: commentaries, Bible dictionaries, expository dictionary of words, and books about biblical culture.

NOTES and THOUGHTS:

Sermon Preparation—The Pastor’s Bread and Butter
Interpretation of the Text
Facts

“But know this first of all, that no prophecy of Scripture is a matter of ones own interpretation” (2 Peter 1:20, NASB).

- * There is a direct correlation between facts and meaning of Scripture.
- * A major emphasis in interpretation is to collect facts to determine the meaning of the text.
- * After the meaning is determined, ask yourself: “how does this impact my daily living?”
- * The facts are the building blocks to determine the correct interpretation of the verse(s).
- * To arrive at facts depend heavily on the work the pastor performed during observation.
- * Consolidate the information you gained from such questions as: who, what, when, where, and why.
- * A rule of thumb is—the more time a pastor spends in observation, the less time he will have to spend in interpretation, which yields a high level of accuracy.
- * Also, the less time a pastor spends in observation, the more time he will have to spend in interpretation, which yields a low level of accuracy.

NOTES and THOUGHTS:

Sermon Preparation—The Pastor’s Bread and Butter
Interpretation of the Text
Culture

“But know this first of all, that no prophecy of Scripture is a matter of ones own interpretation” (2 Peter 1:20, NASB).

- * To correctly interpret Scripture, the pastor has to see it through the right cultural background.
- * The correct interpretation begins when the culture that initiated the verse(s) is known.
- * The correct interpretation continues when the influences surrounding the text is known.
- * The correct interpretation also depends on what happened as a result of the message.
- * Information about culture can be gained by studying: Bible dictionaries, handbooks, commentaries, and books on culture (especially, The Life and Times of Jesus the Messiah by Alfred Edersheim).

NOTES and THOUGHTS:

Sermon Preparation—The Pastor’s Bread and Butter
Interpretation of the Text
Commentaries

"But know this first of all, that no prophecy of Scripture is a matter of ones own interpretation" (2 Peter 1:20).

- * Remember, only use commentaries **after** the pastor has completed his personal study of the Scripture(s).
- * Commentaries offer the pastor insights into the verse(s) he is studying.
- * Many authors of commentaries spend great amounts of time studying the text which gives the pastor the benefit of the author's study.
- * Do not depend on commentaries to do the study for the pastor, but commentaries will tell the pastor if he is on the right track.
- * Start the pastor's library by selecting a one or two volume general commentary—The Bible Knowledge Commentary is good.
- * Individual book commentaries are also very helpful—the New Testament Commentary by Baker Books is helpful, as is the John MacArthur Series by Moody Press.
- * The disadvantage to using commentaries is that they can become a crutch to use first, instead of studying the text first for yourself.
- * Commentaries are not inspired Scripture, so use them wisely.
- * Some closing thoughts from Living By The Book by Howard and William Hendricks are in order: "Beware of relying too much on secondhand information. The use of extrabiblical resources should never be a substitute for personal Bible study, but rather a stimulus for it. The order is always the same: First, the Word of God; then secondary sources."

Sermon Preparation—The Pastor's Bread and Butter
Application of the Text

"But prove yourselves doers of the word, and not merely hearers who delude themselves" (James 1:22, NASB).

- * Pastors come to the Bible to study it, teach it, preach it—everything except to proclaim that changed lives is emphasized throughout Scripture.
- * Pastors must get into the Word themselves, but also allow the Word to get into them.
- * During sermon preparation, it is easy to elaborate on biblical interpretation and totally leave out the application to daily living.
- * Jesus says in Luke 6:46, "And why do you call me 'Lord, Lord' and do not do what I say?" The implication is to either quit calling Him "Lord," or to start living your life in accordance with His teachings.
- * Pastors, stop rationalizing sin in your life — repent and forsake personal sin.
- * The Bible was written to change lives; not as a Book to study and learn intellectual facts about.
- * From cover to cover the Bible emphasizes the importance of people becoming more like Christ; the Lord wants to change our conduct.
- * The scribes and Pharisees were known for lengthy interpretation without application; thus Jesus called them hypocrites and condemned their practices.
- * James 1:25 sums up what has been stated about application: "But the one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does" (NASB).

Sermon Preparation—The Pastor's Bread and Butter

Application of the Text

How the text applies to daily living

"But prove yourselves doers of the word, and not merely hearers who delude themselves" (James 1:22, NASB).

- * To apply the text to daily living implies that you know what the text says—using the tools of sermon preparation previously mentioned.
- * In applying the text to daily living the pastor must realize that Scripture applies to all areas of our Christian life—finances, character, relationships, and spiritual, to name a few.
- * Application to daily living also includes a believer's home life—how one relates to his/her partner, parents, etc..
- * A believer's social life should be considered—relationships with others, both believers and unbelievers.
- * Application to daily living compels believers to relate to God on a deeper level—deeper and more intimate.
- * Application causes the Christian to improve his/her self-image—increases the believer's value and significance of himself/herself.
- * Application confronts sin in the believer's life—pastors should encourage, in a positive manner, the correct behavior desired versus using "repeated" negative don'ts that would demoralize the hearer.
- * Application reinforces the promises and doctrines taught in Scripture.
- * Make the application relevant to the lives of the hearers—know your audience, i.e., believers or unbelievers, mature Christians or babes, etc..
- * In the application state plainly and simply what action(s) the pastor wants the hearers to apply to their daily living.

Sermon Preparation—The Pastor's Bread and Butter
Application of the Text
Emphasize experiencing daily appropriation

"But prove yourselves doers of the word, and not merely hearers who delude themselves" (James 1:22, NASB).

* Application in daily appropriation begins by meditating on God's word as often as possible.

* Read Psalm 119:97-104; notice, especially, verse 97 that says, "O how I love Thy Law! It is my meditation all the day."

* Scripture was intended to be daily applied to all the events and thoughts of a believer's life; it was never intended for scholastic edification.

* The primary purpose of preaching is to encourage believers to practice the truths discussed in the sermon.

* In determining what daily appropriation is pertinent, ask yourself, "Is there some biblical truth needed in the pastor's life (this truth probably applies to the congregation also), in believer's lives (gained from counseling, prayer requests, and fellowship), in society as general, or in the lives of those living near the church (gained from visitation)."

* The love for the Word of God is directly proportional to one's obedience to the Word.

* When we experience daily appropriation, we exhibit what the Bible calls obedience.

* The NT teaches that our Lord daily appropriated the Word in His life; Hebrews 5:8 says, "Although He was a Son, He learned obedience from the things He suffered."

* Daily appropriation must begin with daily intake of the Bible.

* Sermon preparation must have as its ultimate goal the changing of lives to conform to the image of Jesus Christ

Sermon Preparation — The Pastor's Bread and Butter
Organizing the Text

"But Peter began speaking and proceeded to explain to them in orderly sequence, saying" (Acts 11:4, NASB).

- * The Bible, from the creation story in Genesis 1 to the growth of the church in Acts 11, is very specific in outlining events in an orderly fashion.
- * In sermon preparation there is an "orderly sequence" to follow, as specified below.
- * First, select a passage and determine the main point of the Scripture(s).
- * State the main point of the sermon in a clear, concise sentence.
- * The sermon is the clear explanation of a main point through the use of observation, interpretation, and application of the text.
- * Write a detailed outline of the sermon, including illustrations.
- * Keep every point of the outline related to the main point of the sermon.
- * The outline should have the following parts: introduction, body (main points with sub-points underneath), conclusion, and application.
- * Put meat on the bones of the outline by adding illustrations, explanations, definitions, word studies, and background material (i.e., cultural information).
- * Illustrations are **very** important; the congregation may not remember the point(s) of the sermon, but they will remember a poignant illustration.
- * The conclusion should state the main point using different words.
- * The introduction should capture the congregation's attention—make the congregation say, "This is something to which I need to listen."
- * In summary, in the sermon tell the congregation what you are going to say (introduction), say it (body), and tell them what you have said (conclusion).

Sermon Starters for Special Occasions

"A man has joy in an apt answer, and how delightful is a timely word!"

(Proverbs 15:23, NASB).

- * For special occasions, the sermon needs to encourage every person there, whether a Christian or an unbeliever.
- * Sermons preached at special occasions should strengthen the believers in their walk with the Lord Jesus Christ.
- * From Acts 15:32 the pastor is reminded that every special occasion for ministry is an occasion to proclaim a “message” to glorify Christ.
- * Keep the length of the message appropriate for the occasion.
- * Ensure that every special occasion is biblical; use Scripture(s) as the main point(s) of the special occasion and then elaborate upon the verse(s).
- * Gather the facts on the special occasion. Ask the following questions:
 - What is the occasion and why is it special?
 - Who is the person issuing the invitation and their role in this event?
 - Who will be my audience? Why will they be there?
 - Where and when will this event be held? Do I need a map to the site?
 - What is the starting time, when will I speak and when should I arrive?
 - How should I dress for this occasion?
 - What is an estimated attendance?
 - Is there a deadline for information from me for a printed program?
 - Who is responsible for hosting details such as housing, meals, reimbursement of expenses, honorarium, etc, (if applicable)?
 - Is my motive right with God and others?
- * For additional resources, the following books may be helpful: The Pastor’s Manual by James Randolph Hobbs, and The New Minister’s Manual by Paul W. Powell.
- * Remember these helpful hints for speaking on special occasions:
 - Do not try to be comedian; just be yourself
 - Honor the purpose of the invitation
 - Exude joy and confidence that you are glad to be on the program
 - Use humor appropriately and do not use this occasion “to grind some axe of life, politics, sports, morals, etc.”
 - Do not criticize the speaker before or after you on the program.
 - Do not leave immediately; fellowship with the people involved in the event

Sermon Starters for Special Occasions

Funeral Services

"A man has joy in an apt answer, and how delightful is a timely word!"
(Proverbs 15:23, NASB).

- * At the loss of a loved one, many people seek God and are more open to Him than at any other time of their lives.
- * Funeral services are an important ministry that brings God and people together.
- * Funeral services are an opportunity to instruct people to receive healing from God.
- * Funerals should bring people to a closer relationship to Jesus Christ.
- * During funeral services, bring honor and dignity to the deceased.
- * Talk with family members about special memories that they have of the deceased person.
- * During the funeral sermon, mention that they will always be able to remember special memories of the deceased, then include several special memories that the pastor received from loved ones.
- * The sermon should be biblically solid, very personal, and brief — this is no time to preach a lengthy sermon.
- * At the graveside read a few verses (i.e., Psalm 23) and have a prayer—be extremely brief.
- * Pray for the family before, during, and after the funeral.
- * Inform the immediate family that you are available to talk with them, if needed.
- * When consulting with the family, don't talk too much; listen and give compassion.
- * Tell the family to take one day at a time.
- * Reassure the family that the hurt will subside in time, but there will always be a feeling of loss. Follow-up with visits and calls to the family.

Sermon Starters for Special Occasions
Marriage Ceremonies

"A man has joy in an apt answer, and how delightful is a timely word!"
(Proverbs 15:23, NASB).

- * Counsel with the couple several times prior to the wedding.
- * Make the wedding ceremony meaningful, beautiful, and memorable.
- * Emphasize that the wedding is a union of two families, as well as, the union of two individuals.
- * Personalize Genesis 2:18-25, which talks about Adam and Eve's union into one.
- * The wedding ceremony has various parts: introduction, the exchange of vows, the exchanging of the rings, and the pronouncement of man and wife.
- * In the introduction the pastor may want to reference the love that was spoken by Ruth in Ruth 1:16-17.
- * In the exchange of vows emphasize that the vows taken are between the couple, the family, and the friends present at the wedding, as well as, between the couple and God.
- * During the exchanging of the rings mention: "Notice that the ring is a never ending circle. It has no beginning and no end. It is symbolic of the never ending love that you (bride) have for (groom)"—then reverse for the groom's love for the bride.
- * During the pronouncement of man and wife mention: "Now by the power vested in me by the state of (name the state) and as a minister of the gospel, I now pronounce you husband and wife. And whatsoever God hath joined together, let no man put asunder."
- * The pastor may invite the guests to the reception.
- * The pastor dismisses the congregation at the conclusion of the marriage ceremony.
- * After the marriage, sign the license in a private place and give to the groom.
- * Return the required portion of the marriage license to the proper county or city authorities; usually within ten days of the date of the wedding.

Sermon Starters for Special Occasions

Baptism

"A man has joy in an apt answer, and how delightful is a timely word!"
(Proverbs 15:23, NASB).

- * Stress the importance of baptism; Jesus was baptized which set an example for us, and Jesus commanded believers to be baptized (see Matthew 27:19-20).
- * Baptism is by immersion — the Greek word for baptism means "to cover wholly with a fluid."
- * Baptism is for believers only.
- * Baptism has nothing to do with salvation; salvation is based on God's grace and man's faith (Ephesians 2:8-9).
- * Baptism is an outward identification of an inward conversion.
- * Baptism identifies the believer with the Lord Jesus Christ's death, burial, and resurrection (death by standing for baptism, burial by being submerged in baptism, and resurrection by coming from the burial to an erect position).
- * During the baptism ceremony, the pastor enters the baptistery and introduces the ceremony; then he baptizes each believer.
- * Ask each believer if he/she has accepted Jesus Christ as his/her Lord and Savior and if they are ready to be baptized while in the baptistery.
- * Place a clean hankerchief over the nose of mouth of each candidate.
- * When baptizing the believer say, "(name of believer), in obedience to the command of Christ and upon your public profession of faith, I baptize you my brother/sister in the name of the Father, Son, and Holy Spirit."
- * Keep the wording simple so that even a young child in the congregation can understand everything that is said.
- * Emphasize the five B's of the Christian life at baptism:
 - **Believe** in Jesus Christ for salvation
 - **Baptism** is obedience unto and identification with Jesus Christ
 - **Become** like Jesus Christ through discipleship
 - **Be faithful** to a local church
 - **Be involved** in Christian ministry

Sermon Starters for Special Occasions

Lord's Supper

"A man has joy in an apt answer, and how delightful is a timely word!"
(Proverbs 15:23, NASB).

- * The Lord's Supper is mentioned in all three synoptic gospels (Matt. 26:26-30; Mark 14:22-26; Luke 22:14-20).
- * Paul also mentions the Lord's Supper in 1 Corinthians 11:23-26.
- * Start with the bread and explain its significance based on Scripture—then pray and distribute the bread.
- * Next explain the significance of the cup—then pray and distribute the cups.
- * Explain to the congregation that the Lord's Supper is a time of self-examination to review areas in one's life that need correcting.
- * Encourage the congregation to ask for the forgiveness of their sins after the self-examination.
- * The Lord's Supper is a solemn occasion—the congregation may be told to leave the church silently when departing from the service.
- * The Lord's Supper should be instituted at the end of the church service.
- * It really doesn't matter if the Lord's Supper is performed during the morning or the evening service; be sensitive to the congregation's preference.
- * Inform the congregation that the Lord's Supper is for anyone who is a member of a Baptist church—this allows visitors to feel comfortable in parting of the Lord's Supper if they are members of another Baptist church.
- * Remember that reverence and silence are to be emphasized during the worship service.
- * Plan carefully special worship services for the Lord's Supper:
 - **Silent Supper** (people enter and leave with any spoken words)
 - **Table & Deacon-Served Supper** (place tables across the front of the worship area with chairs in front, have the members to come and sit at the tables and then be served by the deacons)
 - **Good Friday, Maundy Thursday, Christmas Eve, New Year's Eve**, etc.
 - **Baptism and Lord's Supper in same service** with the recently baptized persons taking the elements for the first time

How to Deal With Difficult People

"So that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously" (Colossians 1:10-11, NASB).

- * Learn above all to have patience with difficult people.
- * James 1:19 gives some valuable advice in dealing with difficult people: *"But let everyone be quick to hear, slow to speak and slow to anger"* (NASB).
- * Realize that the difficult person may be going through trials or tests that the pastor is unaware—don't judge someone until you have walked in their shoes..
- * Learn to love everyone—look for positive traits that are in the difficult person (these may be hard to find, but look long and hard for these positive characteristics).
- * Jesus commands believers to love one another; love even the hard to love believers; "By this all men will know that you are my disciples, if you have love for one another" (John 13:35, NASB).
- * Be friendly and kind to the difficult person.
- * If you know a certain subject causes the blood to boil in a person, avoid the topic, if possible.
- * If you view the difficult person as an enemy, remember what Matthew 5:44 says, *"But I say to you, love your enemies, and pray for those who persecute you"* (NASB).
- * It is hard to view a difficult person as an enemy if the pastor sincerely loves and prays for that person.
- * Learn to listen to others. Listen for the "second or third thing" when dealing with difficult persons. Usually, the first issue is not the real issue in conflict.
- * Do not promise a person anything when dealing with conflict. They will not forget and you may not be able to fulfill it.
- * Remember that conflict is always settled in relationships, not by rules.

How to Conduct a Business Meeting

"But let all things be done properly and in an orderly manner" (1 Cor. 14:40, NASB).

- * Open up the business meeting in prayer.
- * Ask the church clerk to read the minutes from the last business meeting.
- * The church minutes are voted on for the next meeting.
- * Ask the church treasurer to read the previous month's expense report.
- * The expense report is voted on to be accepted as read.
- * Cover any old business with it being voted on during the meeting.
- * Cover any new business with it being voted on during the meeting.
- * Close in prayer.
- * If the discussion in the business meeting gets intense, pause and ask several of the deacons to pray about the business at hand.
- * Keep the business meetings as brief as possible.
- * Be prompt, and hold business meetings on a consistent basis (i.e., monthly or quarterly).
- * If possible, the pastor should not be the moderator—at times this is impossible.
- * Keep in mind that even business meetings are to bring glory to God.
- * Know the basics of Parliamentary Procedure and teach them to the church.
- * Use agenda for each business meeting. It may be printed and distributed before the meeting or written on a marker board.
- * Learn to refer matters to deacons and committees, if more time and information are needed before the church can wisely act on the issue(s).
- * Try to deal with sensitive and possibly explosive issues in small groups and not in business meetings (staff, deacon body, committees, persons involved).

What to do When a Pastor Search Committee Calls

"But let all things be done properly and in an orderly manner" (1 Cor. 14:40, NASB).

- * Emphasize honesty and integrity throughout the entire process.
- * Meet with the prospective church early in the decision process.
- * Seek the Lord in prayer until a firm decision is made.
- * Keep the wife informed of all events and listen carefully to her input.
- * Don't get in a hurry—hasty decisions often prove to be wrong decisions.
- * Find out what requirements the search committee has for the pastor.
- * If someone in the pastor's current church asks if a search committee was in attendance, be honest but do not elaborate on the details.
- * Seek the Lord's will by praying for open and shut doors for service.
- * Do not let the present church know too early if the pastor plans to leave—two weeks notice is adequate.
- * Exercise grace in leaving—resignation time is a time of grace for the pastor and the church he is leaving.
- * Leave the present church in a gracious manner—the congregation will not remember much about the pastor's arrival, but will retain firm memories of when the pastor leaves.
- * Don't leave a church just to receive more money.
- * Leave the present church with as good of an attitude as possible; let the resignation be a strong testimony of your spiritual maturity.
- * Remember, take your time before making a decision, and saturate the entire process with prayer.
- * Clarify the details of transition with the new church (moving costs, repair and arrangements of new living quarters, first Sunday details, etc.).
- * Express appreciation to the new church about their Pastor Search Committee.

Beneficial Books for Better Ministry

Baptist History-Polity:

- Draper, James T. Bridges to The Future. Nashville: Convention Press, 1994.
- McBeth, Leon H. A Sourcebook For Baptist Heritage. Nashville: Broadman Press, 1990.
- Pressler, Judge Paul. A Hill on Which To Die. Nashville: Broadman & Holman, 1999
- Sullivan, James L. Baptist Polity As I See It. Nashville: Broadman & Holman, 1998.
- Hobbs, Herschel and E. Y. Mullins. The Axioms of Religion. Nashville: Broadman Press, 1978.

Bivocational Ministry:

- Bickers, Dennis W. The Tentmaking Pastor. Grand Rapids: Baker Books, 2000.
- Bivocational Ministry. "Church Administration" Nashville: LifeWay, December 1999.
- Dorr, Luther M. The Bivocational Pastor. Nashville: Broadman Press, 1988.
- Elliott, John Y. Our Pastor Has an Outside Job. Valley Forge, PA: Judson Press, 1980.
- Greene, James Y. The Dual Career Minister. Cary, NC: Baptist State Convention of North Carolina, 1989.
- Holloway, Dale. "From Where I Stand," The Bivocational Beacon (Spring 1996).
- Kite, Billy and Ray Gilder. Bivocational or Vocational. Brentwood, TN: Tennessee Baptist Convention.
- Klassen, Ronald and John Koessler. No Little Places: The Untapped Potential of the Small-Town Church. Grand Rapids: Baker Books, 1996.
- McCarty, Doran C. Meeting The Challenge of Bivocational Ministry. Nashville: Seminary Extension of the SBC, 1996.
- Windham, Donald and Betty and Eddie Ruddick. Vocational or Bivocational: The Church and Its Choices. Jackson, MS: Mississippi Baptist Convention Board, 1998.
- Windham, Donald. The Bivocational Primer. Jackson, MS: Mississippi Baptist Convention Board, 2000.

Church Health-Growth:

- Barna, George. Turnaround Churches. Ventura, CA: Regal Books, 1993.
- Dale, Robert D. To Dream Again. Nashville: Broadman Press, 1981.
- Dever, Mark. Nine Marks of a Healthy Church. Wheaton: Crossway Books, 2000.
- George, Carl F. How to Break Growth Barriers. Grand Rapids: Baker Book, 1993.
- McIntosh, Gary L. Staff Your Church For Growth. Grand Rapids: Baker Books, 2000.

Mims, Gene. Kingdom Principles For Church Growth (rev.) Nashville: Lifeway Press, 2001.

Mims, Gene. The Kingdom Focused Church. Nashville: LifeWay Christian Resources, 2003.

Rainer, Thom S. Surprising Insights From the Unchurched. Grand Rapids: Zondervan, 2001.

Rima, Samuel D. Rethinking The Successful Church. Grand Rapids: Baker Books, 2002.

Robinson, Darrell W. Total Church Life. Nashville: Broadman Press, 1993.

Russell, Bob. When God Builds a Church. West Monroe: Howard Publishing, 2000.

Southerland, Dan. Transitioning. Grand Rapids: Zondervan, 2000.

Wagner, C. Peter. Strategies For Church Growth. Ventura, CA: Regal, 1987.

Warren, Rick. The Purpose Driven Church. Grand Rapids: Zondervan, 1995.

Deacons and Key Leaders:

Temple, John. Developing Deacon Ministry Teams. Nashville: LifeWay Resources, 2004.

Sheffield, Robert (compiler). Help! I'm A Deacon's Wife. Nashville: Convention Press, 1992.

Sheffield, Robert. The Ministry of Baptist Deacons. Nashville: Convention Press, 1990.

Webb, Henry. Deacons Servant Models in the Church. Nashville: Broadman & Holman, 2001.

Leadership:

Anderson, Lynn. They Smell Like Sheep. West Monroe: Howard Publishing, 1997.

Barna, George. The Power of Vision. Ventura, CA: Regal, 1992.

Church Leadership Team Handbook. Nashville: Convention Press, 1995.

Malphurs, Aubrey. Being Leaders. Grand Rapids: Baker Books, 2003.

Malphurs, Aubrey. The Dynamics of Church Leadership. Grand Rapids: Baker Books, 1999.

Malphurs, Aubrey. Values-Driven Leadership. Grand Rapids: Baker Books, 1996.

Maxwell, John C. The 21 Irrefutable Laws of Leadership. Nashville: Thomas Nelson, 1998.

Miller, Calvin. The Empowered Leader. Nashville: Broadman & Holman, 1995.

Powell, Paul W. Getting The Lead Out of Leadership. Dallas: Annuity Board of the SBC, 1997.

Powers, Bruce P. Christian Leadership. Nashville: Broadman Press, 1979.

Sanders, J. Oswald. Spiritual Leadership. Chicago: Moody Press, 1967.

Legal-Administrative:

- Berkley, James D. Leadership Handbook of Management and Administration. Grand Rapids: Baker Books, 1994.
- Busby, Dan. The Zondervan Church and Nonprofit Organization Tax & Financial Guide. Grand Rapids: Zondervan. (annual publication)
- “Church Organizational Charts & Staff-Officers-Committee Descriptions.” Jackson: Mississippi Baptist Convention Board, 2003.
- Hammar, Richard R. Church & Clergy Tax Guide. Matthews, NC: Christian Ministry Resources. (annual publication)
- “Keeping Your Church Out of Court.” Jackson: Mississippi Baptist Convention Board, 1998.
- McCarthy, Barry. A Parliamentary Guide for Church Leaders. Nashville: Broadman Press, 1987.
- Ministers Tax Guide. Published annually by the Annuity Board of the SBC (available each January – contact the Church-Minister Relations Department, MBCB)
- Planning Financial Support. Undated resource published by the Annuity Board of the SBC (available from the Church-Minister Relations Department, MBCB)
- Powers, Bruce P. Church Administration Handbook rev. Nashville: Broadman & Holman, 1997.

Pastoring/Local Church Oversight:

- Barna, George. Today's Pastors. Ventura, CA: Regal Books, 1993.
- Bisagno, John R. Letters to Timothy. Nashville: Broadman & Holman, 2001.
- Campbell, Barry. Toolbox for [Busy] Pastors. Nashville: LifeWay Christian Resources, 2002.
- Coleman, Robert E. The Master Plan of Discipleship. Old Tappan, NJ: Fleming Revell, 1987.
- Criswell, W. A. Criswell's Guidebook for Pastors. Nashville: Broadman Press, 1980.
- Faulkner, Brooks R. Getting On Top of Your Work. Nashville: Convention Press, 1999.
- Hawkins, O. S. Rebuilding: It's Never Too Late For a New Beginning. Dallas: Annuity Board of the SBC, 1999.
- Hendricks, Howard G. and William D. Living By The Book. Chicago: Moody Press, 1991.
- Hightower, James E. Called to Care. Nashville: Convention Press, 1990.
- London, H. B. and Neil B. Wiseman. The Heart of a Great Pastor. Ventura, CA: Regal, 1994.
- London, H. B. Jr. and Neil B. Wiseman. Your Pastor Is an Endangered Species. Wheaton: Victor Books, 1996.
- MacArthur, John, Jr. Rediscovering Pastoral Ministry. Nashville: W Publishing Group, 1995.
- Mathis, Don R. Pastor & Staff Search Committee Guide. Nashville: Convention Press, 1998.

McCormick, Gwenn. Planning and Building Church Facilities. Nashville: Broadman Press, 1992.

McCoury, D. G. Guiding the Single-Staff Church. Nashville: Convention, 1989.

McCoury, D. G. Pastoring the Single-Staff Church. Nashville: Convention, 1990.

McCoury, D. G. Understanding the Single-Staff Church. Nashville: Convention, 1988.

McIntosh, Gary and Glen Martin. Finding Them, Keeping Them. Nashville: Broadman & Holman, 1992.

Miller, Michael D. Honoring The Ministry. Nashville: LifeWay Christian Resources, 1998.

Segler, Franklin M. A Theology of Church and Ministry. Nashville: Broadman Press, 1960.

Schaller, Lyle E. It's a Different World!: The Challenge for Today's Pastor. Nashville: Abingdon Press, 1987.

Schaller, Lyle E. The Small Church Is Different. Nashville: Abingdon Press, 1982.

Stacker, Joe R. Called To Serve Ministry for the 21st Century. Nashville: Convention Press, 1993.

Thielen, Martin. Getting Ready for Sunday. Nashville: Broadman Press, 1989.

Powell, Paul W. Shepherding the Sheep in Smaller Churches. Dallas: Annuity Board of the SBC, 1995.

Towns, Elmer. Putting An End To Worship Wars. Nashville: Broadman & Holman, 1997.

Wiersbe, Warren W. and David W. Making Sense of the Ministry. Grand Rapids: Baker Book House, 1991.

Wagner, Glenn E. Escape From Church, Inc. Grand Rapids: Zondervan, 1999.

Personal-Spiritual:

Blackaby, Henry T. and Henry Brandt. The Power of the Call. Nashville: Broadman & Holman, 1997.

Carnegie, Dale. How to Win Friends & Influence People. New York: Pocket Books, 1936.

Eldredge, John. Wild at Heart. Nashville: Thomas Nelson, 2001.

Foster, Richard J. Celebration of Discipline. rev. ed. San Francisco: Harper & Row, 1988.

Graham, Billy. Just As I Am. New York: HarperCollins, 1997.

Grenz, Stanley and Roy D. Bell. Betrayal of Trust. Grand Rapids: Baker Books, 1995.

Hawkins, O. S. Moral Earthquakes and Secret Faults. Dallas: Annuity Board of the SBC, 1996.

Hughes, Kent R. Disciplines of a Godly Man. Wheaton: Crossway Books, 1991.

Hunt, Johnny. Building Your Spiritual Resume. Woodstock, GA: 3H Publishers, 2000.

- Jeffress, Robert. Hearing the Master's Voice. Colorado Springs: WaterBrook Press, 2001.
- Jeffress, Robert. The Solomon Secrets. Colorado Springs: WaterBrook Press, 2002.
- Jeffress, Robert. When Forgiveness Doesn't Make Sense. WaterBrook Press, 2000.
- Knierim, Neil and Yvonne Burrage. God's Call: The Cornerstone of Effective Ministry. Nashville: Convention Press, 1997.
- Lowery, Fred D. Covenant Marriage. West Monroe: Howard Publishing, 2002.
- Lucado, Max. In the Grip of Grace. Dallas: Word Publishing, 1996.
- Piper, John. Brothers, We are Not Professionals. Nashville: Broadman & Holman, 2000.
- Swindoll, Charles R. Laugh Again. Dallas: Word, 1992.
- Swindoll, Charles R. Rise and Shine. Portland: Multnomah, 1989.
- Wagner, Glenn and Glen Martin. Your Pastor's Heart. Chicago: Moody Press, 1998.
- Warren, Rick. The Purpose Driven Life. Grand Rapids: Zondervan, 2002.
- Yessick, Tommy. Building Blocks for Longer Life and Ministry. Nashville: Convention, 1997.

Preaching/Teaching:

- Brown, H. C., Jr., H. Gordon Clinard, Jesse J. Northcutt and Al Fasol. Steps to the Sermon (rev.) Nashville: Broadman & Holman, 1996.
- Fasol, Al. A Complete Guide to Sermon Delivery. Nashville: Broadman & Holman, 1996.
- MacArthur, John Jr. Rediscovering Expository Preaching. Dallas: Word, 1992.
- Robinson, Haddon. Biblical Preaching. Grand Rapids: Baker Book House, 1980.
- Rummage, Stephen Nelson. Planning Your Preaching. Grand Rapids: Kregel, 2002.
- Vines, Jerry. A Practical Guide to Sermon Preparation. Chicago: Moody Press, 1985.

Special Occasions:

- Powell, Paul W. The New Ministers Manual. Dallas: Annuity Board of the SBC, 1994.
- Hawkins, O. S. Good News for Great Days. Dallas: Annuity Board of the SBC, 2001.

Witness & Evangelism:

- Lewis, Larry L. Organize to Evangelize. Nashville: Broadman Press, 1988.
- McRaney, William, Jr. The Art of Personal Evangelism. Nashville: Broadman & Holman, 2003.

Welch, Bobby H. Evangelism Through the Sunday School. Nashville: LifeWay Press, 1997.

Bibliography

Hendricks, Howard G. and William D. Living By The Book. Chicago: Moody Press, 1991.

MacArthur, John Jr. Rediscovering Pastoral Ministry. Dallas: Word Publishing, 1995.

Powell, Paul W. The New Ministers Manual. Annuity Board of the SBC, 1997.

Sanders, J. Oswald. Spiritual Leadership. Chicago: Moody Press, 1967.

Pastoral Ministries 29. The Bivocational Pastor. The Seminary Extension Division of the Southern Baptist Seminaries, 1985.

Vines, Jerry. A Practical Guide to Sermon Preparation. Chicago: Moody Press, 1985.

Wiersbe, Warren W. and David W. Making Sense of the Ministry. Grand Rapids: Baker Book House, 1991.

Please note: The author acknowledges great appreciation of these sources for content in this document. He encourages the readers of this document to purchase these resources for their personal library and study. The Mississippi Baptist Convention Board emphasizes that this document is not to be copied and/or sold for personal profit or gain. Small portions (one to two pages) may be reproduced for teaching and instructional purposes only.