

The Work of the Pastor

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ABSTRACT: It has always been my passion to write about Pastoral Work. Being a pastor myself, I feel that the work of the pastor has not been properly comprehensively defined and written. In this article I strive to write about what the pastor's work is all about. First for one to be called a pastor, must receive an equivocal call from God because no one can become a pastor unless he/she has been called by God. After one has received call, he/she begins the work of ministering to self because the call is based on a sound relationship with God. The relationship is not static but dynamic on daily basis by fervent prayers and study of the word of God. If ministry to self is not there, a pastor cannot receive the call from God because the one who receives a call is the one who is already having a relationship with him. The most important is not just the call from God but maintaining it is more crucial. Secondly, the pastor must start and continue to minister to his/her family. The family must provide love, care and adequate time to his family. The family should not get the leftover of the pastor's family after being exhausted ministering to the church members. If the family relationship with the pastor sours, he/she cannot maintain the call because the family that is stunted spiritually can weaken and eventually destroy his call to minister even when one claims to have a call from God. Thirdly the pastor must nurture the church members by visiting, counseling, preaching and teaching the word and praying with them. The members are his/her employers; therefore he should allocate time to minister to them not in a hurriedly manner but steady and straightforward manner. The members can either continue the pastor or destroy him/her depending on whether they are growing spiritually or not. It is important for the pastor to minister to his members meaningfully because their spiritual growth determines the success or failure of a pastor. These three aspects of ministry for a pastor are crucial for the continuity of a pastor's calling and work. The three responsibilities of pastor stand on equal footing and must not be neglected.

I. INTRODUCTION

This article on the work of the pastor covers a number of several responsibilities that deals with what he/she must spend time on and sometimes to be spent. First in this article I will define the term pastor. It is important to know what the term pastor means before devoting time writing about what the pastor ought to do. Secondly I will endeavor to point out from the Biblical point of view that the title pastor carries a connotation of sacredness. It is important to know that pastoral work is sacred and the persons claiming to be pastors must uphold and maintain sacredness. Thirdly, I will examine the writings of other authorities about the work of the pastor. Several questions will be asked and answers sought such as what have they written and is their authenticity in what they have written. The good lessons, if any will be derived and added to enrich this article. Fourthly, the article will examine the work of the pastor that is spiritual formation. Spiritual formation though some pastors do not view it as work, in this it is presented as work. The reason it is work it because it play a major role helping the pastor to maintain spiritual vitality throughout his ministry and without which he ceases to be a minister of the gospel. Finally the summary and conclusion is written to show that the work of the pastor enormous and that it requires strategizing on the part of the pastor to cope. One of the strategies of that is being heightened is the involvement in spiritual formation.

II. DEFINITION AND FUNCTION OF "PASTOR."

According to source: www.ehow.com-retrived on 11/10/2018, "A pastor is an individual who provides spiritual leadership for a church community." Sometimes a pastor can evangelize an area where there is no church. He plants a church through his ministry to the people that are not believers in Jesus Christ. Other times, he can go and minister to the people who are already believers in God. In this case he strengthens them

spiritually by providing spiritual leadership. Whatever the situation, a pastor is someone who provides spiritual leadership to a church community. He has no other business but that of raising secular communities into becoming Christian ones and nurturing them to continue abiding in the teaching of Jesus Christ. He is a firm believer in God and through his intercourse with him; he gains wisdom and courage to continue strengthening believers in Jesus Christ.

According to CTSFW-<https://www.ctsfw.edu> retrieved on 11/10/2018 asks the question, who is a Pastor? The response is as follows: “The one to lead worship. The one to preach the sermon. The one to give us Christ’s Body and Blood. The first one to the hospital. And finally the last one at the graveside.” This definition is more on describing the functions of the Pastor. The Christians are not looking for technical definition of a Pastor. For them a Pastor is the one who leads worship at church or any place worshiping God is taking place. He is the one who preaches the sermon. He is the one who leads at Holy Communion, and also gives the bread that represents the broken body of Christ on the cross and he is the one who gives the wine that represents the spilled blood of Jesus on the cross to the believers. He is the one who goes to the hospital first as soon as his church members are sick and admitted to the hospital. He is the one who leaves the grave yard last after burying a deceased believer.

These functions of a pastor are well articulated and they describe the work of the Pastor very well. I wish modern pastors can learn from the list of these functions. Unfortunately modern pastors are more theoretical than practical and as a result, Christians do not receive the practical ministry they need such as visiting them in the hospital when they are sick, comforting them when they lose their beloved one. Planning and leading worship is left to the members who do not have passion to lead believers into real worship experience. Sermons are shallow and unrelated to the needs of the believers. It is time for the modern pastors to stand up and carry out the functions due to them; otherwise they will lose their jobs.

The Pastor is one who wears many hats according to Christian Leaders Institute at <https://www.christianleadersinstitute.org/what-is-pastor> (retrieved on 1st November 2018). How is this possible? They justify this argument as follows:

“On Sunday mornings he’s the preacher. He’s the one that brings the word of God to the congregation that God has entrusted to him. Pastors spend much time praying over and planning their sermons. He visits people who are in need. He counsels people who are hurting physically or relationally. He attends meetings at the church to determine its future and direction.”

It is true that a Pastor wears many hats. However, the pastor must be careful so that his ministry is not that of trotting from one place to the other. He should plan how he can manage to provide quality service to all facets of ministry. First, he must minister to himself by ensuring that he lives in close intimacy with the Savior. Second, he should be available to meet the needs of his immediate family. Third, he should adequately minister to the members of his church or district. This is not an easy task to carry out. It requires that the pastor give his entire life to ministry. It is a full time job that should not be mixed with other businesses.

Jason Jackson (<https://www.christiancourier.com/articles/1178-what-is-a-pastor>) defines a pastor in responding to the question “what is a Pastor?” in this way. He used the following New Testament Scriptural passages namely Ephesians 4:11, Acts 20:28, and 1 Peter 5:2. First let me examine his definition using Ephesians 4:11. He writes: “Paul discusses various roles that Christ placed in the church. He intends for ‘pastors and teachers’ to serve in the church. The expression ‘pastors and teachers’ identify a single group.” In other words a pastor in his ministry in the church, he naturally also fulfills that role of being a pastor by teaching. Teaching is part and parcel of the pastoral responsibilities he/she is carrying. Every true pastor will carry out his pastoral ministry through his/her ability to teach. If he does not teach, his pastoral role cannot be effective; he needs to teach in order to be successful. Homer A. Kent using the same line of thought adds this way: “Pastors and teachers are named as one grammatical unit (by the use of just one article in the Greek text)”. He continues to write that “Pastors (i.e., shepherds), as they care for the flock, are also teachers.” In other words pastors and teachers are inseparable in terms of function.

Second is the Scriptural passage in Acts 20:28. Jackson explains it this way, “Paul again refers to pastors. Here, however, he used the verb form of the word, which is translated ‘to feed’ (ASV) or ‘to care for’ (EVS). Pastors feed, tend, and protect the church. They are to do all the things that a shepherd would do for a flock.” In other words a pastor must know his bible so well so that he can use its messages to both preach and teach his members so that they do not starve spiritually speaking. A pastor who does not know the bible very well produces stunted growth among members and as a result backsliding will be a way of life.

Third is the Scriptural passage 1 Peter 5:2 Jackson uses to define the term pastor, which says: “Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly (NKJV).” His explains as follows: “Likewise, Peter instructs these servants to ‘act like shepherds’ as they ‘oversee’ the flock of God (1 Peter 5:2). This exhortation is addressed to the ‘elders’ (1 Peter 5:1).

III. THE WORK IS OF A SACRED NATURE.

Fortunately the Bible discusses the work of the pastor as sacred and holy different from other professions in the world. The qualifications of a pastor revealed in Titus 1:6, 7: 1 Tim 3:2 are sacred and the one who claims to be one must be “above reproach”. What does it mean to be above reproach? Is there any person in the world who is above reproach? Accordingly to the counsels Paul gives to young men Titus and Timothy are focusing on them living lives that are above reproach. Thinking seriously about the work of the pastor, one will not be pompous but humble and encourages total dependence upon God. It is God who can turn a sinner into a saint. A saint is one who is should be above reproach. There are seventeen qualifications of a pastor the Apostle Paul points out to Titus and Timothy according to <https://www.acts29.com/biblical-qualifications-of-a-pastor-retrived> on 1st November 2018.

1. The first one, “A pastor must be devoted to his wife; one-woman man (Titus 1:6; 1 Tim 3:2). The pastor’s marriage illustrates Christ’s love for His church—His bride (Eph. 5:22 ff.). A Pastor must love his wife exclusively with his mind, will and emotions and not just his body.” It is true a pastor must be devoted to his wife; he must be a one-woman man. What does this statement mean? Dobson (2000) explains it this way: “The stability of marriage is a by-product of an iron-willed determination to make it work. If you choose to marry, enter into that covenant with the resolve to remain committed to each other for life.” (p. 268). The commitment of a husband and wife to each other should start from the day of marriage until death causes termination of the covenant of marriage because one of the spouses has died. This is more serious to the pastor; he must be more commitment to his marriage than any of the husband on earth because of his sacred office he carries. I share this experience in my marriage because I have been marriage to my wife for thirty-five year to date. For us to have been marriage for such a long time it requires commitments that are based not only on human ingenuity but total dependence upon God. When Jesus’ admonishing in Matthew 7 about asking him whatever we want from him is really true because his promises are fulfilled to those who ask in faith and should not be done once but daily reliance upon Jesus in order for him to guide and make marriage to succeed.

2. “A pastor’s children must be in submission, though not perfect (Titus 1:6; 1 Tim 3:4-5). If a man does not know how to manage his own family, he will not know how to take care of God’s church. The first flock for a pastor is his own family as a Pastor Dad. A pastor’s qualification for the church starts in his home management as he leads them up in the discipline and admonition of the Lord (Eph. 6:4).” First and foremost the first congregation or place of ministry for the pastor is his family, specifically his children and wife. How does he fulfill this responsibility? First it is through his exemplary life. It means that a pastor must be hardworking, self-discipline and organized. He should be a mentor to his children. Secondly, he should spend quality time instructing his children in both spiritual realms and practical things such as cleaning themselves and surrounding. Children should be taught how to clean eating utensils after their meals regardless of gender. Thirdly the Pastor should engage the children and the entire family into worship in the morning and evenings. Eating times also should begin with prayer. The prayer should be short and only at the beginning and not at the end of the meal. Fourthly the pastor should pray privately alone for his wife and children. Children are not small stones which you can collect and put in a heap. Children have emotions, moods and other things that make them happy or unhappy. The pastor behind the scenes must pray for each of these children. I identify myself in this because I still pray today for my children. I used to pray in a general prayer for our three children, but as time went by due to changes that I used to see in them, I started offering individual prayers for them. They are mature and one is married but I still pray for them individually.

3. “A pastor is a faithful steward (Titus 1:7). Here the term used is overseer (Greek episkopos). It is not another office, but a functional title of the elder. It is what he does; He is a steward, a manager of God’s resources and Jesus’ flock. He takes responsibility, but not ownership.” A pastor is not just a steward but must display faithfulness in stewardship. He is not the owner of everything he manages including himself. There are many things a pastor is called to manage. He should manage himself, wife, children, time, money, church members, properties for the church, etc. To many all the listed things are not easy. He needs to delegate like the counsel Jethro gave to Moses recorded in Exodus 18. However, he should not just delegate, he should follow through to ensure that the people assigned to take up certain tasks are doing so. It is not good to trust people too much. He should supervise everybody assigned to carry certain tasks regardless of their trustworthiness they display.

As a steward, the pastor should ensure that both the interior and the outside of the church buildings are kept clean and cared for. He should also manage the local church leaders to ensure that church building is well built and that they should have proper toilets for both men and women. Venues of meetings outside the church must be managed properly. Sometime these venues have snakes and the pastor must see to it that the grass and shrubs are cut and the surrounding is kept clean. The equipment too must be kept nicely after use such as PA systems, generators, tools, etc. to be used in the future. Some pastors who are not good stewards are always buying equipment to place them because they get lost most the times are being used.

4. “A pastor must be humble—not arrogant (Titus 1:7). A pastor must constantly demonstrate the gospel by admitting when he is wrong and assuming responsibility and restoring relationships.” What does it mean for a pastor to be humble? Let me give you an example. A pastor is subject to the decisions of the organization such as conference that employs him. From time to time a pastor is transferred from one area of ministry to another. A pastor should not refuse; he should be humble by accepting to work anywhere as long as there are people to minister to. Some place are developed while other are not, it does not matter, it should go regardless and she should tell his family in advance how church is, it is not permanent. I am writing from experience on this point because I have served as a church pastor, department director at the conference level, I also served as president of the conference. In all these portfolios I was replaced and now am serving as a lecturer at the university training pastors because I hold a doctorate in ministry. I know of some pastors who left ministry because they refused to be transferred from one church to another. The conference has no option but to terminate the work of the pastor. That pastor whose was terminated lacked humility. If he was humble, he would not have left employment. It is important for the pastor to be humble.

5. “A pastor must be gentle—not quick-tempered (Titus 1:7; 1 Tim 3:3). No man will be of any use in the kingdom that is quick-tempered. The difference between how Jesus demonstrated anger is that He was angry at the abuse of others in the name of religion and the dishonoring of God. We get angry at how it affects us.” It is important for a pastor to be gentle and not quick tempered. How is this possible? It is possible by God’s grace. God would not demand anything out of the pastors when he knows it is impossible. Now since he requires it, it is possible, he gives pastors wisdom to be gentle. Let me give my example again on this point. Many times when I was a front line pastor, I performed my duties even that of preaching with anger. I did not show it to anyone but it was stressing me inside. I contained anger by the grace of God. I offered a quick prayer to God so that he could help me not react to my angered emotions right away. Prayer has helped to contain my anger. One time I even preached with smiles when I was angry. After preaching however, I called the person who angered me and I talked seriously and was relieved. It is not good to postpone the anger for a long time, it can lead to stress and from this to depression, it becomes a sickness.

6. “A pastor must be sober—not a drunkard (Titus 1:7; 1 Tim 3:3). This is not just overindulgence in alcohol but is idiomatic for any behavior that fuels addictive responses.” How is this possible? A pastor is a Christian before he becomes one. He/she must accept Jesus and personal savior. Jesus stops the old ways of life at the time he experiences an encounter with Him. He becomes a new creation according to 1 Thessalonians 4. He continues reliance upon God from the time he met Jesus into the life of a pastor until he dies. Therefore, there is no way a pastor who is a Christian can be a drunkard. Drunkardness should not be talked as one of the practices a pastor is involved in. He must be sober and a mentor to his flock.

7. “A pastor must be peaceful—not violent (Titus 1:7; 1 Tim 3:3). A pastor is prone to inflict violence through his words. He is to be a peacemaker.” How will a pastor be peaceful? A pastor is expected to be peaceful by everybody he ministers to including his family. It is possible for a pastor to be peaceful by God grace or enabling power of God on his life. This enabling power from God for peaceful life is obtained through his daily surrender to Him. He needs to be prayerful and feed on his word the Bible. The Lord will transform him from not being peaceful to peacefulness. He will show peacefulness his behavior, and his family and the entire flock will know that he is one. He should also be peaceful to the larger flock that is the church members. He should avoid such practices as openly belonging to a political party because those who do not subscribe to his party will not feel that the pastor is ministering to their own interests. He should not condone tribalism but should be inclusive by loving everybody and during church election to ensure that all tribes in the church are represented in leadership. These good practices will promote peace and will help the church to grow.

8. “A pastor must have financial integrity—not greedy for gain (Titus 1:7; 1 Tim 3:3; 1 Peter 5:3). A pastor is to be upright in his financial dealings and not accused of pursuing money over the Kingdom of God.” Money and what money can buy is a snare to the pastor. The pastor wants to be like everybody else socially and economically. The pastor wants to live in good house with electricity and water. The pastor wants to drive a good and representable car. How can he maintain financial integrity? He should again depend upon the Lord? The Lord will give his the wisdom to live within his means and to avoid debt. Banks now are advertising for loans through conferences that employ pastors. Sometimes these bankers are invited to a pastor’s meeting to promote loans. Pastors cannot resist this offer. Most pastors get loans to buy cars. But car are depreciating very fast. It is better for the pastors to get loan to buy land or build a house. A house once completed If the pastor does not stay in it he can rent it out. It is important for a pastor to start right away planning for the future. He is not allowed to borrow from church members because in future he will fail to administer discipline on them. A pastor also should be transparent in the way he spends money with his wife especially. In fact he should spend his money in collaboration with his wife.

9. “A pastor must be hospitable (Titus 1:8; 1 Tim 3:2). A pastor’s home is to be open for others to enjoy. A pastor’s home is not a heaven on earth, but rather a place of ministry.” The house the pastor lives cannot be hospitable if he himself is not one. He is supposed to be kind to everybody. This type of a job is tough, but it is

manageable buy the grace of God. The teachings of the Bible are clear “It is more blessed to give than to receive” (Acts 20:35). A hospitable pastor will not run out of supplies because God will replenish where he is taking to give others. He should not worry about tomorrow when he is sharing because God will take care of the rest. In fact once the members get used with the pastors’ generosity and visiting his house, they will also start bringing foods to the pastor as they visit. I experienced this in my first district of pastoring. The church members new my home and came several times to visit and most times when they visited, they brought food to me such as chickens, groundnuts, fruits, vegetables, etc.

10. “A pastor must be a lover of good (Titus 1:8). A pastor genuinely loves what is good. He does not just think he should love it.” It would not be right for a pastor to detest what everybody says it is good. A pastor, by the grace of God must be a good person. He should cooperate with people and show that he supports them in what they are doing. For example if the church members have a passion to assist the needy people with used clothes in their community, a pastor should not only encourage but participate in donations. He should not just wait for the church members to initiate, but he should be the one to initiate and spearhead the good program and activities. He should also appreciate them for the good things they are providing in the community.

11. “A pastor must be self-controlled (Titus 1:8; 1 Tim 3:2). Self-control is a characterization of every area of a pastor’s life: diet, time, mouth, exercise, relationship, sex, and money.” This is a good characterization of a pastor. A pastor must keep his body weight under control by being temperate in what he eats and the time he eats. A pastor should not have a big stomach because of over eating. He should actually eat more fruits and vegetables than animal flesh. He should if possible avoid flesh diet in whatever forms so that he can keep himself fit in carrying out the Lord’s work. A pastor also should use his time wisely and if he does, he will be successful. He will minister adequately to himself, family and the church members. A pastor also should control his sexual drive by the grace of God. It is important that he marries and should confine his sexual needs to his wife. He should not just look at his enjoyment sexually but that of his wife as well. The pastor also should take time to exercise his body by jogging or walking briskly every day. He should take time to exercise because his job is sedentary and if not careful he can easily be hypertensive. Finally the pastor must have good relationship with people around him and should avoid favoritism and tribalism by visiting and caring just for a few.

12. “A pastor must be upright (Titus 1:8). He has integrity in his relationships and in how he treats others.” To be upright is to be honest and reliable. He should keep the promise he made when he was joining ministry. Unfortunately, some pastors are involved in campaigning for positions in the conferences once there are evaluations that take place every three years. This is not being upright. The pastor must not cheapen himself by asking his pastors and members to vote for him. Sometimes he succeeds and sometimes he does not. This is using human means to occupy certain positions in the conference. Pastors are not supposed to do so. They are to be upright and are required to prepare people for the heavenly Kingdom. But if they are involved in campaigning, they are instead leading people to hell, which is the opposite of the call to ministry.

13. “A pastor must be holy (Titus 1:8); His life is devoted wholeheartedly to Jesus externally and internally.” It is a serious qualification and taken literally most so called pastors will not measure up to their position of being pastors. Most of the pastors in this requirement are found wanting. There is need to evaluate themselves and focus not on earthly things but on God. Holiness belongs to God and for a man to be one must not do anything God does not approve. He must walk with God like Enoch of old. Lack of holiness has killed pastoral work, it has just become like any secular profession. There is hatred among pastors, backbiting, politicking, tribalism, etc. which are not supposed to happen among pastors.

14. “A pastor must be able to teach (Titus 1:9; 1 Tim 3:2). All of the other qualifications are character qualities. This is the only ability-based requirements. He is to be able to teach sound doctrines, not just be able to communicate in an excellent manner. His teaching can be one or two, to twenty, to a hundred or to a thousand. Most of the churches in Crete were houses. The elders were to defend the faith once delivered to the saints against the numerous false teachers that arose.” Besides focusing on the pastor’s character, he must also improve his abilities in teaching. A pastor can possess the ability to teach, but these abilities can be improved through learning some skills to teach under knowledge of a trained teacher. Teaching is important because this is the only way the church members can be grounded into the true of the Bible.

15. “A pastor must be spiritually mature (1 Tim 3:6). Positions of authority without spiritual maturity lead to the trap of pride. When pride grows in a man, sin abounds.” Spiritual maturity is not static but a process. It needs to nurture by the pastor himself by spending quality time in prayer and Bible study. Spiritual maturity can also be experienced through involvement in ministry. The ministries the pastor is involved in are preaching and teaching from the bible, praying for sick, counseling etc., will enable the pastor to experience spiritual maturity. “A pastor must respectable (1 Tim 3:7). That does not mean that everyone must like him or even appreciate him. It means that there is no credible witness to an ongoing sinful behavior.” Respectfulness is not earned through a title but through good behavior demonstrated by the pastor. If a pastor is upright and honest in the way he does things or the way he carries himself, he will earn respect from the people. Respect cannot be

forced on the people. Respect is earned and people automatically respect the pastor because his honest life impact on them.

16. “A pastor must be an example to the flock (1 Peter 5:3). Elders are examples of biblical expressions sexually, time management, marriage, parenting, worship, relationship and any other way. A pastor should be someone your sons could pattern their life after and the kind of a man your daughter should marry.” A pastor who is a leader of the flock must live an exemplary Christian character so that church members can pattern theirs to him. Unfortunately this does happen rarely because pastors fail to uphold righteousness in their character. It is important for the pastors to strive by the grace of God to live exemplary lives.

IV. OTHER AUTHORITIES ON PASTORAL WORK.

The first authority on pastoral work is Ellen G. White the author of voluminous books on Christian living. She is believed by many people to be a prophetess. Her counsels on Christian living are used by educators, medical doctors, scientists, pastors, dietitians, etc. The first counsel to pastors I want to bring in is the one that White (1947) states: “Wake up the church members that they may unite in doing a definite and self-denying work” (p. 216). On this statement White (Ibid) admonishes pastors to involve church members in evangelizing cities and villages. Pastors should not feel that they are the only ones to evangelize. She encouraged pastors to train members to learn how to get involved into self-denying work. In other words the work of God requires that the one who gets involved working for God must stop other engagements that are just for enhancing pleasure. It takes self-denial and sacrifice to devote time and efforts to spread the gospel to the lost when there is no pay. Most times doing evangelization has no immediate monetary benefits, but God in his wisdom he blesses and rewards those who work for him at his own time. Therefore, Christians are called upon to share their time with God by evangelizing to masses of people who have not known Jesus as their personal Savior.

Secondly White (1972) writes: “Everyone who has received the truth must go to God for his individual self, and decide to live by every word that proceeded out of the mouth of God, and do true service for God” (p. 127). The emphasis White points out to Pastors is that they should tell everyone who is a Christian to learn on their own to approach God in prayer and thereafter whatever they have greened in communion with God, they must use it to render true service to God. The true service to God each individual is supposed to render is that of spreading the gospel about Jesus to every living human being who have not yet received it. There is no much time left to evangelize, therefore by involving every believer the gospel will spread wider and quicker. Sin also is multiplying in the lives of many people and if not hastening to spread the gospel, the unbeliever will die before they come to repentance, thus why every believer must be involved in teaching and preaching the gospel of Jesus Christ. God’s concerned about saving the unbeliever before probation closes and never to open forever.

Thirdly White (1980) gives this counsel to experienced men in the Lord and in spreading the gospel. She wrote as follows: “Let the experienced men take the young men who are preparing for the ministry and go forth into new territory to proclaim the message of warning” (p. 156). New territories are those areas in which people have not heard the gospel of Jesus Christ. Some of these areas are also infested with non-Christian religions such as Hinduism, Islam, etc. People in those areas are groping in darkness because they have not heard about the Savior Jesus Christ. Therefore, experienced men should take with them inexperienced men and stay there while teaching and establishing centers of worship starting first by meeting their physical needs and thereafter spiritual need. This method works better because the young and the old work together by staying temporary in those unreached territories to teach and preach the gospel of Jesus. At other times the young that had been trained can venture by themselves to enter other unbelievers’ areas because of the training they obtained from the experienced evangelists.

Fourthly, White (1875) charges that pastors should not neglect the youth in the work of spreading the good news. The youth are energetic and longer span of life to work for God than older ones. They should be trained at all cost to work for God. It is a huge mistake to overlook them in working for God. Pastors should initiate and encourage the training of the youth for the gospel work. White (Ibid) admonishes as follows: “The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister” (p. 049). Who else besides the youth should know about the highest work in the world of evangelizing the lost people of the world in terms of the gospel? The youth being young, strong and innovative, must not be neglected. They must be told that evangelizing is the most important work in the world, and thus why they must be involved. They will be encouraged to that the work they are doing is the most important work in the world.

Fifthly White (1932) points out the reason why ministers are not so much involved in laboring for those who do not know the truth. She unfolds the reason as follows: “When the ministers understand the great blessing to be derived from laboring for those who know not the truth, they will leave the churches, after impressing upon them the importance of devising plans and methods whereby they can do within their borders the same kind of work that the ministers of the gospel are doing in the regions beyond” (317). Those ministers

who understand the great blessing of laboring for the lost, they will devise plans that will help to strike the balance between ministering to the existing members and those that are lost. The reason sometimes ministers are just ministering to those already in the church is lack of understanding. The Holy Spirit is always to help ministers so that they can work in the balanced way for the believers already and those that lost.

Another writer who contributed quite a bit about the work of the pastor is C. Peter Wagner. Wagner (1994) considers the pastor as the main person who enables the local church to grow. He wrote: "In America, the primary catalytic factor for growth in a local church is the pastor. In every growing, dynamic church I have studied, I have found a key person whom God is using to make it happen" (p.185). This is not only true in America, but also in Africa. I have been associated with church growth studies for more than thirty-five years and I do testify also that the pastor is the most important person in the local church or district to bring about growth in the local church whether in faithfulness of the members in tithing or in bringing new members into the church. The pastor dreams and thereafter shares the dreams to the church members. The church members are always willing to work with the pastor as long as what he wants them to do is clear and doable. One time as a district pastor I spent two weeks training church officers from an usher to the church elder. They came to one church where trainings were going on in batches such as of elders alone, deacons alone, etc until all were trained. After the training, the church members worked in an amazing way that in joyousness of appreciating the way they were working and implementing the things they learnt I broke. I have not forgotten that experience to this day. At another time they came together in one accord to build a good camp meeting enclosure. They worked so well that all the specifications for the camp meeting enclosure were followed. I believed and still does from that day that the pastor is the key factor in bringing about growth in local church or district. The opposite is also true, if the pastor is not dreaming, mobilizing and training the laity in doing ministry, the church will not grow just its head is not growing.

Wagner (Ibid) points out also that leadership of the local church hinges on the pastor. Church like any other organization needs strong and visionary leadership for her to be healthy. He wrote: "Vital Sign Number One of a healthy church is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth" (p. 185) God has called the pastor to lead the church in all her facets. Both church members and congregations must multiply when the pastor is providing not just leadership but strong leadership. He should thoroughly train the church members and empower them for action. The pastor should remember that the church members are always more in number than himself. The commitments and zealousness he demonstrates to members can be transferred to the church members and the activities of growth will treble, meaning that if a pastor was winning ten people in a month, the members will win one thousand people in a month. There will be tremendous growth in a short time when more members are involved.

Another church growth advocate who believed that the pastor is the chief catalyst for church growth is C. Kirk Hadaway. He studied congregations who broke away from their mother churches for various reasons. He did not focus on condemning them for breaking away, but on what happened thereafter. The broke away group of church members were given a pastor to lead them and right away things begun to happen in a positive way in local churches. Hadaway (1991), "found that one of the key components of the pastoral leadership for breakout growth was vision." He continued:

"They inherited churches with problems and were unable to force any issues because they had not earned the right to do so. Instead, they played the role of the catalyst—sharing their vision with the church, linking it to latent purposes which members still shared, creating a sense of excitement, and providing encouragement to those in the church who could see the vision and who were willing to work for it" (p. 91).

Hadaway (Ibid) came up also with several characteristics of growth that pastors emerge. The first one he points out is vision. In line with Hadaway's thinking Barna (1992) also wrote: "Without a Vision, the People Perish" (p. 186) in which he addressed the most critical issue of pastoral leadership today. Rainer (1993) adds:

"Society and the church are changing today more rapidly than any time in history. While theological truths must remain constant, the church must ask if it is being left behind by technological and societal revolution. If the world does not understand the church, if the church is not relevant to the world, then the unchangeable message of the gospel is never communicated to the test"(p.186).

How does the pastor get to know God's vision? This is important question and it needs a good answer. Rainer (Ibid) responded this way: "The pastor must know himself—his gifts, passions, talents, values, attitudes, experiences, and assumptions." Rainer (Ibid) continues: "The pastor must also know the church he serves." It is important first for the pastor to know himself and why he is a minister of the gospel. He could have been a farmer, lawyer, teacher, carpenter, etc, but none of the above. Why? God called him not to accomplish his selfish ambitions but to honor him, therefore, all his gifts, passions, talents, values, attitudes, etc. should be utilized to the glory of God. He should surrender all to God by accepting full gospel ministry. His needs and wants will be fulfilled and met by God as he labors for Him. Finally, he will know God's vision by knowing the church he serves. Each has a vision and a mission statement. Does the pastor embrace them? Does he understand the reason for the church's existence? He should know the church he serves and should do so

according to her mission. He cannot force his mission on the church. This is one of the reasons some pastors quit being pastors. The church cannot change her mission because of a pastor who does not believe its mission. The best at that moment is to quit and do something else that he is passionate for than to change the mission of the church.

The second characteristic that emerges from the pastor is initiating. Rainer (Ibid) admonishes as follows: "A church growth leader must initiate action toward the God-given vision. The leader does not wait for something new to happen; he is making it happen!" If the pastor is quite, comfortable, unconcerned, satisfied with status quo, the church members will do the same. There will be no innovations in that church. The church instead of growing will be decreasing bit by bit. The pastor will not even notice that the church is not growing. But if he is visionary and he initiates it, the church will start elevating as if it is flying. The church will start moving as the pastor causes it to move. He is important to bring all forms of growth in a local church because he is an initiator.

The third characteristic that emerges from the pastor is sharing the ministry. Church members cannot do ministry alone unless they are taught and empowered to do so by the pastor. Unfortunately, some pastors do the work of ministry all by themselves. This is not good for the church, members and the pastor himself. Why? The church will remain stagnant and will never grow. The structure of the church will not grow both quantitatively and qualitatively. If the color of church building is white, it will remain in that color for years; in fact it will be fading away because no one is going to repaint it. Secondly, the church members also will remain stagnant, no additional members joins the church. In fact when members die, they will be irreplaceable. The church instead of growing in membership will be losing due to death and sicknesses. Lastly, the pastor himself will not be growing spiritually and exposure. It is not good for the pastor to keep pastoring one church for many years. He must move to other congregations and this will be a learning ladder for him. Three to five years in one church is alright but not forever. Some pastors are insecure to share ministry with others, Rainer (Ibid) points out this as follows:

"Pastors must overcome the insecurity that says: 'Nobody can do the ministry but I! This attitude reflects a condescending view of laity or a fear that the pastor will be perceived as failing to do his job. Some pastors fear that they will lose recognition and admiration from members if they share to others to do the work of ministry" (p.187).

The fourth characteristic of a pastor that emerges is that of being a rancher. Schaller (1977) was the first to mention that a pastor is a rancher over fifteen years ago. After Schaller (Ibid) discovered, Wagner (Ibid) commented as follows: "It fits the bill perfectly. Notice that in a church led by a rancher the sheep are still shepherded, but the rancher does not do it. The rancher sees that it is done by others" (p.59). How does this work? A rancher is person who rears a lot of cows. He employs and trains young men especially to do the actual work of shepherding on his behalf. He is main rancher but he does not Shepard them himself, he does so through other people. This is how the pastor should minister to his church members. He should train and empower leaders who in turn will do the Shepherd of the rest of the members of the church. He serves as the main leader from time to time he checks to see that the rest of members are ministered by the leaders he trains and empowers to do the work.

The fifth characteristic of a pastor that emerges is good steward. A pastor who is a key leader of the congregation cannot just be a steward but a good one. Rainer (Ibid) explains: "Stewardship usually refers to responsibility to God with money and material gain. Good leaders must also develop good stewardship of their time, their prayerful lives, their work and leisure habits, their Bible study, and their family" (189). This is truer of the spiritual leader because good stewardship does not come about naturally but by help that comes from God. A pastor is a spiritual leader and as such he must first manage himself, thereafter others, money and material things. Someone said leadership is influence and as such he should not force followers to follow him but must be attracted to him. What can make followers follow him? It is his being a good steward in time management, quality prayerful live and bible study, and enjoying a proper family life. He should be living and experiencing a successful life.

Finally the sixth characteristic of a pastor that emerges is confident, decisive, and optimistic. Rainer (Ibid) explains:

Because a visionary church growth pastor will have developed a vision from God, he can respond to situations with confidence and decisiveness. In fact decision-making will become increasingly easier as the vision or plan for the church unfolds. A visionary pastor is optimistic about the future because God has given him a clear picture of that future. There is a goal to be reached and a prize to be received (Phil. 4:14).

How can you have a leader who is not confident, decisive and optimistic? Such a leader will not have followers and eventually will cease to be one. It is important to leaders to display confidence because it attracts others like magnet. Followers need a leader who knows why a leader is and who can inspires them. It is not good to have a leader who is a failure himself in what he has been doing. What stories is he going to tell? What benefits is he going to bring to the organization? Is he optimistic and visionary? All these questions properly

answered will give the type of image the leader is going to bring to the people he wants to lead. Otherwise he should sit back and continue doing the routine he has been doing that do not inspire anyone.

There are also two authors namely Williamson & Allen (1991) who have contributed to the work of the pastor. According to them the work of the pastor is teaching theologically the church members for the purposes of improving their spirituality to avoid declining. There are three critical questions asked by them to show the seriousness of teaching members in the local church they point out as follows: "What should be the image, model, or role of the clergy? How should Christian pastors understand what the church properly expects and needs from them? What is the central task of the ministry" (p.7)? The last question they answered it in this way: "we prefer to state quite plainly that the central task of ministry is teaching the Christian faith" (Ibid). The ministry here is the one spearheaded by the pastor. The pastor's main task in the church is to teach members the Bible so that its principles can be used to ignite spiritual vitality in their lives.

They continue to defend themselves in these words as follows: "We ask the question about the central task of ministry because we believe it is one of the matters at the heart of the present crisis in the church" (p.7). In other words the present crises of church members in the church lie at lack of holistic teaching. If pastors were to take this task as the most important in their ministry, more than 50% of the problems would be solved. Most members are hovering in the dark, not knowing what is morally right or wrong and why it is so and how to overcome. The Bible properly studied and taught would solve most dilemmas faced by our church members. Like the Bereans church members (Acts 17:11) are members would be more noble and growing because they spent time searching the scriptures and internalizing the Biblical principles greened.

Williamson & Allen (Ibid) spent time pondering the problem of lack of teaching ministry among churches which are supposed to be nurtured by the pastors. They suggested this: "We suggest that only a serious revival of ministers' understanding of themselves as teachers of the Christian faith will address the problem of the 'secularization from within' that is so characteristic of mainline churches today and so much at the heart of their lack of a distinctive Christian identify" (p.9). The problem we have now is that there is no way of combating secularism that gets in the church from outside because the church members are not grounded in things of the scriptures. Unfortunately secularism from outside gets in the church and bear fruit because the members do not know how to deal with it. There is need for the pastors to call for revival amongst them so that they recommit themselves to God and the task he has given them of teaching the members everything he has commanded according to Matthew 28:18-20.

What type of teaching are Williamson and Allen (Ibid) suggesting the pastors must engage in? Is it just the ordinary teaching of imparting knowledge from the teacher to the student? It is not according to them. Here is what they described it: "To some extent, our failure to teach the Christian faith in a compelling and lively way has contributed to our decline." The teaching they are talking about is the "compelling and lively" one (p. 12). To compel according to Oxford dictionary is to "force or oblige someone to do something." The pastor is someone who knows what the church members need, therefore in his teaching; he is compelling them to put into practice what they have been learning. He does not just compel but he teaches lively with earnestness and illustrations.

What are pastors called to teach? This is another question Williamson and Allen (Ibid) are stressing. Here is their explanation: "If churches are to teach the Christian faith, they will have to engage in theological education. Pastors will have to become pastor-teachers who take it as their task to convey the excitement and depth of the Christian faith to their parishioners" (p.13). In other words the theological education should be systematic starting a lower level to higher levels so that the members are grounded into the Christian faith. The purpose of this is to come up with members who have strong Christian faith based on the teachings of the Bible. They will understand why they are Christians and as such will continue growing on their own using what they have learnt from the pastor. The goal is to have members who know and understand the times they live so that when Christ comes for the second time will be found ready to meet him.

What is teaching according Hadden (1969) the colleague of Williamson & Allen (Ibid)? Teaching according Hadden (Ibid) is "the reinterpretation of the Christian faith in ways that are adequate to the contemporary situation in which the church finds itself and defensible in the light of the Christian faith, ways that are arguably Christian. In other words, teaching means theological education in the church" (p.14). The issue here is contextualizing the Biblical text which was written 2000 years to the contemporary setting in which people live today in the 21st C is what teaching is according to Hadden. If this is what teaching is then it would definitely make an impact in the lives of church members. The pastor's responsibility is big and challenging, it requires hard work and commitment to Jesus and his ministry.

Is there an example of a Bible character who valued teaching? Sure, there are many. But for the sake of demonstration of this idea, I will use the example of the Apostle Paul. Williamson and Allen (Ibid) have this to say about Paul: "Paul views the teaching of the gospel as having a critical place in the Christian community. This can be seen in two ways: in his discussion of the teaching role in the church, and in his use of the letter as an instrument of instruction. These two ways are demonstrated in Rom. 12:6-8; 1 Cor. 12:28-30, 1 Cor. 12:8-10

and Eph. 4:11. He showed that teaching is an important role of communicating eternal truth to human beings whether they are already Christians or not. For those who already Christians will be strengthened in their faith while the others who are not will receive new light that will enable them to choose to follow Jesus. The second way to show that Paul exhorted teaching in his ministry was the letters he wrote to his churches such as Corinthians, Ephesians, etc. instructing step by step how they would strive in the belief in the Lord without giving up. Fortunately these lectures were detailed and in such a way that the recipients would understand and all the questions related to their faith were answered.

There are two authors namely Miller & Jackson (1994) who have contributed to the work of a pastor as a counselor. Is the role of the pastor as a counselor important? Miller & Jackson (ibid) explains:

“Members of the clergy are called upon to play many roles in modern society—to be priest and prophet, administrator and pastor. Within each of these are many specific and demanding areas of expertise. One pastoral role ever in demand is that of the counselor, the one to whom a person turns at life’s moments of distress, despair, and decision” (p.1).

Unfortunately a pastor whether trained counselor or not church members call upon him for counseling when distressed with many issues. This is a role that a pastor does not choose but it is one by popular demand. It is therefore important to have some kind of training in counseling before a pastor is over whelmed with unresolved challenges.

Miller & Jackson (Ibid) give several reasons why people despite their religious affiliation turn first to the pastor for counseling. But for illustration purposes will site one reason. It goes as follows:

“One obvious answer is that the pastor is accessible. In contrast to the confusing maze of professional helpers, the pastor is a known quantity, a familiar and reassuring face in a world crowded with strangers. There is already a kind of relationship with the pastor, making it easier and safer to take the risk of asking for help. From a pragmatic standpoint, the pastor is also more financially accessible to the average person, as the fee for a fifty-minute hour approaches or exceeds \$100 in the office of the typical metropolitan psychologists or psychiatrist” (p.2).

At this juncture it is important to define counseling. What is counseling? Miller & Jackson (Ibid) define as follows: “Counseling is a special kind of helping relationship. It follows from an agreement between two people to enter into a relationship whereby one (the counselor) applies special skills to assist the other in the resolution of a personal or interpersonal problem. If the counselor sees more than one person at a time, as in family counseling or group counseling, this special relationship exists between the counselor and each individual” (p.3).

Another writer who has written about the work of the pastor is Charles William Steward. Steward’s (1961) concern is about a pastor being a marriage counselor, not just counselor in general sense like Miller & Jackson (Ibid) emphasized. He writes as follows: “Marriage counseling is an inescapable function of the pastor since he maintains standards of marriage, administers the sacraments, is called during family crisis ... and is involved in the attitudes and responsibilities of the members of the family throughout the total life span” (p.18).

It is true a pastor cannot escape the role of being a marriage counselor. Many young men and women are getting married every weekend today than in the past years. Pastors are called to conduct marriages in the churches because church weddings are regarded as holy. In one church I know in Lusaka almost every Sunday there are one or two wedding taking place. The pastors are busy in providing premarital counseling and conducting wedding. Besides conducting marriages, pastors are also busy counseling couples with challenges that need mending and guidance. Sometimes some problems in marriage are so bad that the pastor has to experience their divorce. I experienced one, but because I was attached to both of them it also affected me emotionally. I tried my level best but to no avail. Once the couples decide to separate it is hard to change their minds. Sometimes I allow them to separate for a month or two to give them time to reflect in case they can resolve the problem. But if there is no remedy regardless of time to reflect, they are allowed to go to court to file a divorce.

The last work of a pastor I want to write about is spiritual formation. According to Tasker (2000) “Spiritual Formation is a process of learning to live life as it was always meant to be—living in the presence of God, with God at the center of our lives, so that who we are with ourselves and with others and world depends on who we are with God” (p.19). Another definition is worth considering by Maxson (1999) “Spiritual Formation is the movement of the entire life towards God, opening every area of life to intimacy with God, and allowing Him to do His will”(p.19).

Spiritual Formation is not an optional for a pastor. It is important for a pastor to be involved in spiritual formation on daily bases to maintain spiritual vitality in ministry. If a pastor stops growing spiritually it means that he has ceased to be a pastor even though physically he is still one. The effects of not growing spiritually will be manifested in the worldly practices and tendencies the pastor will be involved in such as not being honest to his/her spouse, carelessness in money spending, fighting for positions in the church, increased hatred among fellow workers especially those in higher positions, backbiting becoming a way of life, etc.

What should be involved in spiritual formation so that a pastor can avoid declining spiritually? The first spiritual formation activity a pastor must be involved in is praying. A pastor must pray not casually but meaningful sometimes praying for one or two hours per period. Bounds (1982) list few examples of Christians in recent history who spent much time in prayer. For example Martin Luther, he wrote: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer." He had a motto: "He that has prayed well has studied well" (p.45).

Another one Bounds (Ibid) mentions is Robert Murray McCheyne. He said: "I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into a corner. The morning hours from six to eight, are the most uninterrupted and should be thus employed" (p.46). This man took prayer seriously because prayer made him to continue serving as a pastor with earnestness and zeal day in and day out without being ashamed. Prayer gave him energy to both teach and proclaim the gospel. He spent the best time of the day in prayer. He prayed in the morning time when he was not tired but fresh to communion with God.

Bounds (Ibid) give another example of a prayerful man. His name was Joseph Alleine. It is said that he "arose at four o' clock for his business of prayer until eight. When he heard other tradesmen going about their businesses before he was up, he would exclaim: 'Oh, how this shames me! Does my Master not deserve more than theirs'"(p.45). According to him prayer was not just one of those things that need to be done. It was really business that needed planning and strategizing with quality time and efforts. Most businesses fail because they do not have proper planning. Since prayer is a big business, it should be planned properly so that it does not fail.

The last example of a prayerful man is Jesus. In Mark 1:35, it says: "And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed." In Luke 6:12 the Bible says: "In those days he went out to the mountain to pray, and all night he continued in prayer to God." There are many other Bible references that demonstrate that Jesus was a man of prayer. Prayer was practiced in his life from early childhood to his end of his ministry. In fact he prayed while he was hanging on the cross before he breathed the last breathe.

A pastor therefore must learn that effective prayers require quantity time spent in it. Bounds (Ibid) examples are worth noticing including that of Jesus. The pastor should not just talk about prayer, but he must be practicing it. He should wake up early morning like Jesus communing with God on daily bases in order to maintain vitality in his ministry of preparing men and women, boys and girls for the coming of Jesus.

It is important for a pastor also to allocate time to pray with his family. The family is referring to his wife and children. Sometimes because of family challenges such as intimacy, financial, communication, etc., may not make prayer times and sessions palatable. Sometimes the wife may not want to have prayers with the husband who is a pastor. The pastor should not force prayers on his family. He should exercise patience and when the environment is not conducive he can suspend temporary and resume having prayers later. The pastor should always remember that the devil does not want him to have prayers with his family. He should not give up, but he should be patient. He should continue also to love, care and provide for his family. These things done to the family on daily bases will remove obstacles to smooth prayer experiences.

The second spiritual formation activity a pastor must be involved in is Bible study. This Bible study is not for making sermons to preach, it is for nurturing his spiritual life. He should spend time to meditate on God's words so that his life can be spiritually rejuvenated. It is not to be done once a week but daily consistently. Seventh-Day Adventist Minister's Handbook (2009) has this important statement on reading as follows: "Reading helps keep the relationship with God fresh and informed. Consider Scripture as the physical form of His communication to humanity and the primary source of devotional study and prayer" (p.20).

One of the major reasons a pastor should spend quality time in prayer and Bible study is to avoid burnout. A pastor is not immune to discouragements and the only way he can overcome is through his deep involvement in spiritual formation especially Bible study. Rainer (Ibid) sheds light on this as follows:

"Burnout is more common than most pastors admit. Without a dynamic relationship with God through daily renewal in prayer and time in God's Word, the pastor will find his own energy quickly expended. The leader must remember that he can only do everything through Christ who gives him strength (Phil. 4:13)" (p. 192).

A pastor should remember that the devil is unhappy with him and everything he attempts to do. There is no way he can overcome on his own satanic traps and snares. He needs a dynamic relationship of prayer and Bible study to manage to overcome satanic powers. He should not relax on this issue. The devil is active and serious at throwing traps and snares on anyone who is trying to exalt God in his or her life including the pastor. A pastor is more in danger because of his calling and passion he has of dispelling darkness from the lives of people. A pastor is like John the Baptist "pointing sinners to the Lamb of God who takes away the sin of the world" (John 1:29).

The third activity of spiritual formation a pastor should be involved is witnessing for Jesus. The pastor is the “light of the world” and the “salt of the earth” like Jesus’ declaration on the disciples of his day (Matthew 5:13-16). A pastor is to attract people living in evil practices to righteous practices mostly by his godly life he lives and sometimes by confronting them in preaching the gospel face to face. He has to be passionate about carrying out the Great Commission of preaching the gospel to every tongue, tribe, people and nation.

Several methods can be used in witnessing for Jesus. A pastor can witness to others about Jesus through personal evangelism. Personal evangelism is sharing the good news to the people by talking to them on one to one basis. This method is very effective because relationships in the process are developed that strengthen commitments to Jesus. People who are won to Jesus in this method tend to look to the pastor as their mentor. The second method is public evangelism. In this method the pastor preaches publicly to groups of people the gospel of Jesus. He asks people to make decision by appealing to them on daily basis on the Biblical topics he presents to them during the evangelistic meetings. Sometime these meetings are conducted in a selected area for three weeks. During the last week one of the sermons preached is on baptism. This sermon is tailored in such a way that people are invited to accept Jesus inclusive of how he was baptized. Most times several people give themselves to Jesus and baptism. A baptism is arranged on the last day and hundreds of people become Christians.

V. SUMMARY AND CONCLUSION

The work of the pastor is enormous and cannot be done through human effort. A pastor is husband to one woman and he has to work hard to maintain successful relationship with her by personal efforts and daily dependence upon God. A pastor is also a father of children. Some pastors have few children two or three and others have many children sometimes more than ten children. All these children should rear according to the ways of the Lord. The pastor must be example to them in practical manner of life and in the fear of the Lord. Raising such a number of children requires commitment and hard work. If he does not manage his family properly, how can he manage the people of God?

A pastor also is a scholar and a teacher. He should be educated at least to first degree. As a pastor he studies dead languages such as Greek and Hebrew. He studies also principles of biblical interpretation and church growth. He studies also church leadership and administration and other challenging courses that require him to study hard. Preaching is at art too which he must master. It is not easy, but he should stand out as a scholar. He is not only a scholar but he learns to impart knowledge to others. He is examined in all the courses he takes in theology in order to complete a degree. The requirements for one to be a pastor are not easy, but he has to meet them.

Pastors are also leaders sometimes leading seven to ten thousand people. It is not easy but it is part of his work as a pastor. Spirituality or dependence upon God is not enough to carry out leadership functions very well especially these days that most disciplinary issues end up in the court of the law. What does this mean? It means that a pastor must have advisors and some training in legal disciplined so that he knows how to tackle disciplinary issues.

A pastor also must conduct weddings, funerals, baptisms, etc. He has so many responsibilities. He is also a counselor and troubled people from all walks life come to him to seek help. He cannot do everything at the same time. He needs to strategize and make at itinerary of how and when he will carry out the enormous tasks he has. Besides all this he is a husband and a father to several children. In spite of all this, he needs on daily basis to spend quality time in prayer to God and in His study of his words.

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