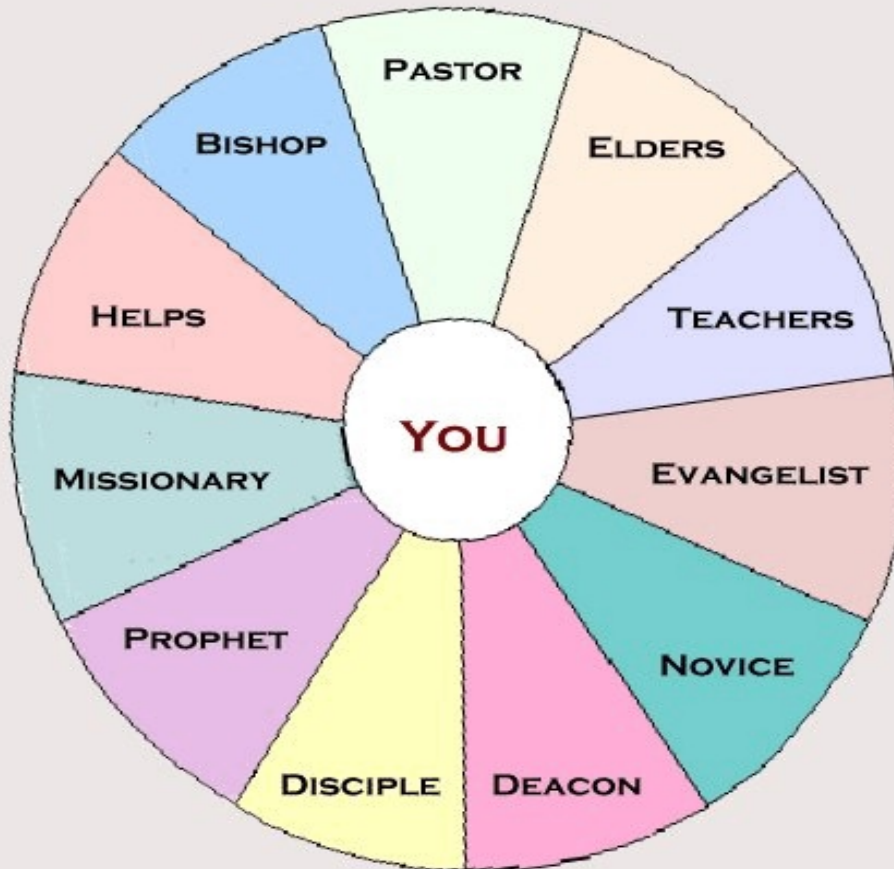


ETHICS AND CONDUCT APOSTOLIC MINISTERS



Manual Of Ethics And Conduct For Affiliated Apostolic Ministers

By Dr. G. Reckart
Apostolic Theological Bible College
11731 N 15th Street
Tampa, Fl 33612

Copyright 1988 All Rights Reserved
(Edited 2009)

**Manual Of Conduct and Ethics
For
Affiliated Apostolic Ministers
(JMFI)**

By Dr. G. Reckart
Apostolic Theological Bible College
11731 N 15th Street
Tampa, Fl 33612

**Copyright 1988 All Rights Reserved
(Edited 2009)**

Volunteer Translators Needed For This Manual Into Other Languages

For Ministers of the Apostolic Faith

Duty and Responsibility

All men who have been recognized by a Pastor to have a divine calling upon their lives will submit and humble themselves to spiritual training and preparation into the ministry. This may take several different levels of assisting the Pastor in different parts of the congregation ministry. At each level of training he is to recognize he is a representative of the Pastor and the local Church. He must have more than a calling, he must qualify himself as a man of integrity and good character. Many are called, but few are chosen. The novice Minister must dedicate himself to a ministry that is respectful, honorable, and deserving of acceptance by the Body of Christ and the public. This will dictate he maintain a high level of ethical conduct and live by spiritual principles that glorify the Lord his God. Having been thus prepared and proving himself to be above reproach and condemnation, he is suitable to the Church, to the members, and as a witness to the world.

Responsibilities to self

Every Minister will understand that he is to maintain his natural body in a holy and sanctified manner. If he is not holy and not sanctified himself he has no right or authority to be in front of any group or congregation. Therefore, the duty of the Minister to himself is as great as the ministering he thinks he has before the people. He must control his natural body to the glory of the Lord. As such he is to maintain his temple by good emotional behavior, by eating properly, by exercise, by avoiding any and all addictive substances.

- 1.) He will nurture his spiritual life with daily devotions of reading the Bible and prayer. He will fast often and give himself to study and meditation. He will come into unity with his Pastor and give him proper respect at all times. While he is under a Pastor, his vision will be the Pastor's vision. He will not do anything against the Pastor's vision and will cooperate fully as a volunteer in all that the Pastor sets forth to do.
- 2.) He will grow intellectually under the guidance of a Pastor. He is not to become a lone ranger and study without a spiritual tutor to guide him. He will consult with his Pastor-teacher and grow in knowledge and faith as he studies to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. If he has difficulty rightly dividing the Scriptures and discovering the original intent he will be a shame to the Church, Pastor, and those who hear him. He must remain under a Pastor until he has matured and his wisdom has been perfected. He should not be fully ordained for a minimum of three and a half years, just as the Apostles served before being sent out on their own.
- 3.) He will manage his time by properly balancing his personal obligations (job, wife, children), church duties, family responsibilities, and by observing a weekly Church schedule as well as regular family days and vacation. He must not neglect his family while he thinks he must be ministering.

- 4.) He will be respectable toward his Pastor at all times. He must never reproach, accuse, attack, publically disagree with, or cause any confusion between the Pastor and the congregation or the Pastor and any of the functions of the Church. He must be honest and responsible in his finances by giving tithes and offerings so he will be blessed. If he does not sow properly he will not reap when it is his time to Pastor. He must endeavor to pay all of his financial debts to the Church, to family members, to business, to credit card companies, to mortgage companies, and so forth. He must never preach for a special gratuity or payment. And if he is given an offering, he should take ten percent immediately and give it back into the Church and the Pastor. He must be generous in his love, compassion, and giving to causes the Pastor may ask.
- 5.) He will be truthful in all of his word, teaching, and preaching. He must not be given to exaggeration for the purpose of self grandissement. He should never take the Bible studies or work of another man and put his name on it as if he wrote it. He must not engage in bringing an accusation against an Elder. He should avoid trying to be a spiritual policeman, setting every other Minister straight, when his own personal life and spiritual understanding are novice or out of order.
- 6.) He will seek to be humble in spirit rather than boisterous, loud-mouthed, or a clanging dish-pan: to make it appear he has the anointing when his words are really dull, boring, and uninspiring. Many men try to overcome their lack of real Holy Ghost anointing with all sorts of yelling, shouting, and gymnastics, so the people will be distracted by the show and not realize they are not receiving a Word from God. A Minister will show a Christlike attitude toward all before him and will not zero in on visitors or sinners, or someone he knows some personal sin about. He will stick to his preaching and his message and not meddle or interfere in the Pastor's duties or his place to teach and mention certain subjects. In no case will a Minister use the pulpit to voice his racism, his social class, his political opinions, or try to influence the Church to be anything but a Godly loving people.
- 7.) Ministers who will be ministering as an Evangelist will always be working under the supervision of the host Pastor. A visiting Evangelist will be expected to abide by the same code of ethics and conduct as they. Evangelist are an extension of the Pastoral ministry of winning souls, praying them through to the Holy Ghost, and otherwise blessing the members and the Church with their encouraging messages. It is not the role of an Evangelist to take over the work of the Pastor. So, there are areas of preaching he is not to engage in because these are not the work of an Evangelist. In no case shall any Evangelist make calls back to members of the Church. This ethic will be strictly enforced. In all cases an Evangelist will be under a Pastor and have accountability. Evangelist are expected to tithe to their home Pastor of all gratuities they receive.
- 8.) Ministers will not display anger, a hot temper, make outbursts, openly display impatience, act peeved, steamed, or bristled. A good attitude is the jewel of every Man of God. The Man of God must be throughly furnished in his conduct as a Godly man.

Responsibilities to family

- 1.) He will be fair and Godly to his wife. He will never openly rebuke her, speak down to her, or chastise her in public or before any member or part of the Church. He will love his wife as Christ loves the Church. He will give his wife respect and give her family time. He will love her, cherish her, and consider her needs both physically and spiritually. He will make sure she can present herself to the Church and to the world as a nice-looking Godly woman. If a Minister's wife cannot give him a good report, he has no right in the pulpit or to be ordained into any assignment or office in the Church or the Ministry.
- 2.) He will maintain and manage his children in a Godly manner. He will not permit them to be wild, undisciplined, disrespectful to their mother or other Church members, or bring a reproach upon his parental image. He must control his children at all times, and if they are involved in any conduct which the Pastor deems inappropriate, the Minister will correct his child(ren) and bring them into proper behavior. He will train up his children to be useful in the Church in volunteering , worship, and music.
- 3.) He will respect the men of the Church. He will respect the sisters and mothers of the Church. He will love the children of the Church. He will respect visitors to the Church. He will show himself friendly at all times and to love people rather than see how many he can put into hell with harsh preaching. He must not use the pulpit to preach "at" people, but to preach "to" them the Word which Jesus has sent to edify and encourage. Yes, even preaching to sinners can encourage them to repent, be baptized, and to seek the Holy Ghost. Getting up messages to preach damnation to make sinners repent is not mature preaching.
- 4.) Many novices, think time under a Pastor is time wasted. No, time under a Pastor is time invested. Time invested in maturity always saves time later when a man becomes a Pastor.

Responsibilities to the congregation

- 1.) He will seek to be a servant-minister with a Pastor and not sit a service out uncooperative and disgruntled because he was not allowed to be the preacher for the service. He will learn to follow the example of Christ in teaching and preaching truth, faith, love, wisdom, courage, and integrity.
- 2.) He will faithfully discharge his time in the pulpit and stick to his message. A lot of damage is done by preachers in the pulpit going off message. They need to make sure they have the right message for the occasion and deliver the right message from God. Preaching is not an opportunity to vent personal gripes, grudges, disagreement with the Pastor, or just going off on tangents because they are unskilled. We expect novices to do this, but not seasoned preachers.
- 3.) He will do faithfully what ever his Pastor ask of him. He will make himself available to assist the Pastor at all Church functions. A minister who will not volunteer or do what his Pastor

ask of him is showing disrespect to the pulpit from which he wants to preach. He must respect the Pastor and his pulpit and shows it by volunteering and working with the vision of the Pastor. If he does not cooperate with the vision he has no purpose to preach from his pulpit. He must respect before he is honorable enough to preach. He must be in unity or will bring disunity. A minister who does not care to lighten the load of the Pastor does not respect him and has no desire for his success. If he is not in support of his success, why does he want to preach for him? Usually it is only to be seen and heard. If a Minister does not openly state before the people that he supports the Pastor's vision, he should not be allowed to minister to the congregation. His humility must go before him. One young man wanted to be an apostle. He was in the church only six months and born again three. We grow watermelons in three month, but not a grandfather oak tree. A minister must learn by experience administrative and pastoral duties. If he is not trustworthy a Pastor should let him sit or use him only in the Sunday school department till he gets a revelation.

- 4.) He will take his preaching responsibilities seriously. He must get his messages from God or all he will preach are sermons. He must determine if God is speaking to him, or giving him a message for the Church. To many men try to preach what God was speaking to them, and when they get up they make a flop. His message should be from God and he should find it in the Word of God. He must prepare himself but not over prepare where he needs more than a half hour to deliver his message. Some Ministers wear out the saints by staying in the pulpit long after the anointing has lifted. Many Ministers preach past their altar call and then try to get back to it and it is dead. Know at the peak of the anointing when to give the appeal. Nothing is worse than preaching that has no fruit.
- 5.) He will make sure his facts are as correct as possible. That he is not preaching something false. That his preaching is Biblically based. That he is theologically correct. And that he uses good and excellent words to transfer the message to the Church. A lot of preaching is lost because after an hour in the pulpit, the Minister still has not transferred to the people the Word of God he was allowed up to preach.
- 6.) He will learn Biblical counseling but he will maintain a strict ethic not to counsel those who should be seeing and talking to the Pastor. He must learn his place, stay in his place, and not exalt himself above his place. He must maintain strict confidentiality in the matter of people's sins. If he is a blabber-mouth, he is unworthy to be allowed in the pulpit. The sins of people have no place being mentioned from the pulpit. Only in rare cases should this take place and then it is the Pastor's place and none other. If a minister feels he should be able to get up and blast at people, he should be told to go open his own Church.
- 7.) He will be a Deacon, a Minister, an Elder, and then an Evangelist as long as he is working under a Pastor. It is the Pastor who will decide when he should be promoted. In each stage the Minister must be faithful and perform his assignments and duties. He is to be a soul winner, a Bible study teacher, and assist in Church growth. He will not baptize any souls unless by Pastor permission. And he must have an ordination to baptize before being permitted to do so. He is not to have private meetings with Church members or converts and

attempt to manipulate them in any way. In no case shall a Minister speak to others in the Church against the Pastor. If a Minister disagrees with the Pastor he must keep this to himself. The first time he mentions to disgruntled Church members that he disagrees with the Pastor on any subject, he should be removed from the Pulpit. The Minister must learn to go to the Pastor and discuss his disagreements not stir up sympathy for himself from church rebels. He will not attempt to create a church within a Church by trying to find favor with any disgruntled members. Such conduct is one of the first signs of a future Church split. A Pastor has a right to nip this in the bud. And if this means a Minister must be sat down or thrown out of the Church, the offender has only himself to blame.

- 8.) He will learn to do prison ministry, home and hospital visitations, and passing out tracts as he is asked by his Pastor. If he is not asked, he should not think he should do these on his own as if he is building his Ministry, or doing his own Ministry. No Minister has his own Ministry until he is out on his own. As long as he is under a Pastor he must conduct himself in subordination and humility. His ministry is only an extension of the Pastor's work. And if the Pastor assigns a Minister to any ministry of the Church, the Minister must understand, he has only been given a right to represent the Pastor while doing so and is not performing "*his own ministry.*"
- 9.) He will be careful of any involvement with women and not become familiar or touchy, or for that matter try to hide sexual lust with tight hugs. Ministers should attempt to avoid close contact with persons of the opposite sex.
- 10.) He will not think he is entitled to a part or share of the Pastor's tithe. If a Minister wants tithes let him go get his own Church. He is not to preach looking for a financial offering. If one is taken he should count it a blessing and follow protocol as already mentioned. He must not perform baptisms, weddings, funerals, or baby dedications unless permitted by the Pastor. A man who has no legal authority from his Pastor to perform a wedding certainly has no spiritual authority to perform baptisms. In no case shall the Minister do any work during his training for the purpose to obtain money. And should he be given money to be given to the Church, he must deliver it faithfully to the offering plate. He must never be a thief.
- 11.) When it comes time for a Minister to go forth from the congregation, he should allow the Pastor to make the announcement. And he should leave in a good, holy, and gracious manner. He should not burn his bridges by going to Church members in private and telling them he is leaving, to influence them to follow him. Or, goes to unbelievers and brings a bad report upon the Pastor and the members. If this happens, the Minister, what ever his ordinations under the Pastor, should have all them revoked and the blessings once pronounced withdrawn. Yes, God will honor a Pastor if he must do this. God can and does curse blessings. And yes, the Pastor does have the authority to loose and bind. Certainly in relationship to a Minister who obtained his ordinations from the Pastor.
- 12.) He will leave the congregation in honor and respect. He will not try to hurt the Pastor or the Church in any manner. He will take his final ordination and blessing and go forth as a proper

son, and fulfill the Ministry he has so long been prepared to accomplish. He will make sure he has his Pastor's blessings before he departs. Many men do not care to have the Pastor's blessings and hurt or destroy their calling. These men usually are loose cannons in the pulpit and will bring railing accusations against a Pastor or colleagues who were good to them. There are too many men who are women preachers in a man's body. They will claim their ministry cannot be dictated by any man. They will claim God called them and no man can control them. Such men should be detected by the Pastor as early as possible and sent back to the Pastor who turned them into this rebel and renegade. A Pastor cannot develop a spiritual son who is already an undisciplined rebel son of another Pastor. If a Minister does not leave a former Pastor correctly, he should not be allowed in the pulpit or be ordained and sent forth with blessings by any Pastor. Honor must prepare a man for the Ministry he seeks.

Responsibilities to colleagues

- 1.) He will be respectable toward other Ministers, especially those with whom he will serve in the church under the Pastor. He will work as a fellow laborer and in unity in the work of God. He will respect these Ministers and cooperate with them. He will not be jealous or try to hurt their ministry or relationship with the Pastor.
- 2.) He will fellowship with his Minister colleagues and encourage them.
- 3.) He will refuse to treat other ministers as competitors. He will not try to influence the church members in such a way as to receive more respect or honor than they.
- 4.) He will not speak condescending or disparagingly about the person or work of any other Minister in the Church.
- 5.) He will not interfere in any way with those whom the Pastor or another Minister is trying to disciple. And in no case shall he usurp the Pastor's role or work with other Pastors whom the Pastor is trying to mentor.
- 6.) If he goes on any missionary trips he is to conduct himself as his Pastor's helper and fully obedient to his every instruction. He is not to sow discord of any kind while on a missionary trip or after coming back home from the field. He is to have no contact with the missions field except by permission of the Pastor.
- 7.) He will treat with respect and courtesy all Pastors and those who may at times come to the Church to Minister.
- 8.) He will be thoughtful and respectful of all the older Ministers and Pastors.
- 9.) He will be honest and kind in his recommendations of other Ministers to the church.
- 10.) If he is aware of serious misconduct by a Church member or another Minister, he will contact

the Pastor and disclose it immediately. Any Minister who hides the insubordination language of another person in the Church, or another Minister in the Church, should be removed from the pulpit and the offender sent out for someone else to Pastor. Once insubordination shows up it is a flaw in character. In all of my many years as a Pastor and a Bishop, I have never seen an insubordinate Minister ever repent and humble down to respectability. They become lone rangers, self sent, self ordained, and self promoted. A Minister who honors his Ministry will never fall into the satanic trap of destroying himself.

Responsibilities to the community

- 1.) He will consider the image of the Church to the public and never do anything to bring it into a reproach. As such, he will strive not to neglect or violate the code of ethics specified in this course.
- 2.) He will accept responsibilities for community service and recognize that ministers have a public ministry while under a Pastor and during training.
- 3.) He will ask the Pastor for opportunities in community Ministry and support every outreach program of the Church. He must be first to volunteer and ready to do everything he is asked. If he cannot volunteer with a good heart, the Pastor should not volunteer to allow him to preach or Minister from the pulpit!
- 4.) He will obey the laws of the land and abide by all government regulations so long as they do not interfere in his religious faith. He must not use his rebellion as a means to reject government authority and the laws of the nation. And should he go to another nation, he will conduct himself as a law-abiding visitor or tourist.
- 5.) He will practice heavenly citizenship before the children of God and the world. That means although he is not an angel, he must conduct himself like an angel of God as his messenger would.

Responsibilities to his Apostolic family

- 1.) He will love, support, and cooperate with the Apostolic people around the world. If these are not on the same level of understanding and doctrine, he will recognize the need for spreading Truth with love. He will recognize that it takes more than just one man, himself, to perfect the Church. Therefore, he will honor and give place to the Five-Fold ministry within the whole Apostolic family. And he will support the endtime work of the Holy Ghost to bring us into the unity of the Faith.
- 2.) He will work in any manner he can to improve and perfect the Apostolic people in holiness and separation from the world. In this manner he is assisting in preparing the Bride of Christ for the second coming of Jesus.

- 3.) In many cases, a Minister will be an associate in a religious group. It is understood this connection is based upon a desire for fellowship, unity of purpose, and a desire to support the goals and objectives of the group or organization. Any Minister who joins a group must submit to the authority over him. He must not exert his individuality to the point of disunity. If he does not intend to abide by the doctrine of the group he should not join or leave and not create disunity. If his standards are higher, his doctrine more Biblical, or he feels in any way, his stand is superior to those with whom he is in fellowship: he should maintain himself with a good spirit and allow other Pastors and Ministers to work out their own salvation. He should not attempt to divide the body with discord. There are honorable ways to mentor and spread Truth without creating a fight. If he can no longer be subordinate and humble to his leadership he should resign and depart in peace.

Pastoral code of Ethics

- 1.) The Pastor is the highest authority in the Church. As such he must use his powers with wisdom.
- 2.) He is aware that he will be held accountable for souls being lost or saved under his Pastorship. He may not permit any person to cause a saved person to be hurt and destroyed, or a lost person to be sent out of the Church offended by unwise and unkind words. With this in mind, the Pastor must secure his pulpit and open it only to those men who are honorable and of a good report.
- 3.) He will recognize the need for help from novice Ministers. He shall observe those who have a calling and help to develop and train them. He shall not allow them to get out of hand or to usurp his authority or relationship with the congregation. A Church must have one head. A multi-headed creature is a monster. A Pastor who delegates his power and authority to unqualified men will create a monster he cannot control. So, he will with caution and prayer, manage the Ministers and helps of the Church.
- 4.) He will never become romantically involved with anyone other than his wife. If he is single, he shall seek to avoid any and all familiar relationships with females. He will help himself and other men of the Church if he will keep all erotic forms of dress out of the Church. This means the Church must have a dress standard which the Pastor will set up. He does this not for legalism or bondage but to insure the members are Godly and not using clothing as a means to being in demon spirits and worldly fashions that are unholy.
- 5.) He will stand up for holiness and sanctification. He will teach Acts 2:38 from the revelation of both. He will establish his Church on Apostolic doctrine, faith, practice, conduct, and order. And he will endeavor to stand for the Truth. If more Truth is revealed he will carefully consider it before changing Church doctrine. He will not follow winds of doctrine or go off into different forms of Law-keeping
- 6.) He will offer counsel to those who need it. And he will consider the weakness of everyone

and assist them to overcome.

- 7.) He will maintain good relationships with other Pastors in as much as they desire his fellowship and treat him with honor and respect. He will not allow Church members to attend or visit other Churches to avoid conflict of interest as well as the sowing of discord among Brethren. When a visiting member of another Church shows up there is usually a reason. Pastors are to be careful of such persons. If a member of another Church wants to transfer, it is advisable to have that person obtain a letter of recommendation before doing so. Church members should attend other Churches only with the Pastor's permission and or when the Pastor is there himself.
- 8.) He will keep confidential all matters confided to him. He may not discuss these with other Ministers under him unless he deems it necessary for protection of the Church.
- 9.) He will assist and help families in their spiritual problems and or hard times and encourage them.
- 10.) He will support and contribute to the ministry of his own church and tithe the tithe back into it. And he will see to it that this tithe of the tithe goes when possible to give to visiting Ministers.
- 11.) He will seek to make the Church and each member ready for the coming of the Lord. As such he must support and put in place good spiritual standards and policies, so that the Church can be perfected and blessed.

Pastoral Conflicts

There are basically three types of Pastors:

- The completely independent;
- The independent-affiliated;
- And the affiliated.

The independent Pastor and congregation own the Church and property where he is the Pastor.

The independent-affiliated Pastor and congregation own the Church and property but have joined with a religious group/organization. If the name of the group/organization is used with the name of the independent Church in any way, the Pastor and congregation have agreed to be under the authority of the district or national leaders in matters of accountability, doctrine, faith, practice, and conduct. Such Pastors and congregations (Churches), submit to the by-laws of the group and serious violations of conduct and doctrine of the Pastor may result in his removal. It may also be cause for the Church and property being transferred to the ownership of the group/organization.

An affiliated Pastor and Church is where the building and property are owned by the

group/organization and the Pastor serves as the overseer so long as he does not violated ethics, holy conduct, and is subordinate to and in unity with his superiors. Pastors of affiliated Churches can be removed by district or national leaders for violations of doctrine and insubordination. Or, the national Bishop and the national Board may take this action in the event the district leader does not.

Conflicts between a Pastor and his congregation (if independent), are resolved internally.

Conflicts between a Pastor and his congregation and or the group/organization with which the Pastor and Church are affiliated are resolved by district and national leaders.

It is advisable to all Pastors to maintain proper ethics and conduct, in which case they are usually secure for many years.

The safety of affiliation for many Churches and congregations is that Pastors who go into sin and false doctrine will be stopped from taking the Church and property and selling it, forcing the congregation to have no place to worship. Many Pastors, especially in foreign nations have taken Churches and property and sold them, keeping the money. Even when these were built and paid for by American Churches, Pastors, and groups.

Most independent Pastors are honest and respectable. Most in affiliated groups are honest and respectable. Some are not. And many Ministers functioning within these groups are not trustworthy and have been the cause of church splits and destruction. The code of ethics and conduct herein are designed to protect the Church, the Pastor, and the Congregation.

Groups/organizations who build Churches and allow a Pastor to officiate, usually never interfere in internal Church issues unless asked by the Pastor or the majority of the congregation. If conflicts arise, the Pastor should know before he takes over the Pastorate how these are designated to be settled.

It is inevitable that conflicts will arise against the Pastor from within his congregation and from those outside of it. He can choose many ways to deal with these. If it arises outside of his Church, he must be wise in his response. Here are some ethics the Pastor should consider:

- 1.) The Pastor who is affiliated has sovereign authority in his office over the congregation but also is under the authority of district leaders, the national Bishop, and the national Board. His submission to the leadership of a Bishop is automatic if he is Pastoring a Church built and owned by the group/organization. His submission is willingly, however, if he desires to be out from under this subordination he must resign the Church back to the group/organization and another Pastor will be placed and installed. How much the Pastor allows the group/organization through its national Bishop and national Board, to play a role in the official doctrine, policies, and practices will be established when he is accepted and installed. If a Pastor occupies a church owned by a religious group, he is under the full authority of the national presiding Bishop at all times. If he desires to withdraw from this authority he must resign as pastor of the church.

2.) The Pastor is the only person in the Church to establish doctrine, faith, practice, conduct, and order. If he is a member of a group/organization, he must establish the Church in submission to the doctrines the same manner a man rules his own house by outside government laws.

3.) Conflicts arise against the Pastor from within and without. Those within he can handle according to the code of ethics herein. Those without should be handled as follows:

a.) A Pastor does not have to accept correction from anyone outside of his Church. He has no duty to respond to other Church members, deacons, elders, ministers, pastors, or bishops. He is superior to them all in his position as Pastor;

b.) A Pastor usually checks himself by the Holy Ghost. He receives his correction from peers whom he honors and respects. He will take their advice on matters of doctrine and practice as he receives enlightenment;

c.) A Pastor who allows the Five-Fold Ministry into his pulpit can pick and choose who these men will be. He can close his pulpit to men whom he does not honor and he has not sinned. Ministers by their calling do not have an automatic right to invitation to the platform much more have automatic rights to be behind the pulpit. The Pastor who is wise will keep himself above all other Ministers in his Church, and those who visit his Church. At no time can any man come in and usurp authority over the Pastor;

d.) A Pastor cannot be corrected by a deacon, an elder, or another Minister from some other church. He is superior in his Church above and over all of these;

e.) In the event a deacon, elder, or minister from another church attempts to correct the Pastor, they are out of order and to be ignored;

f.) Any time a deacon, elder, or another person outside of the Church attacks the Pastor's doctrine, his faith, his practices, his conduct, and his order: their words are to be considered as blank paper;

g.) Pastors enjoy the role of a shepherd for that is what pastor means. There is one shepherd over a flock. There is no such thing as a group of men in a committee pastoring a flock of sheep. With this in mind, Pastors who are wise will receive any correction they may need from another Pastor whom they respect. It has always been safe for Pastors to receive their correction from another respectable Pastor. A Pastor who rejects the knowledge, experience, revelation, and or spiritual wisdom of another Pastor and who turns to deacons, elders, and other ministers for his doctrine; will end up shipwrecking his Church. A wise Pastor will consider the life, character, works, reputation, stability, and spiritual achievement of another Pastor before he accepts such as a mentor.

Now there are men who went out on their own and made themselves pastors. Usually they do so because they are and were rebels against a Pastor. It is understood that no man who calls himself

a Pastor, who does not have a good report and who does not have a history of subjection, honor, and respect toward their former Pastors, are to be counted as true Pastors of God. Anyone who ordains these rebels has no authority to do so. Nothing in this code of ethics applies to them except the word “usurper!” For any man who claims the office of Pastor who is not one by proper ordination is a usurper of the title and the office. They are not legitimate Pastors and therefore they are not to be honored or respected.

Pastoral conflicts all usually have one purpose and that is to hurt and destroy the Ministry. Please understand that a lack of spiritual revelation does not merit or permit a Pastor to become the victim of attacks or reputation destruction. If a Pastor lacks any perfection, if he needs his doctrine corrected, if he needs a stronger spiritual direction; he can choose who he allows to be his friend and mentor. He should never invite or allow anyone who has attacked him on his platform and behind his pulpit. Pastoral conflicts can be overcome with the right ethics and conduct.

Note:

These codes of ethics and conduct are applied by the majority of Apostolic Pastors. They can be modified by “Pastors” only, as they see necessary to their own Ministry. It is impossible to cover each and every possible situation. This outline gives us a righteous foundation to build upon. The Ministry must be honorable and respectable. It is with this in mind I have put together this Ministerial guide to ethics and conduct. If any man disagrees with the contents he is not honorable. Mark that man and do not allow him to participate in Church ministry until he can sign below.

May Jesus bless us all more and more,

Pastor G. Reckart
Apostolic Theological Bible College
11731 N. 15th Street
Tampa, Florida 33612

I _____, having read and studied the code of ethics and conduct herein, and agree to endeavor to put them into practice in my life. I agree that they will assist me in maintaining a holy and sanctified honorable life as a Man of God. I receive them and agree to teach these moral guidelines to others for the benefit of the Body of Christ and the Ministry.

Signature

Date

(BLANK PAGE)

Appendix Charts

Understanding Church Ministry



Jesus is the Chief Shepherd/Pastor/Bishop/High Priest. He does not have a committee of angels or men who have authority equal to him. There is no committee to instruct him in his duties. He is Lord over all local Pastors.

The Pastor is the shepherd of a local congregation. He likewise does not have a committee to instruct him in his duties. He is the head over the local Church and its government and helps. He is not equal to Jesus. He is willing to be humble under his authority

The local Church is sovereign, with one Lord and one head Pastor over it.

The ministry and helps under a Pastor assist him in what ever capacity he appoints or assigns them. They minister to the Church and have no authority over it. They are not equal to the Pastor and

show humility to Christ and to him.

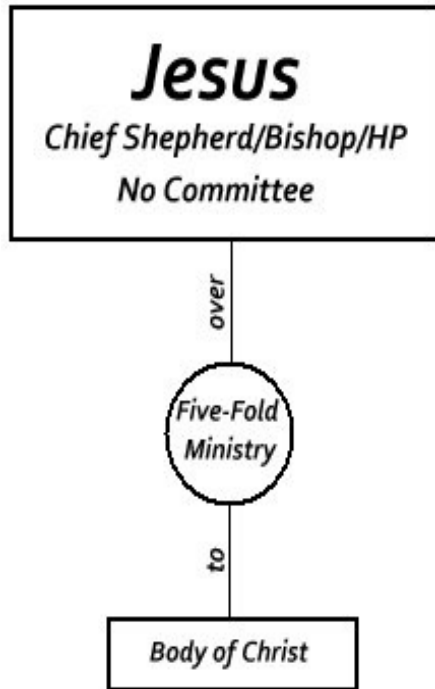
This lesson is to teach the Lordship of Jesus over a Pastor, the Pastor's headship over a Church, and the subordinate ministry in its place under a Pastor who operate "to" a Church.

The Lordship of Jesus cannot be usurped by a Pastor over another Pastor. A Pastor has headship only over his own Church/Congregation. Ministers under a Pastor are helpers (co-laborers) with him as he assigns or appoints them. They are not equal to him.

In matters of *doctrine, faith, practice, conduct, and order*: a Pastor is ordained to receive and defend these as his ministry over a Church. It is now his duty alone in this ordination to guide the members and Ministers under him in all of these five perfections of the Church. Men who have a calling upon them and who are rooted and grounded may assist the Pastor in these five areas of responsibility as he deems them qualified. And, when such a Minister has shown himself qualified and approved, a Pastor may ordain him as: *Deacon, Novice Minister, Evangelist, or Teacher*. A Pastor is the only one who can ordain a Minister into the Five-Fold Ministry. Any man not so ordained is a false minister.

Pastors are expected to allow all members of his congregation to have one Lord, this is Jesus: and one head of the congregation, this is the Pastor: and not experience either the Pastor or subordinate Ministers lording over them as dictators. Having firm standards, doctrine, ethics, and conduct is not lording. It is Church government which is clearly approved by Scripture.

Understanding The Body Ministry



Jesus is the Chief Shepherd/Pastor/Bishop/High Priest. He does not have a committee of angels or men who have authority equal to him. There is no committee to instruct him in his duties. He is Lord over all local Pastors.

The Five-Fold Ministry of *Apostles, Prophets, Evangelists, Pastors and Teachers* are for the edifying and perfection of the saints. If any Minister does not edify or have a perfection ministry, he has nothing to say to the congregation. The Five-Fold Ministry does not hold equal authority but should be respected equally. Those not ordained to one of these five offices are to be considered helps and or novices.

The Body of Christ is the entire New Testament Church. The Five-Fold Ministry is within the whole Church and does not all need to be present in a local Church.

The Five-Fold Ministry is the only true perfecting work of Christ in his Church. Many men call themselves into a ministry, profess self ordination to it, then claim Jesus called them and no man can dictate their place in the Ministry. This is the sign of a rebel and a reprobate. The Five-Fold Ministry began with the Apostles. From this the ministry of Prophet was added to the Church. They worked under the Apostles “to” the first congregations. Then Evangelists were added to the Church. They worked under the Apostles “to” the congregations. Then as congregations were established Pastors were added as shepherds “over” them. And at last we see Teachers going forth from Jerusalem to the congregations bringing Apostolic doctrine. These ministries and those who operated them were recognized as Elders. The title Elder does not of itself designate a man’s ministry or place in the Five-Fold Ministry. But it does mean he is one of the Five of the recognized ministry.

The greatest thing to be learned in this lesson is a man’s place in the local Church and his relationship to other Men of God in the Five-Fold Ministry. Some men feel the fact they have a calling makes them equal to all other Ministers. This is the sin of satan Paul mentions in 1 Timothy 3:6. Novice ministers are those who have not qualified to be in the Five-Fold Ministry. It has nothing to do with how long they have been in Church or been a Minister. It has all to do with maturity and recognized to have achieved the respect of the office by fulfilling its requirements.

The Five-Fold ministry is within the whole New Testament Church. There is no requirement that each Church have an Apostle, Prophet, Evangelist, Pastor or Teacher. Pastors should not hail themselves as Apostles for the sake of an office over those who he has placed under him. This is not what the Five-Fold Ministry was to represent. It was a Ministry to the whole Body of Christ not set up in a local congregation. A Pastor should be content to allow the original Apostles to remain in their place and he accept his place over the congregation. Perhaps then, others will not seek to usurp his place.

Ministers Seeking A Spiritual Covering

From time to time there are men who have qualified themselves as Ministers. They have a good reputation. You can ask them for the names of their Pastor(s) over the past 5, 10, 20 years and they will tell you. You can ask them for their telephone numbers and they will willingly give them to you, or tell you what city they live in so it can be obtained. In other words, these are men of good report with nothing to hide.

Because of different life situations these men of good report are not members of a Church. Consequently they do not have the spiritual covering of a Pastor. What is a spiritual covering?

It is first humility to the leadership of a Pastor and willing to be under his authority and supervision. Second, it is showing he desires to be accountable to a Man of God in matters of his ethics, conduct, and ministry. Third, he is seeking a place from which he himself can be fed or receive spiritual strength. And Fourth, he wants to avail himself of the knowledge and experience a Pastor has.

Sometimes, a Minister cannot live in the city or even country of a Pastor whom they desire to be their spiritual covering. This is acceptable. But he must totally consent to the prior four reasons for this association. If it becomes necessary for long-distance ministry, it is the duty of the Minister seeking this connection to be in touch with the Pastor as he designates. It is not the role of the Pastor to chase after him for a report. Such must understand that a Pastor does not operate a telephone ministry and spend hours each week checking up on Ministers under his covering. So, those Ministers seeking and obtaining a spiritual covering should respect their Pastor and stay in contact according to his request.

If you are one of those “distance Ministers”, you know where to send your tithes and offerings. You are obligated to contribute to the vision of the Pastor’s ministry which may include foreign missions. It is a sin to use a Pastor’s good name and reputation for credibility and reference and then be unethical and of bad conduct. If you function under a Pastor, have enough respect that if you are going to backslide, go off into false doctrine, or become a reprobate, to resign and send a letter to this effect.

If you are a faithful Man of God and fulfill your Ministry as the Pastor agrees and assigns you, you can be a great help to the world-wide Kingdom of God. Your ministry can bless you or bring you a curse. If you seek a spiritual covering always obey your Pastor. If you ask for ordination, live up to it. Quit you like a Man of God and although you are not an angel, live like one would live if he came to earth. Anything less, and a Pastor should not accept you for spiritual covering.

Those with spiritual covering should operate as if they were attending the local Church.

Apostolic Religious Organizations

The original purpose of Apostolic religious organization was to create a unity of fellowship around basic doctrine and set up ministerial ethics and conduct. Following this was expansion of the Apostolic message in the USA and sending missionaries to the world. There is nothing wrong about this. The basic doctrine being the Oneness of God, the new birth salvation of Acts 2:38, standards of holiness, separation from the world, and the second coming of Jesus. There is nothing wrong about this.

Doctrinal differences arose over women preachers, head-coverings, wearing of catholic robes and priest collars, grape juice for Communion, sabbath day observance, baptismal formula of Jesus Christ (Acts 2:38) or Lord Jesus Christ (Matthew 28:19), wearing of jewelry, divorce and remarriage, and a host of other issues. Something now arises that is wrong with organizations. They are not perfect, will they allow perfection to bring about unity of the faith?

Organization either follows the Holy Spirit into all the Light of Truth in the Bible or will not go any further. If men desire a greater Truth or Revelation they have to leave the organization to either find it or preach it. They cannot openly preach against any error that has been or comes into the group. There is a lot wrong with this. Religious organizations have a history of becoming miniature Babylons. They have a history of building around their first beliefs, refuse to believe there is more Truth and Revelation, and backside on the original Truths they once embraced. There is a lot wrong with this.

Apostolic organizations have almost dropped doctrinal adherence to any basic doctrines and allow Pastors to preach anything they want, hold any doctrines they want, and fellowship anyone they want (including trinitarians). Pastors are now totally independent within these groups. However, they still cannot preach openly against the organization about anything. If so, they will be asked to leave or their license will not be renewed. There is a lot wrong with this. This means such groups can never be perfected from the inside. This also means such groups cannot produce a Prophet and should one arise outside of them they will reject him. They are virtually condemned to produce a religious movement that in the end will not resemble Apostolic but trinitarian churches. There is a lot wrong with this.

Organization is essential to any orderly body. Just as one body can become diseased and die, so it is with religious organizations. But, there can be a healthy body if men will work together in harmony and unity and hold to doctrine, holiness, separation from the world, and get ready spiritually for the second coming of Jesus. If you can find such an organization or group; if you can find men who have a humility for unity and will not reject more Truth and Light, then the Five-Fold-Ministry can operate and the souls therein can come to perfection. If a Pastor must compromise to remain in an organization, he is wrong to stay. If he must accept apostates in doctrine, standards, ethics, and conduct, he is wrong to stay.

If you can find a group of men who follow the guidelines within this manual on ethics and conduct, you will be in pretty good company. If you join them for what ever reason, bring something with you that will bless the unity of the Brethren and the Churches. The right attitude is the jewel of a Man of God.

Jesus Messiah Fellowship International (JMFI)

JMFI is the international fellowship of Apostolic believers and Churches in several nations. The founder and Bishop is Dr. G. Reckart of Tampa, Florida. JMFI subscribes to this Code of Ethics and Conduct. All if its member national groups and Churches agree to follow the policies as they are herein set forth.

The Mission Statement of JMFI is:

Our Ministry is Light to the Nations of One Lord Jesus Messiah (Christ), One faith of the Apostle's Doctrine, One water baptism according to Acts 2:38; and holiness without which no man shall see the Lord.

Fundamental doctrine

Oneness of God; Jesus is Emanuel (God with us); Jesus Messiah is the Son of God according to the flesh; Jesus is the seed of David and the last King of the Jews; The death, burial, & resurrection of Jesus; The finished and complete work of Calvary and the atonement; Salvation is by grace through faith as found in Acts 2:38; One Kingdom of God founded on the day of Pentecost to which Peter had the keys; Salvation by being Born Again of water and Spirit (John 3:3-5); The one New Testament Church which is the true Israel of God into which Gentiles are grafted; New Testament male only Ministry; Unity of the faith with men respecting leadership in the local Church and in the national or international body of accepted Apostolics; Holiness inward and outward; Miracles and divine healing are in the atonement; the preservance of the saints; unity of the faith with doctrinal agreement; endtime revival of the Gospel of the Kingdom to all nations; enduring the coming tribulation; the post tribulation coming of Jesus; the millennial; the final judgment; and eternal rewards.

National JMFI Model

JMFI officiates with the policy that each nation should have its own leadership body. This consist of a national Bishop that is first appointed for five years and then afterward elected by the member Ministers. Bishops guilty of adultery, fornication, homosexuality, insubordination, or other unacceptable sins will be removed by the International Bishop either in person or in writing. The International Bishop shall preside until a new national Bishop can be appointed.

National bodies are to function in districts as the national Bishop establishes and designates. The first appointed district leaders shall serve for five years. Afterward, they are to be elected by the Pastors of the District. In the event of District disunity, the District leader may be re-appointed for an additional five years. District leaders may be removed and replaced only by the national Bishop for the same sins a national Bishop can be removed for. These district leaders shall constitute the executive Board of the national body.

The purpose of these national JMFI groups is to establish, maintain, and expand the Apostolic Messianic faith of the New Testament.

The Ministers on a local level under a Pastor shall comply with this Manual of Ethics and Conduct and work faithfully.

Pastors who desire to join JMFI must agree to submit to the national Bishop for leadership and for unity. They shall agree to follow all the policies and by-laws of JMFI. Membership is voluntary. Members may resign or leave voluntarily or if found in violation of the Ethics and Conduct, to have their membership terminated.

District Pastors shall work in harmony and unity with District leaders. Any disunity can be cause for termination by the District leader with a majority vote of the Pastors. Or if the International Bishop gives advice that is rejected, he may terminate membership of any national Bishop, District leader, or

member Pastor or Minister for the cause of insubordination.

The national groups shall accept the Five-Fold Ministry of Apostles, Prophets, Evangelists, Pastors, and Teachers. Ordination into these offices, except that of Apostle, shall be by the national Bishop. Pastors shall retain the right to ordain local Deacons, co-Pastors, and other helps not in the Five-Fold Ministry.

Baptisms shall be performed only by ordained Ministers. No baptisms shall be conducted by a foreign Missionary or Missionary helper except our International Bishop. All national meetings shall be determined by the national Bishop. All District meetings shall be called by the District leader.

JMFI is to be a Fellowship of Ministers who desire to be holy and Godly.