



LIBERTY BAPTIST THEOLOGICAL SEMINARY

A RESOURCE FOR PASTORS AND COUNSELORS: MINISTERING TO  
THE SPIRITUAL AND EMOTIONAL NEEDS OF THOSE IN MINISTRY

A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
In partial fulfillment of the requirements  
For the degree

DOCTOR OF MINISTRY

BY

SHIRLEY A. CRAVEN

Lynchburg, Virginia

September 7, 2012

Copyright © 2012 by Shirley A. Craven

All Rights Reserved

LIBERTY THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

---

GRADE

---

MENTOR

---

READER

## ABSTRACT

### A RESOURCE FOR PASTORS AND COUNSELORS: MINISTERING TO SPIRITUAL AND EMOTIONAL NEEDS OF THOSE IN MINISTRY

Shirley A. Craven

Liberty Baptist Theological Seminary, 2012

Mentor: Charles N. Davidson

Some pastors are in need of pastoral care and counseling; unfortunately, many will never receive the care they need. Pastors often suffer in silence because they feel they cannot trust revealing their deep dark secrets with fellow clergy. The lack of confidentiality among pastors has caused leaders to struggle in silence with the very issues they preach against: adultery, fornication, pornography, drug, alcohol, etc. The fear of exposure has driven some pastors to seek help in other states where they can remain anonymous. Providing this type of resource will enable pastors to take control of their lives, and seek the help they need. It will validate pastors concern that there is a need for appropriate pastoral care and counseling for pastors.

Through the statistical data, survey, interviews and model of hope established, pastors will understand the significance of marriage and family and will seek the help need to overcome malfeasance.

## DEDICATION

To my mother, Hattie Mae Jordan (1925-2001), who was not able to fulfill her call to ministry due to traditional constraints placed on women; you are my inspiration. And to my grandson, Keondrae Marquise Minor, without whose encouragement, dedication and commitment I would not have been able to accomplish such enormous task.

## TABLE OF CONTENTS

LIST OF ABBREVIATIONS .....	viii
INTRODUCTION .....	1
Statement of Problem .....	3
Statement of Limitation .....	4
Theoretical Basis for Project.....	4
Statement of Methodology .....	6
Review of Literature .....	8
1. PASTOR'S QUANDARY .....	17
Pornography .....	20
Adultery and Fornication .....	22
Gambling .....	29
Molestation .....	31
Drug and Alcohol .....	32
2. PREVALENCE OF PASTOR'S MALFEASANCE .....	44
Questionnaire .....	52
Interview .....	53
Historical Qualifications .....	65
3. MODEL OF HOPE .....	69
Return to Your First Love .....	71

Set Priorities .....	74
Boundaries .....	75
Delegate .....	76
Self Assurance .....	78
Communication .....	79
Understanding the Importance of Family and Time .....	80
Maintaining a Healthy Marriage .....	82
Flee Temptation .....	88
Accountability .....	91
Caring for Self .....	94
Armor Bearer: A Shield of Protection .....	95
Take Precaution When Traveling .....	96
Building Healthy Relationships .....	98
4. WHERE DO WE GO FROM HERE? .....	99
Change Must Come .....	103
There is Hope .....	112
CONCLUSION .....	121
APPENDIXES	
A. QUESTIONNAIRE .....	123
B. QUESTIONNAIRE DATA .....	125
C. INTERVIEWS .....	131
BIBLIOGRAPHY .....	140
VITA .....	144



## LIST OF ABBREVIATIONS

ADN	Associate of Degree Nursing
BSN	Bachelor of Science in Nursing
D. Min	Doctorate of Ministry
KJV	King James Version
M. Div	Masters of Divinity
NIV	New International Version

## INTRODUCTION

Many pastors are in need of pastoral care and counseling. Unfortunately, some will never receive the care they need. Pastors often suffer in silence because they feel they cannot trust fellow clergy with their deepest darkest secrets. Another difficulty is that pastors often have no one they can go to for counsel.<sup>1</sup> The lack of confidentiality among pastors has caused pastors to struggle in silence with the very issues they preach against: adultery, fornication, pornography, drug addiction, alcoholism, sex addiction, molestation, gambling, and so forth. Fear of exposure has driven some pastors to seek help in other states where they can retain anonymity.

Fear of losing their position and status among the congregation and community keeps pastors and counselors from seeking help. A pastor's career, reputation, and marriage can be destroyed if they are exposed. Pastors and counselors must realize that these are unhealthy habits which must be addressed. An unhealthy pastor cannot act as spiritual leader and heart of the church and expect the church to remain healthy.<sup>2</sup> Those in ministry need to understand that it is okay to seek help and know where to seek help.

---

1. Ulstein, Stefan. Pastors off the Record: Straight Talk about Life in the Ministry. Westmont: Intervarsity Press, 1993, 132.

2. Scezzero, Peter. The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives, 2003.

By seeking help they not only have a chance at recovery, they can maintain their personal and professional well being.

Providing those in ministry with the appropriate resources necessary to overcome their dilemma is extremely important to the individual and the community. It is difficult for pastors to be effective in ministry when their lives are in disarray. As spiritual leaders and counselors, pastors are held to a higher standard than others within the congregation and the community at large. Having access to this type of resource will enable pastors to take control of their lives, and seek the help they need. These resources will validate their concern that there is a need for appropriate pastoral care and counseling. Furthermore, it will give them a resource of reputable men and women in which they will be able to seek godly counsel on a local, state, and national level.

The potential value of this project can be seen in multiple ways. First, it will assist pastors in acknowledging that they have a problem, and that they need to seek help. Second, it will help pastors understand that they cannot pastor a church when they are unhealthy. The church will only be as healthy as the pastor. Third, it will give pastors the encouragement to acknowledge that there is a problem and they will be much more willing to seek help when they understand they are not the only ones struggling with ungodly issues. Fourth, it will be a resource to assist pastors in overcoming immoral behavior. Fifth, it will help pastors understand what they must do to prevent becoming involved in ungodly issues.

The availability of these resources will help spiritual leaders to understand what they must do to prevent becoming a casualty of the pitfalls facing many pastors today. It

will help pastors counsel one another as well as give a different perspective when counseling others. A forum will be established to teach pastors about becoming entrapped in the many pitfalls of ministry, and how to overcome the entrapments in which they have become entangled. Overcoming these addictions and other obstacles will help pastors to become better pastors and stronger leaders.

### STATEMENT OF THE PROBLEM

The prevalence of this dilemma among pastors can be seen historically and statistically. Historically, research shows the plight of pastors and counselors in relationship to the different issues they have had to face. Research reveals that pastors are often spread too thin.<sup>3</sup> Statistically, the issues face by pastors and Christian counselors in the church today are far more prevalent than in the past. Churches must address the issues of malfeasance and establish support groups that will aide in overcoming the immoral behavior. There are very few support groups or counseling group available to pastors and counselors. There needs to be an established model of support for pastoral care and counseling.

Pastors and churches are suffering as a result of the hurt, pain and shame of unhealthy pastors, who are trying to pastor without seeking appropriate pastoral care and

---

3. Berna, George. *Today's Pastors: A Revealing Look at What Pastors are Saying About Themselves, Their Peers and the Pressures They are Facing*. Ventura: Regal Books, 1993.

counseling. To the detriment of themselves and the church, pastors continue to struggle in individual silence. There must be something done to curtail this perplexing matter.

#### STATEMENT OF LIMITATIONS

The project does not suggest that churches are to remove pastors from service as a solution to the problem of malfeasance. While the projects denote a need for pastoral counseling for pastor's immoral behavior it does not indicate whom pastors should use as counselors. Whereas pastoral counselors are necessary the project will not formulate a list of reputable counselors but leave it to each pastor to find one in their community, state or nationally by setting up a forum and other networking solutions.

The project makes note of varying denominations with the document; however, it is not suggestive that one denomination is more readily involved than another. Data did not support denominational preference.

#### THEORETICAL BASIS FOR PROJECT

Pastors are qualified by God when He calls them. God chooses and ordains men and women that He knows are worthy to shepherd the people of God. God set the standards by which pastors are suppose to live their lives. Pastors are to live holy lives before the

people. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy (1 Peter 1:15).<sup>4</sup> Pastor's character should never be called into question.

Unfortunately, the creditability of many pastors is being called into question. There seem to be a media on bliss of pastor's malfeasance around the world among all denominations. Pastors are engaged in immoral behavior without repentance and accountability. Congregants are not holding pastors accountable for their actions. Therefore, pastors continue in their acts of immorality.

Churches are in a moral decline as a result of the immorality of the pastors and the congregants. When the leaders engage in immoral behavior it signals approval for the congregation to engage in immoral behavior as well. This type of behavior is unhealthy. When the pastor is unhealthy the church will be unhealthy.

Pastoral counseling is essential to help curtail the immoral behavior of pastors. If pastors had access to counselors prior to engaging in immoral behavior they will be better prepared to resist temptation. Pastors that have given into temptation would be able to relinquish any ties they have to illicit acts.

Pastors need to be held accountable for their actions. One way of holding pastors accountable and assisting them to overcome immorality is to teach the Model of Hope which emphasizes the need for pastoral counseling and it offers valuable techniques and tools for escaping vices.

---

4. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

## STATEMENT OF METHODOLOGY

The project was approached through research: reading, magazines, journals, interviews and surveys. Historically, research shows the plight of pastors and counselors in relationship to the various issues they have had to face. Statistically, it looked at the issues pastors and Christian counselors are facing in the church today. Then, it compared issues of secular counselors to those of Christian counselors, which were the same except for the approach taken toward the resolution of the problems. Christian counselors use a biblical approach, whereas secular counselors use more of behavioral science in approach to issues.

A brief survey was sent to pastors and Christian counselors to obtain their assessment for the need for pastoral counseling among pastors. The survey did not seek to find any particular correlation between denominations. The result of the survey is included within the project along with a copy of the instrument.

Interviews were conducted among pastors of varying denominations. The results of the interview are included in the project along with a copy of the instrument used to facilitate the interviews.

A model for those in ministry was formulated and incorporated into the project. The model is deemed the Model of Hope as it offers hope to pastors that are struggling with the issue of pastor's malfeasance or are contemplating becoming involved in immoral

behavior. There is hope for the church and the many people in it who suffer secretly or publically from sexual sin.<sup>5</sup>

The following overview examines how the project will be approached for each chapter:

- 1: Outlines the dilemma pastors are facing in today's churches. Factors contributing to a pastor's dilemma are also outlined. It is important to understand the causes and relating factors in order to fully understand the proposed topic. The results of the questionnaire will be included in this chapter.
- 2: Supports the preceding chapter and the thesis through statistical data, which shows the prevalence of the issues in relationship to the importance to the thesis. Included in this chapter are the results of the interviews and questionnaires.
- 3: The issues being treated in this chapter have a profound effect on marriages, families and churches. Many marriages, families and churches have been devastated because of a pastor's infidelities. An understanding of how a pastor's dilemma affects the marriage, family and church is essential to the topic being treated and the order in which it is outlined.
- 4: The Model of Hope proposed for the thesis consists of the proposed outcome for the dilemma which pastors face today. The model explains possible triggers of the undesired issues and what to do when they occur. Also included in this chapter is how to overcome these ungodly issues. In addition, it will include

---

5. Laaser, Mark. *Healing the Wounds of Sexual Addiction*. Grand Rapids: Zondervan, 2005, 16.



such information as support groups and pastors which will serve as counselors for those seeking help. Also, this chapter will provide information that will show pastors how to re-establish a healthy relationship with God, family and church. The accountability and resolution is absolutely necessary in order for the chapters to flow effectively and thesis project to materialize.

## REVIEW OF LITERATURE

1. For the time has come that judgment must begin at the house of God: and if it first began at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17 [KJV]).<sup>6</sup> Judgment will begin with those that believe God and the judgment is a judgment of time not eternity. Therefore, when sin is committed the believer will be judged during their life time not in eternity.

2. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. The word clearly states either you will love God and hate the enemy or you will love the enemy and hate God. Pastors have to make a decision as to whether they will commit to God and forsake their immoral behavior; they cannot have both (Matthew 6:24 [KJV]).<sup>7</sup>

---

6. The American Bible Society. King James Version. New York, 1984.

7. Ibid.

3. “Let us walk properly in the daytime, not in orgies and drunkenness, not in sexual immorality and sensually, not in quarreling and jealousy (Romans 13:13[JKV]).<sup>8</sup> The word of God clearly defines how Christian are to behave regarding such immoral behavior. Life affords everyone the opportunity to make choices, and with the choices comes consequences.

4. Pastors, like others have to decide whether to be controlled by alcohol or by the Spirit of God. Pastors are to avoid any appearance of evil, which can cause someone to stumble. It is better not to eat meat or drink wine or do anything else that will cause your brother to fall (I Corinthians 8:13 [KJV]). Therefore, pastors should not let their good be spoken evil of.

5. People are not to be slanders or addicted too much wine. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; (Titus 2:3 [KJV]).<sup>9</sup> Also, in Ephesians Christians are advised not to get drunk on wine, which can lead to debauchery, but instead be filled with the Spirit (Ephesians 5:18 [KJV]).<sup>10</sup> The dilemma is a matter of control. Pastors, like others have to decide whether to be controlled by alcohol or by the Spirit of God.

6. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and

---

8. Ibid.

9. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988..

10. Ibid.

pierced themselves with many griefs (1 Timothy 6:9-10 [NIV]).<sup>11</sup> When people seek after money they are tempted by greed and will become in other immoral behavior.

7. “Thou shalt not commit adultery,” (Exodus 20:14 [KJV]),<sup>12</sup> men and women have been committing adultery since the beginning of time, although adultery seems more prevalent today. This due in part to the media impression that adultery is acceptable in today’s society. God never intended for men or women to commit adultery.

8. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. (1 Timothy 3:2;7 [KJV]).<sup>13</sup> Pastors that are unfaithful to God, His word, his spouse and family are to be removed from office. When pastors engaged in immoral behavior they are no longer above reproach and cannot serve as a moral compass among the people.

9. True pastors of God are those whose lifestyle represents the qualifications of 1Timothy 3: 2-4 and Titus 1:6-9. These are the qualification by which God as called, chosen and ordained pastors to live by. God gives no place for compromise.

10. But the LORD said to Samuel, Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart. (1 Samuel 16-17 (NIV)).<sup>14</sup> The

---

11. The Full Life Study Bible. New International Version. Grand Rapids: Zondervan Publishing House, 1992.

12. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988..

13. Ibid

14. The Full Life Study Bible. New International Version. Grand Rapids: Zondervan Publishing House, 1992.

church can no longer consider the status or education of the pastor over the call and anointing of God in the life of the pastor.

11. Call to me and I will answer you and tell you great and unsearchable things you do not know' (Jeremiah 33:3 [KJV]).<sup>15</sup> Christians are not crying out to God for the deliverance of his people. God said if the believers cry unto him He would show them great and might things that they were unaware of. God is ready to deliver his people and do great things in their lives. Although the church prays for the pastor, the pastor has to want to be delivered and pray as well.

12. The Lord is pro marriage and family. God gave Eve to Adam and instructed them to be fruitful and multiply (Genesis 1:27-28 [KJV]).<sup>16</sup> Jesus said that men are to love their wives as he loved the church and gave his life for it. (Ephesians 6:25 [KJV]).<sup>17</sup> The Lord is the tie that binds the bonds of matrimony.

13. The Apostle Paul admonishes Christians to give no place to the devil (Ephesians 4:26-27[KJV]).<sup>18</sup> Christian has allowed the enemy to take a stronghold in their lives and is wreaking havoc. Pastors are involved in immoral behavior because they have allowed the devil to invade their lives.

14. For though a righteous man falls seven times, he rises again, but the wicked are brought down by calamity (Proverbs 24:16 [NIV]).<sup>19</sup> Even if a Christian falls God has

---

15.Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988..

16. Ibid

17. Ibid

18. Ibid

19. Ibid

made a way of escape. Christians and pastors that are involved in malfeasance must repent and cease all involvement with any immoral behavior.

15. Daily transformation is suppose to take place by a renewing of the mind in the word of God (Romans 12:1-2 [KJV]).<sup>20</sup> Change will not occur if there is not a daily relationship with God in prayer and the word of God.

16. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality (1Timothy 5:19-21 [KJV]).<sup>21</sup> Scripture teaches that those that are entangled in immoral behavior should be confronted and dealt with accordingly.

17. Pastors are supposed to be examples before the people. I exhort the elders among you to be examples to the flock (1 Peter 5:1-3 [KJV]).<sup>22</sup> Pastor's lives are to be holy and righteous. "But just as he who called you is holy, so be holy in all you do; for it is written: be ye holy, because I am holy," (1 Peter 1:15-16 [KJV]).<sup>23</sup> Christians, especially pastors are to live a life which is indicative of the life of Christ.

18. God calls men and women that are spiritually qualified to shepherd the church. God desires pastors that hunger and thirst after righteousness. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matthew 5:6 [KJV]).<sup>24</sup>

19. You did run this race well but who did hinder you that you should not obey (Galatians 5:7 [KJV]).<sup>25</sup> Pastors cannot continue to run this race for Christ without being

---

20. Ibid

21. Ibid

22. Ibid

23. Ibid

24. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988..

completely focused, centered on the call for their lives. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway, disapproved or rejected" (1 Corinthians 9:24-27 [KJV]). Pastors have to live what they preach about. It would be sad that a pastor could preach to others and they are saved yet they are lost to God.

20. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," (Hebrews 12:1 [KJV]). There is a called to forsake the sins that are repent and continue in the spirit of God. God encourages the believer to look at those that have gone before and stayed faithful until the end.

21. The model of hope begins with a return to you first love and doing your first works over (Revelation 2:5 KJV).<sup>26</sup> That is the ultimate key to overcoming pastor's malfeasance: return to your first love. Pastors cheat on God just as they do their spouses. "Nevertheless I have somewhat against thee, because thou hast left thy first love,"

---

25. Ibid

26. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988..

(Revelation 2:4[KJV]).<sup>27</sup> Christ is calling for repentance and restoration, and doing what he has called pastors to do.

## BOOKS

Anderson, Bernie. *Breaking the Silence: A Pastor Goes Public about His Battle with Pornography*,

This book validates the necessity of pastoral care and counseling to those in ministry. It should also serve as an encouragement for those involved in immoral behavior or those contemplating becoming involved in illicit acts to reconsider their decision and seek help.

Arterburn, Stephen, Fred Stoeker, and Mike Yorkey. *Every Man's Battle: Winning the War on Sexual Temptation*, 2000.

This book is good resource for validating that sexual sin is a true temptation of the men of God. It is also helpful in formulating a methodology for overcoming temptation from a biblical perspective.

Clinton, Tim, Archibald D, Hart, and George Ohlsclager. *Caring for People God's Way: Personal and Emotional Issues, Addiction, Grief, and Trauma*

The book is a great reference guide to assist those that provide pastoral care and counseling to people suffering the many issues for which Christ ministered. The key is to minister as Christ did with love. The book was helpful in that it reminds you that this same type love and care is to be shared with the men and women that have fallen.

---

27. Ibid

Cloud, Henry and John Townsend. *Boundaries: When to Say Yes, When to Say No, Take Control of Your Life*. Grand Rapids: Zondervan, 1992.

This book is helpful because it help the pastors as well as other understand the importance of boundaries in your life. It also helps you recognize the consequences for violating boundaries. Boundaries are established with a biblical foundation.

Hawkins, Ron and Tim Clinton. *The Quick Reference Guide to Biblical Counseling*. Grand Rapids:

The book is a great reference guide to assist those that provide pastoral care and counseling to help people suffering with personal, emotional and substance abuse.

The book solidifies theoretically that there is a need for counseling to those in ministry that are suffering from the same issues for which they are counseling other.

Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998.

The book validates the project stance that pastors do fail to prioritize in ministry and as a result neglect their families. It also demonstrates how pastors struggle with balancing family and minister. Then too, it shows how pastors are to nurture the marriage and family.

Pita, Dianne Doyle. *Hidden Addiction: A Pastoral Guide to Counseling People with Chemical and Other Addictions*.

The book has valuable information on the research of alcohol and chemical dependence which is an issue for many pastors as well as other Christians. It also has valuable approaches on counseling.

Scazzero, Peter and Warren Bird. *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*. Grand Rapids: Zondervan. 2003.



This validates that pastors involved in immoral behavior are unhealthy. When the pastor is unhealthy, the church is unhealthy. It also validates pastors have to be physically, emotionally and spiritually healthy.

#### MAGAZINES

John W. Kennedy. Help for the Sexually Desperate, Christianity Today. March 7, 2008. [HTTP://christianitytoday.com/of/2008/mesh/18.28htm/](http://christianitytoday.com/of/2008/mesh/18.28htm/) (accessed December 15, 2011)

#### JOURNALS

Barrier, Roger. The Lust of the Eyes: How Pornography Affects Relationships, March 28, 2012. [www.preachitteachit.org](http://www.preachitteachit.org) (accessed March 31, 2012).

This particular article help validate the concern of pastors malfeasance affect upon relationship. It demonstrates the prevalence of immoral behavior within churches today.

Barrier, Roger. America in Deep Sin: Our Nations Behaves Immoral, March 9, 2009. [www.crosswalk.com](http://www.crosswalk.com) (accessed January 10, 2012).

Unfortunately this solidifies the prevalence of immorality within our country and how it has affected our churches. The church has to take authority for what it has allowed to enter into its midst.

## CHAPTER 1

### THE PASTOR'S QUANDARY

Congregants look at their pastors as men or women that are like Christ; infallible. Typically pastors are perceived as being filled with the spirit, capable of performing the miraculous, all knowing, and above reproach. Congregants often place their pastors on pedestals viewing them as godly. The Bible argues not to set people on pedestals.<sup>1</sup> Pastors are held to a higher standard of morality, this is why it is so difficult for congregants to accept the immoral behavior of pastors. We expect something special of priests, ministers, rabbis, and guru not just for their wisdom but also for their good intentions toward us as congregants and believers. At the very least we expect to be able to trust our religious leaders more than we trust politicians, corporate executives, or home builders.<sup>2</sup>

In a society where seemingly everything is acceptable, pastors are still held to a higher standard than parishioners. Pastors are not expected to make mistakes or have faults. The standards by which pastors are held accountable were sanctioned by God

---

1. Cloud, Henry. *Changes That Heal: How to Understand Your Past to Ensure a Healthier Future*. Grand Rapids: Zondervan, 1992, 149.

2. Shupe, Anson, William A. Stacey and Susan E. Darnell. *Bad Pastors: Clergy Misconduct in Modern America*. New York: New York University Press, 2000.

when He called, chose, and ordained them. Because of the great expectations placed upon pastors by God and humanity, they feel they have no recourse and often suffer in silence. Considering this, for a pastor to confess to an immoral sin is to destroy their career. Once a pastor confesses to committing a sinful act they are scarred for life. Admitting that you've been immoral not only affect the church, but it can destroy the pastor's marriage, family, and other personal relationships.

Pastors as the moral leaders of the church and community are expected to speak out regarding immoral behavior; however, it is difficult when pastors themselves are behaving immorally, for instance they may be viewing the same websites as parishioners. Many pastors acknowledge they engage in immoral behavior in their lives on a daily basis. About ten percent of pastors are considered addicted because they engage compulsively in internet pornography. Pornography addiction often leads to other addictive behavior such as drugs and alcohol.<sup>3</sup> When pastors become addicted they usually spend hours each week in vice related activities. Some will forsake ministry obligations in lieu of accessing their vice, and some even act on it through their church office. Addiction will cause pastors to neglect their spouses, families, friends and churches.

One of the greatest mistakes pastors make is trying to live up to the standards of the congregation. In an effort to please the people, pastors place themselves under undue stress which can lead to malfeasance. In order to meet the demands of the church, pastors often work numerous hours without consideration of personal health, family needs, or a

---

3. Van Cleave, Stephen, Walter Byrd, and Kathy Revell. *Counseling for Substance Abuse and Alcoholism: Resources for Christian Counseling*. Waco: Word Book Publishers, 1987, 12.

compensation for their efforts. Pastors do many things for the church that are not affiliated with their job description. Due to the demands placed on pastors they are considered some of the most overworked, unappreciated, and lonely individuals. Lonely people feel bad or guilty because they feel unloved.<sup>4</sup>

Churches as a whole failed to realize that pastors are human beings with the same imperfections, temptations, feelings, fears, and insecurities as other humans. Churches have been slow to recognize the devastating effects of pastor's malfeasance.

Pornography, one of the more prevalent of pastor's malfeasances, is a multibillion dollar industry that is destroying the lives of Christian men and women. Once considered a man's addiction it is quickly becoming an equal opportunity addiction as more women have ready access to material and the pornography industry is producing material for women. Churches must address this and other immoral behavior from the pulpit giving many pastors a sense of hypocrisy or shame in their own behaviors. Like other addicts, pastors with addiction must seek help. When churches understand that pastors are human and capable of making mistakes they will be more readily forgive and restore pastors who have been through the recovery process.

These are troubling times within our churches. Something is desperately wrong within our churches today.<sup>5</sup> Pastors are struggling with pornography, adultery, fornication, molestation, alcohol addiction, drug addiction, gambling, and more, all of which are serious problems that must be addressed. Unfortunately, many pastors will not

---

4. Cloud, Henry. *Changes That Heal: How to Understand Your Past to Ensure a Healthier Future*. Grand Rapids: Zondervan, 1992.

5. Yancey, Phillip and Paul Brand. *The Gift of Pain: Why We Hurt and What We Can Do About It*. Grand Rapids: Zondervan, 1997.

address these issues from the pulpit. It is difficult for pastors to address issues they do not understand or that they, themselves, struggle with. Some addicted pastors are simply afraid to preach on addictions they face thinking that their congregation will see through the words and into their lie.

Pastors who function with these addictive behaviors are unhealthy. If the pastor is unhealthy, as a vital part of the church he will make the whole church unhealthy. As go the leaders, so goes the church.<sup>6</sup> Addiction is a physical or psychological compulsion to use substance or activity to cope with everyday life. Addiction occurs when there is a dependence on a substance, such as alcohol, prescription drugs, marijuana or street drugs or on an activity such as shoplifting, pornography or gambling. Addictive behavioral is habitual and difficult to control. The addict sole purpose is to obtain the substance or engage in the activity. Often the addict will attempt to minimize or cover up their addiction.

## PORNOGRAPHY

Since its inception in ancient times to the present twenty-first century, the purpose of pornography has been to create sexual arousal for personal gratification. Historically, pornography comes in many forms including cave drawings, pottery, sculptures, paintings, and print. Pornographic material can be written, visual imagery, and audio

---

6. Scezzero, Peter. *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*, 2003.

input. Pornography's sexually explicit material dehumanizes, objectifies and degrades men and women for the purpose of sexual stimulation. Pornography is often thought of as self gratification without consequences.<sup>7</sup>

Pornography has become common place within the churches with both pastors and church members being addicts. Many people within the church struggle with pornography. The fastest growing segment of pornography viewers on the internet are senior citizens and women. The seriousness of pastors and pornography is seen in the affect on the church and family. Pornography is a ravenous cancer destroying modern society.<sup>8</sup> This problem cannot be ignored any longer, it must be addressed. Not addressing the issue of pornography can have a devastating outcome.

The response to a pastor's sexual misconduct varies among members but can be generalized in two groups: 1) those who feel that as the moral leader of the church the pastor has betrayed them and they are angry; 2) and those who see the pastor as human resulting in understanding and forgiveness. It is often difficult, if not impossible, for a church to recover under the same leadership who the congregation may view as having failed them. The church leaders or officers can be very influential in helping to ease the tension during these situations. If the leaders are in favor of supporting the pastor through retention and restoration then the church will usually support their decision, but there will be those that will leave regardless of the decision to restore the pastor.

---

7. Clinton, Tim and Ron Hawkins. The Quick Reference Guide to Biblical Counseling. Grand Rapids: Baker Books, 2008.

8. [www.baptistbanner.org/.../498%20Proliferation%20of%20Pornography.htm](http://www.baptistbanner.org/.../498%20Proliferation%20of%20Pornography.htm)

Pastors cite many reasons for their addiction to pornography. The two primary reasons cited are a lack of prayer and an abundance of pride. The first reason is usually a lack of prayer. Not only are pastors failing to spend time in prayer with the Lord, but they fail to spend time in prayer with their spouses, which is vital. Prayer is essential to pastor's ministry and marriage. Pastors that are committed to God believe in the power of prayer. They understand that if they are to sustain in life, marriage, and ministry they will have to be connected to God in prayer.<sup>9</sup> The second reason is pride. Rather than seeking to live a life as Christ did, many pastors feel they are the ones that should be served. Some of the prideful become celebrity pastors and begin to develop arrogant attitudes. They seemed to forgotten that pride comes before a fall (Proverbs 16:18 [KJV]).<sup>10</sup>

Some pastors try to justify their immoral behavior without taking accountability, believing that being pastors afford them the right not to be accountable to anyone. Other pastors are filled with pride due to self exhortation or exhortation by others in the church and community. When pastors are exhorted to this type of status they often think they are above accountability. Unfortunately, many churches support pastors in their immoral conduct without holding them accountable.

## ADULTERY AND FORNICATION

---

9. Toler, Stan. Practical Guide for Pastoral Ministry: Real Help for Real Pastors. Indianapolis: Wesleyan House, 2007.

10. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

Although the Seventh Commandment clearly states, “Thou shalt not commit adultery,” (Exodus 20:14 [KJV]),<sup>11</sup> men and women have been committing adultery since the beginning of time, although adultery seems more prevalent today. This is due in part to the media impression that adultery is acceptable in today’s society.

It is estimated that more than one-third of men and one-quarter of women admit having had at least one extramarital affair.<sup>12</sup> The actual number of infidelity will never be known, however, the numbers certainly indicate that adultery is commonplace within today’s society. While society may frown upon adultery as deviant behavior, there is little to no recourse.

With the moral decline among Christians, adultery has become the church dirty little secret. Pastors and parishioners are engaging in inappropriate sexual behavior without being held accountable. While this behavior may or may not have taken place all along, new technology has made it easier to expose and quicker to spread the news. Adultery is no longer a problem of society, but the church as well.

When a pastor commits adultery it causes dysfunction within the pastor’s household and the church congregation, throwing the members of both into turmoil. The spouse who was wronged by the act of adultery or fornication will often be angry, distrustful, withdrawn, and depressed. The pastor’s children and congregation will be filled with distrust, disappointment, and bitterness. The pastor’s action brings a reproach upon his or her family, church, ministry, community, and God. A pastor’s infidelity may also serve as

---

11. Ibid

12. Samuel Janus and Cynthia Janus, the Janus Report on Sexual Behavior. New York: John Wiley and Sons, 1993.



a deterrent to those who desire to become a Christian. Pastors are seen as the leaders in morality and character at all times, publically and privately. Pastors are upheld as the moral compass of all that is right and holy.

Adultery is a sin against God and the spouse because the covenant of marriage has been damaged. There is also a sin against the body, which is the temple of the Holy Spirit. "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body," (1 Cor. 6:19-20 [KJV]).<sup>13</sup> An estimated forty percent of pastors have had extra-marital affairs since entering the ministry. Pastors must understand why there are such an alarming numbers of pastors committing adultery if the problem is to be corrected.

In addition to pride and a lack of prayer, there are many others reasons men and women cite for engaging in extramarital affairs:

- 1 the excitement derived from having sex with more than one partner
- 2 enhanced gratification
- 3 the excitement of having an affair without getting caught
- 4 the enjoyment of the chase and ultimately the conquest
- 5 the contentment of flirting and seducing

---

13. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

- 6 unavailability of the spouse related to issues such as illness, pregnancy, and abstinence
- 7 difficulty performing with spouse, but not with other partners
- 8 to improve self-esteem
- 9 seeks new and diverse encounters by which to experiment and explore with someone other than his or her spouse
- 10 a lack of emotional intimacy and closeness
- 11 loneliness; especially a desire to talk to someone that will listen
- 12 deeper understanding of self by sharing feelings with someone who really cares
- 13 to feel young and sexy
- 14 fear of aging and loss of attractiveness.<sup>14</sup>

Many of the reasons pastors cite for having affairs are the same as those cited by secular men and women. In today's society women are just as willing to have an affair as men. Both sexes share the same needs, desires, and drives. Both sexes have an equal chance of having an affair without consideration of consequences.

An increasing percentage of men and women frequently engage in sexual intimacy with multiple partners without consideration or fear of the consequences. Many pastors, whether male or female, are involved in extramarital affairs. It is estimated that one

---

14. Staheli, Lana. *Affair Proof Your Marriage: Understanding, Preventing and Surviving an Affair*, 1998.

fourth of female pastors initiated their affairs as opposed to male pastors who initiated less than one fourth of their affairs.<sup>15</sup> One can only wonder why such alarming statistics exist among clergy.

The lack of communication and intimacy in a relationship tends to give rise to extramarital affairs. Pastors often find themselves involved in relationships with persons who they can communicate with, confide in, and feel safe with. Often pastors find it easier to have an affair with a person that is married because they are usually experiencing the same issues and they do not have to worry about commitment. This type of affair helps to avoid becoming emotionally involved and overly dependent on one another. It is not uncommon for these types of affairs to occur even in the church.

Many affairs occur because of the feeling that something is missing from the marriage. The constant unresponsiveness to sex, lack of affirmation, loneliness, and feeling of worthlessness can lead to an affair. Some marriages not only lack the capacity of support, but they destroy every effort for affirmation, self-esteem, and mutual love. Such dysfunctional marriages do not provide any fulfillment. In an effort to cope, spouses will seek out and develop relationships of convenience. Usually this relationship begins with a friend or mutual co-worker and develops into an affair. Pastors get involved in relationships the same manner and purpose as those not in ministry. The purposes can include just for the fun of it or to somewhat a release from the pressures of ministry and personal life; a change of monotony. Pastors are considered to be some of the loneliest people. In an attempt to curtail the loneliness they enter into intimate relationships that

---

15. Ibid

develop into sexual relationships. Sexual sins are the termites within the walls and foundations of today's marriages.<sup>16</sup>

Pastors are vulnerable in the same situations that affect other people. These situations include bring under a lot of stress, grieving, feeling insecure, rejected, lonely, burnout, and struggling with issues of boundaries, especially during counseling sessions. Affairs often happen when pastors are vulnerable. As difficult as it may be to believe, pastors can suffer from low self-esteem. In an attempt to increase their self-esteem pastors will engage in activities that offer instant gratification, like those listed above for addition.

Sometimes pastor's affairs are planned, while others occur spontaneously. In order to satisfy their sexual appetite pastors will often seek gratification in the form of online affairs, pornography, television, and magazines. When pastors become addicted these types of venues are no longer able to satisfy their appetite. In an effort to satisfy their sexual desires pastors will often frequent such venues as strip clubs, topless bars, and massage parlors, usually in areas located outside of their community.

Occasionally, pastors, like other individuals, believe that having an affair will save their marriage by removing stress or feeding a need that will allow them to stay in the relationship. Contrary to belief, affairs do not bring stability to an unstable marriage. In truth, extramarital affairs put added stress on the marriage and can result in divorce and

---

16. Arterburn, Stephen, Fred Stoeker, and Mike Yorkey. *Every Man's Battle: Winning the War on Sexual Temptation*. Colorado Springs: Waterbrook, 2000.

divorce rates tend to be higher among those that engage in extramarital affairs, as opposed to a much lower rate among those who do not engage in extramarital affairs.

Affairs often occur when a person suffers from low self-esteem. As difficult as it may be to believe, pastors too suffer from low self-esteem. In attempt to increase self-esteem pastors will enter into affairs with partners who listen to them, compliment them, or engage in activities that increase self-esteem. Those involved in affairs normally find them very satisfying. Pastors, as well as other engaging in affairs, tend to feel perhaps for the first time they are understood, appreciated, accepted, and loved without reservations. Although pastors enjoy the attention of their partner, they are usually short lived and can be very devastating. Pastors have to understand that their addiction hurts others, whether or not they engage in pornographic activities. In essence everyone pays, especially spouses because they are held to standards of sexuality that are developed by the affair or preferred pornographic material, which they know nothing about.

Biblically, King David is a good example of how devastating an affair can be to those committed to the ministry of God and life in general. Due to King David's affair with Basheba, murder and death was attributed to him. King David murdered Basheba's husband to cover up his affair with Basheba. Furthermore, King David's son died as a result of his affair. If it can happen to King David it can happen to anyone. Falling prey to lust of the eyes has brought down many men both great and small and the temptation today is as great and prevalent as it has ever been.<sup>17</sup> Perhaps King David, like pastors

---

17. Rogers, Henry L The Silent War: Ministering to Those Trapped in the Deception Pornography. New Leaf Press, 2000.

today, feel as long as no one is aware; on one truly cares. Regardless of the reason for extramarital affairs, pastors must be held accountable for their actions. Pastors are accountable to God, family, and parishioners. The expectations and standards for pastors are high. Affairs pornography addictions affect pastors spiritually and emotionally.

## GAMBLING

Gambling is defined as an agreement between two parties whereby the transfer of something of value is made dependent upon an uncertain event, in such a way that one party will gain and the other loses. Gambling is a way of accumulating wealth through appeal to chance that relies on the willing participation of others. It inevitably leads to the redistribution of wealth. The basic impulse behind gambling is greed.

Gambling can be considered a form of idolatry in the form of worshipping the dollar, and therefore is a sin. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs (1 Timothy 6:10 [NIV]).<sup>18</sup>

Gambling feeds on the greed of humanity luring people into a false sense of security. Gambling, like other addictions, is often referred to as a mental illness with no definitive cause. What begins as an activity of leisure soon escalates into an insurmountable ordeal for the person addicted to gambling.

---

18. The Full Life Study Bible. New International Version. Grand Rapids: Zondervan Publishing House, 1992.

The causes of addiction are not readily known, although research has proven that heredity is a prominent factor. Addiction develops from an unhealthy choice of using drugs as a coping mechanism for dealing with the pain of living.<sup>19</sup> Other contributory factors include the potential for financial gain, outside influence, emotional stability, Post Traumatic Stress Disorder, generalized stress, alcohol and drugs, and environmental factors (tending to those with addictions). Some pastors have huge financial obligations, which lead them to take a chance on gambling in hope of winning the ultimate jackpot. Pastors tend to have a center of influence in which they feel they have to maintain a certain status. Rather than make the necessary adjustments in living, pastors will gamble in an attempt to win the money to maintain their standard of living that they perceive as required by the community. Pastors that suffer from Post Traumatic Stress Disorder, alcoholism and drug addiction, and are at a higher risk as these are precursors to gambling. Some pastors are at risk of gambling simply because they suffer from Post Traumatic Stress Disorder. The environment is a definite factor which influences addiction to gambling. It is important that pastors refrain from any type of involvement with those that are addicted to gambling.

People that gamble tend to believe that they have acquired their possessions on their own and therefore no longer need God. Gambling not only demeans and exploits pastors, but it causes impoverishment as well. Pastors who are addicted to gambling fail to realize that they are playing a game of chance and stand to lose everything, financially, personally, emotionally, and spiritually. Gambling not only affects the pastor, but it also affects their family, congregation, and community. The Apostle Paul noted that people

---

19. Van Cleave, Stephen, Walter Byrd, and Kathy Revell. *Counseling for Substance Abuse and Alcoholism: Resources for Christian Counseling*. Waco: Word Book Publishers, 1987, 12.

who desire riches fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is the root of all kinds of evil. (1 Timothy 6:9-10 [KJV]).<sup>20</sup>

Pastors are supposed to foster a milieu of moral character and a lifestyle which promotes healthy spirituality. Gambling addictions has terrible consequences. Marriages are destroyed as a result of gambling addiction. Some spouses will attempt to stay in the marriage in hope that the person will change. The pastor's children are hurt as a result of their parent addiction to gambling. The pastor is never there for the support of the children. The lack of parental support and guidance can lead children to make inappropriate decisions with devastating effects.

## MOLESTATION

Child molestation is a crime involving a range of indecent of sexual activities between an adult and a child, consenting or not, usually under the age of seventeen. Characteristically, child molesters seem very charitable. They will often start by giving to the parents, then eventually giving to the children. Molesters are usually very likeable individuals, but are compulsive liars and very manipulative. Child Molesters are driven by sex and control, seldom feeling in control with adult women.<sup>21</sup>

---

20. The Book of Resolution of the United Methodist Church, 2004. Nashville: Abingdon Press, 2005.

21. [http://wiki.answers.com/Q/How\\_do\\_you\\_know\\_if\\_someone\\_is\\_a\\_child\\_molester#ixzz1VoYdzokL](http://wiki.answers.com/Q/How_do_you_know_if_someone_is_a_child_molester#ixzz1VoYdzokL) (Accessed October 23, 2011).



Children naturally trust; they are innocent and can be easily controlled. Pastors who commit this sexual sin take advantage of the trust and innocence of children. Child molestation include: 1) fondling or touching; 2) adults encouraging children to touch genitalia to include their own, the molester's, or other children; 3) flashing or exposing genitals, in person or in pornographic material, to a child; 4) showing other sexually explicit material to a child; 5) vaginal or anal intercourse or oral stimulation of the genitals; 6) sexual activity involving urination, defecation, sadomasochism, or bondage.<sup>22</sup>

Child molesters use many methods by which to violate children: The offender grooms the child by being overly patient, attentive, and loving in order to gain the trust of the child prior to committing the sexual act. Molesters can overpower or threaten to harm a child into sexual activity. Some molesters perform sexual acts when the child is unable to resist, such as during their sleep cycle. The molester will also use affection and gifts to coheres, or use persuasion, even coaxing, to get the child involved in sexual activities. Molesters will even betray the trust of a relative to gain access to the children.

## DRUG AND ALCOHOL ADDICTION

Today's society has become more complex. In an effort to increase the efficiency of delivering food to hungry and medicine to ill, society has created methods to get alcohol and drugs to addicts. Alcohol and drug addiction has become major issues and are

---

22. Ibid.

growing at an exponential rate. The majority of pastors with alcohol and drug addiction struggled with the problem prior to ministry. Pastors that acknowledge they were addicted but are in recovery often give testimony of how they were miraculously healed. Nevertheless, some will relapse, even while maintaining their position as pastor.

An alcoholic is one whose drinking interferes frequently or continually with any of his or her important life adjustments and interpersonal relationships.<sup>23</sup> Alcoholism is considered a disease which affects the individual physiologically, psychologically, emotionally, and spiritually. The alcoholic is not sick because he drinks but, he drinks because he is sick and then becomes double sick.<sup>24</sup> Unfortunately it is true alcoholics drink because they are sick and have chosen to drink as a means of coping. Persons become alcoholics because they failed to choose the appropriate tools to deal with the issues that are troubling them. Pastors, like other individuals who are alcoholics, have underlying issues which are unresolved.

Biblically, both the Old Testament and the New Testament addresses the issue of drunkenness. Genesis depicts the problems drunkenness caused for Noah and Jacob. The book of Proverbs also details the issue of drunkenness. The book of Titus admonishes church leaders to address the issue of drinking. People are not to be slanders or given to much wine (Titus 2:3 [KJV]).<sup>25</sup> Also, in Ephesians Christians are advised not to get drunk on wine, which can lead to debauchery, but instead be filled with the Spirit (Ephesians

---

23. Clinebell, Howard J. *Understanding and Counseling the Alcoholic*. New York: Abingdon Press, 1956.

24. *Ibid.*

25. Liberty University. *The King James Study Bible*. Nashville: Thomas Nelson Publishers, 1988.

5:18 [KJV]).<sup>26</sup> The dilemma is a matter of control. Pastors, like others have to decide whether to be controlled by alcohol or by the Spirit of God. Pastors are to avoid any appearance of evil, which can cause someone to stumble. “It is better not to eat meat or drink wine or do anything else that will cause your brother to fall (I Corinthians 8:13 [KJV]).<sup>27</sup> Therefore, pastors should not let their good be spoken evil of. Overindulging in alcohol can result in negative consequences. Christians associate alcohol with ungodly living. Alcohol is not evil and a sin in and of itself. However, to whom much is given, much is required.

Congregations are filled with people that have been affected, or are currently affected, by alcohol and drugs. Unfortunately some of those affected are pastors. Many pastors and parishioners were exposed to drugs and alcohol as a child and as a result are now alcoholic and drug abuser. When pastors are unhealthy they cannot provide care for those that are unhealthy. Pastors’ addiction renders them incapable of taking care of family, parishioners and even themselves. It is astonishing at the numbers of pastors who are affected by drugs and alcohol that are trying to help parishioner that are suffering from the same addiction. The sick cannot continue to take care of the sick, at some point someone has to seek wellness. Scripture states that Pastors cannot take care of others until they are healthy.

There are some pastors that entered the ministry in hope of overcoming their addiction. Pastors believe that through salvation they will be forgiven and delivered of their addiction. However, many realize that the problem they hoped to relinquish through

---

26. Ibid

27. Ibid

salvation is still there. Faced with this perplexing dilemma, pastors have to decide whether to keep suffering in silent, in hopes that no one will find out, or to seek help and finally realize some form of peace.

Pastors have to be healthy if they are to help others.<sup>28</sup> Studies have shown that pastors that are addicted often attract people to their congregation who are also addicted. In order for pastors to assist those that are seeking God's affirming love and hope in the midst of a somewhat hopeless situation they must be honest and seek recovery. Once recovery is obtained the person addicted must refrain from alcohol and drugs if they are to maintain their recovery.

Millions of Americans are affected by alcohol and drug addictions. Unfortunately, pastors and parishioners are among those addicted. It is not unusual that pastors who suffer from alcohol and drug addiction lie and deny their affliction. Denial and lying are primary symptoms of addiction. Contrary to society's belief alcoholism and drug addiction are diseases and must be treated as such. Alcoholism, cancer, and heart disease are the three leading causes of health problems in the United States. The Council on Alcoholism and Drug Dependence and the American Society of Addiction Medicine defines alcoholism as a primary, chronic disease with genetic, psychological, environmental factors influencing its development and manifestation. The disease is often progressive and fatal. It is characterized by impaired control and drinking, preoccupied with the drug alcohol, use of alcohol despite adverse consequences and distortions of thinking, most notably denial. The symptoms of alcoholism can be continuous or

---

28. Scazzero, Peter and Warren Bird. *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*. Grand Rapids: Zondervan. 2003.

periodically.<sup>29</sup> The disease prevents the people from realizing they are sick. The symptoms of the disease can be seen physically, mentally, emotionally and spiritually. If the disease is untreated it will lead to physical decline, spiritual bankruptcy and even death.

Some churches are beginning to recognize the devastating effect of alcohol and drug abuse on pastors and congregations. Churches are coming to the revelation that there is a spiritual component to alcohol and drug addiction, treatment and recovery. As a result they offer seminars, workshops and prevention programs. However, there are a great numbers of churches of varying denominations which will not acknowledge the problem and thus fail to offer assistance to those in need. Churches that are in denial must realize that denial does not make the problem go away, in fact it only make its worse. Denial gives the appearance that the church actually accepts the immoral behavioral. Parishioners have to realize that an unhealthy pastor breeds an unhealthy congregation.

Churches, like friends, spouses, and family members, can become enablers. Churches often become enablers for their pastors. Churches will deny that there is a problem and will began to cover up mistakes that their pastors make in order to save their own reputation. Churches make excuses for forgotten appointments and engagements, lengths of absences, and sometimes missing finance. In essence the churches are picking up the pieces in order to prevent pastors from suffering the consequences of their behavior. When churches protect pastors from the consequences they are actually making it safe for the immoral behavior, which causes the illness to progress further. The role that churches have taken is typical to that of an enabler of an alcoholic or drug abuser.

---

29. The Journal of the American Medical Association, 1992, 268.

The use of drugs dates back centuries. Drugs are classified as recreational or medicinal.<sup>30</sup> However, both are addictive when used inappropriately. When medicinal drugs are used incorrectly they are as addictive as recreational drugs. The effects of drugs varies depending upon the kind of drug taken, the amount taken, how often it is taken and how quickly it absorbs into the brain. When you are addicted your perception is impaired and your ability to make correct choices is altered. If the pastor is addicted to drugs he will be unable to effectively shepherd the congregation. The addictive behavior will be displayed in the sermon preached and the administrative decisions that are made. Pastors that are addicted live in denial, and as such they will not be able to discern how their addiction affects their family and ministry.

There are many reasons why people, including pastors, become addicted. Physical addiction occurs when repeated use of a drug alters the way your brain feels pleasure. The addicting drug causes physical changes within the neurons in the brain. Neurons use chemicals called neurotransmitters to communicate. Neurons release neurotransmitters into the synapses between nerve cells; neurotransmitters are received by receptors on other neurons and on their own cell bodies. Like many psychological disorders, drug addiction and dependence depends on several things. The two major factors are environment and genes.

Environmental factors which seem to play a role in initial drug use include attitudes, family beliefs, and peer groups. Genetics influences addiction after the initial use of drugs due to hereditary factors. It is apparent that pastors who are addicted are

---

30. [wiki.answers.com/Q/When\\_did\\_drug\\_abuse\\_start](http://wiki.answers.com/Q/When_did_drug_abuse_start)

unable to communicate or think clearly. As such their ability to make responsible decisions are compromised.

The Apostle Paul says, “Let us walk properly in the daytime, not in orgies and drunkenness, not in sexual immorality and sensually, not in quarreling and jealousy (Romans 13:13[JKV]).<sup>31</sup> The word of God clearly defines how Christian are to behave regarding such immoral behavior. Life affords everyone the opportunity to make choices, and with the choices comes consequences. The decisions made in life to use drugs or engage in illicit behaviors are not what you would expect from persons who are considered educated, knowledgeable, and intelligent. However, one’s intellect is not the determinant factor in using drugs, as there are many highly intelligent individuals and pastors that are addicts or recovering addicts.

Unfortunately, the media is filled with the exposure of pastor’s malfeasance. There seems to be no definitive distinction among denominations. Priests are constantly being charged with child molestation. Pastors of various denominations are constantly being exposed for having extramarital affairs, pornography, or drug addiction and alcohol addiction. Famous televangelists and mega church pastors have been exposed for pastor’s malfeasance.

Immoral conduct has destroyed the lives and careers of many pastors. Their immoral behavior has also affected the lives of their spouses, children, and congregation.

---

31. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988. .

Pastor's immoral conduct has changed the dynamics within marriages, families, and congregations. Some effects of the changes are irreversible.

Pastor's malfeasance is prevalent among all denominations. The following demonstrates the devastating effects of pastor's malfeasance occurring over decades:

1. Pastor Zachery Tims (2011) of Florida was found dead in a New York hotel of suspicion of overdose.<sup>32</sup>

2. Bishop Eddie L. Long (2009) pastor of a mega-church in Atlanta, Georgia was accused by four men of sexual misconduct. Bishop Long denies the charges; however, he settled out of court. His wife has filed for divorce.

3. George Alan Rellers (2010) a Baptist minister and anti-gay activist was accused of homosexuality after he returned from vacation in Europe with a male escort he rented online

4. Tony Alamo (2009) a cult leader was convicted and sentenced to 175 years in prison for illegal transport, rape, and sex with girls.

5. Father Alberto K. Cuties' (2009) Roman Catholic Priest, author and television host lost his parish after pictures surfaced of him with a woman. He later married the woman, professing she was the love of his life.

6. Pastor Jamal Bryant (2007) pastor of the mega-church, Empowerment Temple, Baltimore, Marilyn, lost his wife and family after it was discovered he had an immoral affair with a seventeen year old and conceived a child with her.

---

32. <http://102jamzorlando.cbslocal.com/2011/08/14/pastor-zachery-tims-found-dead>



7. Prophetess Juanita Bynum and ex-Bishop Thomas Weeks III (2007): Prophetess Bynum, author and artist, accused her husband ex-Bishop Thomas Weeks III, of aggravated assault. He initially denied the charges, but later pleaded guilty.<sup>33</sup>

8. Coy Privette (2007) retired Baptist minister and former North Carolina lawmaker, was charged with soliciting the services of a “lady of the night.” He pleaded guilty to the charges.<sup>34</sup>

9. Ted Haggard (2008) lost his position as the senior pastor of a mega-church after having a relationship with a male prostitute. Haggard partially pleaded guilty to the accusation.<sup>35</sup>

10. Gerald Patrick Thomas, Jr. (2003) a former Lutheran minister was sentenced to prison in 2004 for sexually assaulting boys.

11. Aime Simple McPherson (1928) in early 20<sup>th</sup> century itinerate evangelist began as a Pentecostal preacher’s wife before going into ministry herself after the death of her husband. McPherson was falsified her own death when in actuality she was away having an adulterous relationship with a married man. Two people drowned during the search and rescue effort. Later, actor Milton Berle admitted in his biography that he had an affair with McPherson in 1930.

---

33. [en.wikipedia.org/wiki/Juanita\\_Bynum](http://en.wikipedia.org/wiki/Juanita_Bynum)

34. <http://religion.blogs.cnn.com/2011/07/11/focus-on-the-family-refocuses-on-well-family/>

35. [www.oprah.com/oprahshow/Ted-Haggard-and-His-Wife-Talk-About-the...](http://www.oprah.com/oprahshow/Ted-Haggard-and-His-Wife-Talk-About-the...)

12. Bob Moorhead (1970s) pastor who stepped down after twenty-nine years after being charged with sexual molestation of boys. Moorhead was initially exonerated of the charges; however, evidence was discovered which proved his guilt.

13. Peter Popoff (1986) a self proclaimed faith healer, was exposed as a fraud when it was discovered that his wife fed him information about the people through an in ear receiver.<sup>36</sup>

14. Jim Baker and the late Tammy Faye Baker (1997) were evangelists for the Assemblies of God members who hosted the "PTL Club" Christian Program. A sex scandal with a church member led to Jim Baker's resignation and ultimate demise of his empire.

15. Jimmy Swaggart (1988) a televangelist who was exposed for having an adulterous relationship with prostitutes. Jimmy Swaggart confessed and stepped down from the ministry.

16. Paul Crouch (2004) television host and owner of TBN, allegedly paid a former male employee \$460,000.00 to keep quiet about a homosexual relationship

17. Father John J. Geirghen (2003) was accused of sexual abuse involving more than one hundred children. Gierfhen was sentenced to prison for molesting a boy; he was killed in prison in 2003

---

36. [en.wikipedia.org/wiki/Peter\\_Popoff](http://en.wikipedia.org/wiki/Peter_Popoff)

18. Archbishop Earl Paulk Cathedral of the Holy Spirit at Chapel Hill Harvester Church was involved in sex scandal which revealed he slept with his brother's wife and fathered a child by her.<sup>37</sup>

19. Joyce Meyer (2007) of Joyce Myers Ministries has been in trouble for violating federal tax exempt status laws. Joyce Meyer ministries have also been investigated for income tax evasion.<sup>38</sup>

There are a plethora of pastors involved in malfeasance, some of which are well known, while others are not. Above all else, this demonstrates the need for pastoral counseling for those in ministry. Although randomly chosen, the above referenced pastors are a minor representation of the litany of pastors involved in immoral behavior.

The church must realize “that we are a profoundly fallen people in a profoundly fallen world.”<sup>39</sup> Although pastors are called, chosen and ordained of God, they are still subject to falling from grace. It is important to understand that pastors are human and not as godly as some would like to think. As the moral leaders pastors must decide to do the right thing and address the issues they and the congregation are faced with. Pastors must also be forthcoming about their immoral behavior. It is apparent that pastors are in need of counseling.

Today's churches are lying in ruin to moral decay. There is a litany of pastors that are entrapped within the confines of mortal decline within the church. There are so much

---

37. <http://www.foxnews.com/story/0.2933.312249.00.html#ixzz1fdx219qv> (accessed August 3, 2011).

38. [Healtheland.wordpress.com/...exposes-joyce-meyer](http://Healtheland.wordpress.com/...exposes-joyce-meyer) (accessed August 3, 2011).

39. Ronald Hawkins, “Intro to Pastoral Counseling” (lecture: Liberty Baptist Theological Seminary, Lynchburg, Virginia, August 11, 2010).

skepticism surrounding pastors and Christians that their validity and integrity are constantly under scrutiny. Therefore, pastors and Christians must serve God with the utmost respect, humility, integrity, accountability, intimacy, and love. Pastors are called, chosen, and ordained to be humble servants of God with optimal integrity.

The question is posed: what has happened to the pastors in our churches? Moral decay and spiritual apostasy has changed the image of the church. The problem with the church stems from the pulpit. Pastors who are exhibiting immoral behavior have failed to live a life of moral integrity. Pastors fail to live up to the standards of holiness and righteousness. Morality is more than a mere set of standards that change from one generation to the next. The Apostle Peter noted: “For the time has come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (I Peter 4:17 [KJV]).<sup>40</sup>

The church has a serious problem. Pastors and parishioners are hurting, struggling with the issues of addiction. Pastors have lost their honesty, integrity and truthfulness. Pastors are unable to respond to these issues from the pulpit because they are themselves struggling with the same issues. It is imperative that pastors preach on the importance of these issues, even if it means revealing the truth about their own addictions.

---

40. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

## CHAPTER 2

### PREVALENCE OF PASTOR'S MALFEASANCE

Statistically the number of pastors involved in immoral behavioral is increasing. Pastors acknowledge the top sexual issues damaging to their congregation: fifty-seven percent pornography addiction, thirty-four percent sexually active never married adults, thirty percent adultery of married adults, twenty-four percent sexually active teenagers, sixteen percent sexual dissatisfaction, fourteen percent unwed pregnancy, thirteen percent sexually active previously married adults, and nine percent sexual abuse.

According to the Berna Group, twenty-nine percent of Christians in the United States feel viewing movies with explicit sexual behavior is acceptable.<sup>1</sup> Christianity Today reports that fifty-one percent of pastors say cyber-porn is a possible temptation, while thirty-seven percent say it is a struggle.<sup>2</sup>

When Christians, especially pastors, believe viewing sexually explicit material is alright, there is something wrong within our churches. Churches are expected to attract people who have experienced difficulties in life, however; not everyone that attends

---

1. Christianity Today International, Winter 2005 (accessed 9/2012)

2. Christianity Today Leadership Survey, January 1, 2001 (accessed 8/2011)

church have the appropriate motive or good intentions in mind. Christians are usually elated when someone gives their testimony of God's redeeming grace and want to welcome new members to their community. Christians can accept past addictions in community members as long as it remains a part of their past.

Christians want to believe the best of their fellow Christians and as a result they can be easily deceived by people with ungodly intentions. There are those who have claimed Christianity as a means of accessing the community, including children. Their purpose is to gain the confidence of the congregants while committing deceptive acts. Some pastors, unfortunately, are among these perpetrators. It is hard to fathom the pastor doing anything bad, after all, this is the pastor; the one supposed to be the epitome of perfection and is the central figure of the church.

While Christians are to welcome new members with open arms they must carefully discern their spiritual commitment before giving them access to the keys to the kingdom. New members should not be given responsibilities, especially in leadership, without allowing for a period of spiritual growth.

An August 6, 2006 Christian Media Poll reported that fifty percent of all Christian men and twenty percent of all Christian women are addicted to pornography. Unfortunately pastors are among these alarming statistics. Of the women that took the survey sixty percent admit that lust is an issue for them, forty percent acknowledge that they have been involved in immoral sexual activity, while twenty percent admit to viewing pornography.<sup>3</sup>

---

3. Christianity Today Media Poll, August 6, 2006. (accessed 9/20/2011)

The Pornography industry is a multibillion dollar business with revenue increasing yearly. The revenue of the porn industry in the United States in 2006 was over thirteen point three billion dollars. The revenue worldwide was ninety-seven billion. The revenue of the porn industry in the United States exceeds the revenue of all the major television networks combined. Studies of pastors and porn have certainly proven this to be true for many.

Morality within our nation continues to decline. It is estimated that there are more than one hundred million illegal websites nationally. More than thirty-nine million homes receive adult movies. Alarmingly, there are twenty-nine million children exposed to pornographic websites. Statistics indicate that nearly half of America's clergy admit to viewing porn and contrary to its previous consumer group of mostly adult males; its largest consumer today is twelve to seventeen year old males and females. As of 2003, there were one point three million pornographic websites; two hundred-sixty million pages.<sup>4</sup>

One in four pastors admitted to engaging in sexually inappropriate activities with someone other than their spouse. One in five pastors acknowledged that they participated in some form of sexual misconduct. And one in eight pastors admitted to committing adultery. But, only four in one hundred pastors were found out by their local church.<sup>5</sup>

In addition to the immoral behavior of pornography, pastors also engaged in other immoral behavior such as drugs, alcohol, molestation, fornication, and adultery. It is

---

4. Barna Research. [www.family.org/pastor/resources/sos/a006443.html](http://www.family.org/pastor/resources/sos/a006443.html) (accessed 10/21/2011).

5. Pornography Addiction Stats. Statistics on Pornography, Sexual Addiction and online Perpetrators (accessed 12/15/ 2011).

estimated that one in eight adults in America suffer from some form of chemical dependence. Every dependent person has a harmful impact on five to eight other people including their families.<sup>6</sup>

About seventeen million people suffer from alcoholism, of which twenty-five percent are teenagers. Approximately half of the adults in the United States, forty-seven percent or eighty-one million, have at some point in time suffered physical, psychological or social harm as a result of someone else's drinking. Twenty-one million people say they have suffered greatly as a result of someone else's drinking.<sup>7</sup>

One in three children attending school for the first time has been severely impacted by alcoholism or drug abuse. This is also true of children attending Christian school. Alcoholism also contributes to sexual abuse in children.

One in four children becomes a victim of sexual abuse by the time they reach eighteen years of age. Ninety percent of the sexual abuse to children is committed by someone the child knows. Boys account for ten percent of all victims reporting sexual abuse. A survey of imprisoned sexual abusers of children revealed that they had molested over two hundred-thirty victims.<sup>8</sup>

Adults, the very ones that are supposed to protect the children, are the ones that are hurting them. Some adults, including pastors, violate the innocence of children. Once a child is molested they often lose trust in adults and what they are perceived to represent:

---

6. [www.christiancentury.org](http://www.christiancentury.org) 11/9/1988 (accessed 10/30/2011).

7. [www.treatment-centers.net/alcoholism-statistics.html](http://www.treatment-centers.net/alcoholism-statistics.html) (accessed 12/20/2011)

8. <http://www.cdc.gov> (accessed 12/22/2011)



for teachers that means school, for a doctor that means hospitals, for pastors that means God and the church. The church must protect the children even if it means removal of pastors from the pastorate. When the church place the immoral behavior of pastors above the care and safety of the children something is wrong within the church and with the chosen as leaders. This type of behavior is still seen within the church today.

In 2009, Darrell Gilyard, forty-seven, former pastor of Shiloh Metropolitan Baptist Church, Jacksonville, Florida was arrested and charged with two counts of lewd conduct involving sexually explicit text messages sent to teenage girls and one count of lewd molestation for fondling a teenage girl whose parents brought her to him for counseling. The girls involved in the incident were fourteen and fifteen years old.<sup>9</sup>

Gilyard pleaded guilty to molesting a teenage girl from his church and sending lewd messages to another. Under the plea agreement Gilyard would serve three years of a fifteen year sentence for second degree felonies. Gilyard was sentenced to three years in prison. After his release from prison Gilyard will be required to register as a sex offender. In addition he will have three years probation for sex offender, which will limit his contact with children, where he can work, and where he can live.<sup>10</sup>

Gilyard said, "I stood in court today recognizing that I made serious mistakes and that I disappointed a great number of people. It is my intention when this is all over to make it up to everyone as best I can."<sup>11</sup>

---

9. <http://jacksonville.com> (accessed 1/15/2012)

10. <http://jacksonville.com> (accessed 1/15/2012).

11. <http://jacksonville.com> (accessed 1/15/2012)

Gilyard quickly rose to prominence after seminary. In his twenties he pastored one of the nation's fastest growing churches, Victory Baptist Church in Texas. He was mentored by two former Southern Baptist Presidents: Rev. Jerry Vines, pastor of Jacksonville First Baptist Church, and Southwestern Baptist Theological Seminary President Paige Patterson. In 1993, Gilyard left Victory amid accusations of sexual impropriety.<sup>12</sup>

After leaving Victory Baptist Church in the midst of sexual misconduct Gilyard went to Shiloh Metropolitan Baptist Church, Jacksonville, Florida to serve as senior pastor. Court records obtained in nineteen ninety-six show that the church settled a sexual misconduct allegation against Gilyard. In April 2011, Gilyard and the church settled out of court with a woman who filed charges against him in 2004 for rape during a counseling session in which she was impregnated.<sup>13</sup>

Gilyard's probation prohibits him from living within one thousand feet or work at a school or other place where children regularly gather. He is to have no unsupervised contact with children without the permission of the court. He will be required to seek psychosocial counseling and be monitored electronically.<sup>14</sup>

In January 2012, two months after his release from prison, Pastor Darrell Gilyard, forty-nine, accepted the pastorate as senior pastor of Christ Tabernacle Baptist Church.

---

12. Ibid.

13. Ibid.

14. Ibid.

Pastor Darrell Gilyard said he accepted the church because he needed money and he felt God calling him back into ministry.<sup>15</sup>

Pastor Darrell Gilyard said he initially intended to decline the position because he did not want to subject the church or himself to the negative publicity. He also said he did not want to violate his probation which clearly states he is not to come within a thousand feet of children. Accepting the pastorate would have definitely violated his probation. However, the church rectified the matter by barring the attendance of all children from the church. Pastor Darrell Gilyard accepted pastorate when the church agreed to bar all minors and accepted his refusal to perform any kind of marriage counseling or pastoral work.<sup>16</sup>

Pastor Darrell Gilyard said since he accepted the pastorate attendance has increased from ten to fifteen people per Sunday to one hundred fifty-per Sunday.<sup>17</sup> The majority of Christians believe that immoral behavior, especially sexual immorality, should result in the pastor's removal from office. The Bible also teaches that there should be great consequences for men and women that commit moral turpitude. The Apostle Paul encouraged the Corinthians believers to remove a mother and her son for engaging in sexual immorality (1 Corinthians 5:13 [KJV]). Immoral behavior must be confronted if pastors are going to change. If pastors are confronted and they refuse to change then they should be brought before the church. Once confronted publically and they continue in their behavior of malfeasance then they should be removed from the pastorate. If

---

15. Ibid.

16. Ibid.

17. Ibid.

immoral behavior is not confronted it implies that it is acceptable. Do not receive an accusation against an elder except on the basis of two or three witnesses (1 Timothy 5:19 KJV).<sup>18</sup> Those who continue in sin, rebuke in the presence of all, so the rest also will be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality (1 Timothy 5:19-21 [KJV]).<sup>19</sup>

Scripture teaches that those that are entangled in immoral behavior should be confronted and dealt with accordingly. The Apostle John warned the prideful, controlling, deceitful leader, Diotrephes, to change his ways or he would come and take whatever action necessary against him (John 9-11 [KJV]).<sup>20</sup> Anaias and Sapphira in an attempt to gain glory and recognition lied about giving all the proceeds from the sale of their property to the church. The apostles rebuked them publically and they died as a result of their lies (Acts 5:11-12 [KJV]).<sup>21</sup> The Apostle Paul disciplined Hymenaeus and Philetus for teaching false doctrine about the return of Jesus the Christ (2 Timothy 2:17-18 [KJV])<sup>22</sup>. The ultimate goal of the church should be confrontation for the purpose of restoration. The process of restoration is not one that is easily accomplished. True restoration is not accomplished in a matter of days, weeks or even months. Before pastors

---

18. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

19. Ibid.

20. Ibid

21. Ibid

22. Ibid

are restored to the pastorate they must demonstrate a life of righteousness. The process of restoration can take years and some pastors will never be able to obtain restoration.

## QUESTIONNAIRE

A survey was conducted of pastors to determine the need for pastoral care and counseling among today's clergy. The survey revealed that there is a need for counseling among pastors. Of the pastors polled ninety-five percent agreed that there is a definite need for counseling among pastors. Pastors also agreed that there are no available resources that provide anonymous counseling. Accurate evaluation of the competencies of various counselors, psychotherapists, and agencies in one's communities often are difficult to acquire. The reputation that therapists or agencies have physicians, counselors, and ministers provide a reasonable reliable guide.<sup>23</sup> The resources that are available to pastors make them feel insecure in divulging their inner most secrets. The survey showed that pastors feel most insecure among clergy within their own community.

The survey revealed that pastors were more concerned about their professional careers than being honest and truthful. Pastors said honesty and truth would potentially damage, if not destroy their careers and perhaps their families. The pastors concluded that

---

23. Clinbell, Howard. *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*. Nashville: Abingdon, 1984, 135.

clergy will continue to suffer in silence unless their immoral behavior is discovered by the church.

Each pastor surveyed acknowledged that they knew someone that need pastoral counseling. Three pastors acknowledged that they were in need of counseling but unwilling to confess to their congregation or families. Some of the issues the pastors cited for their immoral behavior are adultery, fornication, homosexuality, gambling, alcohol and drugs. The most prevalent behavior reported was adultery and fornication. As stated previously, pastors are supposed to be examples before the people.

## INTERVIEW

Five pastors which acknowledged they had been involved in immoral behavior agreed to be interviewed as long as their name and the name of their church is omitted. All the pastors are from different denominations: Baptist, Church of Christ, Methodist, Presbyterian and Pentecostal. The pastors were asked to share their stories, lessons learned and share any advice they feel will help other pastors or spiritual leaders.

The first pastor interviewed, Apostle Williams, is a fifty-three year old veteran pastor of twenty-five years. Apostle Williams pastors a Pentecostal church with approximately fifty members. Prior to his immoral behavior his membership was three hundred-fifty.

In two thousand-seven Pastor Williams and the congregation moved into their new debt free edifice. Everything seemed to be going well, but, within six months of moving into their new edifice the pastor was exposed for immoral behavior. Pastor Williams was married with six adult children when he became involved with an elder in the church. She was twenty years his junior. Pastor Williams said the affair was hurtful enough, but the fact that the elder was a family member made it even worse. The elder was married to the first lady's nephew. The elder had two young children at the time.

When the church discovered the pastor was having an affair they called for an executive counsel and asked the pastor to cease his affair with the elder, seek counsel and allow the associate pastor to serve as intern pastor until he is restored. Pastor Williams refused to cease his relationship with the elder. When the church asked him to resign he refused stating he was the founder of the church and it was his church. Apostle Williams said this was only the beginning of his troubles.

After the pastor decided to divorce his wife and marry the elder, it was revealed that this was not his first affair. An evangelist in the church came forth and acknowledged she had been involved in a two year relationship with the pastor during which time she conceived and gave birth to his child. This evangelist and the elder were best friends. Unfortunately, they were supposed to be friends with the pastor's wife as well. The pastor and his wife were divorced and he married the elder.

As a result of Pastor William's immoral behavior all the members, except two, left the church. For two years the pastor, his new wife and two members were the only ones attending the church. So far today fifty former members have returned.

Pastors Williams acknowledge he made a great mistake because he lost his marriage, family and ministry. Pastor Williams' immoral behavior has affected the lives of the entire congregation, as well as that of his family. The effects of the pastor's behavior were so devastating that many of the members which left the church are no longer attending church anywhere. Three of the associate ministers did a church plant. The remaining members became members of one of the associate pastor's churches. Pastor Williams said the greatest impact of his behavior is seen in his family. Pastor Williams lost his relationship with his children and grandchildren. He lost a twenty-five year marriage and friendship with his wife. He said every week when he goes to church he is reminded of his great loss. The reminder comes because he used to live across the street from the church. Pastor Williams said he cannot begin to imagine how painful this must be for his ex-wife who has to see the church every day in which she served as first lady but now have to watch as someone else serves as first lady.

Pastor Williams and his wife have been having marital problems every since they have been married. His wife had an affair six months after they were married. Pastor Williams admits that he made a terrible mistake. He said he wish he could turn back the hands of time so he could do things differently. Pastor Williams said he would advise any pastor that is involved in an affair or thinking about becoming involved in an affair to reconsider. He said the price you pay is too costly. Pastor Williams also advises pastors to seek counseling.

The second pastor interviewed is Pastor Jeremy Jones. Pastor Jones is married with two adult children. Pastor Jones has been in ministry for forty years. He pastors a local Baptist church with fifteen hundred members.



Pastor Jones has been involved in immoral behavior three times. Each time it was the same offense, alcohol and adultery. Pastor Jones said the last incidence caused him to change. Pastor Jones became involved with a young lady within his church. One Friday evening in the summer of 2000 Pastor Jones had a car wreck. At the time of the wreck he was intoxicated. Pastor Jones had the young lady he was having the affair with was in the car with him at the time of the wreck. The wreck occurred in a very public place. Upon impact the young lady hurried out of the car and attempted to blend in with the crowd. The pastor was arrested and his picture was in the local newspaper. The deacons posted the pastor's bail. The Sunday morning following the accident the pastor was back in the pulpit conducting worship as usual. The pastor did not offer the church an explanation or an apology. The church did not hold Pastor Jones accountable. The Apostle Paul taught that churches are not to show favoritism to pastors and leaders (1 Timothy 5 [KJV]).<sup>24</sup> When asked if he felt he owed the church and his family an explanation, Pastor Jones replied he only owes God an explanation. Pastor Jones admits what he did was wrong, but he said what happened is between him and God who is his judge.

Pastor Jones continues to serve as the senior pastor. Since the incident the pastor and congregation have built a new multimillion dollar church. He and his wife are still married although they experience some problems after the incident.

The third pastor interviewed was a Presbyterian pastor, Jimmy Johnson. Pastor Johnson serves as senior pastor of a local church with approximately seven hundred-fifty members. Pastor Johnson's malfeasance was adultery and gambling. Pastor Johnson

---

24. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

frequented the nearby casino. It was at the casino that he met the lady which he had the affair. He said he would have perhaps gotten away with his affair since it was in another states, but he happen to win the jackpot of \$10,000. Pastor Johnson said he was so excited about the win that he forgot he should not have taken a picture which was place in the paper. He said not only did he take the picture, but he took the picture with lady and he was kissing her. Someone saw the picture and brought it to the church. Pastor Johnson was removed as pastor and he lost his marriage and family as well.

Pastor Johnson said he regrets his behavior and he would never do it again. He said it was not worth losing his ministry and his marriage, but most importantly it was not worth losing his relationship with God. Pastor Johnson said he is starting over again and it is not easy. Regardless of how you try to put it behind you, people never let you forget.

Pastor Johnson is trying to rebuild his ministry and his life. He has remarried, but not to the lady he had the affair with. Pastor Johnson is presently serving as senior pastor of a church plant with fifty-five members. When asked what advice he would give to others pastors that are involved or contemplating becoming involved in immoral behavior. Pastor Johnson said he would tell them to stop, pray and reconsider before making such a devastating decision. He said the momentary euphoria is not worth the hurt, pain, suffering and shame. Pastor Johnson said not only was his life destroyed but he also destroyed the lives of his wife, family, and congregation. He acknowledges that he failed in his responsibility as husband, father and pastor.

The fourth pastor interviewed, Pastor Paul Lavender, is a fifty-five year old former Methodist pastor. He has been in ministry for twenty-five years. He served as assistant pastor for fifteen years before becoming senior pastor upon the former pastor's

retirement. Pastor Lavender was secretly having an affair with a lady, who served as the treasurer of the church. The lady embellished over one hundred-fifty thousand dollars from the church which she placed into her personal account. Pastor Lavender was aware of the account even though his name was not on the account. The church became aware of the account during an audit which occurred after the sudden death of the lady. The pastor requested the money from the family but they refused to return the money.

The church removed the pastor from the office of the pastorate but he refused to leave. When Pastor Lavender entered the pulpit for Sunday morning worship the deacons confronted him and refused to allow him to preach. An altercation ensued when one of the deacons threaten the pastor. In response the pastor drew his pistol in the midst of the worship service demanding that he was not leaving. The police was called, and Pastor Lavender was escorted from the church.

One month after leaving the church Pastor Lavender began a new church plant. He, his wife and fifteen members of the former church began meeting at a local hotel. The church is gradually growing. Pastor Lavender utilizes a local church to baptize new converts and for programs.

Pastor Lavender said he made a horrific mistake getting involved with someone else when he was already married. He said it was totally selfish because he did not consider anyone else's feeling. Pastor Lavender said in seeking gratification for self he injured the lives of many others: wife, family and congregation. He said he feels like Achan whose sin put the lives of an entire camp in jeopardy, and ultimately caused his demise and that

of his entire family (Joshua 7 [KJV]).<sup>25</sup> Pastor Lavender's advice to anyone contemplating becoming involved in immoral behavior of any type is to first count up the cost because the price maybe more than you are willing to pay. If you are at the point of completing immoral behavior seek counseling because you cannot do it on your own. Then too, do not ever think what you are doing will not hurt others because it will.

The fifth pastor, Dr. James Thomas, forty-five, is a former pastor of the Church of Christ. Dr. Thomas has been in ministry for fifteen years. He served as associate pastor of the Church of Christ for three years before becoming the senior; where he served for five years. Dr. Thomas left his church amid allegation of having an inappropriate relationship with a seventeen year old girl. Dr. Thomas and his wife divorced following the exposure of his immoral behavior.

A year after leaving the church he began a new church. He has been serving as senior pastor for three years. The young girl, now twenty years old, is a member of his congregation. The girl parents are also members of his church. Dr. Thomas is still involved with the young lady, although the relationship is not progressing well.

Dr. Thomas justifies what he did as "God's doing." He said sometimes we do not understand the working of the Lord. He said most people would call this sexual abuse or even molestation, but he did not seek her out. Pastor Lavender said the Lord told him that she was his wife. He said God told him the wife he was with was not supposed to be his wife because she was not the one He had chosen for him." Dr, Thomas said he would not attempt to sleep with young girls but she was given to him by God. He said the girl

---

25. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

parents understand that this relationship is ordained of God. Dr. Thomas acknowledges he likes younger women preferably between the ages of seventeen to twenty-five; however, he acknowledges the he would usually wait until the young lady is of legal age. Dr. Thomas said that his ex-wife was eighteen when he started dating her. He was twenty-five at the time. When asked what advice he would give to other pastors that are contemplating an extramarital affair or other immoral behavior, he replied make sure it is ordained of God. Dr. Thomas tried to justify what he did as right throughout the interview. Dr. Thomas never appeared remorseful.

Pastors are supposed to be examples before the people. "I exhort the elders among you to be examples to the flock" (1 Peter 5:3 [KJV]).<sup>26</sup> Pastor's lives are supposed to be holy and righteous. "But just as he who called you is holy, so be holy in all you do; for it is written: be ye holy, because I am holy," (1 Peter 1:15-16 [KJV]).<sup>27</sup> The pastor's life and faith should be worthy of imitation before the congregation. Pastors must persevere in godliness, faithfulness, purity, loyalty and in love for the Lord and the word of God. Christians must learn true godliness.

The church must seek pastors after God's own heart; pastors that are holy and righteous. God calls men and women that are spiritually qualified to shepherd the church. God desires pastors that hunger and thirst after righteousness (Matthew 5:6 [KJV]).<sup>28</sup> The Bible is filled with leaders that love God; leaders who were faithful and

---

26. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

27. Ibid

28. Ibid

committed to God. Joseph resisted temptation when Potifher's wife attempted to seduce him. God is looking for pastors and leaders who will resist temptation and stand for true holiness. These types of pastors are pivotal to the survival of the church.

The Bible clearly defines the qualifications of pastors in the books of Titus 1 and 1 Timothy 3. God qualifications are not to be compromised when selecting pastors for the pastorate. These qualifications were required of the leaders in biblical times and they are required of leaders today. Churches often select pastors who do not meet the standards of God. The church may accept a pastor who is not qualified according to Titus 1:6-9 and 1 Timothy 3:2-4, but that does not mean God accepts or approve of the pastor.<sup>29</sup>

The qualifications God requires of pastors as outlined in 1 Timothy 3:2-4 which must be adhered to by every pastor are:

- One who has a blameless reputation
- Devoted to spouse
- Respected
- Love strangers
- Skillful teacher-well verse in the word of God
- Does not engage in drinking or drunkenness
- Not given to physical violence
- Forbearing-yields his rights
- Self-controlled

---

29. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

- Does not love money
- Manages his family well
- Children obey him with respect
- Not a novice-new believer
- Well spoken of by others

The book of Titus 1:6-9 also details the qualifications which are required of pastors before they can assume the pastorate:

- Cannot be validly called to account
- Children believe in God
- Children are not rebellious
- Not self serving
- Long suffering
- Does not engage in dishonest gain
- A lover of goodness
- One who is a believer
- One who is truly holy
- Self-controlled of mind and body
- One who is faithful to the word of God
- One who is able to defend the truth<sup>30</sup>

Pastors have both spiritual and moral qualification that must be met as overseers. Pastor's character must show that they have persevered in godly wisdom and personal holiness which is seen in right choices. Pastors are to be proven by the church as being

---

30. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

steadfast in faith in Jesus the Christ through righteousness. Pastor's lives are to be such that they can serve as role models before the people of God. Therefore pastors are to live lives that are exemplary of Christ.

When Saul sinned God rejected him as king over Israel. God commissioned the Prophet Samuel to go to the house of Jesse and anoint a king which God has chosen. When Samuel saw Jesse's son Eliab he thought he was the chosen king to serve over Israel. However, the Lord told Samuel not to look at his appearance or his height because He had rejected him. Man looks at the outward appearance, but the Lord looks at the heart (1 Samuel 16-17 (NIV)).<sup>31</sup> Whereas the church cannot search the heart of pastors as the Lord can, they can use the qualifications to determine the character of the pastor's heart.

True pastors of God are those whose lifestyle represents the qualifications of 1 Timothy 3: 2-4 and Titus 1:6-9. The qualifications of God cannot be compromised in order to choose a pastor that the people like rather than one that God like.<sup>32</sup> Saul became king of Israel because the people wanted a king like everyone else. Israel chose Saul because of his outward appearance not because of his godly appearance. In the book of Acts, the apostles instructed all of the disciples to look among themselves and choose seven men known to be full of the spirit and wisdom to become deacons (Acts 6:1-3 [KJV]).<sup>33</sup>

---

31. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

32. Ibid

33. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.



The apostles stipulated that the seven men had to give evidence of having continued faithfully under the influence of the Holy Spirit. Apparently the apostles knew or assumed that some of the disciples did not continue in the spirit. Those that fail to live faithfully by the spirit will cease to be full of the spirit and therefore is unworthy to serve as a leader of the church. The apostles did not allow for compromise in the qualifications as deacon.<sup>34</sup>

Just as there is no room for compromise for the qualifications for the office of deacon, there is also no compromise for the office of a pastor. The people of God should be able to learn Christian ethics and godliness from the word of God and from pastors who live according to standards of God. Pastors whose lives are an illustration to the faith are absolutely essential in God's plan for Christian leadership. To throw aside the principles of having godly leadership that has set an unblemished pattern for those of the church to follow is to ignore Scripture clear teaching. Pastors must be people whose faithfulness to Christ can be set forth as a pattern or example.

The Lord regards pastor's leadership of the utmost importance in the home, family, marriage and ministry. Pastors must be an example to the people of God, especially in their faithfulness to their spouses and children. When pastors fail at this then they are not worthy of the office of the pastorate. In the Old Testament God made it clear that leaders were to maintain high moral and spiritual standards. Leaders that did not maintain the required standards were replace by more qualified leaders. Pastors that are unfaithful to God, His word, his spouse and family are to be removed from office (1Timothy 3:2; 7

---

34. Ibid

[KJV]).<sup>35</sup> When pastors engaged in immoral behavior they are no longer above reproach and cannot serve as a moral compass among the people.

It is important to understand that that God will forgive any person of their sin if there is godly sorrow. And the church may forgive the pastor and even restore the pastor but his shame or reproach will not be wiped away (Proverb 6:32-33 [KJV]).<sup>36</sup>

### HISTORICAL QUALIFICATIONS

The qualifications by which pastors are chosen today are pale in comparisons to the standards of the forties, fifties and sixties. As society changes so does the church. The church has become more like the world accepting immoral behavior from pastors as normal. Two former pastors were interviewed on the qualifications of pastors during the forties, fifties and sixties and how the church has evolved over the past decades. Although the pastors interviewed are of the Baptist and Methodist faith community, pastor's malfeasance occurs among all denominations.

Pastor Henry May is a ninety-two year old former Baptist pastor. Pastor May served in the pastorate for sixty years, forty as the senior pastor. He said many pastors today have no moral values and it is due in part to lack of accountability. When churches lowered their standard it gave pastors permission to do as they pleased. Pastor May said the church has become like the children of Israel. The Israelites had become like the

---

35. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

36. Ibid

world they wanted a king simply because everyone around them had one. When they chose Saul to be king they chose him because of his stature rather than his character. Pastor May said the church is like Israel they looked at the outward appearance rather than the heart through the qualifications of God (1 Samuel 16:7 [KJV]).<sup>37</sup> He said the church look for leaders who possess attributes such as charisma, educated, financially secure and well connected within the community. The church must get back to selecting pastors according to the qualifications of God.

Pastor May said historically the church chose pastors according to biblical standards. The church officers would form a search committee to do a search for the most qualified person before making a selection. The search committee was very diligent in checking the moral and ethical character of the individual. The committee visited the community in which the individual lived and evaluated the person's character by talking to the neighbors. The candidate for the pastorate had to demonstrate fidelity in marriage and be a good parent. The committee also checked the candidate's financial credibility. If a creditor reported that the candidate did not pay his accounts or was slow in paying his accounts the individual was eliminated as a candidate for the pastorate. The candidate was held to accountability according to qualifications in the books Titus and 1 Timothy.

Pastor May acknowledges that there were pastors that had accusation of malfeasance, but there were never any definite proof. However, it does not mean it did not happen. Pastor May believes pastors were more concerned with their relationship with God and their families. The churches seven decades ago held the pastors more accountable as opposed to churches today.

---

37. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

The second pastor is a former Methodist pastor. Pastor Curtis Hill is an eighty nine year old former Methodist pastor. Pastor Hill's belief and convictions are that the church has failed to acknowledge God in all that they do. He believes that churches are in competition with each other. Churches want to see who can have the largest stained glass sanctuary, the most famous pastor, the best speaking pastor, the highest paid pastor and the most members. The church is not concerned with the most qualified person for the pastorate. The church is choosing pastors that do not have a relationship with God, nor concerned with the salvation of souls. Pastor Hill said the church is in a continual downward spiral and is not interested in changing.

Pastor Hill believes the church has lost its love for God and therefore has lost its direction. The church must return to its first love in order to full God's purpose. The plea is for pastors to recommit their lives to God, forsake their immoral behavior and serve the church as God has instructed.

Pastor Hill said during the sixties when he became pastor churches were more stringent about who they chose as pastor. If a pastor was seeking the pastorate that person had to be able to demonstrate they lived a holy and righteous life within the church, home and community. The church would investigate the lifestyle of the pastor, spouse and children. If the candidate for pastorate was proven to live an ungodly lifestyle, unable to manage his household or if the children were unruly the person was denied the position of the pastorate.

Today's churches are less concerned with the lifestyle of the person chosen for the pastorate than they are about the status of the person chosen. Pastors must be chosen according to the qualification of God not the qualifications of man.

The qualifications of God are found in the books Titus and Timothy (1 Timothy 3: 2-4 and Titus 1:6-9 [KJV]).<sup>38</sup> While the churches are expected to hold pastors to these qualifications, it is up to pastors to first hold themselves accountable. Pastors are admonished to remember the call of God and the acceptance of the call. The acceptance of the call came with promises to God which is for a life time. When pastors engage in malfeasance they break the promises made to God. God did not make provisions for the allowance of pastor's malfeasance; however, he has made provision for the forgiveness of sin. Pastors that have committed or are committing pastor's malfeasance and are living in the shadows of fear and shame are encouraged to repent before God and seek restoration with Him. Pastors are also encouraged to seek counseling, especially if they are having a difficult time resolving immoral behavior or confessing the issues to the church. It is important that pastors maintain their character within the church, community and family. However, it is more important that pastors maintain their relationship with God. Pastors must make a choice whether to serve God or the world. Scripture clearly states pastors cannot serve two masters, either they will love one and hate the other, or else they will hold to the one, and despise the other. But they cannot serve God and mammon (Matthew 6:24 [KJV]).<sup>39</sup> It is time pastors make the right choice and return to their first love, God. It is apparent that pastors are in need of pastoral counseling.

---

38. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

39. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

## CHAPTER 3

### MODEL OF HOPE

The standards by which pastor's behavior is governed are both moral and spiritual, and are set by God. Pastor's behavior should exhibit the characteristics reflective of Christ, which is faithful, truthful, honesty, righteous, holy and godly wisdom. Pastors are to be an example to their families and congregation. Therefore, their lives are to be exemplary at all times. Pastors must persevere in faithfulness, holiness and loyalty to God, spouse and family in the midst of temptation.

When pastors commit moral transgressions they become disqualified to serve in their position as moral and spiritual leaders. Pastors are expected to maintain high moral and spiritual values. When pastors fail to maintain integrity they lose their ability of leadership among the people. Christian leaders that behave immorally should resign their leadership position, especially pastors, and allow someone else to assume their responsibility.

Continual moral decline among clergy makes it poignantly clear of the necessity of pastoral counseling for those in ministry. The church used to be the main source of

counseling, especially in small churches.<sup>1</sup> However, those that used to counsel are now in need of counseling themselves. Pastors are counseling the parishioners, but who is counseling the pastors? Unfortunately, the answer is no one because most pastors will not seek counseling.

Many pastors will not seek assistance for fear of repercussion such as loss of career and integrity. Pastors have to make personal decisions with God themselves.<sup>2</sup> The decisions pastors make will not only affect them but those around them. Congregations are looking the typical family; married with children with the traditional white picket fence. This is what parishioners see as the moral standards for pastors.<sup>3</sup> However, parishioners must realize the pastors and their families are far from the idealistic view of the perfect family that the church of yesterday envisioned. Perhaps there is still hope?

There are a myriad of things that can be done to have a successful marriage and ministry although it requires returning to biblical basics for marriage, family and ministry. Getting back to the basics in a relationship and ministry is simply returning to a time when your love was pure and relationship was great, the time when you first fell in love and you could not stay apart from each other for one minute. Sometimes it is good to walk down memory lane so that you can appreciate what you have in marriage and ministry.

One of the greatest mistakes pastors make when they are called into the ministry is to neglect their spouse and children for the call of God. When God calls men and women

---

1. Cook, J. Keith and Lee C. Moorhead, Creative Leadership Series: Six stages of a Pastor's Life, Nashville: Abingdon Press, 1990, 25.

2. Ibid.

3. Ibid., 69

into the ministry He does not call them away from family, nor does He make their marriage and family second to ministry. Pastors have to understand that God knew there was a marriage and family before He called you into ministry. The Lord is pro marriage and family. God gave Eve to Adam and instructed them to be fruitful and multiply (Genesis 1:27-28 [KJV]).<sup>4</sup> Jesus said that men are to love their wives as he loved the church and gave his life for it. (Ephesians 6:25 [KJV]).<sup>5</sup> The Lord is the tie that binds the bonds of matrimony.

Some of the basic requirements which offer a model of hope for a healthy marriage and ministry are: return to your first love, set priorities, establishes boundaries, delegate, self assurance, communication, understanding the importance of family and times, maintaining a healthy marriage, flee temptation, accountability, etc.

## RETURN TO YOUR FIRST LOVE

The key to overcoming pastor's malfeasance is to return to your first love. Just as pastors cheat on their spouses, they also cheat on the Lord, their first love. "Nevertheless I have somewhat against thee, because thou hast left thy first love," (Revelation 2:4[KJV]).<sup>6</sup> The Lord, like spouses, is jealous when pastors go after other gods: pornography, adultery, fornication, gambling, alcohol, molestation, etc. Pastor's

---

4. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

5. Ibid

6. Ibid



malfeasance is a sin, therefore it is imperative that pastors confess their sins so that they may be forgiven by God, healed and restored, thereby reentering the ministry.

Pastors must be leaders in their home, marriage, family and ministry. Therefore pastors must be morally faithful to their spouses, not committing adultery and fornication. Pastors are to be intimate with their spouses only. For many the marriage covenant has been forgotten. The optimal word is covenant. A covenant is made between two people and is never to be broken. The marriage covenant is a bond between man, woman and God, and it were never intended to be broken. From the beginning of time God ordained marriage and the family unit as the first and most important institution on earth. God's plan for marriage consists of one male and one female who become one flesh, physically, emotionally and spiritually (Genesis 2:24 [NIV]).<sup>7</sup> God's plan does not include immoral behavior.

The marriage bed must remain undefiled. All too often pastors forget the love and commitment made during marriage. Some pastors like other individual forget how close and in love they were when they were dating and first got married. The love and commitment made because the relationship is supposed to be eternal.

Men and women in ministry have lost their way in marriage. They focus so much on ministry that they have forsaken their first call to ministry, which is the union of marriage. Marriage is a ministry which God has instituted and blessed (Genesis 2:25 [KJV]).<sup>8</sup> When God blessed the union of marriage he told the man and women to be fruitful and multiply. Man and woman is supposed to procreate, but how can they

---

7. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

8. Ibid

procreate if the marriage is being neglected. When relationships are not nourished they present opportunities for pastor's malfeasance. The enemy should never have place in the lives or marriages of God's people, especially pastors. The Apostle Paul admonishes Christians to give no place to the devil (Ephesians 4:26-27[KJV]).<sup>9</sup>

All too often pastors are placed in a position of temptation which can easily lead to affairs. Pastors are extremely vulnerable because they have to listen to the hurt and pain of parishioners repeatedly. It is during these times when pastors are providing pastoral care that friendships and admiration will be established which often leads to affairs. Unfortunately, congregations are copious grounds for affairs, and as such can threaten the lives and careers of pastors, Christian leaders, spouses, and congregants.

Some pastors suffer from low self-esteem. Affairs make pastors feel good about themselves. Pastors will often take the risk and suffer the consequences of having an affair just to get the temporary sensation of appreciation, feeling of acceptance and respect. Although temporary, pastors fail to count up the cost of engaging in an affair. They fail to realize that the illicit promise of pleasure is lethal to the personal and professional lives of pastors. Also, affairs damage the lives of spouses through the hurt, pain, anger, shame, betrayal and even divorce. One cannot help but wonder if it's worth it or is it too expensive?

---

9. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

Pastors engage in affairs in relationship to the pressures of ministry. Every day pastors are bombarded with the pressures of ministry and as a result they fail to take care of themselves and their families. Research reveals that pastors are often spread too thin.<sup>10</sup>

The pressures which pastors and their families must endure are numerous. Pastor's immorality is directly related to the moral and ethical decline within society.

Morally and ethically today's society seems to be spiraling out of control. There are no perimeters for what is right or wrong. Biblical principles no longer seem to guide moral and ethical values. Because society have no concrete moral or ethical standards, pastors and Christian leaders are more susceptible to engaging in immoral behavior. Continual moral and ethical decline is dangerous to the Christian cultural. It is important that pastors, Christian leaders and parishioners all work together against the values that are eating away Christian's moral and ethical veracity.

## SET PRIORITIES

The primary decision pastors have to make when considering becoming a pastor is to set priorities. Pastor's lives must be prioritized if they are to have success in life, marriage and ministry. Setting priorities and adhering to them is not always an easy task; however, it is a necessary one. Often time pastors place ministry before marriage and

---

10. Berna, George. *Today's Pastors: A Revealing Look at What Pastors are Saying About Themselves, Their Peers and the Pressures They are Facing*. Ventura: Regal Books, 1993.

family. However, family and marriage is always first priority, and pastors are to affirm with the church the importance of family and marriage. It is important that parishioners accept and respect the pastor's family. The pastor's family and spouse have a place in the pastor's ministry. Sometimes congregants will respect the pastor but disrespect the pastor's spouse and family. When pastors fail to honor their spouses the church will also dishonor their spouses. Pastors must use their pastoral authority to protect their families from hurt and pain.

When pastors place their spouses second to congregants it creates opportunities for problems within the marriage and ministry, which in turn creates opportunity for temptation. Pastors must prioritize if they want to save their marriage, family and ministry.

## BOUNDARIES

Establishing boundaries are essential to determining the flow within the ministry. Boundaries need to be established upon accepting the pastorate. Setting boundaries and learning to say no are positive attributes of assertive behavior. The setting of boundaries, including the minister's, promotes healthy human relationships. If the minister refuses to

acknowledge his/her need for boundaries, he/she becomes a harried codependent, and the prognosis for this condition is physical and spiritual burnout.<sup>11</sup>

Boundaries will also help curtail confusion within the ministry. Well defined boundaries will assist congregants and pastoral staff to know where their boundaries begin and end. Pastors must have boundaries within their marriage, family and ministry. Boundaries help prevent pastors malfeasance.

Furthermore, boundaries should be established regarding counseling sessions and must be explained and accepted at first contact. Pastors are not to counsel without someone else being present. Pastors are never to go to the home of the opposite sex without their spouse. In today's society, pastors should not counsel the same sex without someone else present or within close proximity. Pastors should never allow congregants, especially females to come to the office after worship services alone. Pastors must establish and maintain well defined boundaries. There can be no compromise in boundaries.

## DELEGATE

One of the major challenges for pastors is knowing how and when to delegate. Many pastors fail to delegate for fear of losing control or authority. When pastors

---

11. Langford, Daniel L. Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities, 1998.

delegate they are relinquishing some control and leadership responsibilities to other qualified leaders. In delegating pastors must be willing to share their preaching and pastoral care responsibilities. Pastors are especially reluctant to share their preaching and pastoral care responsibilities even though they are the most exigent tasks of the pastorate. Many pastors fear delegation, but delegation actually helps pastors administer the pastorate much more effectively. Acquiring the right people is the key to delegation.

Biblically God never intended for pastors to attempt to lead the church alone. Jethro, Moses father-in-law, advised Moses to delegate other to assist in the ministry before he became burned out (Exodus 18:18-23[KJV]).<sup>12</sup> Moses took heed to the instruction of his father-in-law and selected seventy men which he trained and place in authority over the people. The apostles were instructed to delegate authority when they instructed the other apostles to choose deacons to manage the cares of the church so that the apostles could continue in the studying and teaching of the word (Acts 6 [KJV]).<sup>13</sup> Early in his ministry Jesus delegated when he chose twelve men to be his disciples. Jesus taught the disciples how to preach, teach and conduct the affairs of the people. Jesus is also seen delegating when He sent forth the seventy disciples to preach the gospel (Luke 10:1-8 [KJV]).<sup>14</sup> When pastors do not delegate they incur unnecessary stress. Stress is one of the factors which contribute to neglect in the marriage, which can lead to pastor's malfeasance.

---

12. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

13. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

14. Ibid

The lack of delegation can cause pastors to become unhealthy. When the pastor is unhealthy the church will be unhealthy. Unhealthy pastors are unable to cope with stress very well. When pastors are stressed they tend to be confrontational with staff and parishioners. Also, when pastors are stressed, they become lonely, depressed and vulnerable to pastor's malfeasance. During this time pastors are very vulnerable and must be careful when establishing relationships.

Delegation also helps prevent burnout. Burnout occurs as a result of the administration of the pastorate. Pastors are some of the most overworked professionals today. Delegation will help the pastor maintain optimal health. When the pastor is healthy; the church will also be healthy. Delegation is most essential to pastor's longevity in marriage and ministry.

## SELF ASSURANCE

In order to have a successful ministry, family and marriage the pastor must have an assurance of the identity of self. Pastors must know who they are in marriage, family and ministry. Pastors are to be confident in their call of God to ministry. If pastors are insecure in their ministry they will not be able to serve effectively in the pastorate. The confidence of the call of ministry begins with a relationship with God. The commitment to God determines whether a pastor will be able to sustain in ministry, marriage and

family. When pastors are committed to God they will live according to the qualifications of 1 Timothy 3 and Titus 1.<sup>15</sup>

Self confident pastors will be able to administer the pastorate with a lot less stress. Pastors who are self assured will also be able to stand firm in the midst of adversity. Pastors who are self assured will not allow the deacons to operate the church but will work with the deacons while administrating the pastorate. They will earn the respect of the church, community and family for being the confident men and women God called.

## COMMUNICATION

Communication is necessary for a successful marriage and ministry. The lack of communication is also the first step in the destruction of a marriage and ministry. When communication fails the door is opened for the enemy to wreak havoc on the marriage and ministry. Biblically, the Lord admonishes that Christians are to give no place to the devil (Ephesians 4:27 [KJV]).<sup>16</sup>

When dialogue ceases trouble ensues. It is imperative to keep dialogue alive. Truly the Lord knew there would come times when there would be problem with communication within relationships. Pastors are encouraged to resolve issues before they become volatile. Pastors are never to allow too much time to pass before confronting

---

15. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

16. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.



issues. If the issue cannot be resolved immediately, a schedule appointment should be made in order to rectify the matter. Biblically the word states that the sun should not go down on your wrath. Wrath causes division which causes a lack in communication which leads to lack of intimacy thereby giving place for an affair (Ephesians 4:26-27 [KJV]).<sup>17</sup> The line of communication must be kept open at all cost. It is not important the incident that stopped the flow of communication, what is important is the restoration of communication.

The pastor must always be the one to start the dialogue to reopen the line of communication when no one else is willing to talk. Sometimes it is difficult to give in to address unresolved congregational and pastoral conflict. Pastors must quickly resolve congregational pastoral conflicts without compromising pastoral authority. Pastors must be comfortable in exerting pastoral authority while maintaining pastoral integrity. Also pastors must be just as willing to resolve personal conflicts with spouse and family.

#### UNDERSTANDING THE IMPORTANCE OF FAMILY AND TIME

There is another aspect of a successful marriage and ministry that is accomplished by nurturing the family. Securing the time to nurture the family is essential. The healthy family, and the healthy pastor's family is composed of members who are free to be themselves and free to communicate honestly with one another and with those who

---

17. Ibid

interact with the family unit.<sup>18</sup> Pastors need a minimum of three vacations per year. They need time to relax and refocus on ministry, family and marriage. There must be a time that pastors can pull aside to spend time in the presence of the Lord. Pastors must always be abreast of the divine guidance of the Lord for the ministry. Likewise, pastors have to be cognizant of the important of home and family. Family time is so important to the survival of the pastor's family and marriage. All too often the pastor's family will be lost during ministry. Spouses and children are ignored as pastors try to fulfill their call. Even among Christian leaders the collapse of the home is shockingly high.<sup>19</sup> Pastors become so absorbed in caring for parishioners that they neglect quality time with their families. It is during these times that pastors become vulnerable and often give in to temptation. The enemy should never have opportunity to enter the life and ministry of the pastor.

When pastors accept the pastorate they should let the church know their requirements for vacation. Pastors should get a minimum three weeks paid vacation time per year. Pastors need a week vacation to spend with his children and spouse as a family. Family time is so vital to the pastor staying connected to his children. In ministry pastors will often spend more time with children within the congregation than they do with their children. In turn the children will become neglected and feel that the others children within the congregation have become more important than they are. Time is needed for family renewal in a vacation away from the church.

---

18. Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998.

19. Scazzero, Peter and Warren Bird. *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*. Grand Rapids: Zondervan. 2003, 43.

The second vacation is for the pastor and spouse to have alone time away from children and church. Pastors and spouses need time alone to reconnect if the marriage is to survive. All too often pastor's spouses sacrifice their relationship for the sake of ministry. God never intended for there to be a separation between pastors and spouses for the sake of ministry. However, God did and does expect the pastor and spouse to spend time together always not just at vacation time. Time is needed to help keep the marriage strong and free from temptation.

A third vacation is needed in order for the pastor to reconnect with the Lord. The Bible teaches that God desires to be in relationship with humankind and also longs for humans to be in relationship with the Godhead and others.<sup>20</sup> Pastors can take their spouse on these trips; however, there should be a set time that the pastors have to spend time alone with the Lord in prayer, study of the word, meditation and worship. Pastors must have time to take care of themselves if they are going to have longevity. Churches should encourage pastors to take time to refresh in ministry. When pastors return they are more invigorated spiritually, physically and emotionally and have a renewed perspective for ministry. It is up to pastors to schedule the time they desire off with the church each year.

## MAINTAIN A HEALTHY MARRIAGE

---

20. Balswick, Jack and Judith Balswick. *The Family: A Christian Perspective on the Contemporary Home*. Grand Rapids: Baker Academic, 2007, 22.

People will take precaution to assure they are physically and emotionally healthy. However, they fail to assure that they are spiritually healthy in their ministry and marriage. Pastor's first obligation is assuring that their marriage is healthy, spiritually, emotionally and financially. If the marriage is unhealthy the ministry will be unhealthy as well.

Marriages require attention. The reality of life is that life is not easy, and it requires great effort to craft the institution into the awesome union of love God intended. Though challenging, the rewards of rich intimacy and deep connection are worth the effort.<sup>21</sup> There is a song from many year ago, which is paraphrased, "the same thing it took to get them, it going to the same thing to keep them." That song is so true except it will take much more to keep them because when life takes its toll it requires extra attention to maintain the marriage. Special attention is given to relationships during the courtship phase but not in the marriage. The same time that is spent in the courtship phase of a relationship is the same time that is required in a marriage. Regrettably, pastors are notorious for forsaking their spouses for ministry.

To have a healthy marriage requires putting and keeping God first in the relationship. If the marriage is to be healthy, it has to be founded on the principles of marriage instituted by God and affirmed by Jesus the Christ. Pastors are to love their spouses as the Lord loves the church. This type of love does not put the church first but put the Lord first, and then are they totally faithful and committed to each other. Love is

---

21. Ethridge, Shannon and Stephen Arterburn. *Every Woman's Battle: Discovering God's Plan for Sexual and Emotional Fulfillment*. Colorado Springs: Waterbrook, 2005, 187.

gentle, patient and kind (1 Corinthians 13:4 [KJV]).<sup>22</sup> Pastors should show their spouse how much they are appreciated every day. It is also important to tell your spouse how much you love them each and every day.

Pastors should never get so busy in ministry that they cannot take time to connect with their spouse. Do not just assume your spouse know you love them because of your good deeds. In the gospel of St John in the fifteenth chapter we are told how important it is to be in vital union with the Lord. When believers are not in vital union in their relationship with the Lord they wither and die spiritually. God cared for the branches by pruning the tree that it may bring forth new fruit. God take everything that is not beneficial to the believers and removes it from their lives that they may grow closer to God. The same is true for the union of marriage. In the union of marriage, the pastor and spouse or couple, has to stay connected to the Lord and be in vital union with each other. Therefore, pastors and their spouses or couples, must care for the marriage by removing everything that is not beneficial to the marriage: anger, un-forgiveness, hurt, pain, etc. When pastors and their spouses lose the vital union, the marriage dies (John 15 [KJV]).<sup>23</sup> When the marriage dies it creates an opportunity for immoral behavior. Pastors must care for the marriage, paying particular attention to the minute details.

To help create an atmosphere of nurturing for the marriage it is important to implement the following:

Attend to the touch: men are naturally not as affectionate as women. Women desire the affectionate touch of her mate no matter how slight. Some men like the

---

22. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

23. Ibid

romantic side of a relationship although not as often. Touch is such an important aspect of a marriage. Couples should daily embrace each other affectionately. The rewards of rich intimacy and connection are worth the effort.<sup>24</sup> It is perfectly alright to walk up to your mate and rub their shoulder and back and embrace ever so slightly. There does not have to be a reason for an embrace except showing affectionately your love.

Do not forget the Kiss: Married couples have gotten so comfortable with each other that they rarely if ever kiss anymore; except for an occasional kiss when they are intimate. Although some couple do not even kiss during what is supposed to be the most sacred moment of all, when the man and woman become one during sexual intimacy. Never let a day pass without kissing your mate. Always remember you never know when it will be the last time you kiss. It is not unusual for pastors to kiss their mate appropriately in the presence of family and the congregation. It will establish how husbands and wives are to relate to each other at home and at church. Also when the people see pastors and their mates show affection it will deter ungodly thoughts and intentions.

Time is everything: Pastors are some of the most over worked professionals today. They barely have time to spend with family and spouse therefore, they have to make every moment count. On a daily basis pastors should spend time with their spouse, even if it is only fifteen to twenty minutes alone time. It is not always the quantity of time as it is the quality of time. Pastors with children should give their attention to the children

---

24. Ethridge, Shannon and Stephen Arterburn. *Every Woman's Battle: Discovering God's Plan for Sexual and Emotional Fulfillment*. Colorado Springs: Waterbrook, 2005, 187.

first, and then when they are down or asleep, you can devote uninterrupted time to your spouse.

Everyday pastors need time alone with their spouse to de-stress. When pastors come home they need the loving shoulder of their spouse to lean on and decompress; a shoulder that is loving and embraceable, a place of encouragement and reassurance. Furthermore, pastors are to provide a place of refuge for their spouse at the end of the day. Spouses have their own set of problems or issues that they have to deal with separately from the ministry. Pastors' days do not end when they leave church; they simply change hats and step into the role of father and husband. Because time is so far spent it is vital that the quality of time is spent wisely. When there is no investment in time with each other it opens the door for pastor's malfeasance. Never neglect to spend time together no matter how minute. All people need to feel like they belong.<sup>25</sup>

Date Night: Every pastor has probably at some point made a date with their spouse and end up cancelling it with the promise of next week and next never come. Pastors often get so immersed in ministry that they will start forsaking home and expect the spouse to understand. Far too long pastors have unintentionally pushed spouses aside and expect them to accept and understand whatever it is that they have to do for the church. After all it is their job, their calling and their spouses knew this when they got married. If this sounds familiar then there is a problem that needs to be addressed immediately. It may be true that the spouses knew of the pastor's call to ministry when you all married; however, the cold reality is that is that your spouse is not supposed to sit at home alone

---

25. Hawkins, Ron and Tim Clinton. *The Quick Reference Guide to Biblical Counseling*. Grand Rapids: Baker Books, 2009.

while you stay at church to all hours of the night. Pastors have to realize that even Jesus pulled aside from the church and he also rested as well as delegated. Pastors have to learn they too have to pull aside and also delegate. Pastors are supposed to see their spouse and spend time with them just like every other couple within the church or community. How pastors can set an example for other when they themselves are not doing what is required within the marriage? Tragically, there are many pastors' families that are not healthy, are unstable and are a poor model God's purpose for a family. The primary reason for this sad state of affairs is that too many ministers are not caring for their families.<sup>26</sup> Please remember that pastors have a life outside of ministry which happens to coincide with ministry.

Every week set aside a night as a date night for your spouse. The night can vary each week depending on your schedule; however, it must take place. This is a time when you are not to be contacted by anyone from the church short of an emergency, life and death. And if the emergency is something that the associate can handle they should take care of it. If it is something that they cannot handle, then yes they should contact the pastor. Remember Moses delegated and he told the leader only bring him the hard things. This type of leadership is necessary if the marriage, family or ministry is to survive.

Date night is not a time for children. Date night is a time for the pastor and spouse to spend time alone with each other. The Bible teaches that a man and women are to spend quality time with each other. Therefore a man shall leave his father and mother and cleave to his wife, and they shall become one flesh. Although the man and the woman in

---

26. Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998, 56.



a healthy marriage retain individual identity, neither one functions alone, two have become one.<sup>27</sup> And it is not the time to spend talking about what is happening within the ministry or on the job. It is a time for reconnecting with each other. Date time is a time to truly engage each other and enjoy your spouse presence.

Family Meeting: The pastor should have weekly family meetings where everyone can discuss their concerns. Family meetings are an essential time for family to share what is happening in their lives. It is imperative that the pastors stay in tuned with each family member. Family night is the appropriate time for everyone to synchronize appointment schedule for the week and even the month. This will help pastors share in important engagement with the family. Family night is above all else a time for communication and connection, therefore everyone should listen to each other. Family night is not a time for arguments and confrontation.

Family night should still take place even if there are no children involved. The pastor and spouse should still have family night. Family night is not to be combined with date night.

## FLEE TEMPTATION

Pastors have to guard their mind and heart by resisting sexual fantasies and immoral behavior. Sexual fantasies create an avenue for sexual temptation which leads to immoral

---

27. Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998, 52.

behavior. I believe sexual temptation is different from other temptation.<sup>28</sup> Guarding the mind and heart against the wiles of the enemy is essential in order to remain pure and holy. Pastors are to stay away from relationship that can lead to sexual sin. Also pastors must flee any type of temptation including television, magazines, pornography; anything that will cause them to become aroused in any sexual manner. Pastors who think that it is alright to have sexual fantasies are opening themselves up for failure in marriage, family and ministry. Pastors should only fantasize about their spouse and no one else, thereby keeping the marriage bed undefiled. Even when fantasizing about your spouse the fantasies should be kept realistic. Remember to guard your mind and your heart against anything that is ungodly.

Pastor's immorality is directly related to the moral and ethical decline within society. Morally and ethically today's society seems to be spiraling out of control. Society offers no perimeters for what is morally and ethically right or wrong. Biblical principles no longer seem to guide moral and ethical values. Because society have no concrete moral or ethical standards, pastors and Christian leaders are more susceptible to engaging in immoral behavior. Continual moral and ethical decline is dangerous to the Christian cultural. It is important that pastors, Christian leaders and parishioners all work together against the values that are eating away Christian's moral and ethical veracity. Sexual fulfillment is always depicted in the Bible as with the boundaries of marriage.<sup>29</sup>

---

28. Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998.

29. Hawkins, Ron and Tim Clinton. *The Quick Reference Guide to Biblical Counseling*. Grand Rapids: Baker Books, 2009.

Pastors must acknowledge that as men and women of God they are not above temptation. Pastors cannot overcome what they do not acknowledge. Jesus acknowledged that He was tempted on every hand but he overcame it. When pastors acknowledge that temptation is a possibility they will take precaution to prevent being overcome by temptation. God made pastors with the same sexual feeling as every other man and woman. May your fountain be blessed, and may you rejoice in the wife of your youth. A loving doe, a graceful deer, may her breasts satisfy you always, may you ever be intoxicated with her love. (Proverbs 5:18-19).<sup>30</sup> These feelings do not go away simply because you have been called in to ministry. Therefore pastors have to realize that sexual temptation can and will occur, especially from those that are involved in difficult relationship and are frequently away from home. It is imperative that pastors take precaution to prevent sexual temptation. When providing individual counseling, pastors should never be alone, especially with the opposite sex. However, in today's society pastors have to be careful even with the same sex. Often those experiencing difficult relationships will interrupt pastoral care as inappropriate sexual behavior. Furthermore, pastors must realize that sexual relationships can occur without physical involvement or intimate relationships.

Pastors can prevent sexual temptation by installing two way mirrors in their office. This serves to protect both the pastor and the counselee. Pastors can also leave the door to their office open and have their secretary, deacon or assistance sit outside the door. Pastors can also utilize their spouses during counseling sessions, especially if the session occurs within the home and involve the opposite sex.

---

30. The Full Life Study Bible. New International Version. Grand Rapids: Zondervan Publishing House, 1992.

Understanding the power of seduction is of the utmost importance in resisting sexual advances. Some pastors underestimate the power of seduction. They feel some advances are innocent and they can handle them. To remain sexually pure you have to guard your eye and starving your mind. There has to be a deepening connection with God.<sup>31</sup> Always take precaution to protect yourself; never assume you are above entrapment of the enemy. No pastor should entertain sexual advances, but rather address the issues immediately and preferably in the presence of witnesses.

Some sexual advances are made in the form of kindness, praise, looks, touch, and repeated pastoral care and counseling. A person may seem supportive of the pastor when in actuality they have an unrighteous motive. Pastors are not to be deceived by the kindness of individuals, especially when they appear to be much kinder to the pastor than the spouse. People are expected to be kind to the pastor and his family, however, the pastor is to be mindful of the type and extent of the kindness.

There is an adage that say if looks could kill, referring to how someone looks at you. Well looks can kill when they are seductive in nature. Whenever a person begins to look at the pastor in an inappropriate manner the pastor must address the issue rather than entertain the matter. Seductive looks when acted upon are very deadly to the pastor's ministry, marriage and family.

## ACCOUNTABILITY

---

31. Arterburn, Stephen, Fred Stoeker, and Mike Yorkey. *Every Man's Battle: Winning the War on Sexual Temptation*. Colorado Springs: Waterbrook, 2000.

Every pastor must be accountable for his or her actions. If a leader will take primary responsibility for his or her own position and work to define his or her own goods and self, while staying in touch the rest of the organization, there is more than a reasonable chance that the body will follow.<sup>32</sup> Pastors have to be accountable because their actions do not just hurt them but everyone they are associated with. Pastor's accountability can be summed up in five phases of accountability to: 1) God; 2) marriage and family; 3) church; 4) community; and 5) self.

The first phase of accountability begins with God, His divine call and His holy word. If pastors are truly faithful and committed to God they will not have a problem with accountability. When pastors accept the call of God they are called into responsibility of accountability.

The second phase of pastor's accountability is to the marriage and family. Pastors have a great role to fulfill as spouse and parent. Pastors are accountable to their spouses in the role of provider making sure their spouse needs are met spiritually, emotionally, physically and financially. Pastors must assure that their role as provider is secured on every level. Pastors also have a role of responsibility of provider and protector to their children, Pastors are accountable to living a lifestyle in which their children can love, honor and respect them. Pastors are to be present in the lives of their children, fully engaging in every aspect of their lives. Pastors should not make the mistake of spending more time with the children of the church than they do with their own children.

---

32. Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998, 94.

The third phase of accountability for pastors is to the church. Pastors are accountable because God has chosen them as shepherds of the church. Shepherds are responsible for caring for the flock. Pastors are responsible for the care of the congregation assuring they receive the appropriate preaching, teaching, pastoral care and counseling. Pastors are to cause no harm to the church.

The fourth phase of accountability is to the community. Pastors and spiritual leaders are to live godly lives before the community. The community should be able to look upon the pastor or spiritual leader with respect and honor. Pastors are to live a life representative of Christ before the community. Pastors are to be a moral compass which gives spiritual direction in a misguided society.

The fifth phase of accountability is to self. Pastors must take responsibility for his, or her, own position as head of church and home.<sup>33</sup> Unless a pastor is accountable to self he will never be able to be accountable to anyone else. Pastors have to be held accountable for the decision made in life: marriage, family and ministry. All too often pastors are placed on pedals and deemed untouchable. It is this type of behavior that causes pastors to think more highly of themselves than they should. When pastors think they are above accountability they are more susceptible to engaging in immoral behavior.

Every pastor needs a mentor or counselor that will hold them accountable in every aspect of their life. Mentors or counselors are to hold pastors accountable spiritually, morally and ethically. Pastor needs a Christian relationship with a mature individual with whom they can be truly translucent. Pastors are to develop relationships of spiritual

---

33. Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998.

intimacy which will always help them to be mindful of the presence of God and the guidance of the Holy Spirit in their life. Mentors serve as a point of accountability where pastors may admit their faults while taking responsibility.

Pastors will take care of everyone else but neglect self. Pastors carry the super hero mentality. Pastors feel that they are supposed to fix everything for everybody when in actuality they are neglecting self to the point of physical, mental and spiritual devastation. I believe the notion of super-pastor mirrors the misconception of God on call; a genie in a lamp. Some individuals pay no attention to spiritual matters until they are in trouble.<sup>34</sup> Some pastors become so overwhelmed with the cares of others that they will put in numerous hours without an increase in pay. In addition pastors often neglect their own souls in an attempt to care for others. Also pastors busy schedule of preaching and teaching cause them to neglect their own souls.

## CARING FOR SELF

Pastors must find the time necessary to expand their divine relationship with God. It is necessary that pastors develop and expand their prayer life with God. To develop and expand your prayer life requires daily prayer with God. Pastors must have a deepened prayer life with God if they are to lead the church to a place of prayer and restoration with God.

---

34. Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998, 9.

In addition pastors need to expand their studying of the gospel. Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.<sup>35</sup> Pastors must not become complaisant with reading and studying the word. There should be a time each day that pastors devote to spending time reading and studying the word of God. Interruptions should not be allowed when studying or reading the word. Pastors should never feel that they have been in ministry so long that they do not have to read and study the word of God. Reading and studying the word of God is a lifelong process.

The pastor personal devotion time is set aside time that the pastor has established to spend time with the Lord. Maintaining a personal devotion time with the Lord help pastors hear divinely from God. It is often during the devotional time that the pastor will receive direction and guidance for the ministry. Personal devotional help pastors grow spiritually. In addition personal devotion help prevent immoral behavior.

### ARMOR BEARER: A SHIELD OF PROTECTION

Pastors need an armor bearer, personal assistant or pastoral assistant. Pastors have to choose a leader that is totally committed to serving God and committed to their marriage and family. An armor bearer has to be a leader that will hold the pastor to the same standards of accountability that he has. Do all that you have in mind," his armor-

---

35. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.



bearer said. "Go ahead; I am with you, heart and soul." (1 Samuel 14:7 [KJV]).<sup>36</sup> Do not choose a leader that will not stand firm in the word of God calling the pastor into accountability according to the standards of the qualifications of the office of an elder (Titus 1 and 1 Timothy 3 [KJV]).<sup>37</sup> These leaders are to respect and honor their pastors; however, they are not supposed to uphold any immoral behavior. The pastor's armor bearer or personal assistant should travel with the pastor on at all times. Pastors should not have an armor bearer or personal assistant that is of the opposite sex. Male pastors must utilize a male assistant and female pastors must choose a female assistant. This is not to say that it could not happen, but the pastors should never let his or her good be spoken of negatively. Perception is everything, especially in ministry.

Choosing a responsible leader will help curtail pastor's malfeasance. When pastors know that they have godly leaders traveling with them they will be less likely to be drawn into temptation. Then pastors will develop relationships of mutual respect and honor with their armor bearer or pastoral assistant.

### TAKE PRECAUTIONS WHEN TRAVELING

Pastors need to plan ahead when traveling. Never leave anything to chance. If possible the pastor should have his or her spouse travel with them. If the spouse cannot

---

36. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

37. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988

make the trip the pastor's armor bearer or personal assistant should travel with the pastor. Also pastors need to bring literature and family movies for entertainment.

Pastors travel to conventions and conference frequently. Although these are supposed to be places for spiritual growth they are also some of the most notorious places for affairs to occur. Unfortunately many pastors go to the conventions or conference just to connect up with the person which they are having the affair. Pastors should take their spouses with them to conferences and conventions. Extracurricular activities should be center around family involvement not around men or women attending separate engagement which can lead to immoral behavior. Pastors must realize what they do in the dark will come to the light. With access to the internet any immoral behavior is subject to go viral before the pastor can get back to their room. In today's society who can you trust not to report anything you do or not report what is done supposedly in secret; nothing is secret anymore. And there should not be secret for pastors or any Christian.

Always consider the consequences of your behavior. Pastors must consider who their immoral behavior will affect: spouse, family, friends, congregation and community. And even perhaps a sinner that was considering becoming a Christian. And pastors wonder who their sin has hurt. Consider again Achan and how his sin destroyed his family and nearly destroyed the entire camp of Israel (Joshua 7 [KJV]).<sup>38</sup> Pastors have to be accountable for their actions and seek pastoral counseling if they are involved in immoral behavior.

---

38. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

## BUILDING HEALTHY RELATIONSHIPS

Pastors are some of the loneliest people professionally. Every pastor need to have a small group of friends with which to associate. Pastors often fail to build healthy relationships with other pastors or Christian leader. Pastors and their spouses should establish a net work of friends outside of church. These should be healthy relationships. Never get involved with individuals you know are not living a godly lifestyle in the home, church and community. When pastors maintain a healthy circle of friends outside of the ministry they will be not be as lonely, and will be less likely to become involved in immoral behavior. Join a club or an organization or ministry that you haven't been a part of before and be committed for no less than three months of involvement.<sup>39</sup>

This is a true model of hope for pastors which are involved in immoral behavior or contemplating becoming involved in pastor's malfeasance. The answer is to stop, seek pastoral counseling and implement this model of hope, for truly your marriage, family and ministry is dependent upon change it.

---

39. Hawkins, Ron and Tim Clinton. *The Quick Reference Guide to Biblical Counseling*. Grand Rapids: Baker Books, 2009.

## CHAPTER 4

### WHERE DO WE GO FROM HERE

In today's society we hold everybody accountable for everything except our pastors. When we send our children to school we expect them to be safe from danger. If we discover that our children have been injured or touched inappropriately by a teacher we become outraged and call for immediate removal of the instructor. If a lawmaker does something wrong we call for their immediate removal. Even within our churches we remove our officers from their position when they engage in immoral behavior. However, when pastors commit malfeasance we tend ignore it and continue supporting them in their pastorate. Something is wrong within our churches. Moral decay continues to decline.

Where is the resounding cry of believers calling for righteousness and holiness of the men and women of God? Christians are not crying out to God for the deliverance of his people. God said if the believers cry unto him He would show them great and mighty things that they knowest not (Jeremiah 33:3 [KJV]).<sup>1</sup> After four hundred years God heard the cry of the people of Israel and delivered them because of a promise he made to Abraham, his faithful and righteous servant. Believers must pray for deliverance of the

---

1. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

men and women of God.

There is a nursery rhyme that says “Humpty Dumpty sat on the wall Humpty Dumpty had a great fall, all of the king’s horsemen and the king’s men could not put Humpty Dumpty back together again.” It seems that many of the men and women of God were sitting on a spiritual wall but they like Humpty Dumpty had a great fall. Although unlike Humpty Dumpty, they have a king that will restore them again.<sup>2</sup> For though a righteous man falls seven times, he rises again, but the wicked are brought down by calamity (Proverbs 24:16 [NIV]).<sup>3</sup> Even though God has made a way of escape some pastors refuse to be restored.

The Lord is calling for the men and women He has chosen to serve as pastors, righteous and holy according to the standards He sanctioned. The Lord is not impressed by the status, education or charismatic behavior of pastors. God does not compromise his standards to accommodate the immoral behavior of pastors.

Unlike the Lord, people are impressed by pastor’s status, education and charismatic behavior. Congregants often place their pastors on pedestals viewing them as gods. Often time pastors will begin to exhort themselves as a result of the congregant’s attitude. Pride causes pastors to seek after other gods: pornography, adultery, fornication, molestation, drugs, alcohol, gambling, etc. Pastors will forsake their first love, the true and living God, for the temporary pleasures that can cost them everything; ministry, marriage and family. Many pastors engage in immoral behavior without remorse or accountability.

---

2. [http://en.wikipedia.org/wiki/Humpty\\_Dumpty](http://en.wikipedia.org/wiki/Humpty_Dumpty) (accessed February 17, 2012).

3. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

Some pastors feel they are above reproach and can engage in illicit behavior without accountability. In a society where everything is acceptable pastors are still held to a higher standard of morality, this is why it is so difficult for the majority of congregants to accept the immoral behavior of pastors.

Parishioner see their pastors as the nearest person to God; infallible, all knowing, capable of performing the miraculous and above reproach, even when they are engaged in immoral behavior. Pastors are seen according to the qualifications and principles instituted by God (Titus and 1 Timothy [KJV]).<sup>4</sup> Pastors serve as the moral compass within the church, community, family and marriage. The mere fact of being a pastor bestows honor and respect. However, it is up to pastors to live honorably and respectfully according to biblical principles.

It seems that congregants have placed to great of expectation upon pastors? Perhaps pastors have placed to great of a challenge upon themselves trying to live up to the expectations of parishioners? Because parishioners tend to see pastors as gods they forget that they are human and as such are capable of making mistakes.

Understanding the plight of the pastor is not giving them permission to engage in immoral behavior. Understanding the plight of the pastor is above all else saying that the believer walks alone side of the pastor through the pain and suffering, until he or she is at the point of repentance and restoration. Believers are to restore those that have been caught in a fault (Galatians 6:1[KJV]).<sup>5</sup> Pastors that engaged in malfeasance must

---

4. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

5. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

understand there is no place in the church of God for immoral behavior, especially from the pastor.

These are troubling times within our churches and will not dissipate until pastors begin to address the issues that are so prevalent within our churches. It is difficult for pastors to address the issues of pornography, adultery, fornication, molestation, alcoholism, drug addiction, gambling, etc., because they are struggling with these issues themselves. Pastors will not address the issues for fear of exposure which can result in a loss of their career, family and marriage.

The dilemma that pastors find themselves in can only be resolved when pastors acknowledge their involvement in immoral behavior. Acknowledgement begins with repentance and confession to God, and seeking help to overcome the immoral behavior. For pastors that truly desire help but feel they are unable to divulge their involvement in immoral behavior, they should seek pastoral counseling. But they cannot continue in their immoral behavioral.

Avoiding the dilemma or remaining in the dilemma is not and cannot be an option for the pastor. Pastors involved in this type of behavior are unhealthy. If the pastor is unhealthy, the church, family and marriage will be unhealthy. As goes the pastor so goes the church, family and marriage. Pastors are at a place where they have to make a decision because their very life depends on it. Pastors have to work out their own soul salvation. It is not important that the church, family or spouse wants deliverance for the pastor, but the pastor has to want it for him or herself.

Pastor s malfeasance cannot be minimized. Pastors cannot be allowed to remain in

immoral behavior while continuing to pastor the church. There must be a cry from the people of God calling for the return of holiness and righteousness to the church. As long as there is no outcry pastors will continue to rise up in pride, exhorting themselves above the call and the will of God. Until the church begins to cry out the prevalence of pastor's malfeasance will continue within our churches.

### THE CHANGE MUST COME

Statistically the number of pastors involved in immoral behavioral is increasing. The increase is due in part because of the church refusal to hold pastors accountable for their behavior. Also this is due in part because pastors think it is alright to engage in immoral behavior while serving the pastorate. In addition to the pastor's immoral behavior, the church is also plagued by sexual issues which can damage the congregation. Of the issues churches noted as issues of concern are: fifty-seven percent pornography addiction, thirty-four percent sexually active never married adults, thirty percent adultery of married adults, twenty-four percent sexually active teenagers, sixteen percent sexual dissatisfaction, fourteen percent unwed pregnancy, thirteen percent sexually active previously married adults, and nine percent sexual abuse.<sup>6</sup>

According to the Berna Group, twenty-nine percent of Christians in the United States feel viewing movies with explicit sexual behavior is acceptable. Christianity Today

---

6. Christianity Today International, Winter 2005 (accessed 9/2012)



reports that fifty-one percent of pastors say cyber-porn is a possible temptation, while thirty-seven percent say it is a struggle.<sup>7</sup>

In addition to the immoral behavior of pornography, pastors also engage in other immoral behavior such as drugs, alcohol, molestation, fornication, adultery, etc. It is estimated that one in eight adults in America suffer from some form of chemical dependence. Every dependent person has a harmful impact on five to eight other people including their families.<sup>8</sup>

The statistics must change. The church should be in an uproar in reaction to such alarming statistics. In what context is it supposed to be acceptable that pastors and Christians feel it is fine to view explicit sexual material or engage in other illicit acts of immoral behavior? The concern is that leaders and believers minds should be transformed above these worldly vises of deception. Daily transformation is suppose to take place by a renewing of the mind in the word of God (Romans 12:1-2 [KJV]). It is apparent that the word of God is not being applied to the lives of the leaders and believers.

One in four pastors admitted to engaging in sexually inappropriate activities with someone other than their spouses. One in five pastors acknowledged that they participated in some form of sexual misconduct and one in eight pastors admitted to committing adultery. But, only four in one hundred pastors were found out by their local church.<sup>9</sup>

---

7. Christianity Today Leadership Survey, January 1, 2001 (accessed 8/2011)

8. [www.christiancentury.org](http://www.christiancentury.org) 11/9/1988 (accessed 10/30/2011)

9. Pornography Addiction Stats. Statistics on Pornography, Sexual Addiction and online Perpetrators (accessed December 21, 2011).

Statistically that would have been frowned upon years ago within the church but today it is now common place within the church. Rather than hold the pastor accountable to the church, family and community, everyone turns their backs as if though nothing has transpired. The pastor does not even get a "slap on the wrist." The church is so afraid that if they confront the pastor he or she will leave. The church is more concerned about the image of the pastor than they are about their soul salvation. Parishioners will go as far to say it is the spouse's fault if she or he cannot keep their marriage together. Others that are caught up in their own malfeasance are content if the pastor does not discuss the issues of immorality from the pulpit.

Overall the majority of Christians believe that immoral behavior, especially sexual immorality, are grounds for the pastor's removal from the pastorate. The Bible teaches that there should be great consequences for men and women that commit moral turpitude. The Corinthians believers were encouraged to remove a mother and her son for engaging in sexual immorality (1 Corinthians 5:13 [KJV]).<sup>10</sup>

Immoral behavior must be confronted if pastors are going to change. When pastors are confronted and they refuse to change then they should be brought before the congregation. Once confronted publically and they persist in their immoral behavior they should be removed from the pastorate. If immoral behavior is not confronted it implies that it is acceptable. Do not receive an accusation against an elder except on the basis of two or three witnesses (1 Timothy 5:19 KJV).<sup>11</sup> Those who continue in sin, rebuke in the

---

10. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

11. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

presence of all, so the rest also will be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality (1 Timothy 5:19-21 [KJV]).<sup>12</sup> Scripture teaches that those that are entangled in immoral behavior should be confronted and dealt with accordingly.

In a survey conducted of pastors of various denominations, all the pastors admitted that they had previously been involved in immoral behavior or knew of someone that were involved in immoral behavior. They also admitted that they were in need of pastoral counseling or knew of others pastors that were in need of pastoral counseling. Furthermore, several pastors of varying denominations which agreed to be interviewed acknowledged their involvement in immoral behavior. All the pastors interviewed except one admitted that their immoral behavior affected their marriage, family and church. The pastors also stated that if they had someone they could have counseled with they believe their decision would have been different. The pastors admitted they are in need of pastoral counseling, however, they do not feel secure in receiving care from their local clergy. Most admit they are unaware of resources for counseling outside of their locale. Some feared that if they seek counseling their sessions would not be kept confidential. Therefore, many pastors will not seek the help they need and deserve, but will continue to live in fear and suffer in silence.

It is unfortunate that pastors are caught up in such a perplexing dilemma. Truth is there should not be a pastor that can stand in the house of God and acknowledge that they have had an affair or been sexually involved in some form of sexual behavior with

---

12. Ibid

anyone other than their spouse. Yet, nearly every day there is some new occurrence of sexual immorality reported in the media regarding the men and women of God

There seems to be no definitive distinction among denominations. Priests are constantly being charged with child molestation. Pastors of various denominations are constantly being exposed for their involvement in extramarital affairs, pornography, drug addiction and alcohol addiction. Famous televangelists and mega church pastors have been exposed for pastor's malfeasance. Sometimes people think they can hide portions of their lives from everyone. Everywhere we go, everything we say, think or do, is seen by God. That understanding alone should help us steer clear of sexual sin<sup>13</sup>

At this point there should be the resonant question as to why. Why are there so many men and women of God committing such heinous forms of immorality? Then the question should be asked why do they feel they have the right to continue to teach and preach God's word and shepherd the people of God? Pastors often feel they should not be call to accountability for their actions. However, they are accountable for their actions and that of the people which they shepherd.

It is important to remember that the statistics must change. Right now they are changing, but, not in a positive manner. The statistics will only change when pastors make a change. Then to, the change will not come until the congregants take a stand for holiness and righteousness, even if it means standing alone. Standing may mean leaving the ministry where a pastor refuses to change and finding a place of worship where the pastor is living according to the righteousness of God. It is a true saying, "when you do

---

13. Hawkins, Ron and Tim Clinton. The Quick Reference Guide to Biblical Counseling. Grand Rapids: Baker Books, 2009, 201.

not stand for something you will fall for anything."<sup>14</sup> It is time that the believers stand for righteousness and holiness without compromise. And it is time to change the statistics of pastor's malfeasance within our churches and society. The change will come when the men and women of God begin to provide for and protect those which God has entrusted into their care.

Adults, the very ones that are supposed to protect the children are the ones that are hurting them. Some adults, including pastors, violate the innocence of children. Once a child is molested they often lose trust in adults. If the molestation is done by a pastor the child tends to lose faith in God. The church must protect the children even if it means removal of pastors from the pastorate. When the church place the immoral behavior of pastors above the care and safety of the children something is wrong within the church and with the pastors chosen as leaders. This type of behavior is still seen within the church today.

In January 2012, a church in Florida chose a child molester over the care of the children when they hired Pastor Darrell Gilyard to the pastorate. Pastor Gilyard probation prohibits him for being around under aged children. In order for him to accept the pastorate the church prohibited the children from attending worship at the church. Pastor Gilyard and the congregation noted an increase in membership from ten to one hundred-fifty as an accomplishment of his serving the pastorate.<sup>15</sup>

One can only wonder the justification for accepting a convicted child molester to the pastorate over the concern of the salvation of the children. Jesus said to suffer the

---

14. [answers.yahoo.com/question/index?qid=...](http://answers.yahoo.com/question/index?qid=...)

15. [www.stopbaptistpredators.org/article09/darrell\\_gilyard.html](http://www.stopbaptistpredators.org/article09/darrell_gilyard.html)

children to come unto Him. "And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God' (Mark 10:13-14 [KJV]).<sup>16</sup> What have the people of God done to the children of God? Have they forbidden them to come unto the Lord? It is time for pastors and congregants to forget about themselves, stop trying to be like everybody else and be like Jesus the Christ, the one that chose, called and ordained them.

Pastors are supposed to foster a milieu of moral character and a lifestyle which promotes healthy spirituality. Pastors as the moral leaders are expected to live a life indicative of Christ. People should be able to see a lifestyle that is above reproach. The pastor's creditability should always be impeccable. When pastors live a lifestyle representative of Christ, the moral standards within the church and the community will reflect such lifestyle. God is still calling men and women today as He did in the days of old. Pastors have only to look in the Bible and see that the standards of God has not change and He is calling for the same type men and women today as he did yesterday.

Pastors and congregants need to look through the annals of time and cry out for the God of Abraham, Isaiah and Jacob; the God that hears and answers prayers. The God that called for true men and women that stood for righteousness and holiness. Leaders like Shadrach, Meshach and Abednego, who were willing to go through to the end trusting God that He would deliver even if He did not, knowing that He was able too. Daniel

---

16. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

refused to stop praying to God simply because of a decree that would cause him to face death in the lion's den. And Daniel, who entered the lion's den fearlessly; trusting God he rested in peace among the lions, only to awaken unharmed to the glory of God (Daniel 6:4-27 [KJV])<sup>17</sup>. Also, Deborah, a fearless judge obeyed God and delivered a great victory for the people of God. God need fearless leaders that will trust and obey him while living a righteous life before him and his people.

Where are the men and women of God that are supposed to stand in the midst of adversity and hold up the blood stain banner of the Lord? God is looking for those pastors that promised they would go even if it meant going alone. Pastors have made promises that they have not kept. Pastors are living according to standards of society, which have no absolute or concrete values. Also, there is competition among pastors. Pastors are more concerned about having the same type ministry as other churches that they have forsaken the will and purpose of God. They are more focused on building churches than kingdom building.

Pastors are supposed to be examples before the people. I exhort the elders among you to be examples to the flock (1 Peter 5:1-3 [KJV]).<sup>18</sup> Pastor's lives are to be holy and righteous. "But just as he who called you is holy, so be holy in all you do; for it is written: be ye holy, because I am holy," (1 Peter 1:15-16 [KJV]).<sup>19</sup>

The church must seek pastors after God's own heart; pastors that are holy and

---

17. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

18. Ibid

19. Ibid

righteous. God calls men and women that are spiritually qualified to shepherd the church. God desires pastors that hunger and thirst after righteousness (Matthew 5:6 [KJV]).<sup>20</sup> The Bible is filled with leaders that love God; leaders who were faithful and committed to God. Joseph resisted temptation when Potifher's wife attempted to seduce him. God is looking for pastors and leaders who will resist temptation and stand for true holiness. These types of pastors are the life line to the survival of the church.

Where are these leaders today? It behooves every pastor to spiritually re-assess their relationship with God to assure they are within the will and the call of God. Pastors need to know if they are still living a life of righteousness as they did when God first called them into ministry. If pastors are no longer within the will and the call of God then they need to reevaluate their life and see what has caused them to walk outside the will of God. The Apostle Paul stated it succinctly when he said "you did run this race well but who did hinder you that you should not obey (Galatians 5:7 [KJV]).<sup>21</sup> Pastors cannot continue to run this race for Christ without being completely focused, centered on the call for their lives. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway, disapproved or rejected" (1

---

20. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

21. Ibid



Corinthians 9:24-27 [KJV]).<sup>22</sup>

The Bible clearly defines the qualifications of pastors in the books of Titus 1 and 1 Timothy 3. God qualifications are not to be compromised when selecting pastors for the pastorate. These qualifications were required of the leaders in biblical times and they are required of leaders today. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," (Hebrews 12:1 [KJV]).<sup>23</sup> The only way is through truth which is found only in the word of God. Any other path leads to destruction. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, their judgment, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil..." (Romans 2:8-9 [KJV]).

### THERE IS HOPE

When there is no hope life ceases to exist. Within everyone there is a measure of hope. Hope tells you that you can and will make it. Hope is reserved for every pastor that is serving in the pastorate, every pastor that is involved in immoral behavior and every pastor that is contemplating malfeasance. Pastors should never give up hope because to give up hope is to give up on Christ. Hope exists in Jesus the Christ.

Pastors that are involved in malfeasance, who feel they have no hope should return

---

22. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

23. Ibid

to biblical basic for a model of hope. The model of hope begins with a return to your first love and doing your first works over (Revelation 2:4 KJV).<sup>24</sup> That is the ultimate key to overcoming pastor's malfeasance: return to your first love. Pastors cheat on God just as they do their spouses. "Nevertheless I have somewhat against thee, because thou hast left thy first love," (Revelation 2:4[KJV]).<sup>25</sup> The Lord is jealous when pastors go seeking after other gods: pornography, adultery, fornication, gambling, alcohol and molestation, etc. It is imperative that pastors confess their sins so that they may be forgiven, healed and restored.

Another aspect of the model of hope is to commit to setting and maintaining priorities. The primary decision pastors have to make when considering becoming a pastor is to set priorities. Pastor's lives must be prioritized if they are to have success in life, marriage and ministry. This is a task that pastors fears. Setting priorities and adhering to them is not an easy task; however, it is a necessary one. Often time pastors place ministry before marriage and family. However, family and marriage is always first priority and pastors are to affirm with the church the importance of family and marriage. It is important that parishioners accept and respect the pastor's family. The primary decision pastors have to make when considering becoming a pastor is to set priorities. Pastor's lives must be prioritized if they are to have success in life, marriage and ministry.

Setting priorities and adhering to them is not always an easy task; however, it is a necessary one. Often time pastors place ministry before marriage and family. However,

---

24. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

25. Ibid

family and marriage is always first priority and pastors are to affirm with the church the importance of family and marriage. Pastors must learn to concentrate on paying attention to family life and balancing it properly with ministry.<sup>26</sup> It is important that parishioners accept and respect the pastor's family.

In addition to set priorities pastors must also set boundaries. Establishing boundaries are essential to determining the operation within the ministry. Boundaries need to be established upon accepting the pastorate. Boundaries help curtail confusion within the ministry. Well defined boundaries will assist congregants, pastoral staff and pastors to know where their boundaries begin and end. Pastors must have boundaries within their marriage, family and ministry. Boundaries help prevent pastors malfeasance.

When the pastor has established well defined boundaries it makes it easier for him to identify leaders when he needs to delegate. If the people disrespect boundaries they are not qualified to serve as leaders. Delegation is one of the major challenges for pastors. Pastors must know how and when to delegate. Pastors fail to delegate for fear of losing control or authority. When pastors delegate they are relinquishing some control and leadership responsibilities to other qualified leaders. Pastors must be willing to share their preaching and pastoral care responsibilities. Even Jesus delegated (Matthew 28:16-20 [KJV]).<sup>27</sup> Delegation will not be as difficult when the pastor is affirmed in his or her identify of self. In order to have a successful ministry, family and marriage the pastor must have an assurance of the identity of self. Pastors must know who they are in marriage, family and ministry. Pastors are to be confident in their call of God to ministry.

---

26. Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998.

27. Liberty University. *The King James Study Bible*. Nashville: Thomas Nelson Publishers, 1988.

Communication is necessary for a successful marriage and ministry. The lack of communication is also the first step in the destruction of a marriage and ministry. When communication fails the door is opened for the enemy to wreak havoc on the marriage and ministry. Biblically, the Lord admonishes that Christians are to give no place to the devil (Ephesians 4:27 [KJV]).<sup>28</sup> When dialogue ceases trouble ensues. It is imperative to keep dialogue alive. The Lord knew from the beginning of time that there would come times when communication within relationships would pose a major issue. Never allow the enemy to destroy your ministry or marriage through lack of communication.

Another aspect of a successful marriage and ministry is accomplished by nurturing the family. Pastors need a minimum of three vacations per year. Pastors must have time to relax, reflect and refocus on their ministry and marriage. Pastors have to determine what their limits are for rest, recreation and renewal.<sup>29</sup> There must be a time that pastors can be alone to spend time in the presence of the Lord. Pastors must always be abreast of the divine guidance of the Holy Spirit for the ministry. Likewise pastors have to be cognizant of the important of home and family

People will take precaution to assure they are physically and emotionally healthy. However, they fail to assure that they are spiritually healthy in their ministry and marriage. Pastor's first obligation is assuring that their marriage is healthy, spiritually, emotionally and financially. If the marriage is unhealthy the ministry will be unhealthy as well.

Marriages require attention. To have a healthy marriage requires putting and

---

28. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

29. Langford, Daniel L. Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities, 1998.

keeping God first in the relationship. If the marriage is to be healthy it has to be founded on the principles of marriage instituted by God and affirmed by Jesus the Christ. (Genesis 2:24 [KJV]).<sup>30</sup> Pastors are to love their spouses as the Lord loves the church. This type of love does not put the church first but is totally faithful and committed to each other. Love is gentle, patient and kind; however, if you do not nourish the love it is anything but patient, gentle and kind (1 Corinthians 13:4-7 [KJV]).<sup>31</sup> This is why pastors should show their spouse how much they are appreciated every day. It is also important to tell your spouse how much you love them every day.

Investing time in a relationship is essential to the survival of the marriage and the ministry. Investing time only for sexual intimate will not last. However, time invested daily from the heart will give you dividends on your investment that will last through the good and the bad. Take the time each day just to hear what your spouse has to say. Share the enthusiasm with your spouse that you share with congregants when they want to talk. Learn how to reengage in the marriage and relationship with your spouse, become friends again. Get to a place where you are not looking for perfection, but, rather looking beyond faults and seeing the needs, and strengthen each other.

Above all else hear each other. It is easy to hear each other on the mountain top, but, it is usually when you are in the valley that you tend not to hear each other very well; if at all. A lot of marriages, including Pastors, are spent in the valley. Do not spend so much time in the valley yelling that you cannot communicate or reconnect with one another. Communication is pivotal if the marriage or ministry is to mature. It is sad when

---

30. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

31. Ibid

pastors can talk to everyone else except their spouses. When communication ceases in the marriage, the marriage will cease to exist. Whenever communication ceases in the marriage it is time for pastoral care and counseling. If intervention does not taken place at this time then it will open the door for opportunity for pastor's malfeasance.

Pastors have to guard their mind and heart by resisting sexual fantasies and immoral behavior. Sexual fantasies create an avenue for sexual temptation which leads to immoral behavior. Guarding the mind and heart against the wiles of the enemy is essential in order to remain pure and holy. And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.<sup>32</sup> Pastors are to stay away from relationship that can lead to sexual sin. Also pastors must flee any type of temptation including television, magazines, pornography; anything that will cause you to become aroused in any sexual manner.

Pastors who think that it is alright to view pornography are sitting themselves up for failure. This is a gate way to experimenting with temptation. The Bible specifically states, Do not lust in your heart after her beauty or let her captivate you with her eyes (Proverbs 6:25 [NIV]).<sup>33</sup> Pastors should never feel they are able to watch pornography and not engage in the activity. Pornography is very addictive. It becomes as addicting as narcotic drugs. Once addicted it is usually impossible to get free without assistance. Pastor's marriage and careers have been destroyed by pornography addiction.

Once a pastor enters the room of pornography there is a sensual desire that cannot be filled outside of the room. Pastors lose their focus on marriage and ministry. Marital

---

32. Liberty University. The King James Study Bible. Nashville: Thomas Nelson Publishers, 1988.

33. The Full Life Study Bible. New International Version. Grand Rapids: Zondervan Publishing House, 1992.

intimacy is not fulfilling because the pastor's expectations have become so heightened that the spouse can no longer fulfill the intimate desires of marriage. Pastors will put God second place to pornography. Rather than spending time in sermon preparation they spend time surfing the web, some from the pastor's study at the church.

Pornography is only one of the areas of malfeasance that pastors become readily involved. Many pastors will engage in activities such as drugs, alcohol, gambling and molestation, etc. Some speculations are that pastors become involved in these illicit activities as a result of the stress of ministry and marriage. This perhaps carries some validity, but, no justification for engaging in immoral behavior. To justify one's involvement in these illicit activities is to degree the work on cross as null and void. Jesus himself was tempted in every aspect, but, he did not sin. Jesus left a way for pastors and believers to overcome temptation. Therefore, if Jesus left a way to overcome temptation that means He left humanity with the choice to decide right from wrong. When pastors make decisions to engage in immoral behavior it is because they have given in to the works of the enemy rather than continue to trust God and seek help.

Pastors that engage in immoral behavior do so as a result of the decision that they have made and it is a decision they must make if they want to come out of it. Everyone is responsible for their own decisions.<sup>34</sup> Pastoral malfeasance is not something that the church has to tolerate simply because their pastor has chosen too. God called the men and women of God to shepherd the people. Shepherd implies to care for the people not to lord over the people with an iron clad fist. Pastors are to be compassionate while administering the pastorate.

---

34. Friesen, DeLoss D. and Ruby M. Friesen. *Counseling and Marriage: Resources for Christian Counseling*. Dallas: World Incorporated, 1989, 39.

It is not always understandable that the pastorate carries an enormous burden, this alone with family and marriages can be extremely difficult. The office of pastor is one of the most stressful professions there are today. Although, God has not placed any greater burden on leaders today that He did in biblical time. The pastorate was just as difficult in biblical times, if not more difficult, as the pastorate today.

Pastors must find other solutions for handling stress rather than engaging in pastor's malfeasance. Immoral behavior is never a solution for stress. One of the antidotes to stress is seeing God's plan in the difficulties.<sup>35</sup> Immoral behavior is something that the pastor desires to do and often expects the congregants to accept and understand. Pastors need to be advised that the only thing that is required of the congregation is to love them. The congregation is to restore those that are caught in a fault, however, this means to lead them to renewed relationship with the Lord, but it does not mean restoring the pastor to the office of the pastorate (Galatians 6:1 [KJV]).<sup>36</sup> Pastors that are involved in pastor's malfeasance need to be reconsidered worthy of restoration to the pastorate according to the biblical qualifications of God. Pastors that are engaged in immoral behavior are in need of pastoral counseling. To deny the need for pastoral counseling is evident that the pastor is not ready to be restored to the office of pastorate and should not be allowed to continue servicing as shepherd over the people of God.

For congregants to accept a pastor that is engaged in pastors' malfeasance or even to allow a pastor to continue to serve in the church as pastor knowing that they are involved in malfeasance brings into accountability of the believers and leaders. God hold

---

35. Hawkins, Ron and Tim Clinton. *The Quick Reference Guide to Biblical Counseling*. Grand Rapids: Baker Books, 2009.

36. Liberty University. *The King James Study Bible*. Nashville: Thomas Nelson Publishers, 1988



everyone accountable for engaging in another person immoral behavior. Believers are not to be partaker of another man's sin, but rather are to keep themselves pure (1 Timothy 5:22 [KJV]).<sup>37</sup> There is a choice to be made individually and collectively. The choice may seem simple while the decision may seem difficult; however, it is easy when your mind is made up and your heart is committed to the Lord. To the Lord be true.

Pastor's malfeasance is never right and cannot be accepted as right. Where pastors go from here is a decision of each pastor involved in immoral behavior. For the pastor that wants to change there is a hope. Confidential pastoral counseling is available. Also there is a model of hope that will assist you in returning to your first love, the Lord. Once the pastor has returned home there is a model of hope which serves as a guide that will be helpful in keeping you focused on family, marriage and ministry.

---

37. Ibid

## CONCLUSION

Pastors are in a quandary which there seems to be no end. Engaging in pastor's malfeasance is a matter of personal choice for those that become involved. Pastors struggle with issues that are not becoming of Christians. The involvement of pastors in malfeasance sends the message to congregants that it is acceptable.

Some of the major issues confronting pastors today are pornography, adultery, fornication, molestation, gambling, drug, and alcohol addiction. Of the majors issues pornography is the more prevalent among pastors. The Bible is clear about sexual sin. God created sex as a beautiful expression of love in marriage. Satan took that beauty and distorted it.<sup>1</sup> Pastors that are engaged in immoral behavior are unhealthy. When the pastor is unhealthy the congregation will be unhealthy. Unfortunately, many of the churches today are in moral decline because of the pastor's unhealthy behavior.

Pastors cite many reasons for engaging in immoral behavior. Some pastors will even try to justify their behavior. Also, some pastors expect the congregants to accept their behavior while they continue to serve in the pastorate.

---

1. Hawkins, Ron and Tim Clinton. *The Quick Reference Guide to Biblical Counseling*. Grand Rapids: Baker Books, 2009.

There are never any reasons that can justify a pastor's immoral behavior. As the moral leader pastors cannot lead effectively while involved in malfeasance. Churches that accept this type of behavior from its leaders will continue to decline morally and will cease to be effective within the community. An unhealthy pastor and church are not valuable to the kingdom of God.

Churches see their pastors as they see Christ; infallible and above reproach. Therefore, congregants tend to ignore any wrong doing. The church holds pastors to high esteem even when they are involved in immoral behavior.

The prevalence of immoral behavior continues to increase exponentially. Men and women are involved in immoral behavior many with no remorse. Statistically, the prevalence of immoral behavior is on the rise with our churches. Denomination does not seem to be a factor in the prevalence of malfeasance. The involvement in immoral behavior is a personal choice not a denominational choice.

Every pastor has choices to make. The first choice is to return to God and do as He as instructed. The second choice is to recommit to the marriage and family. There is hope for the pastor that desires to change. Change requires the pastor total commitment to self, God, marriage and ministry. When the pastor is willing to sacrifice everything for a new beginning

Immoral behavior among pastors will never be eradicated. Humanity has been making mistakes since the beginning of time, and unfortunately will continue to make mistakes until the end of time. People have to desire to change, but change will only come through transformation in the word of God.

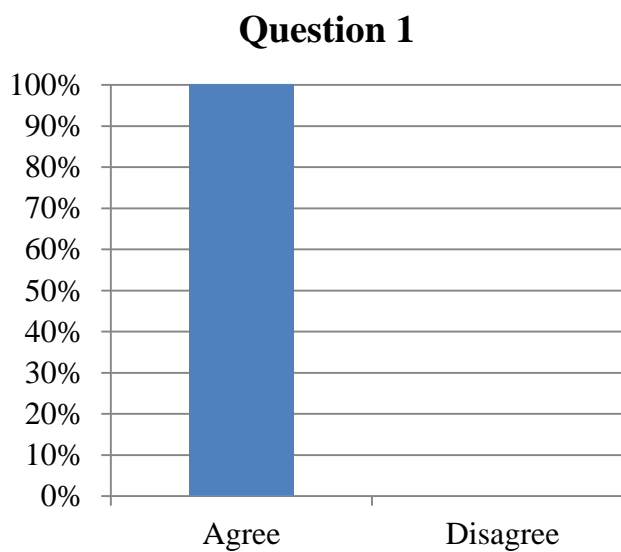
APPENDIX A  
QUESTIONNAIRE

1. Do you agree or disagree that many pastors need counseling?
  - Agree
  - Disagree
  
2. Pastors provide counsel to parishioners, but where do pastors go if they need counsel?
  - Seek counsel from another pastor
  - Seek counsel from private counselors
  - Do not seek counsel
  
3. Do you agree/disagree that pastors who struggle with pornography, homosexuality, drug/alcohol addiction, adultery/fornication, molestation, and gambling, etc should seek pastoral counseling?
  - Strongly agree
  - Agree
  - Disagree
  - Strongly disagree
  
4. Pastors who publically acknowledge they have a problem and seek counsel will lose their careers and marriages?
  - Strongly agree
  - Agree
  - Disagree
  - Strongly disagree
  
5. Pastors will seek help if they receive anonymity.
  - Strongly agree

- Agree
  - Strongly disagree
  - Disagree
6. Pastors will benefit from education on the issues they struggle with: pornography, drug/ alcohol addiction, adultery/fornication, molestation, gambling, etc.
- Strongly Agree
  - Agree
  - Strongly disagree
  - Disagree
7. Pastors will likely utilize which of the following resources if amenity is maintained.
- Telephone counseling
  - E-counseling (online)
  - Counseling in another state
  - Counseling within their own state
  - Counseling with a trusted friend (pastor)
8. Do you believe that pornography, homosexuality, drug/alcohol addiction, adultery/fornication, molestation, and gambling, etc is a problem for pastors today?
- Strongly Agree
  - Agree
  - Strongly Disagree
  - Disagree
9. Do you know someone that struggle with pornography, homosexuality, drug/alcohol addiction, adultery/fornication, molestation, and gambling, etc (please do not give name)?
- Yes
  - No
10. Do you believe that pastors struggling with pornography, homosexuality, drug/alcohol addiction, adultery/fornication, molestation, and gambling, etc., should continue to pastor the church?
- Yes
  - No

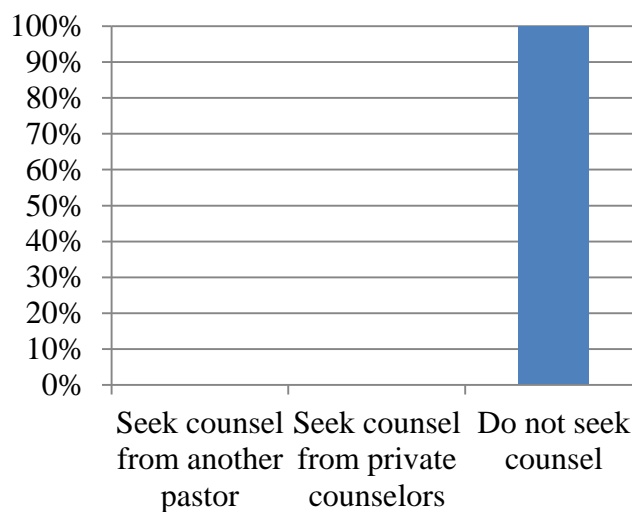
APPENDIX B  
INTERVIEW DATA

1. Do you agree or disagree that many pastors need counseling?



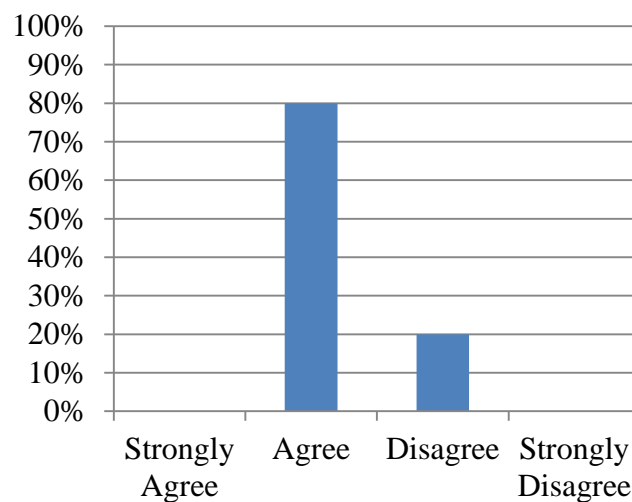
2. Pastors provide counsel to parishioners, but where do pastors go if they need counsel?

### Question 2



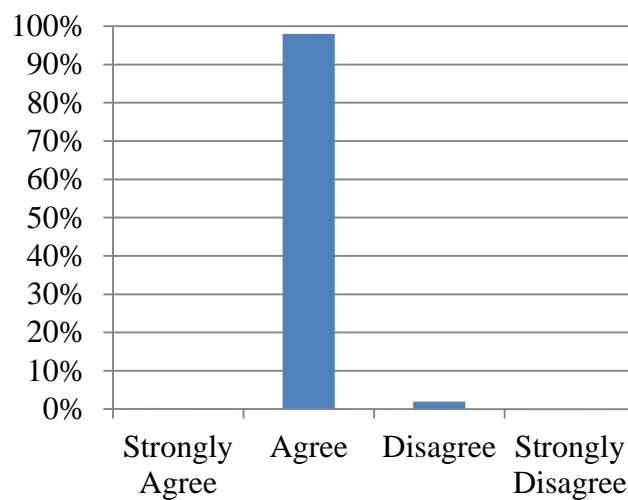
3. Do you agree/disagree that pastors who struggle with pornography, homosexuality, drug/alcohol addiction, adultery/fornication, molestation, and gambling, etc should seek pastoral counseling?

### Question 3



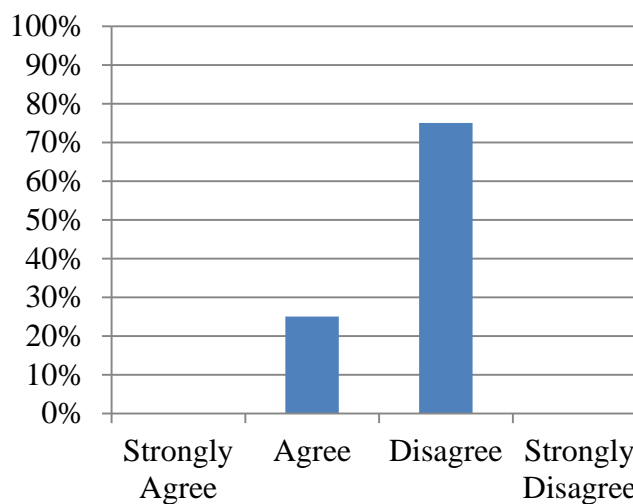
4. Pastors who publically acknowledge they have a problem and seek counsel will lose their careers and marriages?

### Question 4



5. Pastors will seek help if they receive anonymity.

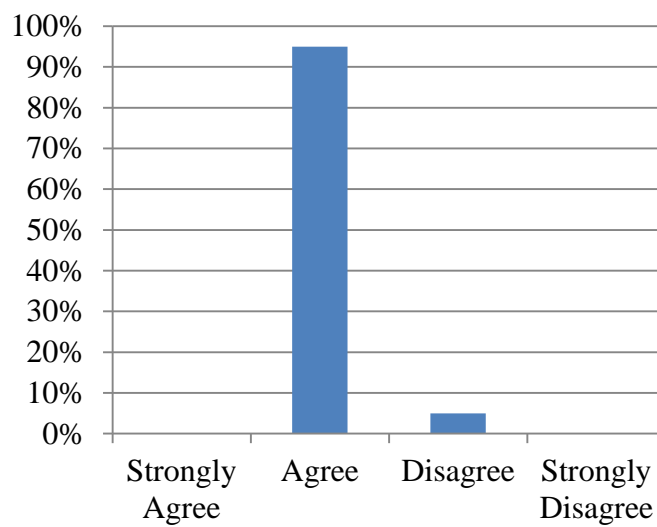
### Question 5



6. Pastors will benefit from education on the issues they struggle with: pornography, drug/ alcohol addiction, adultery/fornication, molestation, gambling, etc.

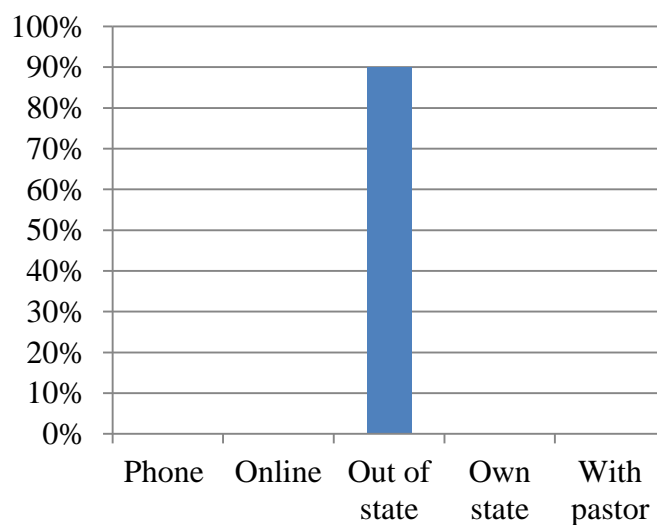


### Question 6



7. Pastors will likely utilize which of the following resources if amenity is maintained.

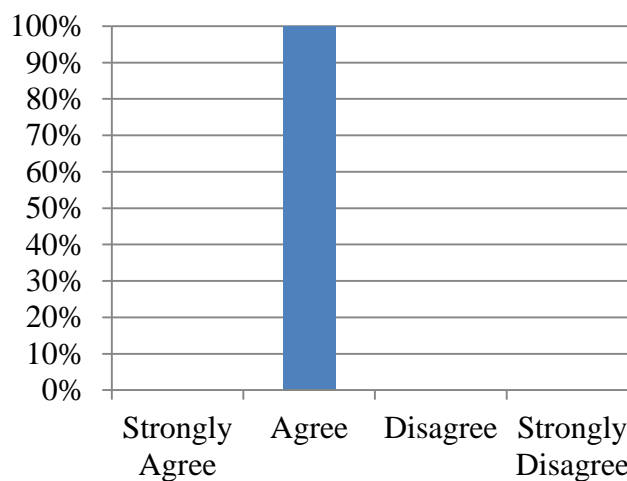
### Question 7



\*10% of respondents wrote into the questionnaire that they would not use any resource.

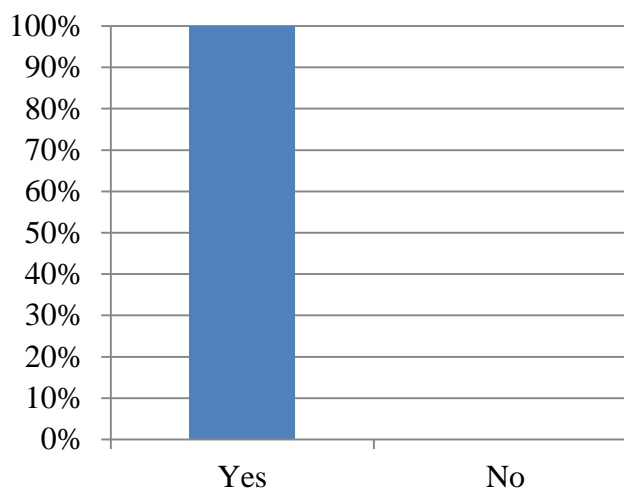
8. Do you believe that pornography, homosexuality, drug/alcohol addiction, adultery/fornication, molestation, and gambling, etc is a problem for pastors today?

### Question 8

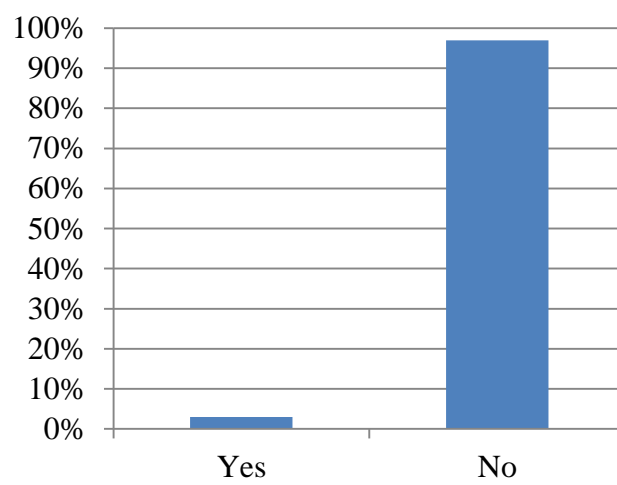


9. Do you know someone that struggle with pornography, homosexuality, drug/alcohol addiction, adultery/fornication, molestation, and gambling, etc (please do not give name)?

### Question 9



10. Do you believe that pastors struggling with pornography, homosexuality, drug/alcohol addiction, adultery/fornication, molestation, and gambling, etc., should continue to pastor the church?

**Question 10**

## APPENDIX C

## INTERVIEW

Pastors of various denominations were interviewed regarding pastoral malfeasance. The pastors were asked to be very candid about their knowledge beliefs and involvement in or prior involvement in immoral behaviors; they agreed provided that their names, and the names of their churches, were omitted. The following questions were used in the interview.

What is your denomination?

How long have you been in ministry and how long have you serve as pastor?

What are you beliefs about pastors engaging in immoral behavior?

Do you think that a pastor that is involved in immoral should continue to serve as pastor?

Can a pastor be effective in the pastorate once he or she engage in immoral behavior?

Do you know of pastors that have engaged in pastor's malfeasance?

Have you ever engaged in immoral behavior, if so would you share you story?

What advice would you give to pastors that are engaged in immoral behavior or are contemplating becoming involved in immoral behavior?

If you could changes things would you have engaged in immoral behavior?

Do you feel pastors are in need of pastoral care and counseling?

**Subject 1:** is a fifty-three year old veteran pastor of twenty-five years with a Pentecostal church and approximately fifty members. Prior to his immoral behavior his membership was three hundred-fifty.

In 2007, six months after he and the congregation moved into their new debt free edifice, the pastor was exposed for immoral behavior. Subject 1 was married with six adult children when it became known that he was involved with an elder in the church who was twenty years his junior. The elder was also married to the nephew of his wife, the first lady. She and the nephew had two young children at the time.

When the church discovered the pastor was having an affair they called for an executive counsel and asked the pastor to cease his affair with the elder, seek counsel, and allow the associate pastor to serve as interim pastor until he is restored. When Subject 1 refused the church asked him to resign. He refused stating he was the founder and owner of the church. Subject 1 then decided to divorce his wife and marry the elder.

Next it was revealed that this was not his first affair. An evangelist in the church came forth and acknowledged she had been involved in a two year relationship with the pastor during which time she conceived and gave birth to his child. This evangelist and the elder were best friends. Unfortunately, they were supposed to be friends with the pastor's wife as well. As a result of Subject 1's immoral behavior all the members, except two, left the church. For two years the pastor, his new wife and two members were the only ones attending the church. Today fifty former members have returned.

Subject 1 acknowledges that he made a great mistake because he lost his marriage, family, and ministry. His immoral behavior has affected the lives of the entire congregation, as well as that of his family. The effects of the pastor's behavior were so devastating that many of the members which left the church are no longer attending church anywhere. Three of the associate ministers did a church plant. The remaining members became members of one of the associate pastor's churches. Subject 1 said the greatest impact of his behavior is seen in his family. He lost his relationship with his children and grandchildren, a twenty-five year marriage, and friendship with his wife. He said every week when he goes to church he is reminded of his great loss. The reminder comes because he used to live across the street from the church. He said he cannot begin to imagine how painful this must be for his ex-wife who has to see the church every day in which she served as first lady but now have to watch as someone else serves as first lady.

Subject 1 and his current wife, the elder, have been having marital problems since they have been married. His wife had an affair within six months. He admits that he made a terrible mistake and that he wished he could turn back the hands of time and do things differently. Subject 1 said he would advise any pastor that is involved in an affair, or thinking about becoming involved in an affair, to reconsider. He said the price you pay is too costly. He also advises pastors to seek counseling.

Subject 1 concluded that engaging in an immoral affair is not advisable. He states that if a pastor engages in immoral behavior he should resign from the pastorate and seek counseling. He thinks that a pastor is unworthy of the pastorate while involved in malfeasance. However, he feels that after appropriate counseling he can return to his

calling. He acknowledged that he knew of several pastors that are currently or have been involved in adulterous relationships. Subject 1 believes that pastors are vulnerable and therefore must protect themselves from such behavior.

**Subject 2:** is married with two adult children and has been in ministry for forty years. He pastors a local Baptist church with fifteen hundred members. He has also been involved in immoral behavior three times; each time it was the same offense, alcohol and adultery.

Subject 2 said the last incidence caused him to change. On a Friday evening in the summer of 2000 Subject 2 was intoxicated and driving when he had a car wreck. The young lady he was having the affair with was in the car with him at the time of the wreck which occurred in a very public place. Upon impact the young lady hurried out of the car and attempted to blend in with the crowd. He was arrested, his picture was in the local newspaper, and the deacons posted his bail.

The Sunday morning he was back in the pulpit conducting worship as usual. The pastor did not offer the church an explanation or an apology and the church did not hold him accountable. The Apostle Paul taught that churches are not to show favoritism to pastors and leaders (1 Timothy 5 [KJV]). When asked if he felt he owed the church and his family an explanation, he replied he only owes God an explanation, but he admits what he did was wrong. He also states that what happened is between him and God.

He believes that a pastor can continue in the pastorate when engaging in an immoral behavior. He states that if God doesn't remove the pastor from the pastorate neither can congregation. Subject 2 said he has known many men that have been in immoral behavior

and have had successful ministries. He said counseling is of no use because most pastors that counsel you are engaging in immoral behavior themselves. He encourages pastors not to become involved in immoral behavior; however, if they do he advises them to continue in the ministry while they work on getting their lives straight.

Subject 2 continues to serve as the senior pastor. Since the incident the pastor and congregation have built a new multimillion dollar church. He and his wife are still married although they have experienced some problems after the incident.

**Subject 3:** is a Presbyterian pastor, a veteran pastor of twenty years, serves as senior pastor of a local Presbyterian church with approximately seven hundred-fifty members. His malfeasance was adultery and gambling.

Subject 3 frequented a nearby casino, which is where he met the lady which he had the affair. He said he would have perhaps gotten away with his affair since it was in another state, but he happened to win the jackpot of \$10,000. Subject 3 was so excited about the win that he forgot he should not have taken a picture, which was place in the paper. He said not only did he take the picture, but he took the picture with lady and he was kissing her. Someone saw the picture and brought it to the church. He was removed as pastor and he lost his marriage and family as well.

Subject 3 said he regrets his behavior and he would never do it again. He said it was not worth losing his ministry and his marriage, but most importantly it was not worth losing his relationship with God. He is starting over again, trying to rebuild his ministry and his life, and states that it is not easy, "Regardless of how you try to put it behind you, people never let you forget."



He has remarried, but not to the lady he had the affair with. Subject 3 is presently serving as senior pastor of a church plant with fifty-five members. When asked what advice he would give to others pastors that are involved or contemplating becoming involved in immoral behavior, he would advise them to stop, pray, and reconsider before making such a devastating decision. He said the momentary euphoria is not worth the hurt, pain, suffering, and shame. He said not only was his life destroyed but he also destroyed the lives of his wife, family, and congregation. He acknowledges that he failed in his responsibility as husband, father and pastor. \_\_

Subject 3 said he regrets not seeking counseling prior to engaging in malfeasance stating “Unfortunately there just aren't any reliable Christian counselors available to pastors”. He acknowledges that he has known many pastors that have suffered in silence because there were no resources available to them.

**Subject 4:** is a fifty-five year old former Methodist pastor who was in ministry for twenty-five years. He served as assistant pastor for fifteen years before becoming senior pastor upon the former pastor’s retirement. He was secretly having an affair with a lady who served as the treasurer of the church. The lady embezzled over \$150,000 from the church, placing it into her personal account. Subject 4 was aware of the account even though his name was not on the account. The church became aware of the account during an audit which occurred after the sudden death of the lady. The pastor requested the money from the family but they refused to return the money.

The church removed the pastor from the office of the pastorate but he refused to leave and when he entered the pulpit for Sunday morning worship the deacons confronted

him, refusing to allow him to preach. An altercation ensued when one of the deacons threatened the pastor. In response the pastor drew his pistol in the midst of the worship service stating that he was not leaving. The police was called Subject 4 was escorted from the church.

One month after leaving the church he began a new church plant. He, his wife, and fifteen members of the former church began meeting at a local hotel. The church is gradually growing and utilizes a local church to baptize new converts and for programs.

Subject 4 said he made a horrific mistake getting involved with someone else when he was already married. He said it was totally selfish because he did not consider anyone else's feelings. He said in seeking gratification for himself he injured the lives of many others: wife, family, and congregation. He said he feels like Achan whose sin put the lives of an entire camp in jeopardy, and ultimately caused his demise and that of his entire family (Joshua 7 [KJV]). His advice to anyone contemplating becoming involved in immoral behavior of any type is to first count up the cost because the price maybe more than you are willing to pay. If you are contemplating immoral behavior, seek counseling because you cannot do it on your own and do not ever think what you are doing will not hurt others because it will.

Subject 4 states that every pastor knows of another pastor that is involved in, or has been involved in, immoral behavior. He states that if a pastor is involved in immoral behavior he should repent before God and the church so that he may continue righteously in the pastorate. He feels that a pastor that repents is still worthy of effectively administrating the pastorate.

**Subject 5:** is a former pastor of the Church of Christ, has been in ministry for fifteen years, and served as associate pastor of the Church of Christ for three years before becoming the senior; where he served for five years.

Subject 5 left his church amid allegations of having inappropriate relations with a seventeen year old girl. This exposure of his immoral behavior led to his divorce and removal from the pulpit.

A year after leaving the church he began a new church where he has been serving as senior pastor for three years. The young girl, now twenty years old, and her parents are members of his congregation. They are still involved, although the relationship is not progressing well.

Subject 5 justifies his actions as "God's doing" and we do not understand the working of the Lord. He said most people would call this sexual abuse or even molestation, but he did not seek her out. He also states that the Lord told him that she was his wife and the wife he was with was not supposed to be his wife because she was not the one He had chosen for him. Subject 5 said he would not attempt to sleep with young girls but she was given to him by God. He said the girl parents understand that this relationship is ordained of God. He acknowledges he likes younger women preferably between the ages of seventeen to twenty-five; however, he acknowledges the he would usually wait until the young lady is of legal age.

Subject 5 said that his ex-wife was eighteen when he started dating her; he was twenty-five at the time. When asked what advice he would give to other pastors that are

contemplating an extramarital affair or other immoral behavior, he replied make sure it is ordained by God. He never appeared remorseful during the interview.

Subject 5 states he is aware of many pastors that are involved in immoral behavior and pastors are humans, which are apt to make mistakes. He adamantly states that his relationship was not a mistake. He said he did not need counsel because it was ordained of God; the only time you need counsel is when it is not ordained of God. Subject 5 also said there was not a counselor worthy of counseling him. He said no one can tell him he is not worthy to continue in the pastorate simply because he followed the direction of God and that is why he began a new church plant.

## BIBLIOGRAPHY

- Anderson, Bernie. *Breaking the Silence: A Pastor Goes Public About His Battle With Pornography*, Hagerstown: Autumn House Publishing, 2007.
- Arterburn, Stephen, Fred Stoeker, and Mike Yorkey. *Every Man's Battle: Winning the War on Sexual Temptation*. Colorado Springs: Waterbrook, 2000.
- Arterburn, Stephen. *Healing is a Choice: 10 Decisions That Will Transform Your Life and T10 Lies That Can Prevent You from Making Them*. Nashville: Thomas Nelson Press, 2007.
- Berna, George. *Today's Pastors: A Revealing Look at What Pastors are Saying About Themselves, Their Peers and the Pressures They are Facing*. Ventura: Regal Books, 1993.
- Balswick, Jack and Judith Balswick. *Families in Pain: Working Through the Hurts*. Grand Rapids: Revels, 1997.
- Balswick, Jack and Judith Balswick. *The Family: A Christian Perspective on the Contemporary Home*. Grand Rapids: Baker Academic, 2007.
- Bradshaw, John. *Family Secrets: What You Do not Know Can Hurt You*. New York: Bantam, 1995.
- Carrigan, R. L. (1976) Where has hope gone? Toward an understanding in pastoral care. *Pastoral Psychology*. 25, 39-52. Retrieved May 5, 2011. EbscoHost.
- Clinbell, Howard. *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth*. Nashville: Abingdon, 1984.
- Clinbell, Howard. *Understanding and Counseling Persons with Alcohol, Drug and Behavioral Addictions*. New York: Abingdon Press, 1984.
- Clinton, Tim, Archibald D, Hart, and George Ohlsclager. *Caring for People God's Way: Personal and Emotional Issues, Addiction, Grief, and Trauma*. Nashville: Thomas Nelson, 2006.
- Cloud, Henry. *Changes That Heal: How to Understand Your Past to Ensure a Healthier Future*. Grand Rapids: Zondervan, 1992.

- Cloud, Henry and John Townsend. *Boundaries: When to Say Yes, When to Say No, To Take Control of Your Life*. Grand Rapids: Zondervan, 1992.
- Collins, G. R. *The Biblical Basis of Christian Counseling for People Helpers: Relating the Basic Teaching of Scripture to People's Problems*. Colorado Springs: NavPress, 1993.
- Collins, G. R. *The Biblical Basis for Christian Counseling for People Helpers*. Colorado Springs: NavPress Publishing Company, 2001.
- Cook, J. Keith and Lee C. Mockhead. *Six Stages of a Pastor's Life*. Nashville: Abingdon Press, 1990.
- Crab, L. J. *Understanding People*. Grand Rapids: Zondervan Publishing House, 1987.
- Crab, L. J. and D. Allender. *Hope When You are Hurting*. Grand Rapids: Zondervan Publishing House, 1996.
- Crab, L. J. *Shattered Dreams*. Colorado Springs: WaterBrook Press, 2001.
- Crosse, Clay and Renea Crosse. *I Surrender All: Rebuilding a Marriage Broken by Pornography*. Colorado Springs: Navpress, 2005.
- Ethridge, Shannon and Stephen Arterburn. *Every Woman's Battle: Discovering God's Plan for Sexual and Emotional Fulfillment*. Colorado Springs: Waterbrook, 2005.
- Erickson, E. H. *Insight and Responsibility*. New York: W. W. Norton and Company, 1964.
- Fabricatore, A. N. and P. J. Handal. Personal Spirituality as a moderator of the relationship between stressors and subjective Well-Being. *Journal of Psychology and Theology*. 28, 221-228. Retrieved May 8, 2011. Iliad.
- Fairchild, R. W. *Finding Hope Again: A Pastor's Guide to Counseling Depressed Persons*. San Francisco: Harper and Row Publisher, 1980.
- Friesen, DeLoss D. and Ruby M. Friesen. *Counseling and Marriage: Resources for Christian Counseling*. Dallas: World Incorporated, 1989, 39.
- Lester, A. D. *Hope in Pastoral Counseling*. Louisville: Westminster John Knox Press, 1995.
- Garland, D., S. Richmond, and D. E. Garland. *Beyond Companionship: Christians in Marriage*, Philadelphia: Westminster, 1986.
- Graham, Billy. *The Pastor's Dilemma*. Hounslow: Maurice Allan, ltd. 1969.

- Gire, Ken. *The Reflective Life: Becoming More Spiritually Sensitive to the Everyday Moments of Life*. Colorado Springs: Chariots Victor, 1998.
- Gottman, J., and J. DeClaire. *The Relationship Cure*. New York: Crown, 2001.
- Hart, Archibald D. *Healing Life's Hidden Addictions: Overcoming the Closet Compulsions That Waste Your Time and Control Your Life*. Ventura: Vine Books, 1991.
- Hawkins, Ron and Tim Clinton. *The Quick Reference Guide to Biblical Counseling*. Grand Rapids: Baker Books, 2009.
- Laaser, Mark A. and Ralph H. Earley, Jr. *The Pornography Trap: Setting Pastors and Laypersons Free From Sexual Addiction*. Kansas City: Beacon Hill Press, 2002.
- Laaser, Mark. *Healing the Wounds of Sexual Addiction*. Grand Rapids: Zondervan, 2005.
- Langford, Daniel L. *Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*, 1998.
- Lewis, C. S. *The Problem of Pain*. London: Collins, 1940.
- Mack, A.V., Amy L. Herrington and Richard J. Frances. *Clinical Manual for Treatment of Alcoholism and Addiction*. Arlington: American Psychiatric Publishing, Inc., 2010.
- McMinn, M. R. *Sin and Grace in Christian Counseling*. Downers Grove: IVP Academic, 2008.
- Miller, William R. and Kathleen A. Jackson *Practical Psychology for Pastors*. Roxbury: Prince Hall Publishers, 2011.
- Nouwen, Henri J. M. *Life of the Beloved: Spiritual Living in a Secular World*. New York: Crossroads/Herder and Herder, 1992.
- Pita, Dianne Doyle. *Hidden Addiction: A Pastoral Guide to Counseling People with Chemical and Other Addictions*. New York: Crossroads, 2000.
- Prospst, L. R. *Psychotherapy in a Religious Framework: Spiritually in the Emotional Healing Process*. New York: Human Scources, 1988.
- Richardson, Ron W. *Family Ties that Binds: A Self Help Guide to Change Through Family of Origin Therapy*. Bellingham: Self-Counsel Press, 1995.
- Rogers, Henry L *The Silent War: Ministering to Those Trapped in the Deception Pornography*. New Leaf Press, 2000.

- Scazzero, Peter and Warren Bird. *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*. Grand Rapids: Zondervan, 2003.
- Seligman, M. E. P. *What You Can Change and What You Cannot: The Complete Guide to Successful Self-improvement*. New York: Fawcett Books, 2002.
- Smedes, Lewis. *Shame and Grace: Healing the Shame We Do not Deserve*. San Francisco: HarperCollins, 1993.
- Stacy, William A and Susan A. Darnell. *Bad Pastors: Clergy Misconduct in Modern American*. New York: New York University, 2000.
- Stanley, Paul and Robert Clinton. *Connecting: The Mentoring Relationships You Need to Succeed in Life*. Colorado Springs: NavPress, 1992.
- Trent, J. and T. Clinton, *The Bible of Hope: Caring for People God's Way*. Nashville: Thomas Nelson, 2008.
- Ulstein, Stefan. *Pastors off the Record: Straight Talk about Life in the Ministry*. Westmont: Intervarsity Press, 1993.
- Vasey, M. *The Family and Liturgy*. In *The Family in Theological Perspective*, ed. S. Barton, 169–185, Edinburgh: T and T Clark.
- Van Cleave, Stephen, Walter Byrd, and Kathy Revell. *Counseling for Substance Abuse and Alcoholism: Resources for Christian Counseling*. Waco: Word Book Publishers, 1987, 12.
- Yancey, Phillip and Paul Brand. *The Gift of Pain: Why We Hurt and What We Can Do About It*. Grand Rapids: Zondervan, 1997.



## VITA

Shirley A. Craven

## PERSONAL

Born: May 7, 1954

Children: Ricky Jordan, born April 23, 1970

Erica Lityna Minor, born March 9, 1972

Loretta Lynn Minor, born October 31, 1973

Marcus Antonia Alawilsha Minor, born January 18, 1976

## EDUCATIONAL

D.Min., Liberty Baptist Theological of Seminary

M.Div., Liberty Theological Seminary, 2008

B.S.N., University of Alabama, 1994

A.D.N., Mississippi University for Women, 1985.

## MINISTERAL

Ordained: February 24, 2002, Transforming Faith Ministry, Tuscaloosa, Al

Licensed: November 28, 1999, New Life Baptist Church, Tuscaloosa, Al

## PROFESSIONAL

Chaplain, Tuscaloosa Veteran Affairs Medical, 2011- Present

Chaplain Resident, Tuscaloosa Veteran Affairs Medical Center, 2010

Registered Nurse, Maude Whatley Health Center, 1994

Unit Manager, Park Manor Nursing Home, 1993-1994

Clinical Instructor, Shelton State Community College, 1992

Charge Nurse, DCH Regional Medical Center, 1987-1989

Charge Nurse, Pickens County Medical Center, 1985-1987

Special Machine Operator, Steven Fashion, 1974-1983

#### PROFESSIONAL

Member, Juvenile Court Conference Committee, 1999-2012