



Proper Pulpit Manner and Administrative Ethics for Church Ministers

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Abstract

The pulpit, which is a raised platform for preaching from in the church, is very vital in the operations of the church. This is because most information that concerns the running of the church is given from the pulpit. The authority of the church leaders is often exercised and expressed from the pulpit. Preaching is not just morally edifying speech. It is not simply a pep-rally to excite the listeners to a day or two of penitential service. It is taking the dominion of God and placing it within the deepest reaches of the soul of those he is ministering to. There is a proper way of using the pulpit, and there is a proper way of administering the church. In contemporary churches, there are controversial practices, wrong perceptions, and misplacement of priority in the pastor and his pulpit ministry in this 21st century. This has led to many effects on today's churches. To pursue and achieve a positive aim, the researcher needs to investigate. This paper highlights the components of proper pulpit manner and administrative ethics and suggests some solutions on how to enhance the adoption of this proper pulpit manner and administrative ethics.

Keywords: Church; Pulpit; Administrative ethics; Church Ministers.

1. INTRODUCTION

The Church which is the body of Christ is important and relevant both here in the world and in the future with Christ in heaven (Emeng 2007; Emeng 2014; Naseri 2017; Naseri 2021). That is why God has appointed and placed ministers with various abilities to oversee the church and enable her to fulfill her role and aims in the present and the future. One important medium through which the minister fulfills his role is the authority, access, freedom and right he has to stand before the church and address the congregation or direct the proceedings of church meetings or grant permission to whoever he wants to address the church. This authority, access or right may be described as pulpit authority or right, while the position or location from which he exercises this authority is the pulpit.

The matter of Pastoral pulpit ministry is the most vital agent in church growth, because the way a pastor interacts with the members of the congregation will largely determine the brand of the church he will have and the success in the ministry is determined by the ability to establish worthwhile relationship. Ministry is more than loving God alone, it includes loving people, the ministry is to reconcile people and connect them to God through their message (Pulpit), but this will be a mirage or mission impossible if an atmosphere for sound and scriptural message is not well taught or preach to the members. Having been involved in pastoral ministry for years, the researcher has discovered that the effect of pastor and pulpit ministry in the 21st century determines the future of the nowadays churches. Over the years the trend shows that many of the pastors are not given the church an adequate message which has lead to the

drift away of many church members to another denomination (Wagner 2001). It is a common story today that many of the pastors cannot hold or control their pulpit again because they lack messages because they don't bother to learn or study more, they depend on their knowledge and the Holy Spirit (fasting and prayer only), no secular knowledge added to their ministry and this affects most churches in the 21st century because they are tired of this is the way their forefather do it, as sometime they said the Lord gave them a message right now as they are mounting the pulpit which the pastor will preach on.

There is a proper manner to oversee and administer the church, and there is a proper and acceptable manner of using the pulpit. This paper attempts to highlight the components of proper pulpit manner and administrative ethics, and to suggest some solutions on how to enhance the adoption of this proper pulpit manner and administrative ethics, by ministers now and in the future.

2. PURPOSE, ROLE OF THE MINISTER AND THE PULPIT

Nehemiah 8:4 "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose..."

The text of Nehemiah 8:4; was the most solemn and important time in the life of Israel. Here we find the Scribe, Ezra, climbing upon the wooden pulpit made especially for the reading of the Law in a "restored" Jerusalem. From this wooden pulpit, the scribe read to the tribes of Israel who had gathered about. Here Ezra would reiterate the Torah of God to the chosen people of God. Exile had come upon the people where many were killed or enslaved, and the city of the great king ruined. Here, for the first time, after a long period of years, the Law was going to be publicly read and heard by the elect of God while the very soles of their feet stood upon the ground of the City of Peace. Who was to take up this great task of reading and expounding the Law to the people? Who was learned enough, privileged enough, ready, willing and able enough for the task? It was Ezra, who, as we find in Ezra 7:10, prepared his heart to seek the Law, to prepare for it, to do it, and then to teach Israel. Ezra knew the task he had was very weighty. He did not take it lightly. Preparation for himself was done before he ever walked upon the wooden platform.

The minister who preaches is ministering to saints and sinners; those needing encouragement and edification, and those needing conversion (Mohler 2008). The hearers listen and are ministered to through Christ effectuating his Word as it is preached; and obviously, this ministry is effectual if Gospel doctrine is preached over the propagation of false doctrine. It is often observed that those who hear the sermon are present in worship as they listen, and this is wholly true. The privilege given to the hearer is to receive the words spoken as "the oracles of God." But what can we say of the preacher? Is he simply ministering? Is the pulpit only a vehicle for God to minister to the saints in the pew, or is there a dimension of worship for the minister in the pulpit? Is preaching worship?

According to Professor Iwe, the Christian priest is a mediator between God and man, his role is to direct man to his creator, and to expound the word of God to man (107-108). Eteng Etoke (2015) adds that a Minister serves others, instead of wanting to be served. He makes sacrifices and concessions in the course of his service to God and humanity. The mission of the minister is aptly captured in 1 Peter 5:2-3, it includes shepherding and caring for the flock of God with love, abstaining from exploiting them financially, avoiding the use of force or being autocratic on them. Isaiah G. Sakpo (2014) analyzes the duties of the minister in the Apostolic Church, Nigeria, into the following:

Ministerial Duties - involve preaching to save sinners, praying for them, teaching the flock, visiting and exhorting members, attending and coordinating church meetings regularly (Akpanika 2020b; Akpanika 2020b), being hospitable and being available for the flock (Mark 16:15; 1 Peter 5:2-3; Acts 2:42). He may be assisted by capable and anointed elders whom he may choose.

Administrative Duties - These include to attend, conduct and supervise elders' meetings, to attend rallies and conventions, to teach and baptize new converts, conducting Holy Communion service, to keep and take oversight of assembly church registers and finance, to record and submit financial returns to the appropriate quarters correctly and regularly, to conduct and officiate in church building foundation and dedication services (Heb. 10:25; Mark 16:15).

His Social duties: This refers to his duty of conducting ceremonious and periodical miscellaneous services such as naming ceremonies, the dedication of infants, church weddings, burial obsequies,

residential building foundation and dedication, birthday thanksgiving service and special thanksgiving service on request by church members and approved by Assembly presbytery (Luke 2:22-28; Mark 10:13-16).

Domestic duties: This involves caring for and controlling his home (1 Tim. 3:4-5; 5:8; Titus 1:8).

A good understanding and knowledge of the mission, purpose and role of the minister is necessary, as it will enable us to know the proper way to administer the church and how the minister should conduct himself and use the pulpit properly. The above analysis of the role of the minister is summarized in Ephesians 4:11-12 which says "And He gave some apostles, some prophets; and some evangelists; and some pastors and teachers. **For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ**". This implies that whatever a minister does or says on the pulpit must contribute to the perfecting and edifying of the saints, and also to the advancement of the gospel. If it does not, then it is improper and constitutes an abuse of pulpit.

Similarly any administrative style that does not meet with the above aims and standard, is faulty, ungodly and contrary to the pattern handed over by the departed church fathers (Odey 2018; Odey 2019; Odey 2020). In order to further illustrate these issues, we shall examine the components of proper and improper pulpit manner, and also look at the characteristics of the good and bad administrator or minister/shepherd.

3. PULPIT IN HISTORY

Space is a powerful expression of the presence of the divine; sacred spaces imply a continuity of holiness (Pfatteicher 1997). God has always revealed himself to people in time and space. Inge (2005) shows that Genesis as the beginning of the Hebrew Bible already leaves the impression that place is important to the writer and God who took the initiative to create a space in the form of the Garden of Eden as a setting for the human beings, which would be created later. God placed man in this garden setting to maintain and keep it; paradise became a space where God regularly met with Adam and Eve (Duffield & Van Cleave 1991). The presence of God with his people became the central focal point of Jewish and Christian faith. As Brueggemann (1994) argues, it is the presence of God in the midst of his people that made up of the Hebrew community an elected and special

one. Place is a fundamental category of human experience, and consists of a threefold relationship between God, his people and place (Inge 2005:46). A proper biblical attitude to place will entail acknowledging that a relational view of it, inextricably bound up with both God and humanity, is essential.

At the heart of the covenant between Israel and God were the Ark of the Covenant and the Tent of Meeting that served as forerunners of the Jerusalem Temple. These objects signified the Lord's presence in the midst of his people (Nereparampil 1984). De Klerk (1999) shows that God's presence was confirmed by the celebration of different festivals that people held within the holy space of the temple and at home. These festivals celebrated God's work through history and his continual presence. God would indeed come to his people in a particular way in space and time, not in a static way but on the move, wherever they were (Giles 2004). The Holy Spirit is God extending himself in active engagement with his creation in a personal way as the presence of God that completes God's contact with his creatures in every sphere (Berkhof 1994). Liturgy is of a metaphorical design, because this is the only way we can speak to and about the invisible God (Vos 2003:180). These metaphors are intended to feed spirituality. Until the 3rd century, the Christian church did not own any church buildings. Christians met in houses to minister to one another and worship God (Oostenbrink & Lötter 1999). In time, several houses were bought or donated in which these communities held their meetings for spiritual activity (Cobb 1992). From the Pauline writings and Acts, it becomes clear that spirituality for these believers functioned within the community they shared with other believers (Eph. 4:16), and in created liturgical spaces like the temple (Ac 3:1).

After 312 CE, the Christian church left their underground hiding places and private houses for public basilican churches. The church now rapidly grew in numbers and assets (Wepener 2003:195) and the bishops became public figures, invested with the dignity of magistrates (Wybrew 1992). Christian worship became a public performance and its ceremonies became correspondingly more elaborate (Wybrew 1992). Constantine built at his own expense churches in Rome, Jerusalem, Bethlehem and Constantinople as impressive and grand as the emperor's courts and palaces to serve as Christian places of worship (Pfatteicher 1997). The churches

were mostly built rectangularly on the model of the courthouses (Estep 1992:11) and the seat of the judge became the seat of the bishop. Preaching was difficult in these basilicas because of the size and no provision was made for a pulpit (Wegman 1985:94). De Kerk (1982) shows that with the development of the Roman liturgy, the altar gradually replaced the practice of reading of Scripture and accompanied preaching. Dargan and Turnbull (1974) describe how John Chrysostom variously sat in the ambo or on the steps of the altar as he preached his sermons. The ambo was a small desk used for the reading of the lessons and at times also for the preaching of sermons (Fiddes 1961:29). At first, it seemed that the ambo was placed in the front and centre of the sanctuary. Now a distance developed between the clergy and laity (Skarsaune 2002).

From the 8th to the 12th centuries, the predominant building style was the Roman style that reflected the castles and fortresses of the time. The churches were dark inside with mathematically ordered rooms with different chapels, altars and spaces instead of the one room that identified Constantinople's basilicas. The new style was directly linked to the new forms of liturgy that developed and the new spaces enhanced and accommodated these liturgies. The buildings were well suited for singing by choirs and other forms of the drama around the altar that characterised medieval Western liturgy, but were not good for preaching. The pulpit appears in a lateral (sometimes elevated) position of the cathedral (Fiddes 1961), representing the less prominent place of preaching and the heightened emphasis upon liturgical aspects of worship.

Between 1200 and 1400 CE, the Gothic style of architecture came into being with the emphasis on height, width and the entry of light. European society now experienced a regeneration and renewal of intellectual and cultural life (Volz 1997), accompanied by a theological awakening that coincided with a huge building programme of impressive and creative church structures (Pfatteicher 1997). Now church buildings were mostly cruciform, designed primarily for the celebration of mass, intended to be a visual reminder of the sacrifice of Christ and adorned with important portrait scenes from the Bible (Estep 1992). The pulpit became extremely ornate in its construction with carved stairways, intricate ornamentation and grand canopies (Bangs 1997).

The Reformation of the 16th century brought a renewed interest in spirituality and the space that

contains it. Previously, the Church had huge, grand buildings but these had minimal spiritual value according to Protestant perceptions. The power of the Reformation came from Reformers preaching the living Word of God (Matheson 2000) and the values of the Reformation were also reflected in the architecture of church buildings. They were drastically altered in order to create room for the renewed sense of spirituality, with the centrality of preaching of the Word emphasised in the central position of the pulpit in the middle of the liturgical space (Estep 1992). The altar transitioned to the pulpit, as the preaching of the Word now gained priority over the mass at the altar (Estep 1992). Protestant churches were characterised by simplicity and only sacramental necessities were included like the bell, the pulpit, the baptismal font and the communion table. De Kerk (1982) shows that Protestants once again emphasised the priesthood of all believers as in the early church and the building was ordered in such a way that all believers could be close to the pulpit. The Reformers taught that the worship services should be simple with less elaborate ritual, in a language that the people understood and containing nothing that was contrary to Scripture or could not be justified by the Scripture. The new churches were one-roomed buildings of a size that enabled all present both to hear and see everything clearly (Cobb 1992).

By the 18th century, the church interior was dominated by the pulpit surrounded by pews (Cobb 1992). The 19th century was dominated by a Gothic revival in architecture, especially in Britain. Churches were built and restored according to an imagined medieval ideal. However, although the Gothic revival was responsible for a return of the basic two-roomed medieval arrangement, the chancel for the clergy was placed in the centre with room for a lay choir on both sides (Cobb 1992). The 20th century saw the development of the cell church concept, requiring multifunctional buildings with rooms for numerous activities, all around a bigger central space for general meetings of believers. This structure tries to give expression to the living plurality that coincides with the existing challenges of the believer's life (Ford 2003). Still, the pulpit assumes a central, though less ostentatious position, built more for functionality (Anderson 1993).

4. PULPIT MANNER

4.1 Components of Proper Pulpit Manner

1. Christ Centeredness: The speeches and conduct of the minister must be centered on Christ and must glorify Him alone. His messages must focus on, winning souls to Christ and exhorting them to live a holy life, for this is God's will for mankind (Smith 1987). Smith (1987) adds that every servant of God must continue to preach the gospel in obedience to the great commission in Mark 16:15-16. According to him, the focus on Christ and salvation will authenticate the genuineness of his calling. The minister whose messages and speeches are not centered on Christ, will experience failures and disappointments.

From the above explanation, we establish that it is proper for the minister to always focus on and reflect Christ in his speeches and conduct on the pulpit. Even when he may be preaching on any other topic, he should always link it with or conclude it with Christ. Everything, including sermons, teachings, comments, corrections and announcements, should be done to the glory of God, recognizing that Jesus is Lord.

Humility: Humility is another component of proper pulpit manner. This attribute was reflected by Christ in Phil. 2:5-9, where Christ humbled Himself to die on the cross, and He was highly exalted by the Father and given a name above other names. He also showed humility in John 13:5, 13-15, where he washed His disciples' feet and taught them to do same to others. In Matthew 20:20-28, he illustrated that the servant of God is not a Lord, master, king or dictator over the flock, but he is a servant or steward who must serve the flock and God with humility. This explanation implies that the minister must always present his sermons, speeches and conduct himself with humility. He must not be arrogant, abusive or insulting to the flock. He must not regard himself as being superior, more spiritual or more knowledgeable than the flock. He should not look down on them as that is ungodly and improper.

Motivating the Flock towards godliness: This is a part of the work of perfecting the saints as reflected in Ephesians 4:11-12. In Hebrews 10:24, believers are enjoined to endeavour to stir up one another to love and good works. This is very much applicable to ministers as they are expected to use the pulpit to motivate and stir up the flock to godliness, good works and love. It is improper to use the pulpit to

promote carnality, selfish ambitions, tribal sentiments, divisions, pursuit of wealth or money or victimization of any member, officer or staff for any reason. The pulpit is not meant to be a place of quarrelling with or attacking those who offend or disagree with you, because that will create more resentment in many people. If corrections are done from the pulpit, they must be done in love, with decent language and with the guidance of the Holy Spirit. This will motivate the flock to godliness.

Effective Communication and Decency of Speech:

Effective communication involves the transmission or conveyance of information, ideas, signals or signs from the source to the receiver, who will decode and understand it and respond with a feedback. In the context of this paper the source is the minister or user of the pulpit, the information or signals refer to the things he says or does on the pulpit or platform before the congregation, the receiver refers to the congregation and others who will later receive the information as third or fourth parties. The feedback here refers to how the receiver reacts or responds to the message or signals to show that he has received and understood it. This feedback can be classified into positive and negative. The positive one shows approval of the message, examples are shouts of joyful amen, Hallelujah, cheering, clapping, jumping up etc. The negative feedback shows a rejection, dislike and disapproval of the information, examples include murmuring, boos, noise, long and slow shouts of amen like those of drunkards and frowns on the faces of members. In order to ensure effective communication, which will result in a positive feedback, the minister must do the following:

Pray regularly about his pulpit conduct (prayer theme: let the words of my mouth and the meditations of my heart be acceptable in thy sight O Lord!). He must have a fair or reasonable knowledge or mastery of the language of the congregation or English language, so that he can speak fluently and decently in either of these languages. In any language used, there should be a competent, spirit filled interpreter. Both of them should speak clearly, pronounce the words properly, flow at the same tempo. They should not be too fast or too slow. If they are using a public address system, the microphone should not be held too close to the lips, neither should they scream, or shout continuously into the microphone. This will damage and contaminate the microphone and irritate the ears of the listeners. It is

improper to lean on the pulpit or to put your hands in your pocket while speaking from the pulpit. This shows disrespect.

1. Those who are stammerers or defective in speech, should not be discouraged. They should always be relaxed, calm, prayerful and if possible utilize competent spirit filled interpreters to help them. The Lord who used Aaron to help Moses will help them.
2. Endeavour to maintain eye contact with the congregation most of the time. It is not decent to stare at the ceiling, windows, or interpreter most of the time.
3. Decency of speech should be maintained. This involves the use of decent words or synonyms, and the avoidance of indecent, offensive and derogatory words. Example, it is better to use "heavy human waste" instead of "excreta, shit or poo". It is also better or decent to use "private part or manhood", instead of "penis" Decency of speech also involves being polite, respectful and courteous in addressing people, and avoiding the use of insulting, provocative, abusive and inciting statements or shouting at the congregation. Examples of such indecent speeches include:
 "I am the owner of this assembly, district or area", "my decision is final, nobody can challenge me", "This assembly belongs to my tribe, hence all non-indigenes should keep quiet or return to their villages".
 "I am the longest serving pastor or Council member here, hence nobody should challenge or criticize me". "If you do not like my style of administration, go home and wait till when I am transferred then you can return". "This is my turn to eat the church money, wait for your turn". "This is my bank and means of livelihood, hence you must give me what I want".
4. These and many other examples, are indecent, improper and can scatter, divide or destroy the church. Closely related to this is the act of swearing and cursing of members or elders at the slightest provocation and condemning of fellow ministers especially those we succeed at new stations or vice versa.
5. **Loyalty to the church and Christ:** The minister should not oppose, criticize or insult the church government or the body of Christ from the pulpit, he should not propagate heresies, neither should he incite the members

to rebel, form factions or break away from the church.

6. **Decency in Appearance and Dressing:** The earth is the Lord's and its fullness, according to Psalm 24; 1; and we are enjoined to worship God in the beauty of holiness (Psalm 96:9). Hence the minister should always be clean, decent and properly dressed from his head to his feet according to the occasion. He should always be clean shaven, have his hair neatly trimmed, and his clothes, especially his suits, clerical shirts and socks should be kept clean so that they will not emit unpleasant odour to those close to him or when members come to consult or greet him. There is a saying that cleanliness is next to godliness.

5. ADMINISTRATIVE ETHICS, NATURE AND CHARACTERISTICS

Proper and biblical administrative ethics is based of humility, leadership by example and servanthood or service. This was illustrated by Christ in John 13:5-15 where He washed the disciples feet and urged them to do same to each other. In Matthew 20:20-28, he illustrated that the servant of God is not a Lord, master, king or owner of the flock, but is a servant. From this idea, we can deduce some characteristics of a good administrator/ minister of God;

Leadership by Example: He leads by example not by force and carries the flock along 1 Peter 5:2-3.

Flexibility, Moderation and Balance: He is not rigid, static or one sided. He recognizes the diversities of human nature, cultures, environments and periods, and tries to adapt and adjust wisely and prayerfully, He is not a one sided view personality who feels he is always right and does not welcome opposing views of constructive criticisms because no one is perfect except God.

Care for the Welfare of the Flock: He loves and cares for the flock, feeds them with sound teachings and the gospel (1 Peter 5:2-3) and also cares for their physical well being. He does not overburden the flock with his selfish desires.

Transparency, Simplicity and Accountability: A good administrator/minister is transparent, simple and accountable in his duties, especially as regards to the income and expenditure of money, resources and food. He does not handle these in secrecy, alone in his house, but carries his subordinates along and is ready

and willing to give account of any relevant important expenses if necessary.

Prudent Management of Resources, Funds and Properties: Prudence is the ability to govern and discipline oneself by the use of reason. It is associated with wisdom, insight and knowledge, it also involves the ability to distinguish between virtuous and vicious actions, appropriate and inappropriate actions (Agbeja 2015), hence the minister should manage the funds, resources and church properties wisely in a way that will ensure the progress, profit and welfare of the church and give glory to God.

He must not be the sole administrator of church money and properties, neither should he make himself the treasurer, auditor, purchasing and supplies officer or a contractor for the church, rather he should delegate and supervise these duties. This will eliminate suspicions, accusations and disrespect from members.

Manpower Development: A good minister will endeavour to train, develop and motivate other younger or junior ones to grow in the ministry so that they will assist him and also continue in the ministry if Christ tarries. This is done through training them, counseling and mentoring, delegating some duties to them and giving them opportunities to serve or minister. Christ showed example, when He sent his disciples on the missions of the twelve and the seventy.

In addition, ministers should be encouraged to attend bible courses, seminars and conferences like this one, and also to read good Christian literature. They should have access to the internet, so as to be current and sound.

Proper Interpersonal Relationship with others: The proper type of relationship a minister should have with others is summarized in 2 Timothy 2:24-26 which says "And the Lord's servant must not quarrel; instead he must be kind to everyone, able to teach, not resentful, those who oppose him, he must gently instruct, in the hope that God will grant them repentance, leading them to the knowledge of the truth" (NIV).

This implies that the minister must be peaceful and a peacemaker. He must endeavour to keep and maintain peace with members, non members, his superiors and subordinates. He must not be rude, abusive, arrogant, insulting to others, especially fellow ministers and members. He must not be violent in words or deeds (2 Timothy 3:3). At the same time he should be firm and strict when necessary. He must be

humble and willing to apologize when he offends others, and willing to forgive those who offend him without keeping malice. In addition, a good interpersonal relationship requires that he should be simple, accessible and approachable. Members should feel free to approach him and share their confidential problems without the fear that he will reveal it to others or expose them in his sermons from the pulpit. He should not make it hard for people to have access to him by always locking his gates, letting loose fierce dogs in the mission house or church compound, refusing to answer phone calls or respond to text messages, and refusing to stay in his station, but visiting it on weekends only.

On the other hand the minister should be kind, friendly and generous. He should also give help to members from time to time if possible instead of demanding money and food from them always. These acts will ensure a good relationship between the ministers and others.

6. CONCLUSION AND RECOMMENDATIONS

The importance of the role of the minister and leaders in the church cannot be overemphasized. Two important aspects of their role are their manner of administration and their conduct and utterances on the pulpit. These are often abused and done improperly. This paper has highlighted this and identified some of the components of proper pulpit manner and administrative ethics. They include Christ centeredness, humility, motivating the flock towards godliness, effective communication and decency of speech, loyalty to the church and Christ, decency in appearance and dressing. Components of administrative ethics include: leadership by example, flexibility, moderation and balance; care for the welfare of the flock, transparency, simplicity and accountability; prudent management of resources; funds and properties; manpower development and proper interpersonal relationship with others.

In order to enhance the adoption and application of the components above, the following recommendations are hereby given:

- 1) The church should continue to organize training conferences regularly.
- 2) Ministers and church leaders should be encouraged to attend such trainings and to practice what they have learnt.
- 3) Those who are troublemakers in all the stations they serve and those who perpetually fall short of the church Council's expectations, should be

cautioned by the Council, and as a last resort may be given compulsory study leave of about three months to attend a refresher course and prayer retreat to be organized by the church Council as God will direct them.

- 4) The authorities should be careful, wise and sensitive to the directives of God the Holy Spirit in the choice and calling of people into all offices and positions in the church, so as not to put square pegs in round holes nor to call tigers, wolves and lions to shepherd the flock of God.
- 5) Ministers, who perpetually and chronically fall short of the church's expectations in the maintenance of proper pulpit manner and administrative ethics, should not be posted to big, enlightened and sensitive assemblies in cosmopolitan, areas so that they will not embarrass the church and dent her image.
- 6) Ministers who are weak or unable to perform well may be given competent Spirit filled assistant or district pastors to help them, or they may invite nearby colleagues to help them from time to time.
- 7) Retired ministers should be well catered for at all levels from assembly to field, they should be highly respected and encouraged. Some of them could be consulted for advice and ideas on proper pulpit manner and administrative ethics, due to their experience. This does not mean that they should take over authority from the pastor that is officially posted there.

It is hoped that the adoption of the above recommendations will enhance the practice and exhibition of proper pulpit manner and administrative ethics by ministers of God, and this will strengthen, edify and prepare the church for the second coming of Christ, Amen.

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