



Research article

THE WELL-MANAGED MINISTRY: DISCIPLE-MAKING AS A PASTOR OF HOUSEHOLD COMMUNITY AND CHURCH FAMILY IN PAKISTANI AND GLOBAL CONTEXT

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Keywords:*Christ, Church, Pastor, Church family, Household community, disciple-making mission, leadership building approach***ABSTRACT**

This research served as a backdrop and guide for the well-managed mintry. The researcher has contended that the household community and the Church family are the two sides of the same coin as both go together and are inseparable. Several challenges have been discussed in this phenomenon. This study investigated the Pakistani context contending that cultural challenges are not the distorting issue of the Chuch family today, but rather the self-made mission is the actual problem in this regard. It has also explored the priorities of the ministers and argued that the pastors need to reevaluate their roles in disciple-making mission. Otherwise, the Church family would neglect the mission of God. It further traced the previous studies of some scholars in the Pakistani perspective who proposed the common good for the entire shift. As a result, this research declared those studies the misconstrued mission of some ministers in disciple-making mission arguing that the utmost need is to revisit the biblical approach of disciple-making for the well-managed ministry. Lastly, this paper further examined the 'shift of priority' of the Church family asserting that the leadership building approach for the pastors' household community and the Church family serves as a backdrop and guide for the well-managed in the local and wider context. Consequently, the researcher has investigated ways to re-image this disciple-making mission for the well-manged ministry looking at Jesus as a model to manage ministers' household community and Church family.



Introduction

The Church is the body of Christ. Jesus Christ has purchased us by His precious blood. God chooses us to be His ministers, bringing people into the feet of Christ; it is a call in which we participate in God's mission. Besides, it is a family of believers who through a well-disciplined structure operate in the world. Thus, on the one hand, the ministers should have a sincere and devoted heart to offer this service before God—personal transformation. On the other hand, the Church family should function equally to glorify God—holistic transformation. As a result, the family of believers would bring wholeness to the lives of others by changing the whole prospect of the broken world—the empowered transformation.

Therefore, ministers' personal and holistic ministries go hand in hand along with the empowered transformation to be Christ-like. In other words, the ministers invest themselves to equip the believers for works of service, so that the body of Christ may be built up (Ephesians 4:12) and the mission of disciple-making of household community and the Church family may continue.

However, in this mission of personal, holistic, and empowered transformation managing the household community and the Church family is the most challenging task for pastors, regardless of where they live. As the household community and the Church family, both require time; they are two sides of the same coin that cannot be separated by any means. In this case, managing one's own household community and the church family (small letter) is one of the most difficult challenges in any pastor's life. In other words, on the one side, the ministers should care for their own families, on the other side, they should shepherd God's flock by equipping every believer to reflect the image of Christ. Thus, the well-managed ministry: disciple-making of the household community and the Church family are the core responsibilities of any pastor.

Sadly, on the one hand, pastors are presenting a different role as the concentration of most of the pastors is more towards other families rather than their own household community. On the other hand, the Church family is more focused on raising children, educating them, resolving money matters, and so on.

The question that needs to be answered in light of the aforementioned difficulties is how pastors may manage their church families and household communities correctly in order to



prevent ignoring their own spouses and kids and mistreating the congregation as their sole responsibility. This is the most common problem in our churches today wherein pastors consider themselves administrators rather than facilitators. Though in administration they are responsible for everything, here administrator needs to be considered in this way that every business of the Church is not their sole responsibility to handle. Handling every task is not their business, otherwise, they will become self-promoters. Even Jesus in His ministry abandoned this kind of praxis (Mark 1:35-39). So, here administration needs to be considered not as self-promotion, but rather as to serve with meekness and great humility.¹ However, the question still needs our attention, is there any pragmatic way to serve? On the other hand, how does the Church family reflect Christ's image so that the mission of disciple-making may continue?

Based on the foregoing difficulties, the purpose of this article is four-fold. The first is, to look at the cultural challenges that are widely accepted and supposed to be distorting biblical concepts of marriage in Pakistan and around the world. The second is, to propose the biblical theology for the well-managed ministry without neglecting the household community, loving husbands/wives, and children, and shepherding their flock as Christ does. So that the ministers could live a balanced life. The third is, to equip every believer so that the mission of disciple-making of the household community and the Church family may continue. The fourth is the overall phenomenon of well-managed ministry and shepherding the flock looking to Jesus, the founder, and perfecter of our faith (Hebrews 12:2).

It is important to understand the context of Pakistan before we move forward. This would help us to understand the situation and the contextual realities of local and wider contexts to construct this theology.

Cultural Challenges that are Supposed to be Distorting the Biblical Concepts of Marriage in Pakistan

In the last few decades, a wide range of changes in families has been under observation in Eastern and Western societies. Among these changes is a growing rate of divorce. During the Coronavirus pandemic, the increasing rates of divorce took a record-breaking curve

¹ Herbert W. Byrne, *The Pastor As Church Leader and Educator*, (Longwood Fla: Xulon Press 2006), 27.



worldwide.² From the theological viewpoint, divorce is seen as a tragedy, and God himself speaks against it; "For the man who does not love his wife but divorces her, says the Lord, the God of Israel, covers his garment with violence, says the Lord of hosts. So guard yourselves in your spirit, and do not be faithless" (Malachi 2:16 NKJV).

Don S. Browning, Professor Emeritus of Christian ethics and the social sciences at Divinity School points out that there has been a global shift in views in the social sciences towards family trends since the late 80s.³ He also claims that sociologists, psychologists, and economists are now more willing to recognize that this trend has impacted a large number of people. Changes in family dynamics have led to the deteriorating well-being of children, also related to poverty and lack of parenthood.⁴ The majority of social scientists today, according to Browning, feel that these developments have had terrible impacts on people and society. However, they disagree on whether they can be undone or must be embraced in order to decrease their harmful effects.⁵ As a result(sadly), these changes have ignored the beautiful picture of living together as a couple wherein each family reflects the character of God, who designed it in such a way to show His love.

Unfortunately, our society has many misconceptions regarding marriage. Some claim that marriage is a fight between a husband and wife, as well as children and financial concerns; others argue that marriage is a name for taking one's freedom; and yet others argue that disappointment will undoubtedly occur within two, three, or five years of marriage. In addition, women are the afflicted gender in the South Asian context, being subjugated as slaves.⁶ According to John O'Brien, the cause for this is oppression, which has an impact on both the spiritual and social life of most of the Punjabi⁷ Christians.⁸

² Maddy Savage, *Why the pandemic is causing spikes in break-ups and divorces*, The Life Project, BBC 2020. <https://www.bbc.com/worklife/article/20201203-why-the-pandemic-is-causing-spikes-in-break-ups-and-divorces> (Accessed April 2023).

³ Don S. Browning, *World Family Trends*, Robin Gill (Ed). *The Cambridge Companion to Christian Ethics*: (Edinburgh Building, Cambridge CB2 8RU, UK. Cambridge: Cambridge University Press 2012), 246-247.

⁴ Ibid.

⁵ Ibid.

⁶ Yousaf Sadiq, *Jesus' Encounter with a Woman at the Well: A South Asian Perspective*, *Missiology*. An International Review 46, 4 (2018): 366.

⁷ Punjab is one of the Provinces of Pakistan and the inhabitants of this province is called Punjabis.

⁸ John O'Brien, *The Hope that is Still With Us*, (Block D Model Town, Lahore, OGMC Publications 2021),115.



The picture of marriage in the Asian context has many challenges, but on the other hand, the picture of the oriental context has many positive aspects that need to be appreciated compared to the Western context (the intention is not to undervalue the Western context; rather, the overall focus is to highlight those factors that are still under parental guidance before mutually agreeing upon any consent). In this perspective, an ideal relationship depends on both; the families of the bride and groom agreeing on this relationship (this is contrary to the present model of marriage in the West), otherwise, it would be considered an imperfect match. In most cases, it does not matter if the couple knows each other or not, but what matters is that both families agree with this relationship.⁹ It is also noteworthy to examine that in this culture, marriage does not relate to the couple alone rather it is considered as an expansion and establishment of two families. Anneke Companjen, the wife of Open Doors International president Johan Companjen, observes that in Pakistan, children rely on their parents to find them the perfect marriage.¹⁰ So, in this context, the newlywed couple is considered an imperfect match if both families' parents are not in agreement. However, on the other hand, marriages in our Asian settings do not work well due to low income, unemployment, barrenness, extramarital affairs, a joint family system, and disagreements over choices among a couple.

Along with the above, it is also supposed that media is playing a bad part in shaping and shifting mass thinking in society. An Indian drama serial written by Ekta Kapoor¹¹ (Kahaani Ghar Ghar Kii¹² /Story of Every House) transmits a story that shows a destructive and poor portrait of a marriage. Thus, it is assumed that this drama serial has dented the magnificence of marriage. Some believe this media has negative effects and many Christians in Pakistan have become addicted to watching such TV shows, which have ruined their lives. However, in light of the aforementioned, many could perceive that the cultural challenges are destroying the concept of marriage (as mentioned above about media and Indian dramas, etc.), while the real struggle is different from the existing issue. *This piece claims that it is*

⁹ See further, Linda S. Wallbride, *The Christians of Pakistan : The Passion of Bishop John Joseph*, (Hoboken: Taylor and Francis 2012) & Ida Glaser and Napoleon John, *Partners or Prisoners? : Christians Thinking About Women and Islam*, (Carlisle: Solway 1998) on marriage.

¹⁰ Anneke Companjen, *Singing through the Night: Courageous Stories Of Faith From Women In The Persecuted Church*, (Grand Rapids, MI: Open Doors International 2007),79.

¹¹ Internet Movie Database - Ekta Kapoor <https://www.imdb.com/name/nm0438471/> (Accessed on April 2023).

¹² Internet Movie Database - Kahaani Ghar Ghar Kii <https://www.imdb.com/title/tt1341970/> (Accessed on April 2023).



not to blame the cultural challenges rather the real problem is the Church family's own negligence, which is more towards raising children, providing good education to children, and their other self-concerns (emphasis added). While it is undoubtedly true that taking care of one's family is essential, it is not right to put God's mission ahead of family care either. In this perspective, rather than imposing blame on others, the self-concerns are destroying the masterpiece of marriage. On the other hand, pastors who focus more on serving church families(plural) neglect their own household communities(plural). As a result, both families are at stake and the real challenge is not culture but rather a self-made mission that is misconstruing God's mission.

Cultural Norms and their Impact on Christianity and Pastors' Lives in Pakistan

As mentioned above though the marriage covenant appears stronger among Eastern Christians, compared to the West, however, cultural norms in this context are very weak, nothing more than raising children and solving money matters, which becomes the 'rule of life' of the majority of Christians in Pakistan. Moreover, on the other hand, the dilemma of pastors' services in this context is quite the opposite. As discussed above some pastors have more caring hearts toward other families rather than their own. Hence, due to the pastors' negligence of not paying close attention to their household community their own children (sadly) are not reflecting the character of Christ.

There have been several pieces written from this perspective that have reflected in Pakistani marriage and family crises and culture; however, the emphasis of those pieces is to have a good relationship among couples and to introduce the program that is based on counseling the church family alone, whereas ignoring the overall phenomenon of pastors' household communities.¹³ Christianity is still considered a Western religion in some areas of Pakistan, such as Sindh, being Christian is considered an alien or Western agent. This is because, on the one hand, Christianity is still regarded as a Western import after the postcolonial era. Celia Mahtani, Deepak Mahtani, and Suneel Shivdasani observe that Christianity is considered an alien or Western religion in this region because newly converted Christians do not care about their own families and culture.¹⁴ In this phenomenon, to

¹³ See, for example, Razia Shafi, "Marriage and Family Enrichment Counseling in Pakistani Culture", Master's Theses 1993. https://ecommons.luc.edu/luc_theses/4047 (Accessed on August 2023).

¹⁴ Ibid.



overcome such a problem, on the other hand, Anita Maryam Mansingh recommends that these Christians in Sindh need to open themselves in order to understand their cultural identity to work together for their spiritual journey in this context.¹⁵ Mansingh's advice is based on caring for one another prioritizing the common good, at the same time respecting other religions, and moving beyond religious instructions to achieve spiritual formation make sense to improve this situation.¹⁶ Though Mansingh's point of such spirituality that is more towards empowering people to face oppression¹⁷ to work for the common good rather than focusing on specific religious claims sounds good, however, the danger of this approach is, that this kind of formation only focuses on the relationships, and forget about the doctrinal differences, neglecting the identity and mission of the Church. Though being relational is important, transformational is equally important. Relational in terms of caring for one another and transformational in the sense of Christ's likeness to shine in this world. In this respect, the Church family should demonstrate the true form of Christianity that is not only relational but transformational (the preceding section will deal with this situation). Also, Mansingh's approach is not new in this context, we have already seen the priorities of Christian families that are only towards the well-being of their own families neglecting the calling of the Lord to do God's mission.

So, in the face of such challenges the context of caring for others from the pastors' side, on the one hand, seems strong, however, on the other hand, there is a heavy cost that pastors' household communities are paying. Thus, both responsibilities should be equally balanced. It is also important to note here, that this is an overall phenomenon rather than a problem from the Pakistani perspective alone. One American study found that pastors believe they have effectively raised their kids by instilling in them the proper moral, ethical, and spiritual ideas to live by. However, when asked about their parenting regrets, pastors' responses reveal primarily in terms of relational deficiencies.¹⁸

¹⁵Anita Maryam Mansingh, *Exploring Indigenous Spirituality: The Kutchi Kohli Christians of Pakistan : A Journey of Adaptation and Creativity*, (Eugene, Oregon: Wipf and Stock 2021),58.

¹⁶ Ibid.

¹⁷ See, for example, Anita Maryam Mansingh who critiques John O'Brien's approach in his book, *Pakistani Christian Identity*, which focuses on the sociological anthropological aspect. She also claims that his research ignores indigenous communities, which have been part of Christianity for the last sixty years.

¹⁸ Barna Group, *Prodigal Pastor Kids: Fact or Fiction?* Family and Kids, 2013.

<https://www.barna.com/research/prodigal-pastor-kids-fact-or-fiction/> (Accessed on April 2023).



As a result of the conditions described above, it is apparent that both the Church family and the household community have underestimated their responsibilities. *It is neither the goal here to attack the position of pastors who have caring hearts for their flock, nor to criticize the role of Church family in providing for family needs* (emphasis added). Rather, the contention is that both tasks must be justified for the well-being of the Church family and household community to do the Lord's work and reflect the image of Christ.

Consequently, the foregoing problems give us the opportunity to reflect on such challenges to develop a theology that could restructure the roles of both pastors and the Church family to show the image of Christ.

Theology Towards Reconstruct the Pastor's Family Perspective as Husband

So far, we have understood the core challenge from both sides. The whole task needs Jesus to be reimagined in this perspective as a role model to develop this theology for the well-managed ministry wherein the mission of disciple-making as a pastor of the household community and the Church family should initiate.

Like today, marriage has been de-emphasized and divorce has been prioritized in the Jewish culture. However, to preserve the masterpiece of marriage, Jesus reminded them, that husband and wife are one flesh to ensure that two people share each other's lives and thoughts by abiding God in their relations to become one flesh for enjoying the spirituality of marriage (Genesis 2:24-25). However, it is noteworthy to note that marriage is a broader picture of a relationship rather than just a communal of husband and wife. And through this intimacy, Jesus showed that it is a sacred bond, and a triangular relationship between man, wife, and Christ (Ephesians 5:23-25). It is important to note that Jesus Christ did not give them any other agenda of marriage to the hard-hearted Jews, but rather He insisted the Jews follow the original plan of God wherein to love God and love neighbor as yourself could reflect the true image of God in this relationship (Leviticus 19:9-18; Deuteronomy 6:5; Mark 12:30-31).

Nevertheless, before we proceed further someone may argue that Jesus did say, You cannot be my disciple unless you love me more than you love your father and mother, your wife and children, and your brothers and sisters. "You cannot come with me unless you love me more than you love your own life" (Luke 14:26 CEV). In this regard, anyone's argument to prioritize Jesus cannot be declined by any means here. This argument can be further



justified in the way that there are certain passages where Jesus said, "Let the dead bury their own dead, but you go and proclaim the kingdom of God" (Luke 9:60 NIV). In this manner, Anthony L. Norwood argues that in this passage, Jesus' loving-kindness is shown through prioritizing His disciples rather than their biological family. Norwood further argues that some of our relationships will suffer because of Christ's love. So, in this sense, the point of departure, Norwood, thus makes is we should prioritize Jesus in our lives to demonstrate His love on earth. He further clarifies that balancing the Christian responsibilities in this perspective is of utmost importance in this sense.¹⁹ This is true that nothing should become a hurdle in this relationship, however, we should also understand that pastors cannot neglect another important aspect in this regard and that is, "If anyone does not know how to manage his own family, how can he take care of God's church?" (1 Timothy 3:5 NIV). Jesus on the Cross entrusted His mother to one of the faithful disciples. This shows that Jesus Christ does not want pastors to leave their families for His name's sake, but rather Christ Himself showed great care in His great agony by not forgetting this important ministry. So, the example of Jesus Christ in this perspective is an imperative part to follow where He teaches us that even in the most troubled time never forget your family.

It is also noteworthy to look at the lives of Asian pastors who are not only responsible for their spouses and children but also for siblings and parents who come in their responsibility. In this regard, our being relational does not work toward the common good rather it is entirely based on the commandments of Jesus Christ. An academic dean and expert in biblical theology in the Philippines, Samson Uytanlet argues that "The pastor's life must not be sacrificed like a burnt offering so that its aroma and ashes can cover up the stink of false spirituality and dirt of irresponsibility."²⁰ Uytanlet, further clarifies that it is true, that being a disciple of Jesus demands total obedience, and there are times when the pastors must choose their families or Jesus, but Jesus never said that being a true disciple means abandoning your family. He further emphasizes that Jesus on the Cross did not fulfill the role of savior of the world only, but rather Christ also fulfilled the role of being the son of a

¹⁹ Anthony L. Norwood, *Bible Understanding Made Easy: Volume 3: Mark's Gospel*, (United States: Xlibris Corporation 2013),88.

²⁰ Samson Uytanlet, *The Multidimensional Pastor: The Many Facets of Pastoral Ministry*, (Eugene, Or: Wipf and Stock 2020),111.



widowed mother.²¹ Aside from this, there are times when pastors leave their families (for ministry purposes) but do not abandon them. It is for the shortest period of time, completely trusting in the Lord in extreme conditions.

To minister to the Lord, I had to leave my wife in the midst of kidney pain. I had to leave for an important meeting while my wife was in terrible discomfort with a kidney stone. My beloved wife (Iram Aftab) trusted in the Lord amid her great pain and permitted me to attend the meeting. The situation was not easy, but since she absolutely trusted in the Lord during this pastoral trial, God demonstrated His wonderful hand upon her by completely eliminating the stones from the kidney without surgery. Going through this ministry experience reminded me of how Jesus entrusted His mother to His one of the disciples. Thus, even though the pastor leaves his/her family in difficult circumstances, still the pastor trusts in the Lord, who can protect his/her family from every harm. As far as pastors' parenting is concerned, Uytanlet argues that good parenting does not point toward good children and bad parenting does not imply bad behavior in children. But rather the whole point of understanding the biblical imperative is not to neglect this important spiritual element [He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect] so that the children may learn to be obedient (1 Timothy 3:4).²²

Therefore, for the pastors to love their household community the model of Jesus Christ to love their brides is of utmost importance in this context to recognize how much love He has for the Church. Jesus Christ Himself demonstrated the same picture of loving the Church (bride) not only by laying down Himself but rather He died so that He could give His bride all the beauty that is in Him. In other words, what belongs to Christ belongs to His bride. Besides, He died so that His bride could be pure of all the evil or any other sin that steals its beauty (Ephesians 5:27).

So, the model of Christ needs to be reimagined in today's pastors' household community wherein Christ Himself showed husbands what kind of love their brides expect and in a

²¹ Ibid.,112.

²² Ibid.,113.



similar way for the brides what is meant to live a life that is totally submitted to their husbands [Christ].

This is the only picture of living a life where husbands need to take care of their wives as Christ-like and wives need to surrender their lives to husbands as to Christ. Furthermore, being created in the image of God finds equality between man and woman, and that equality enables humans to dominate the rest of the creation.

Unfortunately, in the Pakistani context, where marriage is considered a contract to raise children and manage money matters, the formation of family life would not even reflect the image of Christ, but rather where husbands should reflect the true reflection of Christ would be a role model for future generations. Therefore, in the light of the above-developed model, it is the responsibility of the pastors to take care of the household community as Christ does to love and nurture their families so that the Church family can see the love of Christ in the household community.

Theology Towards the Well-Managed Ministry to Empower the Church (Identity and Mission)

As previously stated, one of the primary challenges in pastors' lives is that they are perceived to be superheroes who can do everything. On the other hand, they are also assumed that doing everything is their sole responsibility, in this manner the pastors regard their ministry as a 'one-man show'. However, this approach of believing 'Me Capable Alone' ignores the biblical standard in this matter. Thus, in this sense, Jesus Christ's model suffices to comprehend His ministerial strategy, He even chose twelve disciples to shift disciples' perspective from 'Me to We'. The role model of Jesus Christ to choose His disciples for the extension of the kingdom is enough to understand the mind of Christ. He did not consider His ministry a 'one-man show'. Sadly, today most of the pastors in Pakistan have the 'Me Capable Alone' ministry and they are going against this biblical standard of the discipleship-making mission. The story of Moses can also be seen in this perspective who appointed seventy leaders to assist him so that he could better minister to God's people (Numbers 11:16-30).

Therefore, the task of equipping every believer begins from here, wherein the pastor would select some elders (depending upon the number of the church family the smaller group might consist of three to five people) to appoint them to assist the pastors to shepherd the



flock. This does not imply that the pastor is abdicating his/her responsibility, but rather it means as Christ trusts the pastors, they will be also trusting the appointed servants of God. This whole picture of trusting one another also makes room to approach more people. It is regrettable to see that a lot of senior ministers have made self-made shifts by selecting their sons to serve as priests once their services have ended. This model of nepotism is exactly the opposite of the 'leadership building approach' and copies the 'Me Capable Alone' phenomenon. Nevertheless, the entire mission of the 'leadership building approach' depends upon not alone selection, but rather praying for them continually. It is important to note here Jesus Christ spent the whole night in prayer before choosing His disciples (Luke 6:12). Moreover, in the time of temptation of his disciples, He prayed for Peter for his faith in Him (Luke 22:32). Jesus also prayed to keep disciples safe from the evil one and for the unity of the Church (John 17) and still continue His ministry of interceding for us (Romans 8:34). So, both aspects are important parts of disciple-making mission to develop 'leadership building approach' that is not limited to the appointments, but rather to continually pray for the servants of the Lord. It is surprising to note that the disciples who were aware of the 'prayer model of Jesus Christ' did the same thing before appointing the twelfth disciple in place of Judas Iscariot and they continued to do so in every circumstance (Acts 1:12-26, 6:4). It was important to note that the elders chosen by the early Church followed the same "model of prayer," as they sincerely prayed for Peter when he was in jail (Acts 12:5). And the Bible declared Peter was set free as a result of their sincere and persistent prayer (Acts 12:7-11).

Missiological Implications

The whole picture of the well-managed ministry is based on looking at Jesus as a role model for ministers' household communities and Church families. This entire vision of equipping every believer is only possible if the pastors make it a mandate to prepare leaders, on the first hand, to work together as a body of Christ. On the other hand, praying for the appointed leaders to continue the disciple-making mission that further leads towards a 'leadership building approach'. In this case, it is also important that pastors through continuous prayer will trust the appointed leaders without neglecting their own household community and not using their own families as an excuse to neglect the entire ministry work.



Consequently, the whole mission of disciple-making depends upon believing in the biblical events of the past to change them into reality by implementing them into the present. This is how, on the one hand, the pastors' 'leadership building approach' would enable the Church to recognize its responsibility for bringing more people to Christ's feet to continue the mission of disciple-making by changing the Church family's priorities. Apart from that, to demonstrate the identity of the churches in Pakistan, the elders would understand the significance of being created in God's image to fulfill the responsibility of being God's special possession, His royal priests, and a holy nation (Exodus 19:6; 1 Peter 2:9). And being co-workers of Christ and participating in the mission of God (1 Corinthians 3:9) they will bring more people into the feet of Christ so the body of Christ may dwell. It is worth noting here that Uytanlet focuses on Joshua's role in developing good spiritual leadership that influenced the nation's leadership, whereas Eli's two sons were examples of poor leadership that ruined the nation's leadership.²³

As a result, the whole mission of disciple-making, on the other hand, would understand the appointed servants' role in assisting pastors being organisms of the body of Christ in the local and wider contexts by giving the Church family a mandate to empower others in this mission to be Christ-like to glorify God.

Conclusion

We continually trust God, who cares for our physical needs, as He has promised to do countless times in the Bible (Exodus 23:25; Psalm 23:1, 127:2; Matthew 6:33; Luke 12:31). The Lord cares is the continuous assurance for us being the family of God and He cares for us from all the aspects, physical, spiritual, emotional, intellectual and so on. God is our

²³ Uytanlet, Samson,113.



shepherd who despite extreme difficulties provides for us. There are many other issues in this perspective, for instance, women's ordination, gender-based violence, homosexual marriages, and so on. Nonetheless, this entire study provides a framework that should be mandated by the Church today to prioritize God's mission. Once the Church understands the mission of God the other issues will not be difficult for her to resolve.

This research argues that pastors' responsibilities towards their household community and Church family are two sides of the same coin. This paper reveals that biblical shift is of utmost importance to reshape the misconstrued mission to develop a 'leadership building approach' based on the model of Jesus Christ. This study also contends that the only way to serve a pastor's work as a husband, wife, parent, or in any other capacity is to look at Jesus, the founder, and perfecter of our faith.

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