



Pastoral Service Model in the Countryside Based On the Duties and Calls of the Church

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Abstract: This research examines the model of pastoral ministry in the countryside based on church duties and vocations. The main goal is to identify six key aspects that need to be considered so that the church can carry out its role according to its vocation and function. The method used is the study of literature by analyzing biblical and theological sources. Research results show that an effective pastoral ministry model includes six aspects: 1) Ensuring the congregation worships with all its heart, 2) Building true fellowship with God and others, 3) Nurturing the congregation towards spiritual maturity, 4) Encouraging the congregation to serve, 5) Motivating the congregation to testify through evangelism, and 6) Guiding the congregation in ecclesiastical discipline. This research concludes that the role of the pastor is very important in leading and guiding the congregation according to the model. The implication is, the church needs to develop a holistic ministry strategy that includes worship, discipleship, social service, and evangelism to fulfill the church's vocation in full in a rural context.

Keywords: Pastoral Ministry, Church Model, Church Duty, Church Calling, Rural Ministry.

I. Introduction

At this time, people always talk about the topic of ministry in rural areas. Aware or not, one of the challenges faced is ministry in rural areas. So, pastoral ministry is a very important ministry both in the Old Testament and in the New Testament. This Pastoral Ministry is not only necessary in certain ministries but is very necessary in all church ministries whether in the city or in the village. pastoral ministry in the countryside is an important and relevant topic in the context of church ministry and the development of spirituality in rural communities. Pastoral ministry has a very crucial role in guiding and accompanying the congregation in their spiritual life, especially in rural areas which often have different characteristics and needs compared to the urban context. In a rural context, pastoral ministry not only includes teaching doctrine

or discipleship, but also plays a role in providing emotional, social, and moral support to congregations that often face unique challenges, such as geographical isolation, limited access to resources, and limited economic opportunities.

The pastoral service approach in the countryside needs to consider the characteristics of the existing community, including cultural values, social systems, and the dynamics of interpersonal relationships that are typical in rural areas. For example, strong social ties and closer communities in the countryside can be important social capital for church ministry. However, on the other hand, these dynamics can also cause their own challenges, such as resistance to change or conflict resolution that requires a wise and contextual approach.

Furthermore, pastoral ministry in the countryside must also be holistic and adaptive, where ministry is not only limited to the spiritual dimension, but also involves aspects of the physical, social, and psychological well-being of the congregation. In this case, a pastoral leader in the countryside is often expected to play a dual role, not only as a pastor, but also as a counselor, mediator, educator, and community facilitator. Therefore, an effective pastoral service model in the countryside must integrate various approaches that are responsive to local needs and contextual.

It is also important to note that pastoral ministry in the countryside requires a different strategy in terms of church development and evangelism. Limited infrastructure and means of communication can be a challenge, but also an opportunity to create a more creative and in-depth service model. For example, a community-based approach and strengthening relationships between congregation members can be an effective strategy in strengthening churches in rural areas. This underlines the need to adapt service strategies that are sensitive to the local context as well as the development of a sustainable and community-based service model.



Thus, research on pastoral ministry models in rural areas is not only important to enrich our understanding of diverse ministry contexts, but also as a first step to develop relevant and effective ministry models in accordance with the context and needs of rural congregations. This study is expected to provide in-depth insight into effective approaches and strategies in pastoral ministry in rural areas, as well as to be a reference for church leaders and ministry practitioners in developing holistic and impactful ministry for rural communities.

There should be some questions that need to be asked as an opening before the author discusses further about the title in this mind chapter. The questions are as follows: What is the form (model) of biblical pastoral ministry? What is the calling and function of the church when viewed from the point of view of the Bible? What is God's plan for His church in the context of a broken, misguided, and sinful world? And how does a pastor act as a person who is called to shepherd the congregation according to its vocation and function?

One of the uniqueness and what makes the pastoral ministry different from other ministries as stated in Ephesians 4:11 is that a pastor is specially sent to a flock of sheep (Congregate), to live and dwell among them, guard, supervise, provide protection, provide food and so on.

Therefore, in this chapter the author explains six main things that need to be considered to ensure that the church plays a role in accordance with its calling and function, namely: First, the congregation that worships with all their hearts. Second, the congregation has true fellowship with God and fellow believers. Third, the congregation reaches spiritual maturity (development). Fourth, the congregation that serves. Fifth, make sure the tools that evangelize. Sixth, a disciplined congregation.

Where does a shepherd take his flock, namely the congregation, after they are called out of what has been discussed by the author, it is clear that one of the purposes of the calling of pastoral service is to lead God's people back and worship God. This is clear in God's call to His servants Moses, Ezekiel and Isaiah. In the New Testament, whether it is in the

form of command or example, the apostle Paul has given emphasis (Romans 12:1-3; Ephesus 1:12; Colossians 3:16; James 1:26-27).

II. Research Method

The research method in writing this article, the author uses the views and thoughts of Vinus Zai who uses a qualitative descriptive method that aims to explore what is true, the basis of the Bible¹ about the pastoral service model in the countryside based on the duties and calls of the church and describes it based on the Bible, then reveals what makes implications for the vocation of the church today, especially for Christian leaders who are involved in pastoral service in the countryside based on the duties and calling of the church.

III. Research Results

A. Definition

1. Definition of Worship

Before the author continues the discussion in this point, here are some definitions of the word Berbadah (Lateria). According to George Florovsky; "Christian worship is a human response to the Divine call, to God's powerful actions,² which culminate in the act of reconciliation in Christ"! In the emphasis on the core of worship, Paul W. Hoon explained; "Worship is giving His life to humans and bringing humans to take part in that life."³ In the relationship between public worship and private devotion, Evelyn Underhill explained;

"Public worship and private worship, although in practice one usually tends to be considered more important than the other, must complement each other, strengthen and examine each other. No one soul – even a famous saint – can fully capture all that is revealed and demanded of us or perfectly achieve this balanced wealth. The response must be the work of the whole church; in which the souls in the infinite and so on each play a part, and give that part the whole life of the Body".⁴

To understand the purpose of worship, William Temple, an Archbishop of Canterbury, explained; "To worship means to build a conscience with the holiness of God, to fill the mind with the truth of God, to cleanse the imagination with the beauty of God, to

¹ Vinus Zai & Junianus Zega, *The Leadership Model of The Lord Jesus: Transformative Leaders*, Jurnal Excelsius Deo: Volume. 7 No. 1 Juni 2023

² White F James, *Pengantar Ibadah Kristen (BPK Gunung Mulia, 2005)*, 10

³ Ibid

⁴ Ibid, 18



open the heart to the love of God, and to devote the will to God's purpose"⁵. Based on some of the explanations above, it can be concluded that worship is a call from God for His people to return to relationship and fellowship with Him. This involves surrendering life, living a life that pleases God (Romans 12:1-3).

2. Worship as a Lifestyle

One of today's trends is as if narrowing the understanding of worship by attaching more importance to worship in the building (church building). Actually, worshiping or worshipping Allah can be done in two different ways, but they are related to each other. First, Worship describes our entire life, our way of life where all our actions are worship to Allah. This requires individual surrender to God and joint commitment as a member of the body of Christ, namely the Congregation.⁶ Second, it is more limited and refers to the activities that occur at the time when we as a congregation gather together with God's people to worship Him and declare His glory and majesty

There needs to be an understanding that actually in the context of the New Testament, the most holy place is in the self and life of every believer (I Corinthians 3:16) and not in the building. Because of that worship can be done anywhere. We are always in the presence of Allah, and he is there when we worship Him. Worship is not only limited to activities such as listening to sermons, enjoying choir music or singing praise songs together. In reality, worship is not just a prayer that is just a small talk, because prayer sometimes arises from a hard heart. Worship is not an external activity arising from a supportive environment. Worshiping in the spirit is getting closer to Allah with all your heart.⁷

In Worship, our longing will experience two things, which are satisfied and will continue to increase. Worship as a lifestyle, Erwin Lutzer emphasized that "in His presence we long for the fullness of God and we want to stop sinning, we want the purification of the church and we feel the presence of Christ. We even really miss heaven"⁸

⁵ John, MacArthur, *The Ultimate Priority* (Chicago: Moody Press, 1983), 174

⁶ Burfield R. David, *Penyembahan yang Hidup*, (Pustaka SUFES Sdn Bhd, Kuala Lumpur, 2005) 5

⁷ Ibid

⁸ Lutzer, Erwin, *Pastor to pastor*, (Gandum Emas, 2005), 130

3. Worship In Service

The worship in the service that the author refers to is Sunday Worship. To ensure that the congregation meeting on Sunday can be called worship in the true sense, several things that the pastor needs to give attention to what is done in the assembly.

The first is Worship Planning. Integrated worship and becomes very meaningful if it goes through good planning. Priests and praise leaders need to plan a theme for a worship service. The theme of the sermon delivered, the songs sung, and the reading of Bible verses must be in accordance with the theme. Involving lay people: men, women, young people and children, giving testimony about their experience of God's goodness, leading a special prayer, giving a choir testimony will make the atmosphere of worship come alive.

Second, Worship Procedures. There are several church rules where the etiquette of ibadah is determined in the form of liturgy, but most churches, especially free or charismatic churches including the Borneo Gospel Assembly church, do not use liturgy but follow unwritten traditions. It must be admitted that the procedure we worship needs to be considered, but procedure is not the most important factor in worship.⁹ The substance of worship, that is the most important factor. Jesus is the only one who must be exalted in a worship. Therefore, the congregation must be given the opportunity to worship and worship Him.¹⁰

4. How to Lead the Congregation to Worship

What and how does a pastor help the congregation so that the congregation enjoys the true meaning of worship? First, a pastor demands that there is a worship that requires emphasis on preparatory worship. The congregation cannot enjoy worship inside the church building if they do not meet God in person before they arrive at the church door. Preparation of the heart is the key to longing to meet God before stepping foot towards the church is a vital preparation. But, usually the last minutes before going to church are filled with hasty movements such as eating, decorating and doing housework at the last

⁹ Berdasarkan pengamatan penulis, atur cara kebaktian tidak banyak berubah setelah sekian lama di gereja yang telah lama wujud meskipun mereka tidak memiliki liturgi yang tertulis

¹⁰ Robinson W. Darrel, *Total Church Life*, (Lembaga Literatur Baptis, 2004), 62



moment. What we do before the service will determine what happens in the service.

The form of worship is not as important as the spiritual condition of the human heart. John MacArthur Jr. explained in *The Ultimate Priority*, "If the worship we do together does not express the conditions of our worship life personally, then it is not acceptable. If you think that you can live in any way you want and then go to church on Sunday morning and start worshipping with the saints,¹¹ then you are wrong David said, "Shall I not fear Your name" (Psalm 86:11). The congregation must also come to God in agreement, in full agreement.

Second, the Pastor must remind the congregation to worship in the truth. Worship is not an emotional exercise but rather a response from the heart that is built on the truth about Allah. As the psalmist says, God is near to everyone who calls on Him, to everyone who calls to Him in faithfulness" (Psalm 145:18). Worship that is not based on the Word of Allah is nothing but an emotional encounter with oneself. There will be no worship without obedience to the truth. Worship is not only praising Allah through songs, but praising Him through our spontaneous response to His will and commandments. True worship will build spirituality.

B. Make sure the Congregation has True Fellowship

The second factor that a pastor needs to make sure happens in church life is to make sure that the congregation called one family in the kingdom of God is to enjoy and have true communion. Fellowship is one of the keys to the success of a church.¹² The growth of a church depends on the state of its fellowship, the word "Fellowship" is taken from the Greek word, *koinonia*. The word refers to the bond of love that unites all of God's people,¹³ the congregation that at first became it as a way of life (Acts of the Apostles 2:42).

The implication of fellowship is that all the saints who have been united with Christ as their Head, by His Spirit, and by faith, have fellowship with Him in His grace, suffering, death, resurrection, and glory; and, united among themselves in love, and in their gifts and graces, aware of their obligations and

responsibilities, both in general and personally, which lead them to goodness, both in heart and in action.¹⁴

1. Fellowship with God and with Others.

Every pastor must realize this, which is that true fellowship in the congregation has two directions, namely "Vertical" and "Horizontal". Vertical fellowship is fellowship with God while horizontal fellowship is fellowship with others.

2. Fellowship With God.

As God's children, the congregation has a relationship and fellowship with God based on their status as God's children (John 1:12). The relationship of the church with God cannot change because it depends on the faithfulness of the Father to His son. But the fellowship between us (the congregation) with God can change. Our disobedience to Him will destroy the fellowship of the congregation with God. If the fellowship of the congregation with God is disrupted, this will give an implication where our relationship and fellowship with each other will be disrupted. Thank God because our fellowship with God can be restored based on His promise that needs to be obeyed (I John 1:9).

3. Fellowship With Our Fellows

One of the signs that we are starting to stretch the Fellowship with God the Father is that there is a tendency to distance ourselves from fellowship with fellow church members. If we distance ourselves from fellowship with others having a true fellowship with God, we will also have an intimate fellowship with our fellow man. If the Lord Jesus is exalted, He must be the most important in each of our lives, because he unites us in fellowship.

4. How does the Church have a Balanced Fellowship Foundation?

Good fellowship requires the balance of church life. As a joint guide, the author explains four points as explained by Darrell W. Robinson¹⁵ The author summarizes it as follows;

First, a balanced Church is a church centered on

¹¹ John, MacArthur, *The Ultimate Priority* (Chicago: Moody Press, 1983), 104

¹² Robinson W. Darrel, *Total Church Life*, (Lembaga Literatur Baptis, 2004), 72

¹³ Ibid, 72

¹⁴ Stevri I. Lumintang, *Diktat Mata Kuliah Pastoral Exclesiology*, (i-3 Batu, 2003) 38

¹⁵ Ibid, 91-95



Christ Apostle Paul explained "Whatever you do, do it with all your heart as for God and not for people (Colossians 3:23). That is the motto that we must use in life, the basis of the right spirit. Pastors must carefully observe to ensure that every church activity must be aimed at glorifying the Lord Jesus only

Second, a balanced church is a church that is centered on people. It means, we should not see people as objects that can be used, manipulated, as an amount that needs to be counted or as money that can be squeezed. A pastor must see people as the target of His love. We have to love people. We have to listen to them. We must give ourselves, as a church, to meet the needs of the people.

Third, a balanced Church is a church centered on the Bible. The Bible is a manual book that God has provided for humans and especially His congregation on how to live a successful and pleasing life to Him (1 Timothy 2:16-17). By understanding the truth (Bible) and obeying it, our lives will be guided by success.

Fourth, a balanced Church is a church that is centered on giving instructions "...be the doer of obedience. James in his writings, words and not only listeners; because otherwise someone deceives yourselves." (James 1:22), A strong fellowship will be committed to obeying every command written in the Bible. The Bible Inquiry Class (PA) must be committed to studying the word of God and obeying what is learned. The communion of the church produces harmony among the congregation.

C. Make sure the congregation is matured (Development)

Pastors must realize that the main emphasis in the Great Commission of Jesus is to disciple (build) believers (Matthew 28:19). Disciplement is an important thing in understanding the health of the church and the growth of the church. Disciplement is one of the basic principles that becomes the foundation for others, because discipleship is located at the center and purpose of the church. The local church is God's greatest method to fulfill the Great Commission, which is "making disciples"¹⁶ The duty and calling of the church where the pastor in the local

church is the driver is not only to evangelize, so that those who have not yet believed become believers. More than that. The church is responsible for those who already believe. The Church must provide guidance, shepherding and development¹⁷, so that their faith and life grow, therefore, the main task of a pastor is to disciple, teach teachers. Just as we as pastors shepherd the sheep entrusted to us under Christ, we must guide every sheep to spiritual health and a vision of bringing others to Christ. about helping them grow in Christ, and about teaching them how to do the same to others (II Timothy 2:2).

1. Steps That Must Be Taken to Raise a student

If you observe the pattern of Jesus' discipling, then it can be summarized into four basics as explained by Roland W. Leigh and Bill Lawrence: (1) Objectives, (2) Introduction, (3) Selection, (4) Teaching and practice. The first is the purpose of discipling. A church will become a church that discipled only if it chooses to unite. Disciplement is not a coincidence; this must be planned.¹⁸ Pastors must be ready to enter our community and world so that they can transform those who are still lost into believers and committed. This means that everyone in the church must be involved in establishing a relationship. With people who do not yet believe and must be trained in various skills that are needed to get along with those who have different values and perspectives.

The second is introduction. The second step in the discipling process is to bring new converts to know Jesus and His church more seriously. Certainly, we will not go home and leave our newborn baby in the hospital, nor should we leave the new converts on the spiritual paths. We have to bring them home to the middle of the family which is the Christian community.¹⁹ A Great Commission church equips its members to be able to lead others to Christ because this is the purpose of discipleship. The third is selection. Our culture teaches us to be democratic and treat everyone equally. But not every one is the same. Not everyone has the same level of readiness to learn.²⁰ Therefore, if a pastor does discipling, he must choose only a few and focus his discipling efforts on them (Luke 6: 12-16; II Timothy 2:2).

¹⁶ Jenson, Ron & Stevens, *Dinamika Pertumbuhan Gereja* (Gandum Mas, 2004), 211

¹⁷ Pdt. Dr. Stevri I. Lumintang, *Diktat Mata Kuliah Pastoral Exclesiology*, (i-3 Batu, 2003)39

¹⁸ Lawrence, Bill, *Menggembala dengan Hati* (Andi

2007)66-68

¹⁹ Ibid

²⁰ Leigh W. Ronald, *Melayani Dengan Efektif*, (BPPK Gunung Mulia, 1996) 140-141



The fourth is teaching. Teaching is done both verbally and nonverbally. After someone we choose the disciples, we must personally discuss the truths of the Bible with them and show how those truths apply in our lives and ministry. Discussion without evidence will be too theoretical in nature. Evidence without discussion will lose a lot of its details and can easily be misinterpreted.²¹ Therefore, discussion and evidence require planning. If we plan meetings and permanent direct life experiences, we will get many opportunities for both discussion and direct action.

2. Discipling Curriculum

Now it is the duty of the pastor to compile the curriculum and methods of disciples. Just as our God has a curriculum and creative methods when He teaches His disciples, so do we. When He tells us to teach our disciples, He is directing us to teach according to the guidelines He gives. In his book *The Lost Art of Disciple Making*, LeRoy Eims suggests thirty goals of ministry practice that we must pursue if we are going to order the disciples to follow the Christ curriculum.²²

True disciplesmans produce a church that is built and equipped. The Church must provide guidance, shepherding and development²³, so that their faith and spiritual life grow the result of the members of the church who are equipped and who are involved in the ministry: the church is built strong. In Ephesians 4:12 it is said that the saints are equipped for the work of ministry, for the building of the body of Christ. According to the author's observation, disciplishment in the local church will answer and at the same time overcome the problem of a shortage of workers who serve in the Borneo Gospel Assembly church.

D. Ensuring Congregational Service (Service)

1. Caring and Social Service (*Diakonia*)

The involvement of the congregation in the ministry, which is an act of caring for the community based on needs, is the implication of the development that has matured the congregation. The word "Service" comes

from the Greek word *Diakonia* which means to give help or service.²⁴

2. Church Concern for Social Service

The mission of Jesus Christ not only includes preaching the Gospel of the Word of God and teaching, but also includes helping those in need, feeding those who are hungry, and healing those who are sick²⁵ (Matthew 14:13-21). John Stott explains the same thing about the concern of Christ as follows; the Son of God instead of staying in His safe heaven and immune to all dangers. He emptied Himself from all His glory and humbled Himself to serve, He became small, weak and easily preyed upon. He enters our pain, our alienation and our openness to all kinds of temptations. He not only proclaims the good news about the kingdom of God but also demonstrates the arrival of the kingdom by healing the sick, feeding the hungry, forgiving sinners, being friends with the left out²⁶.

3. Diakonia Service

Pastors must be freed from the shackles of ministry just preaching, leading the Bible Research (PA), leading cell groups. The congregation must expand the scope of ministry that is only oriented among others by looking at the surrounding community as Christ and the early church saw (Acts 6:1-7). Every pastor needs to motivate and teach the congregation that the vocation of the deacon is not only the duty of the deacons. Although from the perspective of their positions they are the ones who must give guidance, but it is also important that this work is shouldered by the congregation. Therefore, to prepare the congregation for ministry, we ourselves must be ready. That is why coaching courses for deacons are not just a necessity but a must.

4. What are the Fields of Diakonia?

In which field can the attention of the congregation's diakonia be expressed? Answering this question is not easy. However, in the context of the following orientation and initiation below, mention the members of the congregation involved and contributed something as stated by A.

²¹ Ibid

²² Leroy Eims, *The Lost Arts Of Disciple Making* (Grand Rapids: Zondervan, 1987) 75

²³ Stevri I. Lumintang, *Diktat Mata Kuliah Pastoral Exclesiology*, (i-3 Batu, 2003)39

²⁴ A Noordegraaf, *Orientasi DIAKONIA Gereja*

(BPK Gunung Mulia, 2004) 2

²⁵ Pdt. Dr. Stevri I. Lumintang, *Diktat Mata Kuliah Pastoral Exclesiology*, (i-3 Batu, 2003)

²⁶ Scot, John, *Isu-Isu Global Menantang Kepemimpinan Kristiani* (Yayasan Komunikasi Bina Kasih PMF, 1996) 15



Noordegraaf.²⁷ First, diakonia for young people. It is necessary to give attention and assistance to young people who are experiencing a crisis, attention to the household environment, coffee stalls, environmental service, and the problem of unemployment among young people. For young people aged 18 years and above²⁸, there is a possibility of experiencing a diakonia year. Second, the maintenance of the elderly. Various shifts, from the government to private initiatives, from within the congregation environment, result in an increasing need for special requests for voluntary assistance in the future. Together with those who provide pastoral assistance, deacons and fellow diakonia workers must strive to integrate the elderly into the congregation and society²⁹, from: the biblical statement is clear that the old widows are not only objects but also subjects of the diakonia (I Timothy 5). Therefore, it is time for the church to think about how in our time such a diakonia can be realized. The third is the service of the sick. The church must also think about forms of visit service, telephone service, work. Volunteer in families and hospitals. Today's tendency is that those who have chronic diseases are very easy to become a group that is neglected and forgotten. The fourth is maintenance for people with disabilities. What is meant here is not only for those with external and internal disabilities, but also for those with partial disabilities" namely those who are blind and deaf. In addition to material assistance, services like this require certain expertise and education.

Fifth is for those who experience the destruction of the household. Those who belong to this group are widows and widowers who have to bear the grief as a result of the rift and destruction of the household. Usually in addition they have to face practical problems, sometimes they also experience financial problems. Widows who have many children who have not been able to be independent will lose the

²⁷ A Noordegraaf, *Orientasi DIAKONIA Gereja* (BPK Gunung Mulia, 2004) 167-169

²⁸ Di Malaysia, mereka yang berumur 18 tahun baru saja menyelesaikan studi SMA. Mereka ini harus menunggu selama 6 bulan hasil ujian semester akhir. Biasanya bagi pemuda desa ada yang turun ke kota untuk mencari pekerjaan, sementara pemuda di kota akan mengambil peluang ini untuk pulang ke desa asal.

²⁹ Di Malaysia pihak pemerintah melalui Kementerian Kebajikan Masyarakat telah menyediakan fasilitas untuk kediaman bagi warga emas yaitu mereka yang berumur 60 tahun keatas

source of life support will be very depressed. The sixth is those who face the difficulties of living in society. For example; those who are underdeveloped, who are unemployed, the poor, the workers with very little wages, and those who have to live on mere benefits.

The author ends this point by quoting the reference to the Roman-Catholic mass. The word "misa" is taken from the last sentence of the Latin ceremony, *ite, missa est*, which means 'now you are welcome to leave'. Please go out into the world that was made by Allah and inhabited by people who are in the image of God, the world into which Christ has come, out into the world and into which he is now sending us. Because our place is there. love, testify and the world is the arena in which we live, serve love, suffer and die for Christ.³⁰

E. Ensuring the Congregation to Witness (Evangelism): A special Call

Can it be said that we are the true congregation of Christ, but we refuse to 'go' while Christ who is the owner and head of the church ordered us to 'go'? Is it appropriate if we say we are 'witnesses of Christ, but we never open our mouths to testify while Christ commands to preach'? Being a witness to Him through the preaching of the Gospel is the most vital calling and duty for His church (Matthew 28:19; Acts of the Apostles 1:8)

1. Evangelization Strategy for the Beginning Congregation

Today's church needs to see, learn and re-practice the basic strategies and principles of the original congregation's evangelism. By responding to the Great Commission of Jesus Christ "All power has been given to me in heaven and on earth. Therefore

yang tidak punya saudara mara terdekat untuk menjaganya. Walaupun pelayanan kebajikan ini dibiayai oleh pemerintah, pihak pertubuhan bukan milik pemerintah (NGO) termasuk gereja-gereja sangat dialu-alukan untuk memberi sumbangan.

³⁰ Di kota-kota besar di Malaysia, pihak pemerintah telah menyediakan fasilitas seperti sekolah dan kediaman khas bagi kelompok kelompok ini. Bagaimanapun seperti yang telah dijelaskan sebelumnya, bahwa persatuan-persatuan bukan milik pemerintah (NGO) dan tokoh-tokoh korporat (para pengusaha) termasuk juga gereja digalakkan untuk membantu membiayai.



go, make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit. And teach them to do all that I have commanded you. And know that I am with you to the end of time" (Matthew 28:18-20). Those verses are called the Great Mandate. In it there is a four-step cycle to reach the world for Christ.³¹

First, 'go'. The world can only be reached with the Gospel if His church is willing to go. The church will never win the world for him if the church stays and feels comfortable in its own group. Second, make all nations My disciples'. Making people disciples of Jesus means guiding people to Him and helping them so that they become His followers. The author has also discussed this point above. Third, 'baptize them in the name of the Father and the Son and the Holy Spirit'. This concerns the commitment of those who have made the decision to believe and follow Christ which is expressed through a public confession of faith, namely baptism. Baptism is an early testimony that can be seen from the outside of a person's experience with Christ. Fourth, 'teach them to do everything I have commanded you'. This means that people who are new to believe in becoming followers of Christ must be taught His commandments and guided so that they obey those commandments with joy. The church must remember! One of the main commandments is: "Go and make my people disciples." So, the cycle goes back to the starting point. If obeyed, the Great Commission will result in a circle of testimony that is constantly getting bigger - a concentric circle. The thing that guarantees the success of this strategy is the guarantee of the inclusion of the Lord Jesus to the faithful church, committed to the Great Commission.

2. Today's Church Strategy

Roy Fish, professor of evangelism at the Southwestern Baptist Theology Seminary in Fort Worth, Texas, said that we are now guilty of subtly reversing the New Testament strategy. Our semantera was given the strategy "go, report," we turned it into an evangelism strategy "come, listen". We invite people to Sunday School so that they come and listen to the teacher teach. We invite people to church services so that they "come and listen" to the pastor's sermon. Yes, keep inviting people to join the understanding of the Bible, services, KKR and

³¹ Scot, John, *Isu-Isu Global Menantang Kepemimpinan Kristiani* (Yayasan Komunikasi Bina Kasih PMF, 1996), 25

special activities. That's good. Don't stop. That is what some people do to support you around them for Christ. However, inviting people to the church will not be able to reach this world for Christ. Not before, not even now.³²

3. Strategy and Finding Goals

The following is a brief description of the author's brief steps that can be taken by the church to carry out the evangelism program. First, "where do we find people who need the Lord Jesus and our ministry?" For those in the village, we may find them in the fields, in the garden or in the cottages that are isolated from other villagers. For those in the city, maybe they are in inns or apartments in the community where the church has to go and knock on the door of their residence. find those who need

Second, "how are we Christ and our ministry"?

a) Conducting surveys in the area around the church and providing services according to their needs.

b) Follow up for the guests. Every guest needs to be followed up through a visit or by phone. The church needs to know, whether it has special needs that can be served by the church.

c) Friendship. That is to find them through church members by giving up the names of their friends who are still lost.

d) Contact with people who have just received the Tubhan of Jesus. Usually they each have a family and friends who are still lost.

1. Determine the area that is the responsibility of the church

2. The pastor leads the church to determine the area that is the main responsibility in reaching the people there. It is best to use a outreach list. From time to time the congregation priest needs to read the names listed in the list and pray for each name.

3. Have an evangelism mentality.

Find from the outreach list, name and information

³² Ibid 216



1. About every lost person who is in the area that is the main responsibility of the church.
2. In the outreach list, write down the name of each guest who will be evangelic.
3. Give an appeal for church members to hand over the names of misguided people they know.

There are many people who can be reached for Christ if the congregation is equipped to win souls. Giving spiritual fertilizer and equipping every congregation so that they can guide people to Christ into the life of congregation must be every pastor.

IV. Conclusion

The conclusion from the study on the pastoral service model in the countryside shows that pastoral service in this context requires a holistic, contextual, and adaptive approach to the specific needs of the rural community. The challenges faced by rural churches, such as geographical isolation, resource limitations, and unique social dynamics, require pastoral leaders to develop a ministry strategy that not only focuses on spiritual aspects but also includes the social, emotional, and economic dimensions of the congregation.

Pastoral ministry in the countryside must pay attention to local cultural values, social systems, and strong community ties. A community-based approach that prioritizes strengthening relationships between congregations can be an effective strategy in strengthening the church and building trust in the community. In addition, effective ministry in rural areas requires leaders who are able to play a double role as pastors, counselors, facilitators, and mediators, who are responsive to local needs and can navigate various challenges wisely.

This research also emphasizes that a successful pastoral ministry model in the countryside must be able to integrate various approaches that consider the physical, social, and spiritual needs of the congregation at the same time. This contextual and sustainable service needs to be supported by innovation and creativity in overcoming infrastructure and communication limitations that are often a challenge in rural areas.

Overall, pastoral ministry in the countryside requires a deep understanding of the local context and a holistic and adaptive approach. Thus, this research provides an important contribution to the development of pastoral service models that are more relevant and impactful for rural communities. The

results of this study are expected to be a guide for church leaders and ministry practitioners to develop more effective ministry strategies, which not only enrich the spiritual life of the congregation but also strengthen the community as a whole.

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