

## **CHAPTER 6: THE PREACHER AND HIS SPIRITUALITY - BASIS-THEORETICAL AND PRACTICE-THEORETICAL GUIDELINES FOR PRAXIS**

From chapter 2 to chapter 4, the concern has been with ‘the preacher and his spirituality’ in the light of basis-theoretical perspective. In the previous chapter, there has been an investigation into ‘the preacher and his spirituality’ in the light of practice-theoretical perspective. Now it is necessary to suggest guidelines for the preacher’s practice in spirituality in the light of basis-theoretical and practice-theoretical perspective.

Powerful preaching is, in a certain sense, dependent on the preacher himself. His spirituality governs his personality and his whole life, especially when he prepares a sermon and delivers it to the congregation. Therefore an effective and powerful message is very closely related to the preacher’s spirituality. That is why it is necessary for the preacher to exercise his spirituality as a proof of his maturity.

In this regard, Whitney (1991:14) says that ‘I will maintain that the only road to Christian maturity and godliness (spirituality as ευσεβεια) passes through the practice of spiritual disciplines. I will emphasize that godliness is the goal of the spiritual discipline’. He (1991:17) goes on to say that ‘The spiritual disciplines are also channels for God transforming grace. As we place ourselves in these disciplines to seek communion with Christ, His grace flows through us and we are changed. That is why the disciplines must become a priority for us if we want to be godly’.

To be a powerful preacher spiritually, is dependent on how one exercises one’s spirituality to show maturity. Accordingly, the research in this chapter will focus on the praxis for the preacher’s spirituality according to the following list:

1. Defining the term ‘practice of spirituality’
2. Biblical basis on practice of spirituality
3. Necessity of practice in spirituality
4. The guidelines for the preacher’s practice in spirituality
5. Final perspectives on basis-theoretical and practice-theoretical guidelines for the preacher’s practice in spirituality

### **6.1 DEFINING THE TERM ‘PRACTICE OF SPIRITUALITY’**

The term ‘practice of spirituality’ can be easily misunderstood in that man’s positive deeds might be seen to have priority over God’s grace. According to the Reformed tradition, it is clear that a human’s deeds cannot make him righteous.

Foster (1982:6) states that in the book of Romans, Paul went to great lengths to show that righteousness is a gift from God. He used this term thirty-five times in the epistle and each time underlines the fact that righteousness cannot be attained and is unattainable through human effort. One of the clearest statements in Romans 5:17, ‘... those who receive the abundance of grace and the *free gift of righteousness* reign in life through the one man, Jesus Christ’, is not found only in Romans but throughout Scripture and stands as one of the cornerstones of the Christian faith.

Foster (1982:6) goes on to mention that ‘The moment we grasp this breathtaking insight we are in danger of an error in the opposite direction. We are tempted to believe there is nothing we can do. If all human strivings end in moral bankruptcy (and having tried it, we know it is so), and if righteousness is a gracious gift from God (as the Bible clearly states), then is it not logical to conclude that we must wait for God to come and transform us? Strangely enough, the answer is ‘no’. The analysis is correct: human striving *is* insufficient and righteousness *is* a gift from God. It is the conclusion that is faulty, for happily there is something we can do about it. We do not need to be hung on the horns of the dilemma of either human works or idleness. God has given us the disciplines of the spiritual life as a means of receiving His grace. The disciplines allow us to place ourselves before God so that He can transform us’.

Spirituality, in the Reformed Church, recognizes the initiative of God in the development of it. In other words Reformed spirituality is spirituality as a response to God’s grace (see 4.1.3). Therefore the term ‘practice of spirituality’ means the positive spiritual activities as response to God’s grace for the realization of righteousness in Jesus Christ (Lyeu, 1995:167).

The basic and primary concern of practice of spirituality is not a technical training for doing well in a certain ministry, but rather one’s spiritual training. In other words, practice of spirituality is not an external training to do something well, but it is rather an internal training for helping the formation of character.

## 6.2 BIBLICAL BASIS ON PRACTICE OF SPIRITUALITY: I Tim. 4:7

### 6.2.1 References relating to biblical basis for the practice of spirituality in the Pastoral Epistles

I Tim. 4:7 is identified as a reference relating to the biblical basis on the practice of spirituality in the Pastoral Epistles.

### 6.2.2 Exegetical Perspectives on the References Relating to the Biblical Basis for the Practice of Spirituality in the Pastoral Epistles

#### 6.2.2.1 I Tim. 4:7

*Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly.*

Paul appeals to Timothy to reject the empty ideas of the heretics. By way of contrast to the good doctrine, he refers to the false teaching as *godless myths*. The Greek word used here βεβηλος means 'profane', from a root meaning 'permitted to be trodden' with the idea that nothing remains sacred (Rienecker, 1980:280). The word has already been used in 1:9 in the list of law-breakers coupled with 'unholy men'. The use of this word, to describe professedly religious people, shows the utter bankruptcy of their religion. The addition of the epithet *old wives* brings out forcibly the frivolous character of the false teacher's *tales* (μυθος). The whole teaching lacked substance and must be vigorously rejected. The verb παραιτεομαι (to refuse, to turn away) emphasizes the strong nature of the refusal (cf. Tit. 3:10; II Tim. 2:23) (Guthrie, 1990:106-107).

In contrast to *godless myths and old wives' tales*, which promote speculations and have nothing to do with genuine godliness, Paul urges Timothy to give himself vigorously to the latter. In doing so he changes metaphors - from child rearing (v. 6) to athletics: *Train yourself* (γυμναζε) for *ευσεβεια* (to be godly). Paul's point is that, like the athlete, Timothy should keep himself in vigorous *training* for the practice of genuine godliness, understood here as both the content of the truth and its visible expression in correct behaviour (Fee, 1995:103)

According to Hendriksen (1976:150), the figure of a Greek *gymnasium* (or its popular imitation), comprising grounds for running, wrestling, etc. is used. It was a place where stripped youths by means of physical training would try to promote the grace and vigour of their bodies. Timothy, then, is told to continually keep in training. In keeping with the preceding context, however, which pictured him as being nourished on the words of faith and as shunning profane myths in order that he may thus be 'an excellent minister of Christ Jesus', he is told to train himself with a view to *godliness* or *godly living*. The *exercise* which he is urged to take is to be of a *spiritual* nature.

Hendriksen (1976:151) states that what Paul had in mind must have included *one or more* of the following comparisons. Firstly, just as a youth in the gymnasium exerts himself to the utmost, so you, too, by God's grace and power, must spare no efforts to attain your goal. Secondly, just as that youth discards every handicap or burden in order that he may train more freely, so you, too, should divest yourself of everything that could encumber your spiritual progress. Thirdly, just as that youth has his eye on a goal - perhaps that of showing superior skill on the discus range, that of winning a wrestling match or boxing-bout in the gymnasium, that of being the first one to reach the winning-post on the running track, at least that of improving his physique - so you should be constantly aiming at your spiritual objective, namely, that of complete self-dedication to God in Christ.

Ward (1974:72) also states that the metaphor is that of the gymnasium. Hebrew uses the same figure in speaking of mature men whose faculties are 'in condition', as the athletes say, because they have been brought into a healthy state (Heb. 5:14). A runner conditions himself by running and by being 'in training': a man thus becomes able to run better and further. Similarly a man undergoes spiritual training and makes himself spiritually fit by being godly, and from this he advances into greater godliness. In religious life it means taking your discipleship seriously and devoting time and effort to it.

The original language of the words 'train yourself for the purpose of godliness' makes it plain that this is a command from God, not merely a suggestion. Whitney (1991:15) states that 'the spiritual disciplines are the God-given means we are to use in the Spirit-filled pursuit of godliness'.

In this regard, the expectation of disciplined spirituality is implied in Jesus' offer in Mt. 11:29: 'Take my yoke upon you and learn from me'. The same is true in this offer of discipleship: 'Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me"' (Lk. 9:23). These verses tell us that to be a disciple of Jesus means, at the very least, to learn from and follow Him. Learning and following involve exercise, for those who only learn accidentally and follow incidentally are not true disciples. This exercise is at the heart of discipleship as confirmed in Galatians 5:22-23, which says that spiritual self-control (self-discipline) is one of the most evident marks of being Spirit-controlled (Whitney, 1991:18).

### **6.2.3 Basis-theoretical conclusion**

The following conclusion can be drawn about the biblical basis on the practice of spirituality from the Pastoral Epistles.

- \* Paul commands Timothy, the minister, to train himself to be godly. The preacher's spirituality does not become mature automatically. Accordingly, the preacher must, like an athlete, exercise spiritually.

## **6.3 NECESSITY OF PRACTICE IN SPIRITUALITY**

### **6.3.1 References relating to the necessity of practice in spirituality in the Pastoral Epistles**

I Tim. 4:8-9 is identified as a reference relating to the necessity of practice in spirituality from the Pastoral Epistles.

### 6.3.2 Exegetical perspectives on the references relating to the necessity of practice in spirituality in the Pastoral Epistles

#### 6.3.2.1 I Tim. 4:8-9

*For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. This is a trustworthy saying that deserves full acceptance*

In this verse Paul explains his command that Timothy should train in godliness (ευσεβεια as spirituality- see 4.2). His statement in the first half of verse 8 is not a disparagement of bodily exercise but asserts that it is of some value (Lea & Griffin, 1992:134).

The usefulness of σωματικη γυμνασια is προς ολιγον. Προς indicates the goal or purpose aimed at or striven toward. Here προς ολιγον might mean ‘for a little’ that ‘bodily exercise is of some value’ or ‘for little’. The consensus (e.g., RSV, NEB, NIV, most commentators) is that Paul is comparing the limited benefit of σωματικη γυμνασια (προς ολιγον) and the limitless benefit of ευσεβεια (προς παντα): The smallness of the former as a foil for the latter. The saying does not elaborate on the ολιγον and thus is not concerned with identifying the ‘little’ but with the παντα and ζωη of the ευσεβεια (Knight III, 1992:199).

In contrast (δε) to the little value of σωματικη γυμνασια is exercise in ευσεβεια. Actually we have a brachylogy in that ευσεβεια itself is contrasted with σωματικη γυμνασια. Exercise in ευσεβεια, or ευσεβεια itself, is commended in that it is profitable προς παντα and in this παντα involves a promise that encompasses life now and in the future. Παντα means here ‘all things’, ‘everything’ in an absolute sense and is used to indicate the absolute value of ευσεβεια over the relative value of σωματικη γυμνασια. Thus any attempt to limit the παντα would be a misunderstanding and a partial negation of its scope (Knight III, 1992: 199).

Ευσεβεια as Christian spirituality *has a value for all things* indeed, because it holds *a promise for life, both in the present life and the life to come*. (The idea of godliness as holding promise of life is reiterated in Tit. 1:2). Life (ζωη), which means ‘eternal life’, has already begun. The life of the future is therefore both a *present* reality and a *hope of life to come* (Fee, 1995:105).

According to Hendriksen (1976:151), the essence and contents of the promise are *life*, namely, fellowship with God in Christ, the love of God, and the peace of God which passes all understanding.

To summarize, in verse 8 Paul emphasizes the importance of spiritual exercise by contrasting it with physical exercise: *physical training is of some value* (8a), since it contributes to our physical fitness in this life, *but godliness as Christian spirituality (including the training which promotes it) has value for all things* or 'is valuable in every way (NRSV), *holding promise for both the present life and the life to come* (8b). In brief, it prepares us for eternity. Furthermore this statement of verse 8 about the profit of godliness must surely be a *trustworthy saying that deserves full acceptance* (v. 9) (Stott, 1996:117).

In this regard Torrey (1955:82) mentions that 'One of the most important conditions of growth and strength in the Christian is work. No man can keep up his physical strength without exercise and no man can keep up his spiritual strength without spiritual exercise'.

Whitney (1991:15) states that 'Godly people are disciplined people. It has always been so. Call to mind some heroes of church history - Augustine, Martin Luther, John Calvin, John Bunyan, Susanna Wesley, George Whitefield, Lady Huntingdon, Jonathan Edwards, Charles Spurgeon, George Muller - they were all disciplined people. In my own pastoral and personal Christian experience, I can say that I have never known a man or woman who came to spiritual maturity except through discipline. Godliness comes through discipline'.

### **6.3.3 Basis-theoretical conclusion**

From I Tim. 4:8-9 the following conclusion can be drawn about the necessity of the practice of spirituality in the Pastoral Epistles.

- \* The practice for mature spirituality has value for all things, holding promise for both the present life and life to come. Accordingly, it makes clear that practice in spirituality is a very essential requirement for a preacher.

## **6.4 THE GUIDELINES FOR THE PREACHER'S PRACTICE IN SPIRITUALITY**

### **6.4.1 The preacher must take in the Word of God**

#### **6.4.1.1 Basis-theoretical approach to the guideline**

Scripture has always been central in the lives of Reformed Christians. They have rightly been called a people of the Book. The language of the Bible has shaped prayers within the Reformed tradition, biblical images have been the chief inspiration for its hymnody, its exposition has been the central focus of its worship. Reformed piety is characterised by a strenuous and serious attention to the Bible as the source and guide for the spiritual life (Rice, 1991:95).

#### 6.4.1.1.1 Relevant references in the Pastoral Epistles

Some verses in the Pastoral Epistles are identified as references relating to the guideline for the preacher's practice in spirituality.

1) I Tim. 4:6

2) II Tim. 4:13

#### 6.4.1.1.2 Exegetical perspectives from the Pastoral Epistles on the references

##### 6.4.1.1.2.1 I Tim. 4:6

*If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed.*

According to Towner (1994:105) in the section (4:6-10) Paul focuses on Timothy, the paradigm of a good minister or Christian leader indicates one who must pursue spiritual priorities and pay attention to his lifestyle and calling. In this case a good minister will have been *brought up in the truth of faith*.

In this verse the participial phrase *εντρεφόμενος* ... delineates the nourishment necessary for a good minister if he is to instruct others. The present participle indicates continual nourishment (Guthrie, 1990:106). That in which the minister is being nourished is *τοις λόγοις*. The plural *λογοι* occurs only here in the Pastoral Epistles and in 6:3; II Tim. 1:13; 4:15. In 6:3 the 'sound words' are 'those of our Lord Jesus Christ'. The II Timothy passages describe the 'words' as those of the apostle Paul ('which you have heard from me', II Tim. 1:13; 'opposed our teaching', 4:15). *The evidence thus indicates that Paul is referring to the teaching of Jesus and the apostles when he uses the plural λογοι* (Knight III, 1992:194).

Fee (1995:103) mentions that 'brought up' implies that Paul is reminding Timothy of his youthful training, whereas Paul's present participle intends something concurrent with the main verb, 'you will be'. Thus Paul's concern is with Timothy that he *continues to nourish himself* (cf. GNB 'feed yourself spiritually'), so that he will be a good minister of Christ Jesus. The source of such spiritual nourishment is *the truths of the faith and of the good teaching*. By 'words' of the faith Paul clearly means the content of the gospel.

Knight III (1992:194-195) states that the 'words' are described in terms of their purpose (*της καλης διδασκαλιας*). *Διδασκαλια* is used here in the passive sense of 'that which is taught', or 'teaching', and is qualified by the adjective *καλη*, 'good', to

distinguish it from the erroneous teaching just described (v. 1). This ‘good teaching’ is that which (η) Timothy has followed and continues to follow (the perfect tense of παρακολουθεω), in the sense of ‘follow with the mind, understand, make one’s own’. Towner (1994:106) says that ‘The implication is clear: the Christian leader (minister) must be one who has habitually taken nourishment from God’s Word and continues to do so. Yet reports from an alarming percentage of pastors and missionaries, show that under the weight of the ministry the time spent on the Word of God becomes irregular and haphazard. This verse makes the dangers of such neglect clear; God’s minister must reverse this trend to maintain spiritual health. At the same time, the mature minister must choose carefully the spiritual food to be taken’.

To summarise, Paul is thinking of certain summaries of doctrine which can be considered good spiritual nourishment. Timothy had been and was still following this excellent doctrine or teaching. If he is to remain a highly qualified minister of Jesus Christ, he must be *constantly nourished* by (or ‘on’) this kind of food. *A minister who neglects to study his Bible and the doctrine based upon it, atrophies his powers by disuse* (Hendriksen, 1976:150). Accordingly the phrase ‘brought up in truth.... good teaching’ pictures the manner by which Timothy can become an excellent minister. He has to continue to nourish himself as a preacher on the truths and teaching he has always followed (II Tim. 3:14-16). This is how Timothy is to act at all times in order to be a good minister of Jesus Christ (Lea & Griffin, 1992: 133-134).

#### \* **Deductions**

The minister has to nourish himself on the truths and teachings of the gospel in order to be a good preacher of Jesus Christ. In other words, God’s Word and its application must be central in a preacher’s ministry and life to enable spiritual growth. Accordingly, it is absolutely necessary for the preacher to take in the Word of God for his practice in spirituality.

#### **6.4.1.1.2.2 II Tim. 4:13**

*When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.*

In this verse Paul, who is in jail, wants Timothy to bring ‘the books’ (scrolls) including the cloak. Βιβλιον (New Testament 34 times, Plural 2 times: Gal. 3:10) is “the most common word for the ‘roll of a book’, a ‘book’, or a ‘writing’ in the *koine*” (Schrenk, 1978: 617). In both the LXX and the New Testament it is used of any writing in general (e.g., Deut. 24:1, 3; Mk. 10:4; Mt. 19:7) and to refer to individual Old Testament writings (e.g., I Chr. 27:24; cf. the related word βιβλοι in Dan. 9:2), particularly as ‘a solemn expression for the Book of the Law’ (cf. Deut. 28:58; Josh. 1:8 etc.) (Becker, 1975:243). Thus in the New Testament it is used in the expressions

‘the book of the prophet Isaiah’ (Lk. 4:17) and ‘the book of the law (Gal. 3:10) and by itself refers to the Law (Heb. 9:19; cf. 10:7). Therefore, it is possible that Paul refers to the Old Testament writings with the plural τα βιβλια.

To make his request more specific, Paul adds the words μαλιστα τας μεμβρανας. Μεμβρανα is a loan-word from Latin for ‘parchment’ used for making books. The Greek word explains it as an equating or defining term so that the phrase is giving a further definition to all the books that Paul τας μεμβρανας would refer to as the same thing (‘Especially the Parchments’) (Knight III, 1992:467).

Ward (1974:217) also mentions that ‘The books may be interpreted in two ways. The singular (βιβλιον) is used of “the book of the prophet Isaiah” (Lk. 4:17) which Jesus “closed” after reading (v. 20). It is thus a scroll which he rolls up. Paul may therefore have been asking for some Old Testament Scriptures which he left behind. On the other hand the term βιβλιον can describe “a certificate” of divorce (Mt. 19:7 etc.). This means a document rather than a book and Paul may have been thinking of private correspondence, letters to him from various churches, or some papers needed for his defence’. In this case the former’s interpretation is more popular.

In this regard Stott (1973:120) states that the books are Paul’s version of the Old Testament in Greek, no small burden to carry around, or possibly official copies of the Lord’s words or early narratives of his life (also Hanson, 1982:158; Lea & Griffin, 1992:254; Towner, 1994:210).

Wilson (1982:166) says that ‘Paul asks Timothy when he comes to bring the books. These include parts of the Greek Old Testament, and collections of the Lord’s sayings which Paul may have wished to hand on to Luke (Lk. 1:1-4). Be that as it may, it is clear that Paul desires to make good use of whatever time is left to him by continuing his reading and studying’. Paul’s request from his cold prison-cell may be aptly compared with that made by William Tyndale, who is well-known as a Bible translator to the governor of Vilvorde Castle. He begged for a cloak, woollen shirt, warm cap, and *most of all, his Hebrew Bible, grammar, and vocabulary books* (Hendriksen, 1976:323).

Whitney (1991:32) states that ‘The scrolls and parchments Paul requested almost certainly included copies of the Scriptures. In his cold and miserable confinement, the godly apostle asked for two things: a cloak to wear so his body could be warmed and God’s Word to study so his mind and heart could be warmed. Paul had seen Heaven (II Cor. 12:1-6) and the resurrected Christ (Acts 14:10) and even wrote the Holy Scriptures (II Pet. 3:16); nevertheless, he continued to study God’s Word until he died’.

To summarise, Timothy must bring to Paul the books which means the writings of the Old Testament . In the loneliness of his prison-cell, Paul seeks comfort and joy in these ‘books’, containing God’s word in sacred scripture (Reuss, 1969:166). It is the Word of Jesus and the Word of God that Paul wants most of all, when he lay in prison awaiting death (Barclay, 1975:219). In the verse 17 Paul confesses that ‘the Lord stood at my side and gave me strength’. It is clear that he continually had fellowship with the Lord, while in prison, through the Word of God.

\* **Deductions**

In the loneliness of his prison, Paul, as a minister, wants to read and study the Word of God continually in spite of his coming death. Accordingly it is absolutely necessary for a preacher to take in the Word of God for his spiritual growth, namely for the mature relationship with God.

**6.4.1.2 Practice-theoretical approach to the guideline**

Relating to his roles, multiple relationships with others, personality and hazards, the preacher has to take in the Word of God for his mature spirituality. According to Schwanda (1996:120), ‘The best of Reformed piety begins with the solid foundation of Scripture’. Whitney (1991:25-60) says that Bible intake is not only the most important practice in spirituality, it is also the most comprehensive. It actually consists of several sub-divisions.

**6.4.1.2.1 The Preacher must hear the Word of God**

The easiest of the disciplines related to the intake of God’s Word is simply *hearing* it. Why consider this a discipline? Because if we do not discipline ourselves to hear God’s Word regularly, we may only hear it accidentally, just when we feel like it, or we may never hear it at all. Disciplining ourselves to hear God’s Word means developing the practice of steadfastly attending a New Testament church where the Word of God is preached faithfully. Jesus once said, ‘Blessed are those who hear the word of God and obey it’ (Lk. 11:28). Merely listening to God-inspired words is not the point. The purpose of all methods of Bible intake is obedience to what God says. The method, however, Jesus encourages in the verse is hearing God’s Word. Hearing the Word of God is not merely passive listening, it is a discipline to be cultivated (Whitney, 1991:25-27).

Especially, the preacher as a teacher has to hear the Word of God before he teaches his congregation. The preacher also should hear the Word of God when he is emotionally distressed, especially in depression, anxiety and loneliness.

Whitney (1991:26) says that there are ways by means of which we may discipline ourselves to hear God's Word, which is hearing it preached as part of a local church ministry. The most obvious of these is by Christian radio and tapes. These can be used in creative ways and times while dressing, travelling, etc. If neither of these media is available in our area, consider short-wave radio and mail-order tape-lending libraries.

#### **6.4.1.2.2 The preacher must read the Word of God**

Jesus often asked questions about people's understanding of the Scriptures, beginning with the words, 'Have you not read ...?' He assumed that those claiming to be the people of God would have read the Word of God. A case can be made that this question implies a familiarity with the *entire* Word of God. When Jesus said, 'Man does not live on bread alone, but on every word that comes from the mouth of God' (Mt. 4:4), surely He intended, at the very least, for us to read 'every word'. Since 'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness' (II Tim. 3:16), should we not read it? Revelation 1:3 tells us, 'Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near'. God promises that those who read and heed His Word will be blessed. Only those, however, who discipline themselves to do so will receive those blessings.

The preacher faces problems, temptations, conflicts, tensions and pressures whenever he carries on his various roles in the church. The way to overcome these mental emotional problems is to read the Word of God. By reading the Bible, the preacher can make his spirituality healthy.

How should we read the Bible? In this regard, Lloyd-Jones (1981:171-172) says that 'Read your Bible systematically. The danger is to read at random, and this means that one tends to be reading only one's favourite passages. In other words one fails to read the whole Bible'. He goes on to say 'One of the most fatal habits a preacher can ever fall into is a to read his Bible simply in order to find texts for sermons. This is a real danger; it must be recognised and fought and resisted with all your might. Do not read the Bible to find texts for sermons, read it because it is the food that God has provided for your soul, because it is the Word of God, because it is the means whereby you can get to know God. Read it because it is the bread of life, the manna provided for your soul's nourishment and well-being.'

How often should we read the Bible? Blanchard (1984:104) states that 'Surely we only have to be realistic and honest with ourselves to know how regularly we need to turn to the Bible. How often do we face problems, temptation and pressure? *Every day!* Then how often do we need instruction, guidance and greater encouragement? *Every day!* To catch all these felt needs up into an even greater issue, how often do

we need to see God's face, hear his voice, feel his touch, know his power? The answer to all these questions is the same: *every day?*'

#### **6.4.1.2.3 The preacher must study the Word of God**

If reading the Bible can be compared to cruising the width of a clear, sparkling lake in a motorboat, studying the Bible is like slowly crossing the same lake in a glass-bottomed boat. The motorboat crossing provides an overview of the lake and a swift, passing view of its depths. A glass-bottomed boat of study, however, takes one beneath the surface of Scripture for an unhurried look in clarity and detail that are normally missed by those who simply read the text. Bridges (1983:51) puts it that 'reading gives us breadth, but study gives us depth'. Here is an example of a heart who wants to study the Word of God. 'For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel' (Ezra 7:10). There is an instructive significance to the sequence in this verse. Ezra (1) 'devoted himself', (2) 'to the study', (3) 'and observance of the Law of the Lord', (4) 'and to teaching its decrees and laws in Israel'. Before he taught the Word of God to the people of God, he practised what he learned. Ezra's learning, however, came from a study of the Scriptures. Before he studied the Scriptures, however, he first 'devoted himself' to studying. In other words, Ezra disciplined himself to study God's Word.

The Preacher's public roles (preaching, teaching, counselling, visitations and administration) relate to the Word of God very closely. Especially for his sermons the preacher must study the Word of God. The preacher as a teacher should also study the Bible before he teaches his congregation in the church.

How to study the Bible? Whitney (1991:32-33) mentions that 'Write down observations about the text as you read and record questions that come to your mind. Find a key word in your reading and use the concordance found in the back of most Bibles to review the other references that use the word, and again note your findings. Another way to begin is to outline a chapter, one paragraph at a time. When you finish that chapter, move on to the next until you have outlined the entire book ... As you advance in the study of the Book of God, you will learn the value of in-depth word studies, character studies, topical studies, and book studies'.

#### **6.4.1.2.4 The preacher must memorise the Word of God**

When Scripture is stored in the mind, it is available to the Holy Spirit to take and bring it to our attention when we need it most. That is why the author of Ps. 119 wrote 'I have hidden your word in my heart that I might not sin against you' (v. 11). It is one thing, for instance, to be watching or thinking about something when you know you should not, but there is added power against the temptation when a specific

verse can be brought to our mind, like Col. 3:2: 'Set your minds on the things above, not on earthly things'. When the Holy Spirit brings a definite verse to mind like that, it's an illustration of what Eph. 6:17 can mean when it refers to 'the sword of the Spirit, which is the word of God'. A pertinent scriptural truth, brought to our awareness by the Holy Spirit at just the right moment, can be the weapon that makes the difference in a spiritual battle. In Mt. 4:1-11, each time the Satan thrust a temptation at Jesus, He parried it with the sword of the Spirit. It was the Spirit-prompted recollection of specific texts of Scripture that helped Jesus experience victory. One of the ways we can experience more spiritual victories is to do as Jesus did.

To have memorised the Bible is very useful for the preacher when he counsels with members of his congregation. If he can remember the Word of God, he can advise his counsellee properly with memorised verses of Bible. When the preacher faces hazards, especially sexual misconducts, he can also overcome them with the Word of God. By memorising the Bible the preacher can be more mature spiritually.

In this regard, Willard (1988:150) mentions that 'As a pastor, teacher, and counselor I have repeatedly seen the transformation of inner and outer life that comes simply from memorisation and meditation upon Scripture. Personally, I would never undertake to pastor a church or guide a program of Christian education that did not involve a continuous program of memorisation of the choicest passages of Scripture for people of all ages'.

How can we memorise the Bible? Whitney (1991:41-42) suggests as follows: 1) *Have a plan*. If your faith is weak, memorise verses on faith. If you are struggling with a habit, find verses that would help you experience victory over it. If you are prideful, begin to memorise the verses on humility. Another option is to memorise a section of Scripture, such as a psalm, rather than isolated verses. 2) *Write out the verses*. Make a list of the verses on a sheet of paper or write each one on a separate index card. 3) *Draw picture reminders*. Nothing elaborate here, just a few lines or stick figures beside each verse. This, however, makes the verse 'visual' and puts the picture-is-worth-a-thousand-words principle to work for you. One simple picture can remind you of a couple dozen words. This is especially true if the drawing illustrates some action described in the verse. 4) *Review and meditate every day*. No principle of Scripture memory is more important than the principle of review. Without adequate review we will eventually lose most of what we memorise. Once, however, we really learn a verse, we can mentally review it in a fraction of the time it would take to speak it. When we know a verse this well, we do not have to review but once a week, once a month, or even once every six months to keep a sharp edge on it.

#### **6.4.1.2.5 The preacher must meditate on the Word of God**

One sad feature of our modern culture is that meditation has become identified more with non-Christian systems of thought than with biblical Christianity. We, however, must remember that meditation is both commanded by God and modelled by the godly in Scripture. Christian meditation involves filling our mind with God and truth. Therefore Christian meditation means deep thinking on the truths and spiritual realities revealed in Scripture for the purposes of understanding, application, and prayer. Meditation goes beyond hearing, reading, studying, and even memorizing as a means of taking in God's Word.

The preacher is in various roles and in multiple relationships. He is often distressed physically, mentally, emotionally and socially because he is a person. He often faces various hazards as well. All these case it is necessary for the preacher to meditate the proper Word of God for his mature spirituality.

Edwards (1974:14) states that 'I seemed often to see so much light exhibited by every sentence, and such an amount of refreshing food communicated, that I could not get along with my reading; often dwelling long on one sentence to see the wonders contained in it, and yet almost every sentence seemed to be full of wonders'.

How do we meditate the Word of God? Whitney (1991:48-51) states as follows: 1) *Select an appropriate passage.* The easiest way to decide what to meditate on is to choose the verse(s), phrase, or word that impresses us most during our encounter with Scripture. 2) *Rewrite it in your own words.* This practice helps us to focus our attention to the matter at hand, while stimulating our flow of thinking. 3) *Look for applications of the text.* Ask yourself, 'How am I to respond to this text? What would God have me do as a result of my encounter with this part of His Word?' 4) *Pray through the text.* The Holy Spirit is the Great Guide into the truth (Jn. 14:26). Meditation is more than just reverted human concentration or creative mental energy. Praying our way through a verse of Scripture submits the mind to the Holy Spirit's illumination of the text and intensifies our spiritual perception. 5) *Do not rush- Take time.* If we could not possibly and more time to our devotional schedule for meditating on our Scripture reading, we must read less in order to have some unhurried time for meditation. Even though we may find moments throughout the day when we meditate on God's Word (see Ps. 119:97), the best meditation generally occurs when it's part of our main daily encounter with the Bible.

### **6.4.1.3 Conclusion**

The following conclusion can be drawn about the guideline for the preacher's practice (Bible intake) in spirituality.

\* The preacher has to nourish himself on the Word of God in order to be a good

preacher. The Word of God and its application must be central in the preacher's ministry and life for his spiritual growth. Accordingly, the preacher should ceaselessly take in the Word of God for his mature spirituality.

\* For his mature spirituality, the practical ways that the preacher must take in the Word of God are:

- Hearing God's Word
- Reading God's Word
- Studying God's Word
- Memorizing God's Word
- Meditating God's Word

## **6.4.2 The preacher must pray to God**

God has not only spoken clearly and powerfully to us through Christ and the Scriptures, He also has a *very large ear* continuously open to us. He will hear every prayer of His children, even when our prayers are weaker than a snowflake. That is why, of all the Spiritual disciplines, prayer is second only to the intake of God's Word in importance.

### **6.4.2.1 Basis-theoretical approach to the guideline**

#### **6.4.2.1.1 Relevant references in the Pastoral Epistles**

Some verses in the Pastoral Epistles are identified as relevant references relating to the guideline for the preacher's practice in spirituality.

1) I Tim. 2:1

2) II Tim. 1:3

#### **6.4.2.1.2 Exegetical perspectives from the Pastoral Epistles on the references**

##### **6.4.2.1.2.1 I Tim. 2:1**

*I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone*

In this verse Paul *urges* by using the words 'first of all', which means prayer must be given utmost priority (Barret, 1963:49; Spain, 1970:39).

Lea and Griffin (1992:87) mentions that ‘The words “first of all” are not so much the introduction of the initial item on a list, as a reference to the primary importance of what he was about to discuss. Prayer, for all kinds of people, is an item of great significance’.

Paul lists four words for prayer in verse 1. The first word, *δεησις* (requests), means petitions for the fulfilment of certain definite needs which are keenly felt. Fully aware of his complete dependence on God, one asks that a particular illness may be removed, or that *these* disturbing tidings may be over-ruled for good, etc. *Δεησις*, then, are humble requests which one makes in the light of personal or other concrete situations in which God, he alone, can furnish the help that is needed (Hendriksen, 1976: 91-92). Bentley (1997:71) says that ‘The word, translated “requests”, has to do with meeting of specific needs ... it is seeking God’s face in our spiritual needs - which are our real needs. After that, of course, there are our material needs, which are essential if we are to live helpful and holy lives’.

The second word, *προσευχη*, is a more general word for prayer (Greeven, 1978:758), although it can also be more focused when additional terms are added to it. It is most often found in context of petition, as here, and may give emphasis to the desire to come to God, to bring those for whom one is praying before God for his general blessing and care, whereas *δεησις* would seem to focus on asking for some special need in one’s life (Knight III, 1992:114).

The third word, *εντευξις*, here means ‘petition’ or more appropriately ‘appeal’, with a note of both urgency and boldness. Prayer must manifest concern for others and perhaps in particular for their plight or difficulty. With *εντευξις* the image is that of one who comes to a king and appeals for the king’s favourable response (Knight III, 1992:115). Bentley (1997:71) states that ‘This word does not necessarily mean interceding on behalf of other people. “Requests” include that idea. The word *εντευξις* (which is only used here and in 4:5) conveys the idea of “drawing near to God”. It means ‘gaining entrance to the presence of a king in order to submit a petition’.

The fourth word, *ευχαριστια*, refers to ‘thanksgiving’ or expressions of gratitude, here it refers to ‘thankfulness’ or ‘gratitude’ to God on behalf of all. This word is included in his instructions about prayer in Phil. 4:6; Col. 4:2, as here, to draw attention to the fact that requests are always made in the context of conscious expressions of thankfulness (Knight III, 1992:115). Lea and Griffin (1992:87) say that ‘this word adds gratitude as a motivation for asking. Whereas the initial three words express various ways of making requests to God, the fourth word describes the expression of gratitude to God’.

In summary, these four words delineate aspects which should mark prayers: δεησις, making requests for specific needs; προσευχας, bringing those in view before God; εντευξις, appealing boldly on their behalf; and ευχαριστια, thankfulness on their behalf. Although Paul uses this cluster of four words, he focuses on a single theme, namely that Timothy, as a minister, should be prayerful (Stott, 1996:61).

Bentley (1997:70) mentions that ‘Christians should not pray just because it is the correct thing to do. Our periods of prayer should be times of real, heartfelt *communion with God*. This is why Paul urges Timothy to place such great importance upon the necessity of prayer’.

#### \* **Deductions**

Paul urges Timothy to place great importance upon requests, prayers, intercession and thanksgiving for his spirituality and everyone’s souls. Accordingly it makes it clear that the preacher must pray to God for his mature spirituality.

#### **6.4.2.1.2.2 II Tim. 1:3**

*I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers.*

As a former Law-keeping Pharisee (Phil. 3:5), Paul had long since, made it a habit to pray regularly. Such a practice was easily carried over to his Christian life so that he prayed night and day (cf. the requirement for widows in I Tim. 5:5). These prayers normally consisted of giving thanks to God for his recipients, because of something God had done in their lives (cf. Rom. 1:8; I Cor. 1:4-7; Phil. 1:3-6; Col. 1:3-7 etc.) (Fee, 1995:221).

The relative adverb *ως* introducing the next clause ‘is almost equivalent to “when”, “as often as”, but adds the thought of thankfulness with the thought of Timothy, *χαριτιν εχω ως εχω μνειον*: to think of thee is to thank God for thee’. The neuter adjective *αδιαλειπτον* is used here as an adverb with the meaning ‘constantly’, indicating that Paul prays for Timothy constantly. *Εχω ... μνειον* is used here in remembering and mentioning Timothy in prayer, as the words that follow indicate. *Περι σου* occurs between the definite article and *μνειον* to indicate that *μνειον* has particular reference to Timothy (you) and that he is the one whom Paul remembers in prayer (Knight III, 1992:367).

According to Ward (1974:142) ‘*constantly*’ in this verse implies that in his life of prayer he remembers Timothy - *it is his regular habit* (cf. I Thes. 1:2). Fee (1995:221) states that ‘the word *constantly*, which occurs in most of the

Thanksgivings, does not refer to unceasing prayer and thanksgiving but indicates that he always remembered Timothy *at his regular times of prayer*.

Νυκτος και ημερας, ‘night and day’, used in this verse is an idiom that always occurs in the singular some 15 times in the New Testament, 8 times in this order without further qualification, and 7 times in the reverse order (see I Tim. 5:5). By Paul the phrase signifies that he remembers Timothy in his prayers in regularly recurring cycles of his prayer life that correspond to the two main divisions of his daily existence (Knight III, 1992:367). Johnson (1996:48) states that ‘Paul’s memory of Timothy is not casual, but is carried out in “*prayers night and day*”’.

Guthrie (1990:135) says that ‘The mention of *night and day* brings out the seriousness of Paul’s purpose, reminiscent of Acts 20:31. The same expression, applied to prayer, is found in the directions to genuine widows in I Tim. 5:5, and since in that case it concludes the clause, there is justification for the NIV (and KJV) connecting it with the preceding words in this case. It stresses the continuity of prayer and gives added strength to the word *constantly*, a word found elsewhere only in Rom. 9:2 in the New Testament ... His practice provides an example for all servants of the gospel’.

Calvin (1964:291) mentions that ‘The phrase, *in my prayers night and day*, makes it clear how great his faithfulness in prayer was; and yet what he affirms of himself is only what he commends to all his followers. We should be moved and inspired to imitate such example, in order, at least, to make such an essential practice more frequent among us’.

#### \* **Deductions**

Paul, as a minister, states that he thanks and prays to God night and day. In other words, he stresses the continuity of his prayer, mentioning the phrases ‘*night and day*’ and ‘*constantly*’. Accordingly it is clear that prayer is extremely necessary to a preacher for his own mature spirituality.

### **6.4.2.2 Practice-theoretical approach to the guideline**

#### **6.4.2.2.1 Prayer as a response to God**

Regarding prayer, Heidelberg Catechism (Lord’s Day 46, Question 116) mentions that prayer is ‘the most important part of the thankfulness God requires of us’. Luther says that prayer is ‘the life-breath’ of genuine religion (Brownson, 1996:85).

In the Bible, God speaks, and his people respond, firstly, there is the word of divine self-disclosure, then the words of human worship and prayer. Brownson (1996:85) states that ‘Biblical prayer is not a word launched into the void. It is never an

instinctive cry to “whatever gods may be” or to “whomever may be listening”. The God to whom Israel prays is One whose character and purpose are *known*. God has spoken; God has acted. His revealing word and saving work call forth the prayers of his covenant people. God says, “I am the Lord your God, who brought you out of Egypt, out of the house of slavery ... (Ex. 20:2)”. In response, God’s people cry: “You, O Lord, are our father; our Redeemer from of old is your name (Is. 63:16)”.

Garlington (1990:44) says that ‘The necessity of prayer is due to the fact that it is *by communion with God* that we lay hold of his promises. Apart from prayer, the promises of God remain locked away in his Word; and although, for the believing mind the promises are sure, prayer is the divinely appointed means by which the faithful experience the benefits of their salvation, which otherwise would simply lie hidden in the treasure house of heaven’.

Deenick (1994:7) states that ‘The believer, in his covenant relationship with the Lord, will need to express himself in his prayers. In our discipleship, in our walk with the Lord, He maintains a dialogue with us. “*He walks with us and talks with us*” and we answer him in our prayers. If there is a warm, living relationship with the Lord, there will also be regular conversation’.

Rice (1991:74) says that ‘In the Lord’s Prayer, the focus of attention is on God rather than on our own needs. The primary intent of the prayer is to seek after that which is in accord with God’s will for us rather than to sway God’s will to suit our purposes’.

Brownson (1996:47) mentions that ‘Prayer in the Bible is not primarily a human quest, but rather *a response to God’s gracious word*’.

According to above-mentioned statement, it is primarily clear that prayer is for a deep relationship with God. Therefore prayer is a very important channel through which the preacher can develop his mature spirituality.

Deenick (1992:7) states that ‘It is worth testing the way in which the Reformation church prays at the hand of four points: (1) confessed its sins and pleaded for pardon; (2) interceded for governments and nations; (3) prayed for the needs of God’s people and for those who suffered; (4) expressed its praise and adoration’.

#### **6.4.2.2.2 How should the preacher pray?**

##### **6.4.2.2.2.1 The preacher must pray personally**

One of the happiest features of the Christian life is that it involves communion with God. No one who has come to know God in Jesus Christ and experienced the love

and peace that Christ brings into life would quarrel with this statement. Communion with God is a happy feature of the Christian life (MacMillan, 1992:12).

Lloyd-Jones (1981:168) states that 'I suppose we all fail at this next point more than anywhere else; that is in the matter of prayer. Prayer is vital to the life of the preacher... the greatest preachers always were great men of prayer, and they spent considerable time in prayer'.

Adams (1974A:25) says that prayer is identified as a part of pastoral work. Prayer is not a problem to describe; there is no end to the books written on the subject. The real difficulty for the pastor, to put it simply, is to pray well. He must recognize that prayer is not merely a personal matter but is a part of the pastoral task to which he has been called (Acts 6:4). Therefore the preacher must pray personally, relating to his ministry in the church.

The preacher faces burnout and pressure mentally. He also faces a lot of problems emotionally (stress, conflict, depression, tension, anxiety and loneliness) and hazards spiritually. The best way to recover from these problems and hazards is to pray personally in the quiet place like Jesus Christ.

Powell (1984:43) states that 'The measure of our immaturity and our pride is how long we think we can go without God and prayer. If you want to change your life, really change it, then I challenge you to develop a systematic devotional life'.

Watson (1984:117) mentions that 'Prayer has always been a primary mark of the saints of God in every generation of the church. George Whitefield, who retired punctually at 10 p.m. every night, rose equally promptly at 4 am in order to pray. John Wesley spent two hours daily in prayer, and commonly said that "God does nothing but in answer to prayer". Martin Luther commented, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on with spending three hours daily in prayer"'.

#### **6.4.2.2.2 The preacher must pray with and for others**

The preacher must pray not only personally, but also with and for others. Brownson (1996:87) says that 'Pray in the Bible, while intensely personal, is always steeped in the awareness that one belongs to the covenant people. The individual, with his personal faith, shares in the faith of the larger community. As a member of that fellowship, he has a personal share in the relationship with God that has been granted to all the people'.

The preacher in multiple relationships (family, colleagues, congregation and society) must pray with others. First of all the preacher has to pray with his wife and children.

He can pray with them every evening when his family come together. He must also pray with his colleagues for common goals and wisdom to serve the church of God. Especially he should pray with and for his congregation. By praying with others, the preacher can have a good relationship with them, and his spirituality can be mature.

Powell (1984:48) says that ‘Jesus taught us to pray together. He said “Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in heaven” (Mt. 18:19). The Greek word translated “agree” in the verse is the root word from which we derive *symphony*, meaning literally “to be in accord” or “to sound together”. There is tremendous power when the people of God harmonise together in prayer. The church ought to be offering up to God a great symphony of prayer continually’.

Sometimes we find ourselves in a serious situation. We are sick, or some member of our family is critically ill. Our congregation is in serious problems. We feel absolutely helpless and hopeless. What can we do in such an hour as that? We have to pray still with others. We have not exhausted all of our resources until we have committed our needs to God. No matter how dark the night, no matter how hopeless the situation appears, no matter how difficult the circumstances, we have never done all that we can do until we have prayed (Powell, 1984:45).

In this regard, Whitney (1991:73) says that ‘Praying regularly with others can be one of the most enriching adventures of our Christian life. Most of the great movements of God can be traced to a small group of people He called together to begin praying’.

#### **6.4.2.2.3 The preacher must pray persistently**

The preacher needs to pray persistently. The church in Jerusalem prayed ‘without ceasing’. The words *without ceasing* literally mean ‘extended’ or ‘outstretched’. They prayed for an extended period of time. They stretched themselves out in prayer. They did not pray just once or twice and quit. They prayed, and they kept on praying. If it is difficult to begin a prayer life, it is even more difficult to continue one. One of the things that make it so difficult is that we easily become discouraged. If we do not receive the answer from God that we want, then we become discouraged and may quit our prayer time (Powell, 1984:49-50).

Whitney (1991:76) mentions that ‘Remember that the words *ask, seek, and knock* in Mt. 7:7-8 in the original language of the text are in the present, continuous tense. That means we often must pray persistently’.

George Muller observed, ‘The great fault of the children of God is, *they do not continue in prayer; they do not go on praying; they do not persevere*. If they desire anything for God’s glory, they should pray until they get it. Oh, how good, and kind,

and gracious, and condescending is the One with Whom we have to do! He has given me, unworthy as I am, immeasurably above all I had asked or thought!’ (Steer, 1975:310).

#### **6.4.2.2.3 When should the preacher pray?**

The example of Jesus is our perfect pattern. Although his whole life was one continual life of prayer, there were certain times and seasons of prayer which are particularly instructive for all true disciples. The preacher always must pray. In the following cases, however, he must begin to pray more eagerly.

##### **6.4.2.2.3.1 Before making important decisions**

The entire future of the Christian church rested on the choice of those first disciples. Although Jesus probably knew in advance that one would betray him, another would deny him, and all would fail in many ways time and time again, it was crucial that he should get this choice right. Therefore ‘He went out to the mountain to pray; and all night He continued in prayer to God. When it was day, He called His disciples, and chose from them twelve, whom he named apostles’ (Lk. 6:12). Humanly speaking, it was an amazing choice: uneducated fisherman, patriotic freedom-fighters, a traitor (tax-collector), a traitor-to-be, ambitious men, impulsive men, pessimistic men, fallible men. Jesus could hardly have chosen a more mixed bunch if He had tried. These, however, were the God-given disciples who were to be the leaders of the Christian church, when instructed in the faith, and equipped by the power of the Spirit. No wonder Jesus spent all night in prayer (Watson, 1984:130).

The preacher as an administrator in the church has a lot of work to make important decisions. Therefore it is necessary for the preacher to pray before he makes decisions.

##### **6.4.2.2.3.2 When concerned about others**

‘Simon, Simon,’ said Jesus tenderly on one occasion. ‘Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren’ (Lk. 22:31). If we turn our concern for other Christians more readily into prayer, we should be far more effective as a Christian against all the forces of the kingdom of darkness (Watson, 1984:131). Scripture also says that the pastor should pray for those who are sick and in troubles.

The preacher as a pastor has various kinds of people who need his help in his congregation: orphans, widows, sick and lonely people, jobless people, and poor people etc. Therefore the preacher must pray for them in his heart.

#### **6.4.2.2.3.3 When tempted**

‘Pray,’ said Jesus to his disciples when they were about to be severely tested, ‘that you may not enter into temptation’ (Lk. 22:40). They were very tired and sleepy, admittedly; but with three of them together they could have encouraged one another in prayer. Sadly they were soon overtaken by fear. When Jesus was arrested, they struck out in panic, and then fled for their lives. Out of fear Peter denied Jesus. Later they all huddled behind locked doors ‘for fear of the Jews’ (Watson, 1984:132).

In contrast, it was only through fasting and prayer that Jesus withstood the tempter’s deceit in the wilderness, and later in the garden. We cannot resist temptation in our own strength. Therefore the preacher in hazard (pride, laziness, professionalism and sexual misconduct) has to pray to God for strength to overcome temptations.

#### **6.4.2.2.3.4 When in pain**

Watson (1984:132) says that ‘During times of extreme discomfort, when seriously ill, I used to spend much of the night in active prayer. It was the only thing that kept me sane, and it made me profoundly aware of God’s never-failing presence and love in the midst of what seemed like a prolonged nightmare. I have also seen the incredible spiritual beauty in the lives of those who, racked with constant pain, had every reason to become bitter and sour, but who deliberately gave themselves to sacrificial, unselfish prayer. No one in his right mind will ask for reasons of pain, but God can use them to transform us more into the likeness of Jesus, providing we accept prayerfully his sovereign will for our lives’.

The preacher feels painful physically, mentally and emotionally because he is a person. He should recognize that his pain is a chance for prayer. By praying the pastor can be mature spiritually even though he is in pain.

#### **6.4.2.3 Conclusion**

The following conclusion can be drawn about the guideline for the preacher’s practice (prayer) in spirituality.

- \* For the preacher it is a very essential requirement to live by requests, prayers, intercession and thanksgiving constantly night and day. In other words, the preacher should devote himself to pray ceaselessly for deep spiritual fellowship with God. Accordingly the preacher must always pray to God for his mature spirituality.
- \* Prayer is not primarily a human quest, but rather a response to God’s Word. Accordingly prayer is a very important channel which the preacher can

develop for a deep relationship with God.

- \* How to pray? The preacher must pray personally. The preacher must pray with and for others. The preacher must pray persistently.
- \* When to pray? Especially, the preacher must pray before making important decisions, when concerned about others, when tempted, and when in pain.

### **6.4.3 The preacher must rely fully upon the Holy Spirit**

Forbes (1989:19) states the following: ‘Consider how the Holy Spirit has been at work to make possible the traditional preaching situation: It is the Spirit who has inspired the scripture lessons of the day. It is the Spirit who has shepherded the word through compilation, translation, canonisation, and transmission to the present time. It is the Spirit who convenes a congregation to hear the word of God. It is also the Spirit who opens our hearts and minds to receive anew God’s self-disclosure as to the living word’.

Therefore without a dependence on the Holy Spirit, the preacher can never be mature spiritually and also can never deliver his preaching ministry effectively.

#### **6.4.3.1 Basis-theoretical approach to the guideline**

##### **6.4.3.1.1 Relevant references in the Pastoral Epistles**

Some relevant verses indicating that the preacher rely fully upon the Holy Spirit are identified from the Pastoral Epistles as follows:

- 1) II Tim. 3:16
- 2) I Tim. 4:1
- 3) I Tim. 4:14; II Tim. 1:6
- 4) II Tim. 2:7

##### **6.4.3.1.2 Exegetical perspectives from the Pastoral Epistles on the references**

###### **6.4.3.1.2.1 The Holy Spirit and God-breathed Word: II Tim 3:16**

*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,*

In this verse Paul says that ‘all Scripture is God-breathed’. The word θεοπνευστος (‘God-breathed’) is a compound of word for God, θεος, and the verb ‘breathe’, πνεω, using the first aorist stem πνευσ-, with the verbal adjective ending -τος. The word

means that Scripture's source is the breath of God, i.e., that Scripture itself is a result of that action (Knight III, 1992:446).

Ward (1974:200) mentions that the word θεοπνευστος is a rare word and means 'God-breathed' or even 'God-blown'. The last two syllables are cognate with a verb meaning 'to breathe out (something)' or 'to blow' (used of the wind: Jn. 3:8; 6:18), and with a noun (πνευμα) meaning both 'wind' and 'spirit' (hence the verb 'inspire'). The breath of God suggests the quiet and unseen influences in inspiration; the wind, especially the 'mighty wind' (cf. Acts 2:2), points to the compulsive powers of the Spirit. In the voyage recorded in the Acts a tempestuous wind struck down, the ship was caught, and 'we ... were driven' (Acts 27:15,17). In like manner, men were 'driven' by the Holy Spirit (Wind).

Hendriksen (1976:302) states that 'The word *God-breathed*, occurring here indicates that all Scripture owes its origin and contents to the divine breath, *the Spirit of God*. The human authors were powerfully guided and directed by *the Holy Spirit* ... the Spirit prepared the human author and move him to write. During the process of writing, the same Primary Author, in a thoroughly organic connection with all the preceding activity, suggested to the mind of the human author the language and the style, which would be the most appropriate vehicle for the interpretation of the divine ideas for people of every rank, position, age and race'.

In this regard Peter says that 'prophecy never had its origin in the will of man, but men spoke from God as they were carried along *by the Holy Spirit*' (II Pet. 1:21). Therefore, because the Word of God is God-breathed (inspired by the Holy Spirit), the preacher cannot carry out his ministry without the illumination of the Holy Spirit.

#### \* **Deductions**

What the Word of God as 'God-breathed' means, is that the human authors of the Scriptures were powerfully guided and directed by the Holy Spirit. The preacher can never unfold and understand the Word of God without the illumination of the Holy Spirit. Therefore it is a very important requirement for the preacher that he should rely fully upon the Holy Spirit.

#### **6.4.3.1.2.2 The Holy Spirit as the true preacher: I Tim. 4:1**

*The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons.*

The paragraph (4:1-5) including this verse is joined to 3:14-16 by the conjunction δε (untranslated in NIV), which could mean 'now' (as KJV, meaning 'to move on to the next matter') or 'however'. The latter seems preferable. In 3:15-16, Paul declared

that the church has been entrusted with the truth. ‘However’, he goes on, *the Spirit clearly says that in later times some will abandon the faith* (i.e., the truth) (Fee, 1995: 97).

The ‘Spirit’ (το πνευμα) here is the Holy Spirit, who is the source of prophecy (Barrett, 1963:66; Lea and Griffin, 1992:128). The definite article with πνευμα and the following λεγει are further indicators of that fact: *The Spirit that speaks* in the New Testament is the Spirit of God (see, e.g., the repeated το πνευμα in Rev. 2:7, 11, 17, 29; 3:6, 13, 22) (Knight III, 1992:187-188).

Paul expresses the present reality of the Holy Spirit’s communication by using the present tense λεγει. This use of the present tense when referring to the communication of God, even when the communication was given in the past, is seen elsewhere in this letter in ‘the Scripture says’ (I Tim. 5:18) and conveys a constantly present authority. The word ρητως (‘expressly, explicitly’) emphasizes that the Holy Spirit has communicated in no uncertain terms. The οτι clause contains the Holy Spirit’s message, i.e., that there will be a falling away from the faith (Knight III, 1992:188).

How, when, and where did the Holy Spirit give this message? The numerous occurrences of το πνευμα λεγει in Revelation (2:7, 11, 17, 25; 3:6, 13, 22) demonstrate that this phrase can be used to refer to the revelation given by Jesus Christ (cf. Rev. 1:1-3, 9-20, especially vv. 1, 19, 20). Such usage brings to mind the warning of Jesus concerning apostasy in Mt. 24:10, 11 and Mk. 13:22. The warning of Jesus is conceptually the closest to this clause in that both speak of ‘falling away’ (I Tim. 4:1 with αφιστημι, Mt. 24:10 with σκανδαλιζω; these words can be used interchangeably as in Luke 8:13 [αφιστημι] parallel Gospel passages Mt. 13:21; Mk. 4:17 [σκανδαλιζω]). It is therefore most likely that Paul has this source in view. That he writes το πνευμα λεγει emphasizes the ongoing and present significance of this warning, which has been reiterated by the Holy Spirit through him and others (cf., e.g., Acts 20-28-31; II Tim. 3:1ff.; 4:3, 4) (Knight III, 1992:188).

To whom is the Holy Spirit speaking? Hendriksen (1976:145) states that ‘Acts 20:29, 30 leads me to think that Paul meant “to myself” (perhaps also to others)’. Ward (1974:67) also says that ‘It is clear that the Holy Spirit has spoken, either through Paul himself or through some unknown prophet’. Of importance is that what Paul, as a preacher, is saying, is the message inspired by the Holy Spirit (Spain, 1970:73). In other words, the Holy Spirit clearly says to God’s children, through Paul, a preacher.

#### \* **Deductions**

The Holy Spirit gives the words to his messenger. The Holy Spirit illuminates and make the words his messenger proclaims effective. The Holy Spirit speaks through

the words that his messenger preaches. Therefore the true preacher is the Holy Spirit. It is clear that the preacher must rely fully upon the Holy Spirit.

#### **6.4.3.1.2.3 The Holy Spirit as a dispenser of spiritual talents: I Tim. 4:14; II Tim. 1:6**

*Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you (I Tim. 4:14).*

*For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands (II Tim. 1:6).*

In verse 14, Paul urges Timothy not to neglect the spiritual gift within him (του εν σοι χαρισματος). In verse 6, later on, Paul reminds Timothy to rekindle the gift of God. In comparison of the two verses, we can know that χαρισμα (a gift) rendered in verse 14, means 'the gift of God', and Paul's purpose in recalling the circumstances of Timothy's ordination is to urge him not to 'neglect' his gift, but rather to 'fan' it 'into a flame'.

Fee (1990:108) says that the word χαρισμα means something like 'gracious endowment'; because in Paul there is frequently a close tie (as here v. 14) between 'χαρισμα' and 'Spirit' (cf. I Cor. 1:7; 12:4, 31; Rom. 1:11), the word is frequently translated 'spiritual gift' (as NASB, GNB). In verse 6, the gift 'that is in him' almost certainly has to do with his calling and gift for his ministry. It is precisely through his role as preacher/teacher that he is to overcome the influence of error, a point made even more clearly in II Timothy (1:13-14; 2:15; 2:24-26; 3:14-4:5). Timothy, however, must ultimately rely on the Holy Spirit, who as II Timothy 1:6-7 and 14 make plain, is the source of the gift he is not to neglect but fan it.

Venter (1976:64) states that χαρισμα in the Pastoral Epistles points to a gift of office and a gift of mercy in which the Holy Spirit stands centrally as the dispenser. The Holy Spirit is not only central in the gift of office but also in the giving of χαρισμα to the preacher.

Kelly also (1963:106) states that in Paul's letters (Rom. 12:6; I Cor. 12:4) χαρισμα, or 'gift', he denotes a special endowment or that of the Spirit enabling the recipient to carry out some function in the community (also Stott, 1996:122; Hendriksen, 1976:159).

Lea and Griffin (1992:139) mention that 'Paul's language in verse 14 is more of an apt description of a special service that recognized and affirmed Timothy's gift. Paul's statement in II Timothy 1:6-7, 14 makes it clear that the Holy Spirit, not merely a group of elders, is the source of his gift'.

Guthrie (1990:109) says that ‘The word *gift* draws attention to the part played by the Holy Spirit in Timothy’s ministry’. Therefore, it is clear that when Paul mentions ‘the gift of God’ in Timothy, it means the gift given to him by the Holy Spirit.

The Holy Spirit as a dispenser of spiritual talents is also assured in I Cor. 12:4-11: *‘There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines’.*

Here Paul explains some talents, and then he concludes in the last verse (v. 11) that the Holy Spirit gives believers talents as determined by Him.

#### \* **Deductions**

The Holy Spirit gives the preacher talents that can make his preaching ministry effective. In other words, the Holy Spirit is a dispenser of spiritual gifts. Accordingly, it is clear that the preacher should rely fully upon the Holy Spirit.

#### **6.4.3.1.2.4 The Holy Spirit as a provider of spiritual power: II Tim. 1:7**

*For God did not give us a spirit of timidity, but a **spirit of power**, of love and of self-discipline.*

Relating to this verse, Fee (1995:226) mentions that although the NIV’s translation of ‘spirit’ with a lower case *s* is possible (since the definite article is absent in Greek) and follows the traditional English versions (KJV, RSV), it is highly improbable and misses entirely both the relationship of this sentence to verse 6 as well as Paul’s own usage and theology elsewhere. That Paul is not referring to some ‘spirit’ (or attitude) that *God* has given *us* (him and Timothy, but ultimately all other believers who must equally persevere in the face of hardship), but to the *Holy Spirit* of God. This is made certain by several items: (a) the explanatory word ‘*for*’ that begins this sentence gives it the closest possible tie to verse 6; (b) the close relationship between *charisma*(gift, v. 6) and the Spirit (v. 7) is thoroughly Pauline (see on I Tim. 4:14); (c) the word *power* and *love* are especially attributed to the Spirit in Paul; and (d) there are close ties between this verse and I Timothy 4:14, where the ‘gifting’ of Timothy is specifically singled out as the work of the Spirit.

Fee (1995:226) goes on to say that furthermore, the typical Pauline ‘not ... but’ contrasts, especially the parallels in Rom. 8:15 and I Cor. 2:12, is a determinative. In each case the difficulty arises from Paul first mentioning the negative contrast, which does not in fact fit the Holy Spirit very well (‘of slavery’, ‘of the world’, and ‘of timidity’). It is, however, equally clear in each case that when Paul gets to the ‘but’ clause, he refers to the Holy Spirit. Thus Paul’s intent is as follows: ‘For when God gave his Spirit, it was not timidity that we received, but power, love, and self-discipline’.

Towner (1994:160-161) also states that what God has given, according to verse 7, is not to be understood in the sense of contrasting attitudes, dispositions or abilities (so the NIV’s *a spirit*). Rather, as a comparison with Rom. 8:15 suggests, the ‘not-but’ contrast underlines the possession of the Holy Spirit. The Holy Spirit supplies power. An important application of the Spirit’s power, as in the case of Timothy, is in preaching the gospel (see I Cor. 2:4-5; 4:19-21) in the face of immense opposition. It, however, is the same power in the life of the believer that enables holy living (Rom. 14:17-18).

Knight III (1992:371) also says that power ( $\delta\upsilon\nu\alpha\mu\iota\varsigma$ ) is a characteristic of the Holy Spirit in the New Testament (Lk. 4:14; Acts 1:8; Rom. 15:13, 19; Eph. 3:16). The power that characterises the Spirit is that which he brings into the life of believers as he dwells in them. Thus believers are strengthened with power through his spirit in the inner person (Eph. 3:16) and enabled to have a ministry of accomplishment ‘in the power of the Spirit’ (Rom. 15:18-19).

Barrett (1963:94) mentions that ‘Power ( $\delta\upsilon\nu\alpha\mu\iota\varsigma$ ) in the New Testament, frequently combined with the Spirit (I Thes. 1:5 etc.), reflects the Old Testament usage, for there too the Spirit is the divine power operating in the field of human affairs (e.g. Mic. 3:8). One equipped with the power of the Spirit will be able to fulfil his vocation’.

The Holy Spirit as a provider of spiritual power is assured in Acts 1:8: ‘But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth’ (cf. Rom. 15:18-19).

Macleod (1992:11) states that ‘What a difference the coming of the Spirit made on the day of Pentecost! The weak, frightened, confused disciples became mighty, fearless preachers. In Old Testament times the Spirit equipped individuals for various tasks, judges to judge (Judg. 6:34), kings to rule (I Sam. 10:9-10), prophets to prophesy (Ezek. 2:2), Bezaleel to build the tabernacle (Ex. 31:3), etc. In the New Testament the church is given the Spirit who equips individual believers for their function within the group’. Zoba (1996:21) says that ‘The living God is a God of power; and by the Spirit the power of the living God is present with us and for us’.

\* **Deductions**

In this verse Paul mentions that God gives all believers the power of the Holy Spirit. In other words, he describes the Holy Spirit as a provider of spiritual power. Therefore it is clear that the preacher should rely fully upon the Holy Spirit.

**6.4.3.1.2.5 The Holy Spirit as an originator of spiritual renewal: Tit. 3:5**

*He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit*

In the first part of this verse Paul mentions the *basis* of salvation: salvation depends solely and completely on God's grace, displayed in 'his mercy', revealed and achieved by his Son, Jesus Christ, and applied to humankind by the Holy Spirit (Lea & Griffin, 1992:322). In the second part of the verse he states the *means* of salvation by saying: 'He saved us through the washing of rebirth and renewal by the Holy Spirit' (εσωσεν ημας δια λουτρου παλιγγενεσιας και ανακαινωσεως πνευματος αγιου).

Knight III (1992:341-342) says that δια with the genitive with σωζω is used 9 times (Jn. 3:17; Acts 15:11; Rom. 5:9; I Cor. 1:21; 3:15; 15:2; Eph. 2:8; I Tim. 2:15; here). Sometimes its genitive object is Jesus, the one 'through' whom salvation comes, and sometimes it is an instrument or means through which salvation takes place (e.g., Acts 15:11; I Cor. 1:21; 15:2; Eph. 2:8; I Tim. 2:15). Nowhere else, however, does it speak as fully and explicitly about the content and activity of the means of salvation as it does here.

Fee (1995:205) mentions that *washing* in this verse alludes to baptism - not a synonym for baptism itself but is in fact a metaphor for spiritual cleansing, namely, regenerative work of the Holy Spirit. Thus: "through the 'washing' by the Holy Spirit that brings rebirth and renewal." This is the view of the NIV translation. In this case the Holy Spirit is the absolute prerequisite of Christian existence (e.g., I Cor. 2:6-16; Rom. 6-8).

The term παλιγγενεσια (rebirth) is compounded from the adverb παλιν and γενεσις, the verbal noun of γινομαι. In English versions it is often translated as 'rebirth' or 'regeneration'. Λουτρου παλιγγενεσιας might better be translated as 'the washing of a new beginning' or 'the washing of conversion'(cf. Ezek. 36:25-28) (Stott, 1996:204). In this verse *rebirth* reflects Paul's 'death, burial, new life' as a metaphor found in Romans 6:4-14.

The term ανακαινωσεως (renewal) occurs only in Paul (cf. Rom. 12:2), and later Christian literature dependent on Paul, in all of Greek literature. The idea is reflected

elsewhere by Paul in II Corinthians 5:14-17. Thus the two words are twin metaphors for the same spiritual reality - the re-creating work of the Holy Spirit in the believer's life (Fee, 1995:205). Guthrie (1990:217) states that '*renewal* points to the whole process of 'making new'. Through the work of the Holy Spirit the believer lives on a higher plane than before (Rom. 12:2)'. Lea and Griffin (1992:323) mention that '*renewal* refers to an internal change, which in this context may suggest a process begun with the believer from the moment of conversion'.

According to Towner (1994:257), above two terms (rebirth and renewal) 'bring together the whole change associated with conversion and life in the new age of salvation - restored fellowship with God and new, eternal life'.

To summarise, it is crucial that the Holy Spirit should take part in renewal of believers directly. Johnson (1996:248) states that Paul emphasizes in this verse 'a rebirth and a newness of life that comes from the Holy Spirit, that is, God's own spirit.' Wilson (1982:119) says that the Holy Spirit imparts new life to man in 'regeneration' and 'renewal', and makes him a new creature.

In this regard, Osei-Bonsu (1989:460) mentions that the New Testament shows that the Holy Spirit is the author of supernatural regeneration and renewal. In Acts the Holy Spirit is the force that transforms a band of frightened disciples after Jesus' death into a dynamic group that boldly proclaimed the good news of the kingdom and boldly defended the faith.

Macleod (1992:15) states that 'It may be observed that from the fall of man to our day, the work of redemption in its effect has mainly been carried on by remarkable communications of the Spirit of God ... The Holy Spirit brings about new repentance, prayer and zeal. Thus He stirs up the dying embers and sometimes start, indeed, a forest fire'.

#### \* **Deductions**

Paul emphasizes a rebirth and a renewal of life that comes from the Holy Spirit. In other words, the Holy Spirit is the very agent who renews spiritually both the preacher and his congregation. Therefore it is clear that preacher must rely fully upon the Holy Spirit.

#### **6.4.3.2 Practice-theoretical approach to the guideline**

##### **6.4.3.2.1 The preacher as a pastor must rely upon the Holy Spirit for his general public roles**

In order to carry out his general public roles (preaching, teaching, counselling, visiting and administration), it is essential absolutely for the preacher as a pastor to rely fully upon the Holy Spirit. Without the Holy Spirit's help, the preacher cannot carry out his roles in the church because He is a provider of spiritual talents and power (see 6.4.3.1.2.3 and 6.4.3.1.2.4).

Relating to preaching ministry, the Holy Spirit leads the preacher to be a mature preacher spiritually. When if one becomes a mature preacher spiritually, his message can be powerful and effective to the congregation. That is why the preacher must rely fully upon the Holy Spirit. In this regard, Lloyd-Jones (1981:325) says that 'This (the unction or the anointing of the Holy Spirit) makes true preaching, and it is the greatest need of all today - never more so. Nothing can substitute for this ... This is the supreme thing. Seek it until you have it; be content with nothing less'.

Piper (1992:37) states that 'The sovereign work of the Spirit of God must be the power in which all is achieved'. He (1992:45) goes on to say that the preacher must rely upon the Holy Spirit as a provider of spiritual power and beg for the insight, power, humility, and love he needs to preach this message for the glory of God's name.

Comblin (1989:115) says that 'The Holy Spirit confers real power on certain persons: a power of convincing, directing, leading, governing; He confers real authority preceding any juridical authority'.

The talent of teaching is mentioned specifically a number of times in the New Testament (Rom. 12:7; I Cor. 12:28; Eph. 4:22). Necessary to the work of the church is the leadership given to it by God. In keeping with this need, the gift of administration and ruling is sovereignly bestowed upon a few (Rom. 12:8; I Cor. 12:28). The Greek word translated 'exhort' (Rom. 12:8), *παράκαλον*, as a gift of the Holy Spirit, in addition to the thought of exhortation embodies the idea of *encouragement, comfort, admonishment, and entreaty* (Walvoord, 1977:170-171).

Accordingly, the preacher can carry out his roles successfully when he must also rely upon the Holy Spirit. Only the Holy Spirit can change his counsellor and congregation who has some problems.

#### **6.4.3.2.2 The preacher as a pastor must rely upon the Holy Spirit for his multiple relationships**

The preacher as pastor is in multiple relationships (see 5.2; family, colleagues, congregation and social community). The importance of relationship is to unite one another peacefully.

The Holy Spirit truly unites all Christians in one church. In this church there are no hypocrites. The entrance is through Christ the door. The Holy Spirit works outside the fold irresistibly drawing people to enter. 'Except a man be born of the Spirit he cannot enter into the kingdom of God' (Jn. 3:5). This new birth or regeneration occurs when the Holy Spirit enters into an individual and, dwelling in him as well as raising him from a state of spiritual deadness, unites him to Christ. Being all united to Christ we are all united to one another. 'By one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (I Cor. 12:13). The Holy Spirit unifies the invisible church and Christians have a duty to give visible expression by seeking deep unity in doctrine and life. (Macleod, 1992:13).

The Holy Spirit also unifies the preacher and his family, his colleagues and his congregation one another peacefully. Accordingly the preacher must rely fully upon the Holy Spirit.

#### **6.4.3.2.3 The preacher as a pastor must rely upon the Holy Spirit for his personality**

Every preacher is giving two messages at the same time: one is what his words say, the other is what his personality is saying. The character of the preacher will be part of what he says. The only way of reconciling Paul's 'What we preach is not ourselves' with the actual process of communication is for the preacher to have the sort of personality that will least distort the message- in other words, to be as Christlike as possible. A minister longs to be a better man so that his non-verbal communication will not be noticed because it blends in with what he says (Sweazey, 1976:294-295).

A preacher is a person so that he is distressed physically, mentally and emotionally. Harris (1985:111) mentions that 'Hurting pastors face a web of tangled emotions: shock, grief, anger, depression, loneliness- all sprinkled with the guilt of not doing the job we have been called to do. These emotions make it difficult to function in the role of spiritual leader. When, however, we honestly recognize our feelings and needs, and then discover the practical resources God provides, we are still able to minister, and minister well'.

What are those resources? According to Harris (1985:112), hurting pastors can be strengthened from his colleagues and physical exercise. More important one is from the Word of God and the Holy Spirit. Especially the Holy spirit is an originator of spiritual renewal (see 6.4.3.1.2.5). The Holy Spirit can refresh hurting pastors from his mental and emotional problems, problems: tiredness, burnout, pressure, stress, conflict, depression, tension, anxiety and loneliness. Accordingly, the preacher as a pastor must rely fully upon the Holy Spirit for the sake of his mature spirituality.

#### **6.4.3.2.4 The preacher as a pastor must rely upon the Holy Spirit because of his hazards**

The wisest of men said under the inspiration of the Holy Spirit: 'A good name is rather to be chosen than riches' (Prov. 22:1). A pastor more than anyone else needs a 'good name'. This is absolutely essential. To establish this good name in a congregation takes some time but 'goes a long way'. This is closely allied with the trustworthiness of a pastor and demands that he lead an upright, devoted, sanctified life. The Word of God which he preaches and teaches must be evidenced in the pastor's everyday life. In one word he must be an example to his congregation. By failing to exemplify in his life the gospel he preaches, the pastor becomes totally ineffective. His congregation loses all respect for him and some who 'hear him' may very well be caused to stumble (Decker, 1981:11).

The preacher as a pastor is a weak person before God. He is easily overcome by temptations (pride, sexual misconduct, money and laziness) while he carries on his ministry in the church. The only way to overcome these temptations is to rely fully upon the Holy Spirit.

#### **6.4.3.3 Conclusion**

The following conclusions can be drawn about the guideline for the preacher's practice (reliance of the Holy Spirit) in spirituality:

- \* The Word of God that the preacher proclaims, is God-breathed word. It means that the human authors of the Scripture were powerfully guided and directed by the Holy Spirit while they were writing them. Therefore without the illumination of the Holy Spirit, the preacher can never unfold and understand the Word.
- \* The Holy Spirit is the true preacher: the Holy Spirit gives the words to his messenger, and He illuminates and governs the words while his messenger proclaims them. Without the help of the Holy Spirit, the preacher can never possess his identity.
- \* The Holy Spirit is a dispenser of spiritual talents: All talents concerning the preacher's preaching ministry come from the Holy Spirit.
- \* The Holy Spirit is a provider of spiritual power: the great power relating to the preacher's preaching ministry comes from the Holy Spirit. Without the Holy Spirit, the preacher can do nothing effectively.
- \* The Holy Spirit is an originator of spiritual renewal: the Holy Spirit is the

agent who renews spiritually both the preacher and his congregation. Without the work of the Holy Spirit, the preacher can never renew both himself and others spiritually.

\* Accordingly, the preacher must rely fully upon the Holy Spirit for his mature spirituality.

- In detail, the preacher must rely fully upon the Holy Spirit for his general public roles.

- The preacher must rely fully upon the Holy Spirit for his multiple relationships.

- The preacher must rely fully upon the Holy Spirit for his personality.

- The preacher must rely fully upon the Holy Spirit for his hazards.

#### 6.4.4. Conclusion

The following conclusions can be stated about the guidelines for the preacher's practice in spirituality:

\* ***The preacher must take in the Word of God regularly:*** The Word of God and its application must be central in the preacher's ministry and life for his spiritual growth. The practical ways that the preacher can take in the Word of God are: *Hearing God's Word, Reading God's Word, Studying God's Word, Memorizing God's Word and Meditating God's Word.*

\* ***The preacher must pray ceaselessly to God:*** Prayer in the Scriptures is not primarily a human quest, but rather a response to God gracious word. Accordingly prayer is a very important channel to connect the relationship between God and man. For deep spiritual fellowship with God, it is an essential requirement that the preacher requests, prays and intercedes constantly day and night. How to pray? The preacher must pray personally. The preacher must pray with and for others. The preacher must pray persistently. When to pray? The preacher must pray before making important decisions, when concerned about others, when tempted, and when in pain.

\* ***The preacher must rely fully upon the Holy Spirit:*** The Holy Spirit is the true preacher, a dispenser of spiritual talents, a provider of spiritual power, and an originator of spiritual renewal. The Holy Spirit gives both the preacher and his congregation understanding of the God-breathed word, and helps the

preacher to pray. Without relying on the Holy Spirit, the preacher can do nothing. In detail, the preacher must rely full upon the Holy Spirit for his general public roles, his multiple relationships, his personality, and his hazards.

#### 6.5 FINAL PERSPECTIVES ON BASIS-THEORETICAL AND PRACTICE-THEORETICAL GUIDELINES FOR THE PREACHER'S PRACTICE IN SPIRITUALITY

The following conclusions on basis-theoretical and practice-theoretical guidelines for the preacher's practice in spirituality can finally be summarised:

- \* The term 'practice of spirituality' does not mean just man's positive spiritual activities, but spiritual activities based on the grace of God. Its basic and primary concern is not an external and technical training for doing well in a certain ministry, but it is rather an internal training for helping the formation of character.
- \* The biblical basis for the practice of spirituality is I Tim. 4:7. The preacher's spirituality does not become mature automatically, even though he is a minister. Accordingly, the preacher must, like an athlete, train himself spiritually.
- \* The practice for mature spirituality has value for all things, holding promise for both the present life and life to come. Accordingly it is clear that practice in spirituality is a very essential requirement for a preacher.
- \* Guidelines for the preacher's practice in spirituality are suggested as follows:
  - ***The preacher must take in the Word of God regularly:*** The Word of God and its application must be central in the preacher's ministry and life for his spiritual growth. The practical ways that the preacher can take in the Word of God are: *Hearing God's Word, Reading God's Word, Studying God's Word, Memorising God's Word and Meditating on God's Word.*
  - ***The preacher must pray ceaselessly to God:*** Prayer in the Scriptures is not primarily a human quest, but rather a response to God's gracious word. Accordingly prayer is a very important channel to connect the relationship between God and man. For deep spiritual fellowship with God, it is an essential requirement that the preacher requests, prays and intercedes constantly day and night. How to pray? The preacher must pray personally. The preacher must pray with and for others. The

preacher must pray persistently. When to pray? The preacher must pray before making important decisions, when concerned about others, when tempted, and when in pain.

- ***The preacher must rely fully upon the Holy Spirit:*** The Holy Spirit is the true preacher, a dispenser of spiritual talents, a provider of spiritual power, and an originator of spiritual renewal. The Holy Spirit gives both the preacher and his congregation understanding of the God-breathed word, and helps the preacher to pray. Without relying on the Holy Spirit, the preacher can do nothing. In detail, the preacher must rely full upon the Holy Spirit for his general public roles, his multiple relationships, his personality, and his hazards.