

CHAPTER 7: FINAL CONCLUSIONS

7.1 THE AIM AND OBJECTIVES OF THIS STUDY

For the renewal of the mainline churches today and the recovery of their vitality, the main aim of this study was to do investigate the Scriptural foundation of *the preacher and his spirituality* diaconologically in the light of the Pastoral Epistles, and to suggest some Scriptural praxis for the preacher's spirituality in order to equip the preacher spiritually.

For this aim, the following objectives have been attained:

- * to study and define more closely '*preaching*' in regard to the Pastoral Epistles.
- * to investigate and define more closely '*the preacher*' by way of the Pastoral Epistles.
- * to investigate and define more closely '*spirituality*' in the light of the Pastoral Epistles, especially spirituality in relation to the preacher.
- * to study and define the '*preacher and his spirituality*' in the light of practice-theoretical perspectives.
- * to suggest '*some guidelines for the praxis of exercising the preacher's spirituality*' in the light of practice-theoretical perspectives.

7.2 CONCLUSIONS ON BASIS-THEORETICAL PERSPECTIVES FROM THE PASTORAL EPISTLES ON 'PREACHING'

The perspectives from the Pastoral Epistles on preaching can finally be stated as follows:

- * Preaching is deeply rooted in God, in Jesus Christ as Sender of the preacher, and in the truth of the Word and the doctrine based on the Word. Preaching, therefore, is more than just recounting the story *about* the Word of God spoken by Jesus. In preaching *this Word itself* comes to the listeners. To sum it all up, preaching *is* the Word of God coming to man.
- * The goal of preaching is to help hearers in the world get salvation through faith in Jesus Christ, to help new converts to grow in their faith soundly, and to help believers to devote their strength as the workers of God to the gospel.

- * The central theme of preaching is Jesus Christ, the mediator between God and man, who came into the world to save sinners. It focuses on incarnation, death and the resurrection of Jesus Christ.
- * Preaching as the delivery of the gospel from century to century has primacy in the church because survival of the church belongs to the Word of God.
- * The Word of God must be preached urgently in season and out of season for people who are dying in this world without hearing the gospel.
- * It is clear that preaching, when the Word of God is preached correctly, is the very Word of God.
- * Preaching has power to change and save people in the world even though they are very stubborn and evil sinners. Preaching also has the power which can thoroughly equip believers to be a good worker of God by teaching, rebuking, correcting and training.

7.3 CONCLUSIONS ON BASIS-THEORETICAL PERSPECTIVES FROM THE PASTORAL EPISTLES ON THE 'PREACHER'

The perspectives from the Pastoral Epistles on the preacher can finally be summarised as follows:

- * The preacher can be defined as follows: the person who has been called by God, who has received the message from God, who has been sent by and for God. The preacher, therefore, must deliver the message given to him by God. In his preaching, he must not express his personal opinions, his own view of things or his own philosophy. He must, without doubt, preach the truth which God gave him.
- * The preacher should recognize that he is a sinner who must be saved through Jesus Christ before doing his ministry in the local church. He is first a child of God who must fight the good fight for everlasting life, and then a preacher.
- * The requirements for the pastoral ministry of the preacher necessitate that he be *competent to teach, friendly, modest, no fighter* etc. His behaviour must be *blameless, sober, fair and holy*. He must not be *greedy, nor proud*. His action towards others must be *hospitable*.
- * The basic task of the preacher is to preach the Word of God correctly, and to help various believers to grow and mature in their faith, and to live for the glory of God in the broken world.

- * The authority of the preacher is basically rooted in God, in Jesus Christ, the Lord as the Sender of the preacher, and is deeply connected to the ministering of the Word of God.
- * The preacher's leadership towards the congregation can be obtained by handling the Word of God correctly with diligence and faithfulness like an agricultural labourer. He must set an example to his congregation to be followed in speech, deed, faith and purity etc.
- * Relating to the necessity of the preacher, God spoke to his people through the prophets in Old Testament times, and then through Jesus Christ and the apostles in early church times. Nowadays God is pleased to speak to his people through the preachers.
- * The preacher should realize that the character of some of his listeners will be changed brutally, and in future they will more often turn their ears away from God's message, to myths. The preacher, however, should do his preaching ministry with endurance and perseverance in all situations.

7.4 CONCLUSIONS ON THE PERSPECTIVES FROM THE PASTORAL EPISTLES ON THE PREACHER'S SPIRITUALITY

The perspectives from the Pastoral Epistles on the preacher's spirituality can finally be summarised as follows:

- * Spirituality, as εὐσεβεία in the pastoral Epistles, can be defined as operational faith, that 'truth' and 'conduct' (life) of the gospel are very closely in harmony.
- * The preacher's spirituality relating to the *truth* and *life* of the gospel can be made in the Pastoral Epistles as follows:

A) The preacher's spirituality relating to *the truth of the gospel* concretely contains the following factors:

- ***Proclamation for the glory of God:*** It means that the preacher desires heartily that the message proclaimed by him will be to the glory for God.
- ***Christ-centred gospel:*** It means that the message proclaimed by the preacher will always focus on the death and resurrection of Jesus Christ the Saviour.

- ***Burning heart for the gospel:*** It means that the preacher eagerly loves the gospel as the Word of God and its proclamation, even though he is amid burning persecutions and sufferings.
- ***Bold proclamation:*** It means that the preacher is not ashamed and not afraid to proclaim the gospel in this broken world, even though persecution and suffering will overtake him.
- ***Faithfulness to the Word of truth:*** It means that the preacher handles correctly and faithfully the Word of God both when he prepares his message at the office and when he delivers it on the pulpit.

B) The preacher's spirituality relating to *the life of the gospel* concretely contains the following factors:

- ***True love:*** It means that with all his heart, all his strength and all his soul, the preacher loves *both* God who called himself as a preacher *and* the people as his flock in this broken world, even though they are sinners, betrayers and enemies.
- ***Self-sacrifice:*** It means that the preacher is willing to make all sorts of sacrifices including that of his property, and even his life, in order to make his preaching ministry effective.
- ***Humility:*** It means that the preacher realises deeply that he cannot carry on his preaching ministry without the grace of God because he is too weak and sinful.
- ***Holy life:*** It means that the preacher lives free from economical, ethical and political desires in this broken world for the sake of the gospel of God.

* Spirituality is very important for the preacher because it has the power to make his message effective. Mature spirituality, therefore, is a very important prerequisite for the preacher.

7.5 CONCLUSIONS ON PRACTICE-THEORETICAL PERSPECTIVES ON THE PREACHER AND HIS SPIRITUALITY

The following conclusions can be stated from practice-theoretical perspectives on the preacher and spirituality:

* The preacher as a pastor plays various roles publicly in the church: as a

preacher, teacher, counsellor, visitor and administrator. It means that he has always a lot of work to do. Sometimes difficulty arises when the preacher as a pastor has become totally committed to only one of the roles, or excludes any of the roles, or emphasizes certain ones while the congregation prefers others. An appropriate balance must be achieved.

- * The preacher as a pastor is in multiple relationships: with *family, colleagues, congregation, and society.* Especially members of the congregation whom he is serving consist of various groups: children, young and old people, men and women, sick and healthy people, etc. The result of the preacher's ministry will probably depend most on the quality of his personal and pastoral relationships with the people he serves.
- * The preacher as a pastor is also a person, who has *physical, mental, emotional and social* dimensions. *Physically,* his tiredness is always chronic because he is on duty 24 hours a day to carry on his various roles in the church. *Mentally,* he is burned-out and pressurised because, with the advance of civilisation, the expectations of the congregation are high and various. *Emotionally,* he is severely distressed because he faces stress, conflict, depression, tension, anxiety and loneliness. *Socially,* the preacher as a person is a person in the community. The person has been formed and shaped by social interaction, by dialogue with others, in and through communication with others. So the preacher is an interpersonal reality.
- * Relating to his ministry, the preacher as a pastor confronts various hazards while he ministers in the local church because he is also human. The hazards are *self-conceit, laziness, professionalism and sexual misconduct.*
- * The preacher's general public roles, multiple relationships, personhood (physical, mental, emotional and social dimensions) and hazards relate to his spirituality very closely. Accordingly it is very necessary for the preacher to possess mature spirituality.

7.6 CONCLUSIONS ON THE PREACHER AND HIS SPIRITUALITY - BASIS-THEORETICAL AND PRACTICE-THEORETICAL GUIDELINES FOR THE PRAXIS

The following conclusions on the preacher and his spirituality - basis-theoretical and practice-theoretical guidelines for the praxis 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 on 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.

7.7 THE CONSEQUENCES OF THE FINAL CONCLUSIONS

- * Since the 1960s the mainline churches have been declining more and more. Of course, some local churches and certain denominations are still continuously growing in their specific situations.
- * In as much as the decline of the church is serious, there are many reasons to explain it: The sociological approach (demographics), the catechetical approach, the bureaucratic attitude of leaders, and a lack of outreach for mission. The main reason, however, is caused by the decline of preaching because the church is basically born of the Word of God. That is why, it is necessary to research preaching more closely.
- * Preaching is deeply rooted in God, in Jesus Christ as Sender of the preacher, and in the truth of the Word. Preaching, therefore, *is* the Word of God coming to man. In preaching this Word itself comes to the listeners. Preaching has the power which can change and save the listeners, even though they are very stubborn and evil sinners. Preaching also has the power to thoroughly equip believers to be a dedicated worker of God.
- * What is the reason that preaching has been in decline today? The decline of preaching can be fundamentally caused by the decline of the preacher, namely, the powerless preacher. That is why it is necessary to study the preacher more closely.
- * The preacher can be defined as the person who has been called by God, who has received the message from God, who has been sent by and for God. In his preaching, therefore, the preacher must not express his personal opinions, his own view of things or his own philosophy. Only he must proclaim the message given to him by God.
- * If the powerless preacher spiritually brings the decline of preaching, what is the main reason that the preacher became powerless spiritually? The preacher's spirituality governs his personality and his whole life, especially not only when he prepares the sermon and delivers it, but also when he visits and counsels with members of his congregations. Accordingly the main reason of the powerless preacher can be originated by his immature spirituality. That is why it is necessary to research the preacher's spirituality.
- * Spirituality, as ευσέβεια in the Pastoral Epistles, can be defined as 'operational faith', that 'truth' and 'conduct (life)' of the gospel are very closely in harmony. Therefore the preacher's spirituality in the Pastoral Epistle should be related to both the *truth* and *life* of the gospel.

The preacher's spirituality relating to *the truth of the gospel* concretely contains the following factors: *Proclamation for the Glory of God, Christ-centred Gospel, Burning Heart for the Gospel, Bold Proclamation and Faithfulness to the Word of Truth.*

The preacher's spirituality relating to *the life of the gospel* concretely contains the following factors: *True Love, Self-sacrifice, Humility and Holy Life.*

* The preacher is a person who lives in the world. Therefore it is necessary to research about the preacher and his spirituality in the light of practice-theoretical perspectives. The preacher as a pastor plays various roles publicly in the church: a preacher, teacher, counsellor, visitor and administrator. He is also in multiple relationships (family, colleagues, congregation and society). Because the preacher is a person, he can be distressed physically, mentally, emotionally and socially: tiredness, burnout, pressure, stress, conflict, depression, tension, anxiety and loneliness. He also confronts various hazards while he ministers in the local church: pride, laziness, sexual misconduct and professionalism. In order to overcome these problems, the preacher's spirituality is very essential for himself.

* If spirituality governs the preacher's personality and his whole life, how should he do to be mature his spirituality? That is why it is necessary to study praxis for the preacher's spirituality.

'Practice of spirituality' does not mean just man's positive spiritual activities, but spiritual activities based on the grace of God. Guidelines for the preacher's practice in spirituality are suggested as follows: The preacher must take in the Word of God regularly. The preacher must pray to God ceaselessly. The preacher must rely fully upon the Holy Spirit.

* This is the last word of this study. Truly, the preacher of God must be a deep, mature man of spirituality because his mature spirituality can definitely make him renewable and vital spiritually. If the preacher is renewable and vital spiritually, his preaching will be renewable and vital indeed (the preacher's preaching can never be renewable and vital without the renewal of himself). If the preacher's preaching is renewable and powerful, surely his congregation will be renewable and vital spiritually, and then the church of God will be renewable, vital and revival again: the congregation who are sleeping, will wake up; formalism and superficialism in the church will disappear; those who had left the church will return; there will be a striking increase of conversion in this broken world.

7.8 TOPICS FOR FURTHER STUDY

The following topics can be studied in future research on the preacher and his spirituality.

- 1) The Holy Spirit's role in the preacher's spirituality in the light of the New Testament
- 2) The preacher's spirituality and its effect on the early church in the light of Acts
- 3) A comparative study on spirituality of prophets and apostles
- 4) A study on the correlation of the preacher's spirituality and the growth of the church
- 5) Paul's spirituality as a preacher in the light of his letters

7.9 KEYWORDS OF THIS STUDY

The following keywords can be used for electronic research purposes:

Preacher, Preaching, Sermon, Spirituality, Piety, Godliness, the Pastoral Epistles, Praxis, Practice.

ABSTRACT

* **PREACHER AND SPIRITUALITY: A DIACONIOLOGICAL STUDY IN THE LIGHT OF THE PASTORAL EPISTLES**

1. The aim and objectives of the study

For the renewal of the mainline churches today and the recovery of their vitality, the main aim of this study was to research the Scriptural foundation of *the preacher and his spirituality* diaconiologically in the light of the Pastoral Epistles, and to suggest some Scriptural praxis for the preacher's spirituality in order to equip the preacher spiritually.

For purposes of achieving this aim, the following objectives have been pursued:

- * to study and define more closely '*preaching*' in regard to the Pastoral Epistles.
- * to investigate and define more closely '*the preacher*' by way of the Pastoral Epistles.
- * to investigate and define more closely '*spirituality*' in the light of the Pastoral Epistles, especially spirituality in relation to the preacher.
- * to study and define the '*preacher and his spirituality*' in the light of practice-theoretical perspectives.
- * to suggest '*some guidelines for the praxis of exercising the preacher's spirituality*' in the light of practice-theoretical perspectives.

2. Basis-theoretical perspectives from the Pastoral Epistles on preaching

Basis-theoretical perspectives from the Pastoral Epistles on preaching can be summarised as follows:

- * Preaching is deeply rooted in God, in Jesus Christ as Sender of the preacher, and in the truth of the Word and the doctrine based on the Word. Preaching, therefore, is more than just recounting the story *about* the Word of God spoken by Jesus. In preaching *this Word itself* comes to the listeners. To sum it all up, preaching *is* the Word of God coming to man.
- * The goal of preaching is to help hearers in the world to get salvation through faith in Jesus Christ, to help new converts to grow in their faith soundly,

and to help believers devote their strength as the workers of God to the gospel.

- * Preaching as the delivery of the gospel from century to century has primacy in the church because survival of the church belongs to the Word of God.
- * Preaching has the power to change and save people in the world even though they are very stubborn and evil sinners. Preaching also has the power which can thoroughly equip believers to be a good worker of God by teaching, rebuking, correcting and training.

3. Basis-theoretical perspectives from the Pastoral Epistles on the ‘preacher’

Basis-theoretical perspectives from the Pastoral Epistles on the preacher can be summarised as follows:

- * The preacher can be defined as follows: the person who has been called by God, who has received the message from God, who has been sent by and for God. The preacher, therefore, must deliver the message given to him by God. In his preaching, he must not express his personal opinions, his own view of things or his own philosophy. He must, without doubt, preach the truth which God gave him.
- * The preacher should recognize that he is a sinner who must be saved through Jesus Christ before doing his ministry in the local church. He is at first a child of God who must fight the good fight for everlasting life, and then a preacher.
- * The basic task of the preacher is to preach the Word of God correctly, and to help various believers grow and mature in their faith, and to live for the glory of God in the broken world.
- * The authority of the preacher is basically rooted in God, in Jesus Christ, the Lord as the Sender of the preacher, and is deeply connected to the ministering of the Word of God.

4. Perspectives from the Pastoral Epistles on the preacher’s spirituality

The perspectives from the Pastoral Epistles on the preacher’s spirituality can be summarised as follows:

- * Spirituality, as ευσεβεία in the pastoral Epistles, can be defined as operational faith, that ‘truth’ and ‘conduct’ (life) of the gospel are very closely in harmony.

- * The preacher's spirituality relating to *the truth of the gospel* concretely contains the following factors:
 - *Proclamation for the glory of God*
 - *Christ-centred gospel*
 - *Burning heart for the gospel*
 - *Bold proclamation*
 - *Faithfulness to the Word of truth*

- * The preacher's spirituality relating to *the life of the gospel* concretely contains the following factors:
 - *True love*
 - *Self-sacrifice*
 - *Humility*
 - *Holy life*

5. Practice-theoretical perspectives on the preacher and his spirituality

Practice-theoretical perspectives on the preacher and his spirituality can be summarised as follows:

- * The preacher as a pastor plays various roles publicly in the church: as *a preacher, teacher, counsellor, visitor and administrator*. It means that he always has a lot of work to do.

- * The preacher as a pastor is in multiple relationships: with *family, colleagues, congregation, and society*. The result of the preacher's ministry will probably depend most on the quality of his personal and pastoral relationships with the people he serves.

- * The preacher as a pastor is also a person, who has *physical, mental, emotional and social* dimensions. Therefore, the preacher is often distressed physically, mentally and emotionally: tiredness, burnout, pressure, stress, conflict, depression, tension, anxiety and loneliness.

- * The preacher as a pastor confronts various hazards while he ministers in the local church because he is also human. The hazards are *self-conceit, laziness, professionalism and sexual misconduct*.

6. The preacher and his Spirituality: Basis-theoretical and practice-theoretical guidelines for praxis

The following conclusions on the preacher and his spirituality - basis-theoretical and practice-theoretical guidelines for the praxis can 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.
- * Guidelines for the preacher's practice in spirituality are suggested as follows:
 - *The preacher must take in the Word of God regularly*
 - *The preacher must pray ceaselessly to God*
 - *The preacher must rely fully upon the Holy Spirit*

7. Final conclusions

- * This is the last word of this study. Truly, the preacher must be a deep and mature man spiritually because his mature spirituality can definitely make himself renewable and vital spiritually. If the preacher is renewable and vital spiritually, his preaching will be renewable and vital indeed (the preacher's preaching can never be renewable and vital without the renewal of himself). If the preacher's preaching is renewable, vital and powerful, surely his congregation will be renewable and vital spiritually, and then the church of God will be renewable, vital and revival again. That means that the congregation which is sleeping, will wake up; formalism and superficialism in the church will disappear; those who had left the church, will return; there will be a striking increase of conversion in this broken world.

SAMEVATTING

* **PREDIKER EN SPIRITUALITEIT: 'n DIAKONIOLOGIESE STUDIE IN DIE LIG VAN DIE PASTORALE BRIEWE**

1. Die doel en mikpunte van die studie

Om dienstig te wees aan hernuwing in vandag se hoofstroomkerke en aan die herwinning van hul lewenskragtigheid is die hoofdoel van hierdie studie om in die lig van die Pastorale Briewe die Skriftuurlike grondslae vir *die leraar en sy spiritualiteit* diakoniologies te ondersoek, en om Skriftuurlike en praktykgerigte riglyne vir die prediker en die beoefening van spiritualiteit voor te stel om hom geestelik toe te rus.

Vir die doel is die volgende mikpunte gestel:

- * om '*prediking*' in die Pastorale Briewe te bestudeer en nader te definieer.
- * om aan die hand van die Pastorale Briewe '*die prediker*' te ondersoek en te definieer.
- * om '*spiritualiteit*' in die lig van die Pastoral Briewe na te vors en te definieer, veral spiritualiteit met betrekking tot die prediker.
- * om '*die prediker en sy spiritualiteit*' ook in die lig van praktykteoretiese perspektiewe te bestudeer en te omlyn.
- * om '*riglyne vir die praktiese uitlewing van die prediker se spiritualiteit*' voor te stel in die lig van die ontginde basisteoretiese en praktykteoretiese perspektiewe.

2. Basisteoretiese perspektiewe op prediking vanuit die Pastorale Briewe

Basisteoretiese perspektiewe op '*prediking*' vanuit die Pastorale Briewe kan as volg opgesom word:

- * Prediking is gewortel in God, in Jesus Christus as sender van die prediker, en in die Waarheid van die Woord en die leer gebaseer op die Woord. Prediking is dus meer as die hervertelling van die storie oor die Woord van God soos uit gesprek deur Jesus. In prediking kom *hierdie Woord self* tot die luisteraars. Om op te som, prediking *is* die Woord van God wat na die mens toe kom.

- * Die doel van prediking is om hoorders in die wêreld te begelei tot redding deur geloof in Jesus Christus, om nuwe bekeerlinge te help om suiwer in hul geloof te groei, en om gelowiges te help om hul krag as diensknegte van God, toe te wy aan die evangelie.
- * Prediking as die oordrag van die Evangelie van eeu tot eeu geniet voorrang in die Kerk, omdat die oorlewing van die Kerk aan die Woord van God behoort.
- * Prediking het die krag om mense in die wêreld te kan verander en red, selfs al is hulle hardkoppig en slegte sondaars. Prediking het ook die krag om gelowiges deeglik toe te rus deur onderrig, teregwysing, tugtiging en opleiding om goeie diensknegte van God te wees.

3. Basisteoretiese perspektiewe op die ‘prediker’ vanuit die Pastorale Briewe

Basisteoretiese perspektiewe op die prediker vanuit die Pastorale Briewe kan as volg opgesom word:

- * Die ‘prediker’ kan gedefinieer word as: die persoon wat deur God geroep is, wat die boodskap van God ontvang het, wat deur en vir God gestuur is. Die prediker moet dus die boodskap oordra wat deur God aan hom gegee is. In sy prediking moet hy nie sy eie opinie, sy eie siening van dinge of sy eie filosofie uitdruk nie. Hy moet, sonder om te twyfel, die waarheid wat deur God aan hom gegee is, preek.
- * Die prediker moet besef dat hy ’n sondaar is wat self gered moet word deur Jesus Christus, voordat hy sy bediening in die plaaslike kerk uitoefen.
- * Die basiese taak van die prediker is om die Woord van God suiwer te preek, om verskillende tipes gelowiges te help om in hul geloof te groei en volwasse te word, en om tot eer van God te leef in die gebroke wêreld.
- * Die gesag van die prediker is basies gewortel in God, in Jesus Christus, die Heer as die Sender van die prediker, en is ten diepste verbind met die bediening van die Woord van God.

4. Perspektiewe op die prediker se spiritualiteit vanuit die Pastorale Briewe

Die perspektiewe op die prediker se spiritualiteit vanuit die Pastorale Briewe kan as volg opgesom word:

- * Spiritualiteit, as ευσέβεια in die Pastorale Briewe, kan gedefinieer word as geloof in aksie. ‘Leer’ en ‘lewe’ vanuit die evangelie is in harmonie met

mekaar.

- * Die prediker se spiritualiteit in verhouding tot *die waarheid van die evangelie* bevat konkreet die volgende elemente:
 - *Aankondiging van die heerlijkheid van God*
 - *Christusgesentreerde evangelie*
 - *'n Brandende hart vir die evangelie*
 - *Vreeslose verkondiging*
 - *Getrouheid aan die Woord van waarheid*

- * Die prediker se spiritualiteit in verband met *die lewe vanuit die evangelie* bevat konkreet die die volgende elemente:
 - *Ware liefde*
 - *Selfopoffering*
 - *Nederigheid*
 - *Heilige lewe*

5. Praktikteoretiese perspektiewe op die prediker en sy spiritualiteit

Praktikteoretiese prespektiewe op die prediker en sy spiritualiteit kan as volg opgesom word:

- * Die prediker as bedienaar vervul verskeie publieke funksies in die kerk: *prediker, leraar, raadgewer, besoeker en bestuurder*. Dit beteken dat hy altyd baie take het om te verrig.

- * Die prediker as bedienaar staan ook in verskeie verhoudinge: met sy *familie, kollegas, gemeente en gemeenskap*. Die resultate van die prediker se bediening hang grotendeels af van die kwaliteit van sy persoonlike en pastorale verhoudinge met die mense wat hy bedien.

- * Die prediker as bedienaar is ook 'n persoon by wie *fisiese, geestelike, emosionele* en *sosiale* dimensies in aanmerking geneem moet word. Die prediker is dus dikwels fisies, geestelik en emosioneel ontsteld as gevolg van moegheid, uitputting, druk, stres, konflik, depressie, spanning, angstigheid en eensaamheid.

- * Die prediker as bedienaar loop meermale risiko terwyl hy in die plaaslike kerk dien, omdat hy ook menslik is. Hierdie risikos is die van *selfingenomenheid, luiheid, professionalisme* en *seksuele wangedrag*.

6. Die prediker en sy spiritualiteit: Basisteoretiese en praktykteoretiese riglyne vir die praktyk

- * Die uitdrukking ‘beoefening van spiritualiteit’ beteken nie net ’n persoon se positiewe geestelike aksies nie, maar geestelike aksies gefundeer in die genade van God. Die primêre vorming van ’n bedienaar lê nie in ’n uiterlike en tegniese opleiding om goed te vaar in die bediening nie, maar eerder in innerlike vorming om dienstig te wees aan karaktervorming.
- * Die Bybelse grondslag vir die praktyk van spiritualiteit is I Tim. 4:7. Die prediker se spiritualiteit groei nie outomaties tot volwassenheid nie, selfs al is hy ’n bedienaar. Dienooreenkomstig moet die prediker, soos ’n atleet, homself geestelik oefen.
- * As riglyne vir die prediker se beoefening van spiritualiteit word die volgende voorgestel:
 - *Die prediker moet gereeld die Woord van God inneem.*
 - *Die prediker moet gereeld tot God bid.*
 - *Die prediker moet ten volle vertrou op die Heilige Gees.*

7. Finale gevolgtrekking

- * Hierdie is die finale woord van die studie. Waarlik, ’n prediker moet geestelik ’n diep en volwasse man wees omdat sy volwasse spiritualiteit hom geestelik nuut en lewenskragtig kan maak. Indien die prediker geestelik nuut en lewenskragtig is, sal sy prediking ook vernuwend en lewenskragtig wees (’n prediker se boodskap kan nie besielend en lewenskragtig wees sonder die vernuwing van homself nie). Indien die prediker se prediking geestelik vernuwend en lewenskragtig is, sal sy gemeente sekerlik ook geestelik vernuwend en lewenskragtig wees, en dan sal die kerk van God ook vernuwend en lewenskragtig wees en weer herleef. Die gemeente wat slaap sal wakker word; formalisme en oppervlakkigheid in die kerk sal verdwyn; dié wat die kerk verlaat het sal terugkeer; daar sal ’n opvallende toename in bekering in hierdie gebroke wêreld wees.

ABBREVIATIONS

Abbreviations of Bible Books

The Old Testament

Gen. :	Genesis	Ex. :	Exodus
Lev. :	Leviticus	Num. :	Numbers
Deut. :	Deuteronomy	Josh. :	Joshua
Judg. :	Judges	Ruth :	Ruth
I Sam. :	I Samuel	II Sam. :	II Samuel
I Kgs. :	I Kings	II Kgs. :	II Kings
I Chr. :	I Chronicles	II Chr. :	II Chronicles
Ezra :	Ezra	Neh. :	Nehemiah
Esth. :	Esther	Job :	Job
Ps. :	Psalms	Prov. :	Proverbs
Ecc. :	Ecclesiastes	Song. :	Song of Songs
Is. :	Isaiah	Jer. :	Jeremiah
Lam. :	Lamentations	Ezek. :	Ezekiel
Dan. :	Daniel	Hos. :	Hosea
Joel :	Joel	Amos :	Amos
Obad. :	Obadiah	Jon. :	Jonah
Mic. :	Micah	Nah. :	Nahum
Hab. :	Habakkuk	Zeph. :	Zephaniah
Hag. :	Haggai	Zech. :	Zechariah
Mal. :	Malachi		

The New Testament

Mt. :	Matthew	Mk. :	Mark
Lk. :	Luke	Jn. :	John
Acts :	Acts	Rom. :	Romans
I Cor. :	I Corinthians	II Cor. :	II Corinthians
Gal. :	Galatians	Eph. :	Ephesians
Phil. :	Philippians	Col. :	Colossians
I Thes. :	I Thessalonians	II Thes. :	II Thessalonians
I Tim. :	I Timothy	II Tim. :	II Timothy
Tit. :	Titus	Phlm. :	Philemon
Heb. :	Hebrews	Jas. :	James
I Pet. :	I Peter	II Pet. :	II Peter
I Jn. :	I John	II Jn. :	II John
III Jn. :	III John	Jude :	Jude
Rev. :	Revelation		

Abbreviations of the Version of the Bible

GNB	:	The Good News Bible
JB	:	The Jerusalem Bible
JBP	:	The New Testament in Modern English
KJV	:	The King James Version
NASB	:	The New American Standard Version
NEB	:	The New English Bible
NIV	:	The New International Version
NRSV	:	The New Revised Standard Version
RSV	:	The Revised Standard Version

* *The accents of the Greek words are omitted in this study*