

Introduction

1. Need for this study. Misunderstanding between preachers and others in the church.
2. Shortage of preachers. Must do something to:
 - (1) Impress able men to undertake the work.
 - (2) Convince elders and others in the church to encourage such men and provide opportunities to train and use them.
 - (3) Convince parents of the need for gospel preachers and persuade them to provide encouragement and opportunity to their sons who show an interest in such work, and not discourage their daughters who might want to marry preachers.
3. Some faulty concepts and practices which need correction.
 - (1) All fault in such matters is not to be placed on preachers, neither all of it on brethren.
 - (2) Shall try to be objective in study, though realize it is hard to be totally objective about field in which one is occupied.
 - (3) Teacher has no axe to grind with the elders or other brethren here or elsewhere. Brethren generally have been very good to me, though there have been times and places when brethren could have done better and so could I.
 - (4) If there are wrong concepts here, shall not show partiality. Will just present what I am convinced is the truth and "let the chips fall where they will."
 - (5) Cannot guarantee that everyone will agree with everything presented. Will make no attempt to please anyone but the Lord. The teacher needs this study as much as any person present. Some things said may make some of us uncomfortable, but stay with us.
 - (6) Credit is here given to the fine series of articles by James P. Needham, published over the last year and a half in Truth Magazine, and soon to be put in book form.

Body

The Work Viewed Scripturally

A. Scriptural descriptions

1. Evangelist (2 Tim. 4:5, Eph. 4:11, Acts 21:8).
 - a. From EUANGELISTES - "lit. a messenger of good, denotes a preacher of the gospel." (Vine's Word Studies, p. 44). "a bringer of good tidings, an evangelist. This name is given in the N.T. to those heralds of salvation through Christ who are not apostles." (Thayer, p. 257).
 - b. This is a form of the word EUANGELION - "glad tidings" or "good news". Used in NT with reference to the news or tidings having to do with Christ and his kingdom and all blessings therein.
 - c. The gospel is the thing brought, the evangelist is the messenger who brings it.
 - d. The word carries with it no idea as to length of time a man stays in one place.
 - e. Some think as evangelist cannot preach the gospel to the church since it is not news to them.
 - (1) Paul left Timothy at Ephesus to teach and instruct brethren. (1 Tim. 1:3; 1 Tim. 4:6; 2 Tim. 4:5).
 - (2) Paul was ready to preach the gospel at Rome to those who were "saints." (Rom. 1:7,8, 15).
2. Preacher (1 Tim. 2:7; 2 Tim. 1:11, Rom. 10:14).
 - a. From KERUX - "a herald...used of the preacher of the gospel; (b) of Noah, as a preacher of righteousness, 2 Pet. 2:5." (Vine, p. 202).
"The herald or proclaimer of the divine word." (Thayer, p. 346).
 - b. Related words
KERUSSO - "to be a herald, to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed; a. Univ. to publish, proclaim openly...b. Spec. used of the public proclamation of the gospel and matters pertaining to it." (Thayer, p. 346).

PARRHESIAZOMAI - "to be bold in speech." Acts 9:27,29. (Vine, p. 202).

KERUGMA - "a proclamation by a herald, denotes a message, a preaching (the substance of what is preached as distinct from the act of preaching). 1 Cor. 1:21; 2:4; 15:14; 2 Tim. 4:17; Tit. 1:3." (Vine, p. 202).

3. Minister (Eph. 3:7; Col. 1:23,25; 1 Tim. 4:6). (1 Cor. 3:5-7).

a. From DIAKONOS - "a servant, attendant, minister, deacon." (Vine, p. 72).

"One who executes the commands of another, esp. of a master; a servant, attendant, minister....1. univ. of the servant of a king...of one who promotes the welfare and prosperity of the church, Col. 1:25...teachers of the Christian religion, 1 Cor. 3:5; 2 Cor. 6:4; 1 Thes. 3:2." (Thayer, p. 138).

b. The particular work in which he serves is that of teaching the gospel.

4. Teacher or Instructor (1 Cor. 4:17; 1 Tim. 4:11; 2 Tim. 2:25).

a. From DIDASKO - "to give instruction." (Vine, p. 111).

b. Also PAIDEUO - "to train children, teach...instructing, correcting, 2 Tim. 2:25." (Vine, p. 264).

c. Also KATECHEO - "2. to teach orally, to instruct." (Thayer, p. 340).

5. Some Conclusions

a. Preacher tells what one does, proclaims a message.

Evangelist tells the nature of the message, good news.

Minister describes his relationship to what he does - a servant, not master.

Teacher describes the object in view - instruction and correction.

b. The nature of his service is spiritual, not physical or material.

(1) Acts 6:2 - as proclaimers of the word, the apostles would not leave the teaching work to serve tables. Others were appointed to that service.

(2) Many preachers grow weary attending to physical things which ought to be done by deacons or others while they attend to their preaching and teaching.

(3) These terms imply the need for study. One cannot teach what he does not know. Much time will have to be spent in study.

c. These terms are not titles of distinction. The Lord condemned the wearing of flattering titles in Mt. 23:8-12. They are words which denote his peculiar work. No clergy-laity distinctions in NT.

B. Importance of the Work

1. Many brethren and some preachers do not fully appreciate this.

a. Some look upon preacher as a necessary evil, not to be accepted as other people, but tolerated. They view him as a transient, and highly expendable.

b. Some preachers evidence a lack of appreciation for their work by their attitude. Some content to work at half their potential, put in enough time to "get up a lesson" and never become the kind of Bible student they ought to be. They "tolerate" the brethren and never develop any real sympathy or feeling for them. Such usually become sarcastic, lazy, soured on the brotherhood, and will be looking for a place to move shortly.

2. It is a gift of Christ -(Eph. 4:8,11,12).

a. Idea here is that the work of an evangelist is a function (doma) set in the church by Christ, just as he provided the gifts of apostles, prophets, pastors and teachers. All of these are necessary gifts to bring the body to completion.

b. Does not involve a miraculous call, or impartation of mystic powers, but God makes preachers as he makes elders. (Acts 20:28). When faithful men study and learn the will of God, and it moves them to want to spend their time in proclaiming it, then God made them preachers, who fill the gift (function) set in the church by Christ to extend its borders. Jer. 20:9 - "as a fire shut up in my bones."

c. Need to distinguish between the man and the service he renders. Greater emphasis should be placed on the message than the messenger. (1 Thes. 5:12, 13). As elders, so also let preachers be esteemed not for who they are, but for what they do.

- (1) Too much of a tendency to honor preachers because we like their personality, their looks, their tone of voice, pulpit mannerisms, etc.
 - (2) Congregation can develop a snobbish air which accepts only well known preacher while thinking themselves too important to have to "tolerate" an inexperienced, or lesser known preacher.
 - d. One who faithfully does the work of a preacher is fulfilling a divine function - it is a gift of Christ.
3. Its Great Potential
- a. Designed to save souls. (1 Tim. 4:16). -His, and his hearers.
 - b. Designed to build up the church. (Eph. 4:11-16). A part of God's plan to bring every saint to such a level of maturity that he:
 - (1) not be tossed about by false teaching,
 - (2) will be able to supply due strength to the body,
 - (3) so that by its proper functioning it may edify itself and grow.
 - c. If proper attention to his work will save his soul and his hearers, then neglect of this work will condemn both his soul and that of his hearers.
4. Its Sacred Trust
- a. A trust committed from God. (1 Tim. 1:11, 6:20; 1 Thes. 2:4).
 - b. A powerful trust - Rom. 1:16 - "power of God unto salvation." DYNAMIS - from which our word dynamite comes. How should that be handled?
 - c. In hands of gospel preacher is the power to save or condemn, enlighten or blind, guide men aright or astray.
 - d. Faithfulness and courage required in stewards. This not a mere social profession, but a sacred stewardship of God for which answer must be given. (1 Cor. 4:2, Jas. 3:1).

II. Man-Made Qualifications for Preachers

- A. The difference between what Bible teaches on the qualifications and work of a preacher and what people sometimes expect, is a source of constant friction.
1. Some of the requirements laid down by brethren when they interview a preacher evidence this. Many of the criticisms heard about preachers also reflect this.
 2. Some preachers have decided "if you can't beat 'em, join 'em" and set about to meet all the human standards laid down by ignorant brethren.
- B. A look at some of these "qualifications"
1. Secular Education
 - a. In many congregations a preacher not wanted unless he holds a certain degree from a certain school. More demand for an "educated clergy" among brethren than some might suspect.
 - b. While nothing wrong with an education, consider following:
 - (1) 1 Cor. 1:17; 2:1,4,5 - not words of wisdom.
 - (2) 2 Cor. 11:6 - "though I be rude in speech, yet not in knowledge."
 - c. A good secular education does not assure a more effective preacher, while it might be helpful if properly used. Some men have become so obsessed with their importance as scholars, and have become so "bookish" that they have lost touch with the common man.
 - d. We have many men who are capable of becoming preachers, who will never have \$10,000 to go to college, yet ought to become successful preachers. One should try to get a decent grasp of the English language, and one who is capable of preaching at all, can do this with a little self-discipline and study.
 - e. Sometime ago, an eldership sent me letter wanting to know if I knew where they could find a preacher, married, between 35 and 45 and with a college degree. Some of the best preachers have been self-made men. They were educated in the Bible and useful related subjects without having a college degree. This is a man-made qualification.
 2. Dynamic Personality
 - a. Some brethren place greater store by this than a man's knowledge and ability in the truth.

- b. Certainly, all Christians, preachers included, ought to try to develop respectable manners, learn something about good grooming, and how to get along with people.
 - c. But some of the brethren demand a man in the image of their last preacher, or one whom they regard as the best, and want one with a constantly bubbling over type personality, a human dynamo who never gets tired or anxious, or upset.
 - d. Such a man is always seen at the right place and right time with the right people. Some call him a "spark-plug" others a "go-getter" or even a "wheel-horse."
 - e. Any congregation built around a preacher's personality is not built on Christ (1 Cor. 3:10 - "take heed how ye build").
 - f. Let a preacher be himself. If he has a vivacious personality, then fine. If he is more reserved, then let him be.
3. Style and Dress
- a. A man cannot ^{help} his physical features. All of us can be clean and seek to dress with good taste.
 - b. Some want a preacher who is a regular dude. His socks must match the drapes. His clothes must be the latest cut and attended by the proper accessories. If he is a fashion plate certain of the women and the young people will adore him.
 - c. Such would not have tolerated John the Baptist with his "camel's hair and leathern girdle." Of Jesus it was said "he hath no form nor comeliness." Paul's critics said his bodily presence was weak and his speech contemptible. Paul in his prison attire, or some of the pioneer preachers who saved thousands of souls would have been unwelcome in many pulpits.
 - d. Preachers can go to opposite extreme and be slouchy and unkept. Any man smart enough to preach can comb his hair, shine his shoes and press the crease in his trousers, and can learn enough about things that match each other to get by.
 - e. Some brethren want a preacher who will always dress in black or dark blue. Some have given in to such demands and have for all the world taken on a clerical air.
 - f. Some expect a preacher to always go dressed up to the study ("someone might come by"), or to the shopping center or even to a picnic. Have heard brethren say in surprise when they come by your house on Saturday afternoon and you are painting or mowing the grass on an August day, "I hardly recognized you - you don't look like a preacher." Akron barber. "I pray thee, have me excused."
4. Social Finess^e
- a. Some expect a preacher to join one or two luncheon clubs, get elected to office on some organization of civic importance, be a professional back-slapper in hopes that the community will think more of the church.
 - b. Always members of the church involved in community and club affairs who wait to show off "their" preacher - not teach them the truth - just show off the preacher. Intro. given by friend of mine at regional convention.
5. The Show-Off
- a. Some want a preacher who is loud, and can keep them amused with their antics.
 - b. Or he may be exceptionally brash and pride himself in telling people off, to the delight of his close friends who boast of his courage.
 - c. He is expected to be bombastic in the pulpit, unpredictable, with a flair for sensationalism.
6. Common Interests
- a. Some want a man who will hunt, fish or golf with them, or keep up an endless round of social gatherings.
 - b. There may be a "clique" which convenes periodically to lay out strategy for the next business meeting, so they can run the work. The preacher is supposed to feel honored that he is included and is looked upon as one of them. If he does not go along, he is uncooperative, and anti-social and ought to move.

- c. 1 Tim. 5:21 -"doing nothing by partiality."
 - d. Certainly it is natural that a preacher may be closer to some of the members than to others, but when he preaches the word of God, he must treat all alike.
7. Well Recommended
- a. Surely brethren ought to know something about a man they invite to labor with them, but anyone can get his friends to recommend him.
 - b. Some preachers have been known to recommend friends, because they were friends who have not done good work, or who have been involved in ungodly conduct or other trouble nearly everywhere they have been.
 - c. Just because a man knows the right names to "drop", does not mean he is the man needed.
 - d. Just because a man has labored in small congregations in destitute fields, does not mean he is unfit for work with larger congregations. "He that is faithful in little is faithful in much."
 - e. Further, a man who might succeed in one place, might not in another.
8. The Right Age
- a. Some congregations have to have a man just exactly the right age. Not too young and not too old.
 - b. The young preacher is thought to be too immature. The old preacher is likely to be worn out, and won't understand the young people.
 - c. Often times both the very young and the older preachers wind up in "mission fields". A young man could greatly benefit from working with a stable congregation under good elders before tackling work filled with problems. Example of church in Port Artnur, Texas.
 - d. Many congregations could well use the seasoned judgment of older preachers who have been on the firing line for years.
 - e. 1 Tim. 4:12 -"let no man despise thy youth."
Phil. 2:19,20 -of Timothy Paul said "For I have no man likeminded who will naturally care for your state." Many dedicated young men like this.
 - f. Philemon 9 -"Paul the aged"
9. Married
- a. Most congregations demand a married man. This eliminates many good men who either have not found a wife yet, or are widowers, or choose to remain single as Paul. If this man-made qualification is binding, then Paul could not preach for some congregations.
 - b. Certainly, a preacher with a good wife is blessed in his work, but brethren have no right to require this.
10. Right number of children
- a. Some good men have not been wanted some places because they had "too many " children.
 - b. The size of a man's family is his own business.
 - c. Part of the problem here is that some congregations are unwilling to support a man well enough to care for a large family.
 - d. This has contributed to the "preacher shortage." Many good and talented men have been forced into secular employment to provide for their own (1 Tim. 5:8) . Each time that happens, the shortage becomes more accute.
11. Wife
- a. A preacher's wife can be a great asset to him, or a liability. She must walk a tight rope between cordiality and gossip. She must dress tastefully (on a preacher's income) but not too tastefully.
 - b. Some brethren have a double standard here. There are churches which require that a preacher's wife not work outside the home. Other women in the congregation can, but she must not, regardless of the circumstances.
 - c. "But she should be free to help her husband in visiting, office work, etc." Some want two employees for the price of one.

111. God's Qualifications for Preachers *Paul*

- A. Source of information - Word of God, not expectations and demands of men.
 1. 1 and 2 Timothy -written to young preacher.
 2. Titus - written to young Greek evangelist.
 3. Also much help from 2 Cor. where Paul gave much personal insight into his life and work. Other NT books give accounts of gospel preachers.
 4. While certainly not equal to the Bible, much profit can come from reading lives of pioneers.
- B. From 1 and 2 Timothy these qualifications appear:
 1. Gentleness (2 Tim. 2:24-"servant of the Lord must.....be gentle").
 - a. From EPIOS -"Mild, gentle, was frequently used by Greek writers as characterizing a nurse with trying children or a teacher with refractory scholars, or of parents toward their children." (Vine, p. 145).
 - b. 1 Thes. 2:7 - of Paul's conduct toward converts at Thessalonica.
 - c. Jas. 3:17 - wisdom from above is....gentle..."
 - d. Mt. 10:16 - be as harmless as doves...."
 - e. This a big order. Easy for preacher to fail here. Many exasperating situations arise. Time and place for severe rebuke, but let it be measured and administered to those who have shown they are not interested in truth and are determined to hinder it. Preacher must not be high-handed and arrogant. Must practice Golden Rule.
 - f. Gentleness does not mean compromise. cp. 1 Thes. 2:2 and 2:7.
 2. Apt to teach (2 Tim. 2:24; 2:2).
 - a. From DIDAKTIKOS and means "skilled in teaching." (Vine, p. 112).
 - b. Some should not preach. Have not ability. While some abilities are acquired, there needs to be some native ability.
 - c. Failure to realize this has caused much harm. Story of C.R. Nichol and such a brother.
 3. Forbearing -Patient (2 Tim. 2:24).
 - a. From ANEXIKAKOS -means "patiently forbearing evil, lit. patient of wrong." (Vine, p. 117).
 - b. Must be patient with brethren in their failings. Brethren not sinlessly perfect and neither is the preacher. Some have become disillusioned and quit. Often develop a stern, hyper-critical attitude. Heard it said of one preacher that members felt they had been grilled by a prosecuting attorney everytime he visited in their home.
 - c. Ability to be patient when he is wronged. Cannot use the pulpit to nurse a personal grudge, nor should he "line up" sympathizers. (2 Tim. 4:16,17).
 - d. 2 Cor. 11:26 (false brethren); Phil. 1:16 (adding affliction to my bonds); 2 Tim. 1:4 (tears); 2 Tim. 2:3 (endure hardness); 2 Tim. 4:5 (endure afflictions). Thin skinned preachers in for some bad times.
 - e. Some think immediately of moving. Why not stay and work out the problem, if possible? Certainly the time comes when one must not waste his time and effort, but need to be sure that time has come before shaking off the dust.
 4. Meekness (2 Tim. 2:25).
 - a. From PRAUS - Meekness is "strength under control." Concerns not only one's attitude toward himself, but ability to direct his energies toward doing the most good, even when he might have to subdue his own personal wish, or bite his tongue.
 - b. Should know where he fits into God's plan and be content to exercise himself there. (Rom. 12:3).
 - c. Well-meaning praises of members often make it hard for a man to maintain meekness and humility.
 - d. Certain amount of confidence and poise is good, one should not be puffed up. (1 Cor. 9:16; 1 Cor. 3:5-9). If Paul and Apollos were only seed planters and watering servants, then what are we?

- e. The work he does is important, but he is not indispensable, and wisdom will not perish with him.
5. Soberness (2 Tim. 4:5 -"watch (KJV); "Be thou sober in all things" (ASV).
 - a. Involves being of sound mind, possessing good judgment, as opposed to being impetuous and frivolous.
 - b. Upon this quality or lack of it often hinges the difference between peace and war in a congregation. With the DUNAMIS of God in his hands, one must exercise good judgment. "Be wise as serpents." (Mt. 10:16).
 - c. Since it is not always easy to know what is the best judgment, then in difficult problems, or far reaching decisions, let us be "swift to hear, slow to speak and slow to anger." have seen men come apart at the seams under pressure. Such should either grow up or quit preaching.
 - d. Soberness is also opposed to flippancy. Everything is a joke to some preachers. Sense of humor essential, but everything is not funny.
6. Faithfulness (2 Tim. 2:2).
 - a. From PISTOS meaning "worthy of trust; that can be relied on." (Thayer, p. 514) (1 Tim. 1:11).
 - b. Timothy given a charge -(2 Tim. 4:1).
To keep what was committed to his trust. (1 Tim. 6:20).
To hold fast the form of sound words. (2 Tim. 1:13).
 - c. Unreliable men may sleep at their post, be bought off or desert. Unless one is of upright character, and full of faith, he should not be entrusted with preaching the gospel.

Conclusions

1. Preachers ought to be "examples of the believers." (1 Tim. 4:12).
2. As go the preachers, so go the churches.
3. Even as unqualified men should not be appointed elders, even so, unqualified men will do great harm as preachers.
4. Let us seek out men who have the desire and native ability to become gospel preachers, train them and put them to work.

THE DUTIES OF A GOSPEL PREACHER

1. What is not his duty.

A. Not to do the work of elders, deacons, or other members.

1. Many of the duties brethren expect preachers to perform, are in reality not his work as a preacher.
 - a. Often expected to be the official visitor of the sick. Jas. 5:14 says "Is any sick, let him call for the elders of the church."
 - b. Expected to be the official intercessor with God. Nothing wrong with a preacher praying in a sick room, or times of trouble, or just a visit in a home, but he is no more responsible along that line than other Christians. He has no monopoly on prayer. The fervent prayer of any righteous man avails just as much as a preacher's.
 - c. Expected to uncover every case of benevolence, and see to the work. That is the work of deacons. (Acts 6:2).
 - d. Often expected to spend every afternoon out rounding up stray sheep. Sometimes when brethren speak of "personal work" they mean "how many calls did the preacher make last week?" The Lord provided pastors (shepherds) for this work. They are the elders. (Acts 20:28; 1 Pet. 5:1-3). In common with every "spiritual" one, the preacher should also be concerned about the erring. (Gal. 6:1).
 - e. Some expect the preacher to be in the middle of settling every problem in the congregation. He is more often called upon than elders in many cases.
2. Some reason that they have hired a man to do what they do not have time to do. This shows a misunderstanding of duties of preachers which are sufficient to take all his time and more. Further, one cannot hire another to do what God expects of him.
 - a. Some preachers are so burdened with physical chores, that time is consumed and little left for study.
 - b. Keeping up property. Know places where preachers are expected to keep up the building, clean it, and attend to all repairs.
 - c. Some have refused to work on bulletin at places on ground that that was all the preacher's job.
 - d. A man without time to study will run dry and the brethren will complain about his poor sermons. Such men will stand up to teach or preach, having to say something, but having nothing to say.

B. Not to be a glutton.

1. Some think (including some preachers) that it is their solemn duty to constantly feast on the rich provisions of the dining table. This becomes a serious problem in meetings, especially, for two reasons:
 - a. It gives too many deadlines to meet, especially where there is much study to be done on certain lessons requiring extra preparation, or materials which the preacher must take along with him to do. Meeting too many deadlines during a meeting is both physically and emotionally exhausting. This will show in his pulpit work.
 - b. It tends to make a man overweight, places temptation before him to overeat. Such is wrong, and could shorten a man's days, and hence his service. Have preached in meeting^s where we had two services a day, a radio sermon besides and two meals out a day. Some places even "farm a preacher out" for all three meals a day, and then want him to go home with someone after services to eat again.
2. My practice in meeting^s to ask the brethren ahead of time to please arrange so I eat out only one meal a day. Then at lunch, can eat a light snack, and then "do justice" to the supper. I have literally begged some sisters in the past to just let me have a bowl of soup, a sandwich or a salad only to be told "Oh no! I could never set that before the preacher."
3. Knew one preacher who became famous in his local work, for dropping in unex-

pectedly at supper time. He was overweight, gluttonous and members got to where they dreaded to see him come.

4. Preachers share the hospitality of many homes and should be grateful and try to be as little trouble as possible, but they are as obligated to be temperate as anyone else.
- c. Not to be a specialist with the young people.
 1. This is a must in many congregations, or preacher not wanted.
 2. In Titus 2:1-6 Paul charged Titus to teach needed truths to various ages. Teaching must be balanced. He should no more be a specialist with the young people than with the old people, or the middle aged people.
 3. Brethren have sometimes made a problem where one did not exist by making a fetish out of young people. They can understand the gospel and need it as badly as anyone else.
 4. Announcement of a "youth rally" recently said they were appealing to the "chemistry" in young people. Last week Morris Norman and I addressed some classes of high school seniors at a local school on the church. They listened with interest, and for sometime raised excellent and thoughtful questions. I used a chart I have used in gospel meetings and in a debate on "The New Testament Church." There is nothing wrong with their "chemistry."
 5. Some want a preacher who will always play with the young people, entertain them, plan outings, and learn to speak the latest teen slang, and even be able to put the gospel in those terms.
- D. Not to run the church.
 1. A brother asked me once when I was moving to "take over the church" in a certain place.
 2. The preacher in any congregation is seen and heard often, but God ordained that elders have the oversight. Where there are no elders, he is one voice among the other brethren in the business affairs.
 3. A preacher with experience might be able to give helpful advice to brethren, even elders, and there ought to be a close relationship, but let the elders "oversee."
 4. If elders want me in a business meeting, then fine, but preacher doesn't have to be present at every meeting.
 5. Know preachers who are greatly offended if they are not consulted about everything. They have to be "on top" of every development. Some will sulk and pout, and sometimes move, because they think they are being ignored.

11. God's Concept of a Preacher's Duties

A. Duties to the gospel

1. Guard it (1 Tim. 6:20; 2 Tim. 1:14).
 - a. From PHULASSO having military connotation. Suggests serious responsibility toward those or that being guarded. (1 Thes. 2:4, Phil. 1:17; Jude 3).
 - b. Guarding presupposes enemies. Must guard against:
 - (1) False teachers (Gal. 2:4, Rom. 16:18, 2 Pet. 2:1; Acts 20:30; Gal. 2:5; Isa. 58:1, 62:6). From his vantage point a preacher may recognize danger sooner than others. He may be called an "alarmist" but must "cry aloud" and "sound the trumpet" when needed.
 - (2) "Foolish and unlearned questions." (2 Tim. 2:23; Tit. 3:9).
 - (a) Some questions do not deserve an answer. There is no Bible answer to some. Some are speculative. (Deut. 29:29).
 - (b) Some delight in trying to stump a preacher. It is no sign of weakness to avoid such questions.
 - (3) "Profane and vain babblings" (1 Tim. 1:4; 4:7; 6:20; 2 Tim. 2:16).
 - (a) "profane" means "unsacred" while "babblings" refer to empty discussions on useless subjects.
 - (b) Some business meeting discussions get into such babblings. Much

- of the time is spent on purely physical things, like what to do about Johnson grass. Often endless and useless bickerings go on.
- (4) "Strifes about word to no profit." (2 Tim. 2:14).
 - (a) Some have "pet peeves" and if a preacher uses an expression he dislikes, or treads on his sacred cow, he may be debated right in the door.
 - (b) Such fellows often make up their own definitions.
 - (c) "The gospel is not a system of theoretical trivia and metaphysical distinctions, and a preacher of the gospel should keep people from getting such an idea of it." (Jas. P. Needham)
 2. "Command and teach" it (1 Tim. 4:11).
 - a. Emphatically - A preacher should know whereof he speaks and should speak with assurance and confidence. This is not a fault, but according to the truth.
 - (1) Tit. 3:8 "These things affirm confidently." (ASV)
 - (2) Mt. 7:28,29 - Jesus taught "as one having authority."
 - (3) Tit. 2:15 - "These things speak, and exhort and rebuke with all authority"
 - (4) Too much doubt in world now without preachers adding more by giving an uncertain sound.
 - b. Urgently (2 Tim. 4:2- urgent in season and out).
 - (1) This often lacking in preaching.
 - (2) Speech departments in some schools have stressed conversational tone until preachers influenced by it have lost all their fire and have been reduced to making pretty little moral talks which stir nobody.
 - (3) Our contention for the faith is to be done "earnestly" (Jude 3), and Paul preached "with all boldness." (Phil. 1:20).
 - c. "With much contention" (1 Thes. 2:2; Jude 3; Eph. 6:17).
 - (1) We are at war with Satan and all forces of sin and error.
 - (2) Wherever truth is assailed, there must it be defended.
 - (3) Contend (Jude 3) from EPI-AGONIZE, is from strongest word in NT for intensity of conflict and struggle. Used only in this passage. We are to "agonize" to enter the straight gate, but to "epi-agonize" for the faith.
 - (4) Our preaching must be aggressive. Error must not be let alone. 'Reprove, rebuke' as well as "exhort." (2 Tim. 4:2).
 - (5) Some brethren have some catchy sayings which deny this truth. "Preach the gospel and let others alone." "Never call names, you'll drive them away." "You catch more flies with honey than with vinegar." These often condemn preachers for "how" they said it. The truth is, many want error let alone. To these street corner philosophers, may I add another saying: "There is more than one way to skin a cat, but any way you do it the old cat won't like it."
 - (6) Gamalielism exposed.
 - d. Love (Eph. 4:15 -speaking truth in love).
 - (1) Must have love for God, His word, souls of men and for the truth.
 - (2) If someone is on road to hell and we have to tell him so, then should not act like we are glad.
 3. "Keep the commandment without spot". (1 Tim. 6:14). Spot means "alteration." (Vine)
 - a. This involves loyalty. Must be true to what God said.
 - b. We may not sit in judgment on the law of God. Our duty is to preach it "as is." (Jas. 4:11). (Jer. 23:28 (faithfully)).
 4. "Be not ashamed of the testimony of the Lord." (2 Tim. 1:8).
 - a. Rom. 1:16 - Not ashamed of the gospel. Sometimes compromise to impress men of the world. Rom. 1:14-15 "at Rome also". The seat of Empire needed same gospel as any country village. At Athens Paul preached gospel to philosophers.
 - b. Example of friend who went to preach for congregation containing many teachers and professional people.
 - c. "Nor of me, his prisoner." Sometimes brethren ashamed of a faithful preacher when he is standing for truth on an unpopular subject. (2 Tim. 4:16).

- d. Some preachers will stand on the sidelines and criticize brethren in the thick of a fight for the truth and will not declare themselves until the smoke has cleared. Then they prance out on the field and act like they put the enemy to rout.
 - e. Every soldier does not hold his weapon the same way, but if he is teaching the truth and opposing the enemy, then let us not be ashamed of him.
5. "Suffer hardship with the gospel." (2 Tim. 1:8; 2 Tim. 4:5; 2 Tim. 2:3).
- a. Preacher's lot not always easy. If one expects it to be, then should not begin.
 - b. One failing of preachers is getting together to mourn over how they are not appreciated and how they suffer.
 - c. Some who have quit and gone completely into secular work, whine that they could not stand being "dependent on the brethren, talk incessantly of their trials, and how they were underpaid. When we think we have it rough, go back and read 2 Cor. 11:23-30.
 - d. Too many preachers are sissified and have done harm to the cause. Some more interested in their own comfort than the work of the Lord. Contrast Paul's attitude. (2 Cor. 12:15). Also Phil. 2:29,30 and Acts 15:25,26).
 - e. No preacher has ever been called upon to endure what Jesus did. 1 Peter 2:19-25.

B. His Work

1. Speaking here of those who give fulltime to preaching.
 - a. Timothy was obviously such a person. He often accompanied Paul and was sent by him to many places for special work. (Rom. 16:21, 1 Cor. 16:10, 2 Cor. 1:1, Phil. 2:19, 1 Thes. 3:2; Heb. 13:23, 1 Tim. 1:3).
 - b. While doing this work he was to "flee" the "love of money." (1 Tim. 6:10,11). He was to endure hardness.
 - c. Such a person is free from worldly entanglements, and has a right to be supported without working at something else. (2 Tim. 2:3, 1 Cor. 9:5; 2 Cor. 11:3). He is to give himself "wholly" to the work and "make full proof" of his ministry. (1 Tim. 4:15; 2 Tim. 4:5).
2. Must lead an exemplary life. (1 Tim. 4:12,16). Practice what he preaches.
3. Read and study. (1 Tim. 4:13,15).
 - a. Have heard brethren complain about preacher spending too much time in his study. This part of his God-given duty. If he does not spend a lot of time there, it will show in his preaching.
 - b. Too many men get themselves together enough sermons to preach about 2 years and then stop studying and move every two years. To be effective, one must be fresh in his material and approach. Must be ever digging deeper, searching and gleaning more truths, or better understanding those already known.
 - c. Can't idle away time through the week and have anything worth saying on Sunday, or whenever he speaks.
 - d. This implies something to read and study. Bible first, but other books helpful. Maintain and build a library.
 - e. Need to keep abreast of current religious scene, what is happening among brethren, aware of drifts, trends and issues.
 - f. Need for study for his own edification, and not just in order to "get up a lesson." Requires discipline of self and time.
4. Teach and Preach
 - a. Some men content to preach twice on Sunday and teach two classes a week.
 - b. Many unwilling to get out into communities where there is no congregation and help to plant one, or spend an extra night a week helping a small congregation nearby. Some will not hold a "mission" meeting.
 - c. Something wrong with a preacher who does not want to preach. Any devoted preacher can keep himself busy anywhere in his studies and use of opportunities to teach and preach.
 - d. Know some part-time preachers who do more preaching and studying than some supported to work at it all the time.
 - e. While there is a need for men who can sustain themselves and still preach where and when needed, many have refused to devote themselves fully to the work for material reasons. Lack of faith or fear of loss of security, or fringe benefits. Some have left fulltime work as preachers for secular work when they discovered they could make more money. (Phil. 4:12,13).

C. Duties to the Church

1. "Set in order things that are wanting." (Tit. 1:5).
 - a. Includes not only appointing elders where needed, but correcting wrong situations by the gospel. (2 Tim. 3:16 Acts 20:20, 2 Tim. 4:5).
 - b. Some preachers will preach in vague generalities and lambast sin and error without identifying what he means, or else in some other locality, but never gets down to business right where he is. (1 Tim. 5:20).
 - c. Done without partiality. (1 Tim. 5:21). Men of God must preach what is needed, where it is needed, and when it is needed.
 - d. Much to be set in order these days but some are afraid.
2. "Ordain elders in every city." (Tit. 1:5).
 - a. The fact that he sets forth qualifications means they should be observed.

- b. But congregations without elders need to be instructed on the subject and planning ahead to time when they can have men ready. Some have qualified men who are not appointed because of pressure from some who have a loud voice in business meetings, but who are not elder material.
- c. To take a hands-off attitude and fail to help bring a congregation to completeness is to fail in our duty.
- d. Does not mean the preacher is to select the men, but through teaching to enable the church to select the proper ones.

D. Duties to himself.

- 1. Easy for one to neglect his own improvement while trying to help others. (1 Tim. 4:16,7; 2 Tim. 2:1; 1 Tim. 5:22; 1 Tim. 4:12,13; 2 Tim. 2:22).
- 2. A preacher needs to be able to look himself in the face and say "I have done my best."

E. Duties to false teachers.

- 1. "Instruct those who oppose themselves." (2 Tim. 2:25).
- 2. "Reject" those who turn away from the truth, turn away from them, withdraw from them. (Tit. 3:10; 2 Tim. 3:5; 1 Tim. 6:5).
 - a. Must guard his associations, lest he become partaker in error by lending encouragement to those who advocate it.
 - b. While must have right attitude toward all, false teachers are to be exposed, not condoned, and those under their influence rescued if possible.
- 3. What business has a gospel preacher joining a ministerial association? Or taking part with false teachers of error?
- 4. Notice lately increasing fraternization between liberal brethren and denominational preachers and churches. (Clergy Week, Easter Services, Madison, Tenn. award presented by Norman Vincent Peale, etc.).

F. Duties to the brethren

1. Generally

- a. "Put them in remembrance." (1 Tim. 4:6; 2 Tim. 2:14; Tit. 3:1). Easy to grow weary of preaching the same truths, meeting the same problems. Some brethren complain "I've heard that before." (2 Pet. 1:12,13,15). Many forget and drift away. (Heb. 2:1).
- b. "Be thou an example of the believer." (1 Tim. 4:12).
 - (1) In word - has to do with vocal expression. Must not be coarse, or vulgar, not even when in company of other preachers! (Eph. 5:4; Prov. 23:7; Mt. 12:34; Phil. 4:8).
 - (2) In manner of life - has to do with daily conduct. Should be honest, dedicated, practice at home and in community what he preaches
 - (3) In love - for God, the truth, the church, the word, good men and even his enemies. (Mt. 5:44).
 - (4) In faith - Too much doubt in the world now. Some preachers contribute to it. (2 Cor. 4:13). The pulpit, or printed page not the place to experiment.
 - (5) In purity - hypocritical to preach purity and then think, speak or act otherwise.

2. Specifically

- a. The faithful - teach. (2 Tim. 2:2). Many fail here. Many members are hungering to learn more and serve better. One reason for this type of class.
- b. The erring - correct. (Tit. 1:13; 2 Tim. 4:2). This work seldom appreciated, but necessary.
- c. Older men - as fathers. (1 Tim. 5:1; Lev. 19:32). To show deference to age and experience, not despise them. Does not mean that older men are always right and that they must not be corrected. An old false teacher is dangerous, and his error ought to be exposed, but not rudely. Let every preacher treat older men with the same respect they would their own father. This way his youth will be much more respected. (1 Tim. 4:12).
- d. Younger men - as brothers. (1 Tim. 5:1). On equal basis. Danger here for

- young preacher, especially one of great ability, to become haughty and act superior around those his own age.
- e. Older women - as mothers. (1 Tim. 5:2). Older women have been much encouragement to preachers through the years. Many have great wisdom. Easy for preachers to ignore them or dismiss them by saying "the women should not run the church." But they are members of the church, and many have been faithful for years through thick and thin. They have seen preachers come and go, fail and succeed. They have a natural sympathy. Let preachers show courtesy and respect to them, even as to his own mother.
 - f. Younger women - as sisters with all purity. (1 Tim. 5:2).
 - (1) No subject needs greater emphasis among preachers than this.
 - (2) Preachers usually in the limelight. People come to them for advice, including women. In work of church, preacher often placed in company of women. Need for much caution.
 - (3) Caution should be shown in visiting younger sisters alone, or escorting them around without someone else along.
 - (4) Some preachers have gone completely away from the truth because of becoming involved in scandal over failure to treat the younger women as sisters with all purity.
 - (5) Some can't keep their hands off the women or girls when talking to them. It is much easier to prevent suspicions than to erase them.
 - g. Widows indeed - honor. (1 Tim. 5:3). Help and encourage them. All Christians obligated here, including preachers.
 - h. The rich - charge to trust God, not riches. (1 Tim. 6:17) - Temptation for preachers to cater to members of wealth and importance. Rich people will have a hard time going to heaven (Mt. 19:23,24) and preachers should teach them the dangers of riches and how to use wisely what they have .
 - i. The eldership - both preachers and elders need to know their own field of work and not meddle in the other, or hinder the other. Need for close relationship between preachers and elders.
 - (1) Against an elder receive not an accusation, but before two or three witnesses. (1 Tim. 5:19). Some members prone to run to preachers to complain about elders. Will talk about them but not to them. Let preachers put such in their place by urging that witnesses be called to hear the charges and then have them face the elders.
 - (2) Them that sin rebuke before all. (1 Tim. 5:20). Sometimes charges need to be made and proved against an elder. Sin is not to be tolerated in them. When a charge is made and sustained by witnesses, let the guilty be rebuked "before all"
 - (3) Lay hands suddenly on no man. (1 Tim. 5:22). Refers to duty of evangelist to appoint elders (Tit. 1:5) in every place. Men are not to be hastily designated to this work without much teaching and thought.

Introduction

1. Two extremes

- (1) Preacher has trouble with a congregation and decides all churches are guilty and out to mistreat preachers.
 - (2) Congregation has trouble with preacher, and becomes suspicious and hostile toward all preachers. Look upon them as a "necessary evil."
2. While some preachers create problems, all do not, while some churches mistreat preachers, all do not. Generalizing dangerous and unjust.
 3. Preachers must be able to see problem from standpoint of other brethren. Preachers are sometimes at fault.

Body1. Personality Problems

A. Immaturity

1. Martyr complex - can't stand criticism, or to be disagreed with. Always right. Decide brethren out to "get them." Can read conspiracy into most innocent comment. Hence, nervous, jumpy and on defensive. Brethren afraid to trust such men, stand aloof, and "ride it out" until he decides to leave.
2. Special treatment - want brethren to "make over them" and let them be center of attention in everything. If not, decide they are unloved and unwanted and ought to move.

B. Egotism

1. Some have overrated themselves. (Rom. 12:3). Have developed "an high look and a proud heart." (Prov. 21:4).
2. Seem to feel that "wisdom will die" with them. (Job. 12:2). Become unapproachable. Court the company and bask in favored position with those of money and influence. No time for "commoners." (Rom. 12:16).
3. They are great. If in doubt, ask them! Reports in some papers. Since I moved here....."

C. Antagonism

1. Those entirely negative, create resentment. Place for rebuke, but not every-time we get in pulpit.
2. Some are pulpit naggers, harpers, and feel that keeping everything and everybody stirred up is a mark of soundness. Some have unique ability to get everyone angry with everyone else. Must constantly have an issue. If they have none, then will invent one.
3. Some able pulpiteers, but out of pulpit are rude, sarcastic and almost impossible to get along with. Need course in human relations.

11. Family

A. While there is no double standard for conduct for preacher's family and any other family of Christians, yet he (and they) ought to set good examples.

1. His family can make or break his work - fortify it or cause people to lose respect for him.

B. Family out of control

1. Wife not in subjection. Knew of one preacher and his wife who had family disagreements to top of their voices, even coming to blows, to the entertainment of neighbors.
 - a. Wife may be a gossip, spendthrift, immodest, vain, hyper-critical, always lamenting her unfortunate lot in life.
 - b. Some excellent pulpit men have been failures in local work because their wives constantly an issue. Many preachers wives are not spiritually minded. Some are flirts. Some are materialistic and worldly minded. Her failure to practice truth her husband preaches, weakens his influence.

2. Unruly children

- a. I doubt that preachers children are worse than others, but their faults are more open to inspection. Live in goldfish bowl. Under constant pressure. Often too much expected of them, even by their parents. But preachers have same obligation as others to rear their children right.
- b. Problem compounded by fact that preacher often away from home. Sometimes, a family occasion is planned only to be cancelled at last minute because of a phone call - a death, sickness, or church problem. Easy for children to resent what takes their father away from them so much.
- c. Means preachers will have to make the most of what time they do have with their families. Easy to make mistake of Eli and Samuel. Saving others, losing our own.
- d. But some preachers children are terrors, into everything, ill-mannered, smart-mouthed, disobedient and destructive. Their misconduct around the meeting house is obvious and resented, and many brethren hate to see them come to their home. This a real burden for a congregation which must tolerate this for very long.

III. Laziness

A. Bible makes no provision for a lazy person.

1. Eph. 4:28. 2 Thes. 3:10

2. Sometimes a lazy man becomes a preacher. Man of average intelligence can get by a good while with a congregation and be lazy - work on a minimum of effort. Sleep half the day, spend much time in sports, or socializing, and little in study and actual teaching. Any preacher can be just as busy as he wants to be.

B. The Signs

1. Personal appearance - becomes slouchy, unkept.

2. Lack of activity - nothing planned to do, just wait and see what "happens." Lack of study becomes evident when he preaches or teaches. Has to say something but has nothing to say. Rambles, flounders, misapplies passages or gets in over his head. Makes unguarded or unqualified statements. If questioned, may fly off the handle rather than admit the real problem.

3. Lack of interest in preaching - content to do as little as possible. Never holds a "mission meeting" (that's one at a place where there is no golf course), never plans any extra studies which would require time and work of him. Content with two sermons and two classes a week.

IV. The Leech

A. Some men dig in and decide to stay for the duration whether the work goes down, down, down. When problems arise which would make it wise for them to move, some refuse, and wait to be "evicted" from the premises and then go away and boast of what they have suffered for the truth.

B. Times when a preacher ought to move, for his own good and the church's.

C. Some never really leave after they move, but carry on a campaign through their close friends to take vengeance or otherwise meddle and influence decisions. When you move, brethren, move and don't meddle.

V. Salesman

A. Some preachers work at selling a product in addition to preaching. Some become more implicated in this than their work as a preacher, and take advantage of spiritual relations to sell a product from which they derive a profit.

B. Even during gospel meetings some have worked harder toward selling something than saving souls.

PREACHER PROBLEMS WITH CHURCHES1 Financial Support

A. A sensitive subject -

1. Preachers reluctant to say much about this for fear of being thought mercenary.
2. Some brethren become very disturbed whenever money is mentioned.
3. But the Bible teaches the truth on the subject and it ought to be studied with same forthrightness as other Bible subjects.

B. Preacher's right to financial support

1. From the church treasury

a. 1 Cor. 9 - Paul defends his right to financial support on these grounds:

- (1) His right to "eat and drink" - (v. 4).
- (2) His right to have and support a family - (v. 5).
- (3) His right to "forbear working" - (v. 6).
- (4) Right of a soldier for pay in exchange for service - (v. 7).
- (5) Right of an husbandman (v. 7).
- (6) Right of a shepherd (v. 7).
- (7) Argues same principle stated in law of Moses applies here (v. 8-11).
- (8) Basis of sowing and reaping (v. 11).
- (9) On basis of Old Testament temple service (v. 13, 14).
- (10) Conclusion - they that preach gospel should live of it. (v. 14).

b. 2 Cor. 11:8 - took "wages" - a payment in exchange for service.

c. The case of Paul and church at Philippi:

- (1) They had "fellowship in gospel" with Paul. (1:3-5).
- (2) Their "care of Paul" flourished again. (4:10).
- (3) They sent once and again to his "necessity." (4:15,16). Here is the proper standard for support - providing what a man needs to meet his obligations and attend to his work.

d. 1 Tim. 5:17,18 argues that elders who devote their time to the work of teaching should be supported on two grounds:

- (1) Not to muzzle ox that treads out the corn, and
- (2) laborer is worthy of his hire.

2. From individuals

a. Gal. 6:6-10 - Let him taught communicate to him that teacheth. From KOINONEO, to give a share to, distribute.

b. Preacher of average intelligence and education can make much more in secular field than he receives for preaching. Since others devote their talents and time to more lucrative endeavors, it is right that they share with those who have chosen to devote their time and life to work in which they generally receive much less.

c. Know of preachers who have left well paying secular jobs with many fringe benefits to help relieve the preacher shortage, only to suffer greatly.

d. Often the preacher contributes much more than members with large bank accounts, and high paying jobs. It is just and right for individuals to help support preachers.

C. Problems of pay

a. "he makes more than I do." Brethren sincere in this objection but often lack information. Their comparison is usually based on the preacher's gross pay, and their take home pay, to say nothing of the many dollars worth of fringe benefits.

- (1) From his pay, the preacher must furnish an automobile for the work he does, pay his own social security (business firms usually pay half of it), provide whatever hospital insurance for himself and family, and his income tax is not withheld as in the business world.

- (2) A business report last year indicates that an employee who takes home \$600 a month, actually receives \$6.00 an hour when the value of his

fringe benefits are considered, and that is for a standard 40 hour week. This means a gross of about \$240 a week.

- (3) When consider hourly wage scale in business with normal work week and the amount of time a preacher puts in, he becomes one of the lowest paid man in the church, if not the lowest. No overtime for all over 40 hours. My normal week will average 50 to 60 hours and often more. No advanced scale for working holidays.
 - (4) No retirement plan - no punch in and punch out work, where you can go home and forget it. There are no off hours.
- b. "Preacher gets paid extra during meetings."
- (1) A few churches pay their preacher straight through the year and he keeps whatever he makes in meetings, but this is not the common rule. It would greatly help preachers if it were the rule. It is about the only way they can make anything extra.
 - (2) All I can say is the brethren who think preachers make a fortune in meeting work have not had the pleasure! Pay for meetings is uncertain. Because of expenses involved, it is not uncommon to just break even.
 - (3) Suppose a man did make extra in a meeting - it is a whole lot of extra work. Often one has to double up on work at home before and after he gets back (bulletins, radio sermons, etc.) and often must study while in a meeting in interest of work to be done when he gets back home.
- c. "But the preacher gets his house furnished."
- (1) Good men appreciate this, but there is more than one side to the story.
 - (2) The church that furnishes a house, usually subtracts from the salary to be paid what a house payment would run. In reality the preacher builds up equity for the brethren to leave it all behind. Many go through life this way and have no place to go when they get old, except to move in with their children. If he preaches 40 years, he will, for all practical purposes assist brethren in paying for two houses which they own, while he has not even a rent receipt to show.
 - (3) I have had it both ways on housing, and if I had my "druthers" would much prefer to buy my own house and have an adequate wage so this is possible.
2. Specific problems
- a. Local work - pay often inadequate to meet living costs. Many expenses from salary which brethren do not have. One big item is purchase and maintainance of a car for which there is no allowance. He must have expensive tools, books and periodicals, which continually rise in cost. His "work clothes" are more expensive than in some kinds of work.
- (1) No cost of living raise - many firms give periodic cost of living raises. Local living costs often go up along about then. How many churches did you ever hear of doing that for the preacher? It is unpleasant and hazardous to try and negotiate such a raise while working at a given place, and many men, who cannot stand the squeeze on the family budget, move elsewhere. Sometimes when it is learned that a man will receive more support elsewhere, it is rumored that he is just preaching for the money. Such situations place many preachers over the barrel, and some have even quit on account of it. If anyone doubts the truthfulness of this, let him find out how much the preacher's pay has been raised over the last five years and then compare that with the local pay raises in business world.
 - (2) Expenses for meetings - sometimes a congregation will send preacher for "mission meeting" and pay his expenses. But expenses often mean, gas and oil for the car. But that does not begin to cover it. Have you ever been able to travel and not spend money? Food, sometimes lodging on the way, car depreciation (miles, tires, etc.). Government

allows 10¢ a mile for business men. On a 1000 miles trip that would be \$100, yet some of the brethren would think that robbery of the preacher.

- (3) Unfulfilled promises - Often brethren tell a man when he moves that when the collection increases they will support him better, and then forget it. Have known a number of cases where brethren had a good forgettery. Preacher sometimes to blame for not having a clear understanding.
- b. Meeting work problems.
- (1) Two Sunday meetings for one week's pay. Most preacher's paid on basis of Sundays home. If gone two Sundays in a meeting, that's two weeks pay gone at home. This has happened to me any number of times. Sometimes pay for two Sunday meeting no more than one week's pay at home, to say nothing of expenses incurred.
 - (2) Free meetings - many congregations think nothing of asking some other congregation to provide and pay their preacher to come hold them a meeting. Many places this might be needed. But some take advantage of it.
 - (3) Ask preacher is he being paid at home while there - frankly, that is nobody else's business. This is often the signal for brethren to pay a man less for the meeting. He should be paid on the basis of work performed and expenses involved. It is a matter between the congregation having the meeting and the preacher.
 - (4) "How much do we owe you?" Loaded question. If answer, become indignant if don't usually underpaid.
 - (5) Exchange meetings - good many preachers come out on short end of this. Often becomes a matter of preachers making all sacrifices for two places to have a meeting.
- c. Many worthy congregations which do not fall into category of those considered here. Both preachers and churches ought to deal fairly with each other.

11. Employment Practices

A. Pulpit Parades

1. Not uncommon for some churches to "try out" 8 or 10 men, meanwhile keeping all dangling on the string.
2. I have never knowingly entered such competition and do not intend to. Gospel preachers should not be made to feel like competitors in the Lord's work.
3. Many congregations have to suffer the consequences of this "preacher roulette." The man who makes the best initial appearance may be the poorest man for the work.
4. There is a better way. Let a congregation consider some good men whom they know about, and resolve to go after one man at a time. That does not mean they have to employ a man after they have talked to him. He might not want to come and they might not want him after contact is made and various things are discussed. Illustration - Brown St. Let preacher and congregation find out all they can about each other. It is a two-way street.

B. Expenses -

1. Some churches send for a man to come long distances to "try out" and then do not cover his expenses. He might lose a week's pay at home.
2. Some feel that the preacher is "looking for a job." Not always, and besides the church is looking for a preacher.
3. A few such experiences may wreck an already meager budget.

C. Recommendations

1. Certainly a congregation should know something about the man they invite to work with them. Care should be taken to see that recommendations are objective.
2. Sometimes a congregation will recommend a preacher to a place because they want to get rid of him.

3. Some preachers can get well known brethren to recommend them, when they are unworthy. Sometimes a man gets a bad recommendation without deserving it. Some are recommended by friends who know of their failings, but hope to save them by showing confidence in them.
 4. This whole area is extremely tricky.
- D. Negotiate for lowest salary
1. "What is the least you can come for?" one congregation asked me once. Suppose you went down to Firestone to get a job and personnel manager asked "how cheap will you work?"
 2. Some brethren want to bargain like this to get the best possible man for the lowest possible wage.
 3. Preachers at a disadvantage here and brethren know it. They don't want to appear mercenary.
 4. I have never told the brethren how much they had to pay me, but do reserve the right to decline a work if I know I cannot meet my just obligations and expenses on what the brethren offer to pay. Matter of basic honesty here.
- E. No substitute for thorough understanding at time of employment. Saves much trouble later on.

III. The Moving Game *Heating 14*

- A. Reasons for it.
1. Some churches think they will solve their problems by the preacher moving and getting another one. When the preacher is the problem, he needs to move. But often he is made the scape-goat for the sins and failures of others.
 2. Preacher hurts someone's feelings. Sometimes this true and unnecessary. But sometimes, even when he has done everything possible to make it right, vengeance is vowed and he has to go. Other members may make mistakes, repent and stay, but is repent and go for the preacher.
 - a. Sometimes he has been getting too close for comfort in his preaching.
 - b. Often he is insulted, but he must know how to take it. Double standard.
 3. Arbitrary limits - some brethren feel that a preacher should move every two or three years. In some cases 6 months is too long for some preachers to stay.
 - a. Circumstances, not arbitrary limits based on human opinion, should determine length of stay.
 - b. Two year limit sad commentary on churches and preachers.
 - (1) Often indicates brethren expect preacher to work FOR them but not WITH them.
 - (2) This smacks of the hireling pastor system. Some want to just keep house for the Lord and are unwilling to get to work to save souls and spread the gospel.
 - (3) Take a good look at the more substantial congregations who have done the most in their areas to spread the truth, and see if they are not places where good men have spent many years with the same congregation.
 4. Professionalism on part of preachers
 - a. Some run out of "soap." Unwilling to study and keep fresh in their preaching.
 - b. Sometimes short terms caused by preacher immaturity. Running away from problems instead of facing up to them.
 5. Churches demand too much - many equate success or failure of work with preacher. No man can do all that needs to be done alone. Must have help, many workers. This source of much preacher frustration.
 6. Taken for granted - many preachers have moved because they were convinced that their work was unappreciated. A few kind words of encouragement now and then help greatly.
 7. Preacher crosses a prominent opinion or clique - must move on. Unless he becomes a rubber stamp for every opinion of certain prominent members, he is not wanted.

8. A running fuss - some churches carry on a fuss all the time. Preachers get caught in the middle and many suffer it awhile and then move on.
 9. Both preachers and churches sometimes expect perfection. To some preachers grass always looks greener elsewhere. Some congregations always looking over preacher's shoulder as if they suspect that he may abscond with the treasury. Some are on his back about everything.
 10. Selfishness - usually on part of preacher - has chance to move to the ideal spot, near relatives, etc. Sometimes much larger congregation with much greater support than the church where he lives can afford, offers him work. Easy to justify oneself, and put selfish interests ahead of the cause.
- B. Results of it
1. Makes preacher an outsider - always on "get acquainted" basis. Can put down no permanent roots. Some churches consider him a short-term employee, held at arm's length.
 2. Keeps preachers and churches unsettled. Takes awhile to adjust to new place, new work, etc. Hard on church also. Time of uncertainty. Creates unstable situations in churches and makes near mental cases out of preacher's family.
 3. Upset families - Even when moving under the best of circumstances, preacher must comfort a grieving wife and very upset children. New Town, new school, make new friends. Creates feeling of insecurity. Did you ever ask a preacher's child where he is from? Many do not know. They are from "everywhere."
 4. Thin ranks of preachers - this is one reason given by a number of men to whom I have talked as to why they left fulltime work. In fact, this is just about the number one complaint - "insecurity," "moving gets to be less and less fun," "no roots," "family unhappy."
 5. Wastes much money that could be put to better use. Nothing for churches to spend \$1000 or \$1500 moving a man, only to do it again in two or three years. Costs the church \$50 or \$75 a month each month he stays just for moving expenses - money that could well be used in spreading the gospel.
- C. Certainly there are no iron-clad rules as to how long a man should stay, some stay too long, others not long enough. But both preachers and churches need to examine themselves when they are always moving after a short term of work.

THE PREACHER SHORTAGEI. Scope of the problem

- A. Much more acute than some realize.
 - 1. Estimated there are 16,000 congregations and 6,000 preachers. Includes liberals and conservatives, good, bad and indifferent!
 - 2. Everytime you turn around, some congregation is pleading "where can we find a preacher?"
- B. Denominationalism faces same problem - Catholics complain of shortage of priests and annual drop-outs. Protestant churches have critical shortage. Liberal brethren face it, as well as conservatives.
- C. Not new problem among Lord's people - Lk. 10:2 - "laborers are few."
- D. Situation among faithful brethren:
 - 1. Some able men have quit altogether, and either sit on a bench, or are so guilt-ridden that they have abandoned the Lord entirely.
 - 2. Some have taken secular jobs and made preaching a sideline.
 - 3. Some have retreated, found themselves a "tub of butter" in some quiet community and content to just "keep house" for the Lord and withdraw from the fight.
 - 4. Fewer men are taking up the work than in years past. Have leakage at both ends: fewer starting, and more quitting. At present not many signs of betterment.

II. Reasons for it

- A. Nature of our times
 - 1. Since World War 2, unequaled prosperity. Developed materialistic society. Greater demand for education, and greater rewards offered by business and industry for those who have it. Philosophy "get all you can, and can all you get." More concerned about "things" than principles. (Lk. 12:16-21).
 - 2. Today a young man with a college degree can enter business or industry and after 5 years draw a salary larger than he could ever hope to make preaching. This enables him to enjoy "the good life." Young men reared in materialistic society, and by materialistic parents, not likely to think of spiritual values.
 - 3. Loss of dedication. Spirit of sacrifice hard to spot now, even (perhaps should say especially) in the church. Lacking in many preachers. (2 Cor. 12:15). Like days of Amos, "at ease in Zion." (Amos 6:1-6).
 - 4. Materialism the number one culprit.
- B. Occupational hazards - real and imagined
 - 1. Feeling of insecurity - inadequate pay, no retirement provisions, frequent moves.
 - a. But we forget - Lk. 9:58; Mt. 10:24; 1 Cor. 4:11; Phil. 4:12.
 - b. Even some preachers who have been well supported, have made preaching a sideline as they pursued high salaries in business and then some have had the gall to lambast men who are still devoted to preaching the gospel as "hirelings" and "clerical money-grabbers."
 - c. The solution is not for all preachers to quit, but to have the courage to teach brethren their responsibilities.
 - 2. Continuous controversy
 - a. Some have grown weary of being caught up in one struggle after another to maintain purity of faith.
 - b. Consider - 1 Cor. 11:19; 1 Jno. 2:19; 1 Thes. 2:2; Jude 3.
 - 3. Unending toil
 - a. Never get caught up. Grow weary of the struggle.
 - b. Paul had labors - 2 Cor. 9:5; 11:23; 12:15.
 - 4. Neglected family duties.
 - a. Some say they have quit because felt were sinning against their families by inadequate support, or lack of time with them.

b. While preacher must consider family like others, apostles and pioneers had families. (1 Cor. 9:5). Where would we be today were it not for their sacrifices? Not only helpful to study the hardships of apostles and early Christians, but to read biographies of great men of past.

5. Frustration

a. Some complain they preach their hearts out and see no fruit.
 b. Problem here is failure to see difference between our business and God's. Our obligation is to plant and water, but God gives the increase. (1 Cor. 3:6). Isaiah felt same way. (Rom. 10:21).

6. Ingratitude

a. Some feel their work is not appreciated, that since apparently no one cares, why should they?
 b. But read 2 Cor. 12:15 Gal. 4:16 Heb. 6:10.

7. Unjust criticism

a. Some say brethren constantly criticize everything they do, can't please them.
 b. Paul had critics also. (2 Cor. 10:10). We can be too sensitive.

8. Political pressures

a. Always those who want their way, and pressure the preacher to line up with them. There is the tightrope between leading brethren who can't get along, even in the eldership.
 b. Paul had same problems. (Phil. 1:15,16 Gal. 6:13; 2:5; 3 Jno. 9,10).

9. Unreasonable demands

a. Some fold under many demands made of them which are no part of their duty as a preacher.
 b. Solution is to study and know what the Lord requires, put that first, and teach it to the brethren.

10. Church failures

1. Dependence on colleges to train preachers - while denying a seminary concept.

a. Been unspoken rule for many years that a preacher without a degree, or at least some time spent in one of "our schools" unwanted. "Where did you go to school?" common question.
 b. If young man shows inclination to preach, he must be persuaded to go to "our" school to "make a preacher." While no objection to brethren running schools nor young people going to them, do object to this being looked upon as only way to equip a man to preach.
 c. Every man who wants to preach does not have \$10,000 or \$12,000 to go to college. Congregations need to make plans to train and develop their members to be elders, deacons, preachers, song leaders, teachers, etc. It will take time and hard work, and much planning, but must be done. Glad to see more congregations recognizing this.

2. Failure to encourage young people.

a. About all some young people are ever asked to do is dismiss on Wed. night, and serve at the table now and then.
 b. But here is a vast reservoir of talent and strength which will not only help the church to grow now but will also secure the future of the work. Losing too many young people to the world.
 c. In many cases our class teaching methods are ineffective, and fail to capture interest and enthusiasm of youth.
 d. Send a young person from such a congregation into military service away from influences of home, or off to school where he may be exposed daily to infidelity and loose moral standards, and see how long he remains faithful.
 e. Many gospel preachers now active, would never have started had it not been for encouragement and opportunities in home congregations. Let them lead singing, read scripture, pray publicly and make announcements, and prepare talks. If we don't there will be less and less preachers and the preaching of the word will grind to a halt to the damnation of multitudes.

D. home failures

1. Many parents don't want their boys to be preachers or their daughters to marry them, and frankly say so.
2. Some fail to teach proper values in the home, rear children with no sense of responsibility toward mankind.
3. If parents themselves would show that a Christian ought to try and teach the word to others, then some of their children might want to devote their lives to the work.
4. Often, preachers are so criticized in the home circle that young people grow up deciding that is pretty lowdown work.
5. I received much encouragement to preach by preachers who were frequent visitors in our home. Some members do not want preacher spending time with their family, apprehensive, hate to see them come.

E. Petty problem Preachers

1. Some determine to run everything, and if they can't, will quit in a huff.
2. Unnecessary antagonism - always rubbing people wrong way - don't know how to get along with people. Soon run out of places to preach, and wind up in secular work because were unwilling to apply principles of gospel to changing themselves into image of Christ.
3. Professionalism - some look on work as a business profession, rather than a spiritual responsibility. If more money beckons from the business world, then quit preaching. (1 Cor. 9:16).

III. Consequences of shortage

A. Lower standards

1. Every congregation is not going to be able to find just the right man, the right age, with the right wife and right number of children, right education, right personality, and right amount of experience.
2. Many men who are doing the best they can now, and are doing good work, are not well prepared in some areas of study which would enhance their work. Must be time for them to grow and gain experience.

B. Need for personal persistence - men now preaching who have not had opportunity to be trained in many fields of study, must resolve to apply themselves and prepare. Considerable meeting work convinced me this is not being done in many cases. Some have questioned me suspiciously when I would tell them I brought work with me to do and would need some time each day to devote to that. Some have expressed doubt as to wisdom of studying evidences, Bible geography and church history. To them, sum total of their study obligation is to prepare two sermons and two classes a week.

C. Wider circulation - men devoting fulltime to preaching must spread thinner than some desire, and than some congregations are willing to let them. Selfishness enters the picture here. Churches must be taught the work of preachers, and of all Christians and stop considering preacher as sort of a church baby-sitter who must never leave the side of the playpen.

D. Less preachers means less preaching - fewer will hear and be saved until this trend is reversed.

IV. Solving the Problem

- A. Let every church and preacher with ability to do so, plan and conduct periodically intensive classes to help train and develop preachers. (Eph. 4:16; 2 Tim. 2:2).
- B. Let homes and churches emphasize personal responsibility in teaching, especially to the young people. (Heb. 5:12).
- C. Let every fulltime preacher determine to become more active than he is, more willing to sacrifice himself for the work. (2 Cor. 12:14,15).
- D. Let Christians and congregations improve the lot of preachers with attention to

church-preacher relations, working conditions, encouragement in his work, and sufficient income.

- D. Let those men who have slowed down their activity as preachers, or have decided to preach only part-time, inspect their motives as to reasons for not making gospel preaching the mainline of their lives.
- E. Let brethren preach and write on the subject. Saturate the minds of brethren with subject until they determine to rise up and work to remedy the problem.
- F. In our preaching and teaching, let us hit hard at materialism, the number one villain.
- G. Let preachers cease their whining and self-pity over their lot and suffer hardness as good soldiers. Let us all grow up and act like men. If there is a legitimate complaint, make it where it is needed and then forget it.
- H. Let Christians pray for reapers. Lack of devout prayer is part of reason for the trouble. (Eph. 6:18-20).

Conclusion

The longer we wait to remedy this problem, the worse it will become and the more souls will be lost. Passing the buck will not meet the need. With the world in the spiritual plight it is, with multitudes groping for answers in the midst of the confusion, with denominationalism and Catholicism shaken to the core by revolt over long years of clerical abuse, thus opening doors of opportunity for teaching which have been closed, there is no time to lose. We can remedy the problem, not in a day or a year or perhaps 10 years, but we can start. Now? Where? With you, right where you are, NOW!

(Note: Again I acknowledge that I have followed the general outline of the articles in Youth Magazine by James P. Needham. Many of the points are his, and even many of the expressions. I have made them into a full outline with some of my own thoughts, and experiences interwoven. I pray that this material will benefit not only those who sat in the first class in which this material was used, at Brown St., Akron, Ohio, but any others into whose hands these notes may fall.)

Connie W. Adams

Preacher and His Work - Test (1)

1. Give two reasons as to why this subject needs to be studied.
2. What four terms does the New Testament use to describe this work, and what does each term mean?
3. In what sense is the work of evangelist a "gift" of Christ?
4. What is the basic purpose of preaching?
5. List five man-made qualifications for a preacher.
6. In what way can an older preacher be of benefit to a congregation?
7. How can a young preacher help a congregation?
8. What is the danger in building a congregation around the personality of the preacher?
9. To what two extremes can preachers go in the matter of style and dress?
10. What does "doing nothing by partiality" mean (1 Tim. 5:21)?
11. Did the apostles succeed in every place they preached? Why?
12. Must a man be married to be a successful preacher?
 - (1) In what ways can a good wife be an asset to a preacher?
 - (2) How can she hinder his work?
13. What three books in the New Testament were written especially to preachers?
14. What book gives an account of the travels of Paul and his experiences in preaching in different cities and countries?
15. What book gives us an insight as to the inner thoughts, motives and many problems faced by Paul as a preacher?
16. Read 2 Cor. 11 23-33 and then list 10 problems faced by Paul in his work.
17. In 2 Cor. 11 28 what did Paul mean by "the care of all the churches"?