

Entrusted with the Gospel:
Studies in 2 Timothy, #7

"A Final Charge: Preach the Word!"

2 Tim. 4:1-5

--CEFC 12/17/17; 7/21/91

I have now reached the age at which some of my pastoral peers
are either retiring or making plans for their retirement.
There does come that time./

No, I am not about to make an announcement.

The fact is, many of my ministry friends are older than I am.
No, I am not making any plans to step down as your pastor,
though I do want to be very sensitive to the Elders' guidance
if they decide that I should!

But having been at this church for over thirty years,
some people have said to me that I should at least
start thinking about some plan for succession.
Whenever it happens, what should the transition to a new pastor look like?

Again, I think it's too soon to start making any sort of succession plans,
but when I do think about such things,
I conclude that my biggest concern
is not the procedures for choosing a new pastor.

Much more important, in my mind, is
what sort of person will the church look for,
and what sort of person should the church look for,
when that time comes.

In other words, I ask myself,
what are the values that are important in pastoral ministry?
What pastoral priorities do I want to see passed on when I leave?
What should the church look for in a new pastor?/

I say that because that concern is very much at the heart of Paul's second letter to Timothy.

As we've seen, Paul is writing from a prison in Rome,
and he knows that any thought of being released looks very dim.
He is fully aware that his time is short—
execution at the hands of the Emperor Nero hangs over him.

Certainly, Paul hopes to see Timothy again--
"Do your best to come to me quickly," he writes in 4:9,
but he says "quickly" for he knows, as he says earlier in that chapter,
"**the time has come for my departure**" (4:6).

These may very well be the last words that he speaks to his dear brother,
his son in the Lord,

his young pastoral protégé, Timothy.
In this letter, Paul is passing the baton of Christian leadership.
It is a succession of sorts,
though Timothy could by no means replace Paul as an apostle.

In that sense, this letter is reminiscent of other biblical successions—

I think of the words of Moses found in Dt. 31--
In the days before his death, Moses summoned Joshua
and spoke to him in the presence of all Israel.

And again at the end of the Book of Joshua,
Joshua recognizes that he has come to the end of his life,
and he speaks to the people in a farewell address.

Again, the mantle of spiritual leadership of the people of God
is passed to a new generation,
with a focus on what will be most important to entrust to those who follow./

We don't know if Paul ever did see Timothy again.
But in any event, Paul is writing this letter
with the conviction that he may not.

He wants to encourage Timothy to continue
in what he had "**learned and become convinced of**,"
as he said in the passage we looked at last week (3:14).
In chap. 2 he had urged Timothy to endure hardship like a good soldier,
to compete well, like a victorious athlete,
and to work diligently, like a faithful farmer.

As he begins to draw to a close in the beginning of chap. 4,
Paul concludes with a final charge to this young man
who would carry on Paul's work as a pastor and leader in the church.

Look at what Paul says in our passage this morning—
4:1--"**In the presence of God and of Christ Jesus,**
who will judge the living and the dead,
and in view of his appearing and his kingdom,
I give you this charge:"

In what he has to say to Timothy,
Paul calls forth God as his witness;
he speaks with the consciousness that Christ is his judge.
and he measures his words in the light of his burning conviction
of the coming Kingdom of his Lord.
In the light of all this, "**I give you this charge.**"

These are strong words.
I can't think of anywhere else in all his letters
that Paul speaks with such solemn force.

In what may well be his farewell address,
 Paul takes the opportunity to speak to Timothy
 about what ought to be his highest priority as a pastor
 in leading the church—
 the church for which Christ gave his life.

And what does he say?

Well, consider first, what Paul might have said—

He might have said, "Timothy, be an able administrator--
 manage the church;
 supervise its programs,
 organize its ministries--
 establish small groups and Sunday Schools.
 That's your job;
 you are to be the chief executive of this organization."

Or Paul might have said,
 "Timothy, be a compassionate counselor--
 share your spiritual wisdom when people come to you with their problems.
 Heal their psychological wounds as they open their hurting hearts to you.
 That's your job;
 you are to be the wise father of this family."

Or he might have said,
 "Timothy, lead the fight against the
 injustices and social evils of your culture.
 organize, petition and protest.
 That's your job;
 you are to be the social conscience of this movement."

Or he might have even have said,
 "Timothy, you administer the holy ordinances of baptism and the Lord's Supper—
 those sacraments which the church uses to display the gospel
 and to mark out who belongs to the visible body of Christ.
 That's your job;
 you are to be the consecrated priest of this community."

Paul might have spoken of any of these—
 good things, all of them.
 And a good pastor will be called upon to serve in any of these ways, and more.

But in this solemn valedictory address,
 Paul urges Timothy to maintain
 one essential priority of pastoral ministry—
 Timothy, he says, "**In the presence of God and of Christ Jesus,**
who will judge the living and the dead,
and in view of his appearing and his kingdom,

I give you this charge:
"Preach the Word."

Preach the Word.

More than anything else, Timothy, I urge you to preach the Word. /

I think we need to hear this admonition this morning,
because, frankly, preaching has fallen on some hard times.

In the days in which we live,
preaching is considered by many to be an outmoded form of communication.

Many pastors no longer want to be referred to as preachers—
preachers who preach sermons.
No, they want to be known as communicators who deliver a message.

In fact, the "monotonous mono-directional ministerial monologue,"
which is preaching in the minds of many,
it is said to be both superseded by modern media
and out of touch with the modern mood.¹

Our new media has changed the way we view the world.
Neil Postman in his book *Amusing Ourselves to Death*
shows how captive we have become to television and the video screen.
We are bombarded by visual stimulation meant to entertain us--
From Sesame Street to the evening news,
and now to 50-second YouTube posts on Facebook,
our attention spans have shrunk because of this constant stimulation
with its programmed dopamine bursts,
and we are losing our ability to engage in linear logic.

We now read blogs instead of books.
Our preferred mode of communication has moved from letters
to emails to tweets to texts and finally to emojis.
The emotion evoked by an image
is the only message people understand.

A survey of Canadian media consumption by Microsoft concluded that
the average attention span on the internet had fallen to eight seconds,
down from twelve in the year 2000.
We now have a shorter attention span than goldfish, the study found.²

That's why the average length of a camera shot in today's action films
is less than four seconds.³

How can we expect a 21st century American

¹Cf. Stott, *Preaching*, p. 50

² <https://www.nytimes.com/2016/01/22/opinion/the-eight-second-attention-span.html>

³ <https://stephenfollows.com/many-shots-average-movie/>

to sit and listen to one person speak for 30-45 minutes,
without the aid of background music or flashing pictures?

It's hopeless, they say./

But it's more than just the impact of the media--
preaching also runs counter to the spirit of our times.

We live in an anti-authoritarian age--
So don't let anyone think you are "preaching" to them,
or "preaching at them," as it is usually described,
as if preaching is a form of verbal assault.

Preaching implies that you are telling people what they ought to do.
But by what arrogant presumption can anyone tell anyone else
what they ought to do?

No wonder preachers today are viewed with resentment,
suspicion,
and even derision.

One writer called preaching, "an echo from an abandoned past."⁴
And it is no surprise that so many are looking elsewhere for ecclesiastical success.
Church growth manuals can provide all sorts of ideas--
and many pastors today are stepping down from their pulpits,
literally and figuratively,
in discouragement and desperation--
putting something else in its place
as the priority of their ministry.

I confess, I have felt that temptation myself.
Why waste my time preparing to preach
when there are so many other good things I could be doing--
things may provide a much more immediate reward?
Maybe we should just sing a few more hymns,
have a closing prayer,
and go home early? /

But Paul says to Timothy--**Preach the Word**.
In this, his final charge to Timothy he says, **Preach the Word**. /

But **Why**?
Why should preaching be so important?

Why in Mark 1 did Jesus refuse to go back to the crowds of Capernaum
when so many needed his healing power
so that he could go on to other villages
to preach the good news (Mark 1:38)?

⁴Welsch, quoted in Stott, Ibid.

Why did Jesus send his own disciples out to preach in Matt. 10?

Why, in Acts 6, did the apostles turn over the benevolent work of the church to others so that they could spend more time in the preaching and teaching ministry of the Word?

Why did Paul continue to preach in Corinth even though the people there considered it foolish?

And why has preaching been central to the spread of Christianity through the centuries?

Why preaching?

Well, one could say that until very recent times oral communication of this kind was the only medium available to transmit a message.

To some extent that's true, but there's more to it than that.

Preaching, you see, is a reflection, and, indeed, an extension, of God's revelation of himself to humanity.

As Paul says in 2 Cor. 5--

God has committed to us his message of reconciliation. We are therefore Christ's ambassadors, he says, as though God were making his appeal through us-- as we implore people on Christ's behalf to be reconciled to God.

God has spoken, and in the proclamation of his Word by human agents, he continues to speak.

Preaching is an incarnational form of divine communication-- as God's truth is transmitted through human personality.

The committed personality of the preacher-- this human agent who himself has been transformed by the message-- that is an essential part of the process by which God works in the lives of people.

As J.I. Packer says it,

That's why nothing can substitute for being personally confronted with the presence of God through the personality of the one who proclaims his Word. That's what he calls "live" preaching.

"Canned" preaching on a recording, or "staged" preaching on TV or radio, or "embalmed" preaching in books

are all unable to communicate that awareness in the same degree, he argues.⁵

Preaching is an event in which the God who has spoken now speaks.

And when God speaks, people listen—

not always, and not everyone--

but some seed will fall on fertile ground to bring forth fruit

as, empowered by the Spirit,

the life-giving word of God does its work.

Preaching is a proclamation--

it is not a discussion, or a dialogue or a debate--

it is not suggestions that are given

or speculations that are aired;

it is not man-made wisdom offered for your consideration.

It is the proclamation of the truth of God to the hearts of human beings.

So Paul urges Timothy to preach.

That is to be your pastoral priority. /

"And in your preaching, Timothy, you must proclaim **the Word**," Paul says.

It's the same "**Word**" that he just mentioned at the end of chap. 3—

The Word found in the holy Scriptures—

The holy Scriptures "**which are able to make you wise for salvation
through faith in Christ Jesus.**"

The holy Scriptures which are "**God-breathed**," Paul says,

**"and useful for teaching, rebuking, correcting and training in righteousness,
so that the man or woman of God**

may be thoroughly equipped for every good work."

You are to preach this word, Timothy.

And Paul includes within this Word that is to be preached not only our Old Testament,

but also that "**pattern of sound teaching**" which Timothy had received from Paul;

that "**good deposit that was entrusted to him**" --

that is, the gospel of Jesus Christ.

This, too, is the Word that he is to preach—

this is the sound teaching, the truth, the faith,

that he has been talking about throughout this letter.

The Old Testament Scriptures that point to the gospel of Christ

and the apostolic instructions that expound that gospel—

these are now joined together as the canon of truth in our Bible.

This is what you are to preach, Timothy--

not the latest psychological theories;

not the most recent sociological studies;

not the most up-to-date child-rearing fads.

You must proclaim the unchanging Word of God,

through which God speaks his grace and truth

⁵Packer, in Logan, *The Preacher*, pp. 16f.

into the hearts of people today.

In the words of the successor of Martin Luther
at Wittenberg University Germany, Martin Chemnitz--

What is the preacher called to preach about?

"Neither his dreams, nor the visions of his heart,
nor whatever seemed good or right to him (Jer. 23:16,25);
[Jeremiah warns against those kinds of preachers in Jer. 23]
also not human traditions or ordinances (Is. 29:13; Mt. 15:9).
[Isaiah and Jesus warn against them.]

But let him who teaches in the church teach the Word of God (1 Pt. 4:11),
so that the heart of the ministry is and remains this,
[according to Is. 59:21]:

'I have put My words in your mouth,'
and as Augustine aptly says: 'Let us not hear in the church:
I say this, you say this, he says that;
but: Thus says the Lord.'"⁶

Preach the Word, the word of the Lord, Paul says.

This must remain your priority in ministry, Timothy--
you must preach the Word.

And in this passage, Paul counsels and encourages his brother Timothy
in this preaching ministry—
which is to be his highest priority
in order to fulfill his ministry.

This morning as we consider Paul's words
we want to look briefly at five qualifiers,
five descriptions of the way in which Timothy is to preach.

As we look at this, I urge you to ask whether your expectations
of your Christians leaders match those of the Apostle.

"**Preach the Word;**" Paul writes,
"**be prepared in season and out of season;**"

I. You must preach the word readily--
in season and out of season--on all occasions;
whether the time is favorable or unfavorable.

When Paul tells Timothy to preach the Word,
we must understand that this proclamation
doesn't have to take place from behind a pulpit on a Sunday morning.
That, for us, may be preaching in its essence,
but in a sense, preaching takes place

⁶Martin Chemnitz (1595), quoted in Oden, *Ministry*, p.25

whenever the truth of God's word is spoken.

At any time or place we must be ready to speak God's truth.

In this way Paul's words apply to every believer.

You are Christ's ambassador--on a full-time basis.

You have the gospel, the words of life--it is an urgent message.

Proclaim it readily--seize every opportunity--

God's word has a power to act all its own--

it can surprise you.

I was saddened this week to hear of the death of R. C. Sproul.

R. C. Sproul was wonderful theology teacher with a wide influence.

He had a significant impact on me in my early years as a believer.

And in one article I read about him,]

he talked about how he became a Christian.

"I had gone to a church-related college," he wrote,

"but I went on a football scholarship, not because of any interest in the church.

And at the end my first week, which had been spent in freshman orientation,

my roommate and I decided to head out to town

to hit some of the bars across the border.

We come to the parking lot and I realized that I was out of cigarettes.

So I went back in the dorm and went to the cigarette machine.

I can still remember it was 25 cents for a pack of Luckys.

And I got my Luckys and turned around

and saw the captain of the football team sitting at a table.

And he spoke to me and to my roommate and invited us to come over and chat.

And we did.

And this was the first person I ever met in my life who talked about Christ as a reality.

I'd never heard anything like it.

And I was just absorbed, sat there for two or three hours, and he was talking.

He didn't give a traditional evangelism talk to me,

he just kept talking to me about the wisdom of the word of God.

And he quoted Ecclesiastes 11:3:

"Whether a tree falls to the south or to the north,

in the place where it falls, there will it lie."

I just feel certain I'm the only person in church history that was converted by that verse.

God just took that verse and struck my soul with it.

I saw myself as a log that was rotting in the woods.

And I was going nowhere.

When I left that guy's table I went up to my room.

And into my room by myself, in the dark,

and got on my knees and cried out to God to forgive me."⁷ /

⁷ <http://www.christianitytoday.com/ct/2002/decemberweb-only/rc-sprouls-testimony.html>

You never know, do you—
 there is power in the word of God.
 We just need to unleash it.

I've always been inspired by the model of Bill Bright,
 founder of Campus Crusade for Christ.

What a heart for evangelism--
 he is always conscious of those "divine appointments"--
 when he has opportunities to talk with people--
 on a bus or in a carpool,
 at the swimming pool or in a shopping mall,
 at a party or across the backyard fence.

He was always ready.

He didn't wait for some overwhelming urge from the Spirit of God to speak.
 The Lord had already made his will on the matter clear--
 preach the word in season and out of season.

Listen to this entry in John Wesley's journal on this subject.
 He was talking about waiting on the Spirit to lead you to speak to someone.

Wesley writes in June of 1741,
 "For these two days I had made an experiment
 which I had been so often and earnestly pressed to do--
 speaking to no one concerning the things of God,
 unless my heart was free to do it.

And what was the result?

Why, 1) that I spoke to no one at all for 40 miles;
 no, not even to him who travelled with me in the coach;
 2) that I had no cross either to bear or to take up,
 and commonly, in an hour or two, [I] fell fast asleep;
 and 3) that I had much respect shown me wherever I came;
 every one behaving to me as to a civil, good-natured gentleman--
 O, how pleasing is all this to flesh and blood."⁸
 Hmmm.

"be prepared in season and out of season;

whether the time is favorable or unfavorable." Paul says.

For Paul knows that there will be times when God's truth will be entirely out of favor—

"For the time will come," Paul says in v. 3,

"when people will not put up with sound doctrine."

They won't want to hear it—

It is then, especially, when you need to be prepared to preach it.

Do not be ashamed of God's good truth—
 it is the word of life.

Preach it readily, Paul says.

⁸Journal, June, 1741, pp. 75f

2. Next, Paul encourages Timothy to preach the Word relevantly--

in other words, it must be aimed to address the needs of his hearers.

You must "**correct, rebuke and encourage**"--

To those in error,

you must address their minds with reasoned arguments to correct them;

To those in sin,

you must speak to their consciences to convict them;

To those in discouragement of fear or apathy,

you must appeal to their wills to encourage and exhort them.

In each case, you must speak in a way relevant to their condition.⁹

Now, no preacher needs to make the Bible relevant--

because it's message is eternal,

it's always relevant.

The preacher simply needs to aim its light into the shadows

so that it can do its work.

Sometimes this takes persistence--

I like the story of the young pastor who just landed his first congregation

in a small logging town.

Everyone in town worked for the town's lumber mill,

which was its only business,

and they were involved in fierce competition with the mill just downstream.

The pastor hadn't been in town long, when he took a walk through the woods
and discovered workers at the town mill

pulling logs branded for the other mill out of the stream,
cutting off the branded ends,

and running them through their own mill.

The pastor was very distressed with this

and so worked the rest of the week on a powerful sermon.

That Sunday he got up and preached his sermon entitled,

"Thou Shalt Not Covet Thy Neighbor's Property."

The sermon seemed to go over well.

Everyone told him as they went out the door,

just how much they loved his preaching.

"You really moved me, preacher;" "Best sermon I ever heard." they said.

But the next Monday morning it was business as usual at the mill--

they were still stealing logs.

So the next Sunday the preacher deliver a real "pulpit pounder"

⁹ This may reflect more directly the means of dealing with the opposition in the church in Ephesus—correcting by pointing out the error of their ways, rebuking those who refuse to listen, and then encouraging those who do.

called "Thou Shalt Not Steal."
 "Fantastic!" the people said;
 "Wonderful" they cried.
 But the next Monday morning the other company's logs
 were still being swiped by the town mill.

Enough was enough! he thought to himself.
 It just can't be tolerated--
 so next Sunday he took aim with no holds barred
 and preached on the topic--
 "Thou Shalt Not Cut the Branded Ends Off Someone Else's Logs!"
 And they ran him out of town!¹⁰

You must preach relevantly, Paul says,
 but when you preach to the real needs of people,
 they may not always like it.
 Again, v.3-- "**For the time will come when men will not put up with sound doctrine.**"

The Word of God challenges human pride--
 it asserts its authority over us,
 dethroning our egos;
 it convicts us of sin,
 forcing us to admit our failure;
 it demands changes in our lives that may not be convenient.

Those who resist the gracious word of God,
 those who refuse to receive its discipline and instruction
 will oppose its proclamation.

We must preach it anyway.

At the same time, the preacher must not react with hostility.
 In the words of the greatest preacher of the patristic age,
 John Chrysostom:
 He must act "not as one provoked,
 not as inflamed with hatred,
 not as insulting or as having found an enemy:
 let all such things be absent.
 But what? As one who loves and condoles,
 as sorrowing even more than the other,
 and grieved at the things which concern him."¹¹

So Paul says,
 Preach the Word patiently,
 persevering in your commitment to speak the truth,
 convinced that God will act through it in his time.

¹⁰*Ill. Unlimited*, pp.353f.

¹¹Cited in Fairbairn, p. 385.

v.3--

**"For the time will come when men will not put up with sound doctrine.
Instead . . ."**
he says in v.4—"they will turn their ears away from the truth
and turn aside to myths."

For this reason Paul urges Timothy, fourth,
to preach the Word intelligently--
that is, "**with careful instruction**" (v. 2).

The preaching ministry of a pastor is essentially a teaching ministry--
it involves careful instruction in biblical truth for godly living.

We can look to Paul's own example--
To the Ephesians, with whom he stayed for two years,
he says "**You know that I have not hesitated to preach anything
that would be helpful to you,
but have taught you publicly and from house to house."**
"**I have not hesitated to proclaim to you the whole will of God.**"
a whole course in Christian doctrine,
imparting a wise theology for living.

Elders are to be sound in their doctrine and able to teach,
and Paul says in 1 Tim. 5:17--
"**The elders who direct the affairs of the church well
are worthy of double honor,
especially those whose work is preaching and teaching.**"

The pastor must attend to the careful instruction of the Word—
he is to be an approved workman,
who correctly handles the word of truth.
That is his duty;
it must be a priority.

But it won't be easy--
Paul knows the hearts of men and women,
and with apostolic realism, he warns his brother Timothy--
v.3—these people who will not put up with sound teaching—
"**to suit their own desires,
they will gather around them a great number of teachers
to say what their itching ears want to hear.**"

The more teachers they can find to agree with them, the better,
as if truth can be determined by a majority vote.

But you, Timothy, don't go along with them.
You, Timothy, must preach the Word faithfully--

v.5—"Keep your head in all situations"--

don't get carried away by the desires of your listeners.

tell them the truth, not just what they want to hear.

They may call your preaching dull or boring or irrelevant or old-fashioned.

They may want novelty, or entertainment.

They may want their ears tickled with feathery stories.

They may want you to tantalize their taste buds

with spicy bits of information.

They may want you to conform your preaching

to the current values of the culture.

They may want anything but the truth.

But you, be faithful to your calling, Timothy--

even if it means hard times and rejection.

Don't neglect your task as an evangelist--

which could refer to Timothy's particular gift,

or it could refer in a more general way

to what preaching the word of God ultimately means--

sharing the good news of what God has done in Jesus Christ--

who came among us in the humility of a baby in a manger,

who lived as the perfect image of God

in loving and faithful obedience to his heavenly Father,

and then who offered his life as the all-sufficient sacrifice for our sin

as the supreme demonstration of God's saving love,

and as a proof of the certain efficacy of that work,

he was raised from the grave on the third day

as the source of new life

and the assurance of a new world to come.

That is good news, indeed.

Preach this word, Timothy,

and so discharge all the duties of your ministry.

This is my solemn charge to you--

a charge I give "**In the presence of God and of Christ Jesus,**

who will judge the living and the dead,

and in view of his appearing and his kingdom," //

We live in a world of the transient, of the expedient, of the quick fix--

It is very easy for that kind of attitude to infiltrate the church,

and when it does, preaching suffers--

at least the kind of preaching that faithfully expounds the word of God

week in and week out.

There must be easier, quicker, more effective means of doing God's work,
I say to myself.
There must be a better way to spend my time and yours than this.

Especially when we live in a market-driven culture
where the consumer is king,
it is difficult not to give people what they want--
even if means simply saying what their itching ears want to hear.

But Paul, in these last words to Timothy, calls us to resist that road.

He knows that to be an authentic church,
an authentic expression of the body of Christ,
of the very presence of Christ, in the world,
then the Word of God must be heard;
it must take first place.

God has spoken;
he has breathed out his word in this book,
and he continues to speak in the preaching and teaching of his Word.

The Word of God must be at the heart of our church--
but more importantly it must be at the heart of our lives--
yours and mine.

So, what kind of pastor do you want?

Do you want one who will preach the Word--
and preach it readily
relevantly
patiently
intelligently
and faithfully?

I hope so--
for as I read Paul's words,
that is the kind of pastor the church needs—today and until the final day.

Prayer:

Closing Hymn: #127 *Thou Didst Leave Thy Throne* --vv. 1,2,4,5

Benediction:

Entrusted with the Gospel:
Studies in 2 Timothy, #7
Dec. 17, 2017

"A Final Charge: Preach the Word!"
2 Tim. 4:1-5

In his deep concern for the wellbeing of the church, the Apostle Paul gives a final charge to the young pastor Timothy. In these solemn words we see importance Paul places on the preaching of the Word of God. May we share that importance as well.

I. Preach the Word Readily

"be prepared in season and out of season"

II. Preach the Word Relevantly

"correct, rebuke and encourage"

III. Preach the Word Patiently

"with great patience"

IV. Preach the Word Intelligently

"with careful instruction."

V. Preach the Word Faithfully

*"keep your head in all situations,
endure hardships,
do the work of an evangelist,
discharge all the duties of your ministry."*

Discussion Questions:

"A Final Charge: Preach the Word!"

2 Tim. 4:1-5

- Read the passage.
- Why do you think Paul prefaces his charge to Timothy so solemnly in v. 1? What makes this charge so important to him?
- In the context of this letter, what does Paul mean by "the Word" that Timothy is to preach?
- How have you seen vv. 3,4 worked out in today's world? What would keep you from becoming like this?
- If an occasion presents itself to speak to someone about the gospel, would you be ready? Do you know what you might say? Would you be able to share your own testimony if coming to faith? Would you be able to outline the basics of the gospel?
- Can you think of a time when you were "rebuked" by the proclamation of the Word of God? How did you feel? How did you respond? How should you respond? Why?
- What should be the priority of a pastor according to this passage? As a church what should we look for when it is time to call our next pastor?