

DISPATCHES

FROM THE FRONT LINES

SECOND EDITION

REFLECTIONS ON THE GLORY
AND GRIND OF PASTORAL MINISTRY



JIM ANDREWS
WITH PAUL GROSE

“In a style that is both personal and prophetically direct, Jim addresses an array of pastoral concerns with understandings forged on the anvil of biblical teaching, tempered in the cool waters of insightful reflection, and tested on the front lines of pastoral work.”

Robert A. Vogel, Senior Professor of Preaching, *The Southern Baptist Theological Seminary*

“Jim’s influence on my life cannot be exaggerated. As a professor, preacher and pastor, he has left an indelible mark on me and my ministry. Jim is a man of rare gifts: wisdom and wit, expository skill, and a masterful command of language and metaphor. But most of all, he is a devout servant of the Lord Jesus Christ.”

Brian Borgman, Author and Founding Pastor, *Grace Community Church, NV*

“*Dispatches* is exactly what every young pastor needs—wisdom birthed from 52 years of fruitful ministry, including 25 years in one church. His wisdom on matters of pastoral ethics, dealing with difficult people, being who God made you, and ‘mouth management’ are gold.”

Randy Adams, Executive Director-Treasurer, *Northwest Baptist Convention*

“*Dispatches* provides two things that are absolutely necessary for any young man beginning in the ministry: the clear conviction of the call of God and the belief in the absolute trustworthiness of the Word of God. I heartily recommend this book for any pastor, especially a young man who is entering into Christian ministry.”

Bill Crews, President Emeritus, *Golden Gate Theological Seminary*

“If leading a church occasionally wears you out and you think you might still have a thing or two to learn—if you could use a little encouragement from a former quarterback with a few well-earned pastoral scars and victories—*Dispatches* is for you.”

Art Greco, Lead Pastor-Outreach, *Marin Covenant Church*

“*Dispatches* is replete with Jim’s magnetizing accounts of real people and events, punctuated with down-home expressions and juxtaposed against thought-provoking biblical truths. *Dispatches* reflects Jim’s understanding of human nature, love for the Lord, and commitments to godly shepherding and preaching the Word, without apology, in season and out.”

Rita Hughes, Associate Business Professor (Retired), *Warner Pacific College*

OTHER BOOKS BY THE AUTHOR

Polishing God's Monuments: Pillars of Hope for Punishing Times

Marriage Without Remorse: Rules for the Road

A Life Worth Dying For: The Radical Meaning of Christian Excellence

The Finality of Jesus Christ: Exploding the Many-Roads-To-God Myth

Dispatches from the Front Lines

DISPATCHES FROM THE FRONT LINES

REFLECTIONS ON THE GLORY AND GRIND
OF PASTORAL MINISTRY

Second Edition

JIM ANDREWS

WITH PAUL GROSE



Truth Encounters
Portland, Oregon

Dispatches from the Front Lines

© 2016 by Truth Encounters

2019: Second Edition

ISBN 978-0-9891549-6-3

All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, or by any information storage and retrieval system, except for brief quotations for the purpose of review, without written permission from the author, Jim Andrews.

All inquiries should be addressed to: (info@JimAndrewsBooks.com)

All Scripture quotations, unless otherwise indicated, are taken from the NEW AMERICAN STANDARD BIBLE®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

The reader will often find within those quotations italic or bold text, or bracketed words, phrases, etc., intended by the author to clarify the biblical text.

Cover design and artwork by Brian Overholt

Printed in the United States of America

To

OLSIE,

my wife,
whose never-ending encouragement
and incredible strength,
stability,
and passion for
God's Word and work
have always been like ballast in my keel
when high seas and heavy storms
have threatened to swamp
my pastoral ship.

CONTENTS

Acknowledgements	13
Preface	15
Introduction	17

Monuments, Miseries & Mysteries

#1. Different Camels, Same Crossing	29
#2. A Sip of the Good	31
#3. A Whiff of the Bad	34
#4. A Taste of the Baffling	35
#5. A Savory Mix	38

A Dysfunctional Church Scene

#6. A Laodicean Captivity	45
#7. A Pathology Report	51

Restoring Pastoral Credibility

#8. Restoring Pastoral Credibility	65
--	----

Preaching to Win I

#9. The Risk of the Great Goat Eye	75
#10. The Myth of the Sovereign Listener	78

Preaching to Win II

#11. An Apostolic Communiqué on Sound Preaching	91
#12. Working off a Sound Philosophy of Ministry	103

Church Leadership

#13. The Four Pillars of Followership	111
#14. The Crown Jewels of <i>Spiritual</i> Leadership	122

The Pastor and His Team

#15. Easier to Get It Right the First Time.....	139
#16. Beware of Relying on the Staff of a Bruised Reed	144
#17. Be a Delegator, Not a Dictator.....	145

Church Fires I

#18. A Rule for the Animal Farm.....	147
#19. The Dynamics of Divisiveness	149

Church Fires II

#20. Pathogens in the Pews.....	173
---------------------------------	-----

The Pastor and His Pitfalls I

#21. Beware of Those Who “Love” You	191
#22. Resist Falling in Love with Your Reputation.....	194
#23. Don’t Reject Wise Counsel.....	197
#24. Big Eyes Catch Flies.....	198
#25. Be Content with Whatever God Gives You	202

The Pastor and His Pitfalls II

#26. Measuring Your Ministry the American Way?	207
#27. Less Can Be Best.....	209
#28. Never Take the Easy Way Out	212
#29. Be Who God Made You	212

God’s Calling

#30. In Defense of a Special Calling	217
#31. Make Your Calling and “Election” Sure.....	226

Foolish Fads

- #32. Never Mind the Trendy Stuff..... 229
#33. The Greatest Challenge: Not Keeping Up, but Keeping Fit 231

The Pastor and His Discouragements

- #34. Don't Take It Personally 233
#35. Humble Pie Always on the Kids' Menu 238
#36. God Loves a Rematch..... 242

The Pastor and His Character

- #37. Pastoral Ethics 101..... 251
#38. Let All Your Heroes Be Dead Ones 253
#39. Be a Pastor, Not a Politician 254
#40. Be a Prophet, Not a Professional 255

The Pastor and His Mission

- #41. Stick with the Game Plan..... 257
#42. Beware of God's Ardor in Saul's Armor 260
#43. The Great Balancing Act 272
#44. God Likes a Moving Target 273

The Pastor and the Care of His Soul

- #45. Never Neglect Soul Food 277
#46. Guard the Gate 279
#47. Keep Short Accounts..... 279

- Notes 281
Bibliography 283
TheFinalWordRadio.com..... 285
Other Books by the Author 286

Acknowledgements

For whatever value this book may have for my readers, I am indebted, after primarily the grace of God and the wisdom of His Word, to the two churches and two schools I have served over these 52 years, for all they have taught me. Among them have been a host of good friends and colleagues too numerous to list who, in their various ways, have been used of God to shape and sustain me all these years in the work (and in writing). Not just my friends, but even my critics and a few foes, however unwittingly, have contributed to my growth and refinement. To smooth rough edges, some abrasives are required, as well as close encounters with foolishness to appreciate wisdom.

As for this particular book, it has undergone two phases of production. During the initial phase, Jimmy and Ivo Park, two very bright and devout young people, gave their sacrificial and enthusiastic assistance, without which this book would still be languishing in my computer files.

And to my son-in-law, Paul Grose, I am indebted for the title and literary concept of this book. The original was pretty dull.

Then, Rita Hughes, an adjunct professor at Warner Pacific College, volunteered to help me, in my desperate need, with editing and proofreading. What a help!

During the final phase, senior editor/copy editor, Paul Grose, meticulously prepared the files for publication. I am extremely grateful for our tremendous technical team, including advisors Mari Kaeding (who created the layout for the inside pages and the logos for our publishing arm, Truth Encounters, and radio program, *The Final Word*), Brian Overholt (who designed the cover artwork), and Ross Crowley (“master of all things technical,” who administers all of our web sites). Layout editor, Lynne Mackey, spent an enormous amount of time painstakingly formatting the files in their final configuration. Her skill set, labor, productivity, general assistance and encouragement in my book-writing and broadcasting ministries have been of enormous value.

Finally, my daughter, Juli Grose, my wife, Olsie, and Rita Hughes all contributed their proofreading skills.

2019 Second Edition

My son-in-law and editor, Paul Grose, suggested that we update the book, so he chose something I had recently written and modified it to become the new Dispatch #38. He had also co-written two of the original ones. Brian Overholt revised the cover artwork, and Lynne Mackey implemented the internal formatting changes. I am so thankful for their gifts and faithful service to the Lord in this ministry.

Preface

Heraclitus, the ancient Greek philosopher, once said, “No man ever stands in the same river twice.” Of course, the idea is that the water in which one stands is ever changing, so that though the river may have the same name, be located in the same place, and still be filled with water, it is never exactly the same river, for the water content changes second by second.

In a way, the same might be said for the pastoral ministry. Nobody stands in the same pastoral river twice. No one will ever cross the very same ministry river as you or I. For all of us, the work goes by the same title, involves generally the same duties, is performed in local congregations, but it is never exactly the same for all, not even pastors within the same church in the same time frame, for there are too many individual variables. Besides, we all come to the work with differing gift clusters, different personalities, and are at different places in our experience and character formation.

All this is to say that, while there are a host of common denominators that bind us and our pastoral experiences together, there is enough dissimilarity that we can never say that we have walked exactly in the same shoes, seen it all, or done it all. So, given our unique personal makeups, some of us will see more of one kind of blessing than other people, others more of one kind of burden than another, still others more of this kind of triumph than that person, and yet others more of this kind of trial than that one. Yet, like driving down an interstate highway, there is a certain ineluctable sameness in the experience that informs a well-traveled driver what to expect regardless of which state one is in.

With that humbling understanding, I write this legacy book, knowing all too well that I don’t know it all, haven’t done it all, nor have I experienced it all. What I have written here, for whomever it may prove to be of value, is not held up as the gold standard of the pastoral ministry, but is humbly offered for whatever it is worth to whomever might choose to read it.

The content represents the harvest of whatever insight and wisdom about the work God has given me during over a half-century of pastoring and teaching pastoral students. As for any errors in insight

and understanding that I, in my human frailty, may have misassigned to God instead of to my own blind spots or ignorance, I apologize to Him. Whatever I have correctly ascertained that proves to be helpful, for that wisdom I credit the grace of God and give thanks for the light of His Word and for all the experiences through which I have been further enlightened or confirmed (or corrected) in my understanding.

Introduction

It was the best of times, it was the worst of times.
- Charles Dickens, *A Tale of Two Cities*

No statement could better sum up my personal narrative in the pastoral ministry. I suspect that a great many pastors would agree. The glory and the grind, I've seen both sides of the coin. Yet at the end of the day, for me at least, the euphoria of the glory more than compensates for the dysphoria of the grind. Even now, deep into my seniority, I can truthfully say I find myself, by the grace of God, still up for the battle (despite occasional shell shock).

After 52 years in the work, reflection on my ministry in its sunset comes as naturally as sleep to a baby. I relate to the line, "Manhood, when verging into age, grows thoughtful" (attributed to Shakespeare).

As mentioned in the preface, this book is a distillation of whatever pastoral wisdom and insights I hope I have gained from being in (and around) the ministry. Had I understood all this at the outset, that awareness would have shortened my learning curve considerably.

Much of this book was written specifically for this volume. Other parts were originally unpublished papers I wrote over the years for one purpose or another. Since all these are germane to my subject, I have married them up (with appropriate modifications) with the rest.

This introduction is designed to be *intentional* (to share with you my motive in this project), *personal* (to give you a sense of who I am as the author), *professional* (to acquaint you with my credentials to address this subject matter), *convictional* (to give you a sense of where I am coming from theologically), and *occasional* (to tell you about the circumstances that prompted me to kick in and do it).

I don't know about you, but those things I always like to know when picking up a book because contextual awareness provides me with the filters I need to process what an author is saying. Why should I have to figure it all out when the author can just tell me up front? If you don't care, just skip it.

Let's start with *the intentional*.

To use an analogy, I view myself as a "war vet" (a soldier of Jesus Christ), experienced in more than one theater, who has been through a lot,

has seen a lot, and has come to understand a lot about the ways and woes of the spiritual conflict we are in. I am confident that what I have to share can benefit both those fresh recruits heading into the spiritual “war zone” and those like me, still slogging through similar struggles and challenges, even if we may not agree on all points related to tactics or strategies, principles or perspectives. If some of my counsel can encourage some confused and embattled shepherds to hang in, to fight the good fight of faith, to finish their course honorably, then all my efforts in putting this book together will be their own reward.

Now let’s get to *the personal*.

Constitutionally speaking, I will be unable to disguise (nor do I wish to hide) the fact that I am one of those guys folks usually describe as a “strong personality.” Unquestionably, I am a deeply convictional human being and occasionally a polarizing figure. In fact, a relatively emotionless teaching colleague of mine one day puzzled, “Jim, where does all that passion come from?” By nature, by culture and by choice, I am given occasionally to muscular, even blunt, words and strong (but I think not unfounded) opinions.

Since it seems to me that the majority of the prophets and apostles (recall James and John, “sons of thunder”) were personalities of similar stripe, I don’t apologize for those traits (except when virtue runs to excess, which has happened). For all the talk about the “gentle” Jesus, people forget that our Lord was not one to mince words when the occasion called for it. Any doubts about that should be dismissed after one reading of his excoriating diatribe against the Pharisees in Matthew 23.

Whatever my credentials for writing this book, at least I can say this: I have been there, lower than the proverbial snake’s belly, been ready to throw in the towel, and been confused out of my mind, wondering whether it was ineptitude or turpitude that accounted for my troubles, and almost too embarrassed to show my face at times.

Like the prophet Jeremiah (and many a man of God since), I have oscillated between bitterness and forgiveness, anger and resignation, unable to quit but feeling unable to continue, caught between God’s calling and my feeling that for some reason His hand must not be upon me. What made everything harder with me, even though I have always tried like crazy to keep on the right side of wrong, is that I am one of those who tends to take responsibility when things seem to go south, even when I know, in many cases, the circumstances were really beyond my control. By nature, I am not one like the Obama Democrats who reflexively blame every bad thing on their watch on George Bush.

Here's *the professional*.

Like most readers, I want to know if an unfamiliar writer has any qualifications or what some would call, "street cred." So here's a sketch of my pastoral trajectory.

Of my 52 years in the ministry, I have spent thirty-two of those in two pastorates. In my first seven years post-seminary, I pastored a small American Baptist church in the tiny town of Poca (population, I think, c. 900), located 17 miles northwest of Charleston, West Virginia.

Then unexpectedly, the Lord led me into academic ministry. I say, "unexpectedly," since academic ministry, despite my intellectual predilections, was a field of service to which I never aspired but into which I had been twice invited. I loved the pastoral calling and frankly just did not resonate with the "wildlife" in the academic habitat. However, once ensconced in that world, you can see why it might sometimes bother me a trifle that I pretty much fit right in!

Over the next 21 years, in almost equal parts, I taught first in a Bible college, heading up pastoral studies, and then 10 years later, "graduated" to a seminary position for the next 11 years. For about half of that timespan, I served as Chairman of the Division of Pastoral Ministry. Then, for the last 25 years (overlapping better than one year with the seminary), I have led my present church.

Lake Bible Church (which we affectionately shorten to "Lake") is located in Lake Oswego, Oregon, an upscale suburb due south of Portland. Sometime around 2008-2009, Yahoo rated Lake Oswego as one of the 10 most intellectual cities in the U.S. Accurate or not, that rating is worth mentioning only because it tells you I have seen the pastorate through more than one socioeconomic prism.

During this tenure, I have seen pastoral "heaven and hell," one might say. I have seen constructors and deconstructors; saints and aints; the best and worst; the salt of the earth and some, arguably, as mean as any on earth, all sitting in the same building; some coming together for worship and others for war; some to pray to the Lord and others to prey on whomever would listen.

No, I haven't seen it all, but trust me, I have seen enough to earn a license to speak. In my lifetime I have lived in small towns and big cities, rubbed shoulders with the wealthy and wretched (sometimes one and the same), lived in close proximity to both mansions and shanties. I have attended and spoken to all kinds of churches—minichurches and megachurches, healthy churches and sick ones, denominational and non-denominational. I have

worked alongside white-collar and blue-collar (and a few no-collar) folk, ministered to people educated in elite universities and others educated only in “the university of hard knocks,” been sharpened by people bright as the morning sun and exasperated by others dumber than a box of rocks.

This sketch is just to say that in the course of my Christian life and ministry, I have had a bird’s-eye view of the shepherd’s work from all sides and probably possess a better-than-average awareness of what goes on out there in the pastoral world. Although I have never been an “impact” player on the American church scene (by now, you may have that all figured out), ironically, I think maybe that has been an advantage. For in reality, many high-profile pastors happen to be on such a fast track that, like a bullet train whizzing by the landscape, they never get a good picture of “a day in the life” of the average struggling and, sometimes, confused pastor.

Here’s *the convictional*.

In the orbit of ideas, I am, as I said earlier, one of those who likes a mental GPS. I like to know where a writer or speaker is coming from and I always appreciate it if he (or she) does not force me to go into search mode. Of course, I can always figure it out, but being upfront about it just saves me a lot of mental energy and keeps my filters from working overtime if I just have a good sense of what to expect and what boxes to put things in. People I disagree with might still have something useful or interesting to say, but I just don’t like the “quest” of figuring out what wall they are coming off of.

First of all, let me share my convictions about tradition.

Students always like to pigeonhole their teachers in the polarities of doctrines and other ideas. I always tell them to just think of me as one who aspired to be a “radical biblicist.” What the Bible teaches, God teaches, and that, for me, is the final word. From that, my Bible teaching radio program, *The Final Word*, derives its name. Once I think I have a handle on what the Scriptures teach, I am not afraid of it. **That** I will run with no matter what lines I cross or whom I make cross. So, historically speaking, I have a way of confusing people at times who are quite certain, based on my devotion to biblical metrics as the standard of truth, that just because I am reliably conservative, I am therefore necessarily *traditional*.

It is true, it seems to me, that many folk who are knee-jerk conservatives are fixed in their traditionalist habit probably more by genetic makeup than scriptural shaping. I am not one of those. True, I do greatly respect tradition, as wise men should, according to Will and Ariel Durant (*The Lessons of History*). Yet, I embrace it only insofar as it agrees with common sense and the Scriptures. But it is foolish to regard tradition, as so many reflexive

conservatives do, on a par with the eleventh and twelfth commandments, just because they have hung around since Noah.

One always needs to be open to new ideas and ways of doing business, but only when circumstances beg for new wineskins or approaches. Novelty for novelty's sake is neither a virtue nor a mark of wisdom, but a vice of the foolish or the simply bored (pretty much one and the same). Yet, I have lived long enough to know that there are sometimes very good reasons why the generations have been kind to certain ways of doing things. On the other hand, some of those traditions do outlive their usefulness and, like the mother-in-law from hell, it is high time for them to go. One always needs to be sensible enough not to confuse what is merely different from what is really better (a distinction often lost on youth and children, which categories sometimes include professing "adults").

Speaking further of the convictional side of things, let me lay out right up front my general assessment of our contemporary church scene. For those who are more sanguine about it, this will be an unwelcome counterpoint.

As it will become abundantly clear in Dispatch #6, *A Laodicean Captivity*, what I see out there today is a train wreck, pure and simple. Paradoxically, however, I steadfastly maintain my optimism and enthusiasm for "*the end of the story*." Despite the deep corruption, confusion and chaos pervading our American churches, God (as He has always been) is still in control, and is still at work calling out a people for His name, building up the saints in Christ, and moving His purposes forward to the goal line. So, I still believe in the glory of the ministry, honorably discharged; I still see God's calling to it as a high privilege, the ultimate stewardship, though I am well acquainted with the grind that goes with it.

My sense of things is that contemporary Christianity, especially the American variety, is heading faster than we think for a providential shakeout. We have managed to miss the point for so long, in so many ways, that we have mastered the art of drawing crowds, but we have utterly failed to build churches capable of giving blood.

This modern Laodicean situation portends, I suspect, God's judgment, and in that, too, He will be glorified. For "the Lord of hosts will be exalted in judgment, and the holy God will show Himself holy in righteousness" (Isaiah 5:16). God's Word never returns unto Him void, but always accomplishes what He sent it forth to do, to heal or to harden, to save or to condemn, to build up or to destroy (Isaiah 55:11). It will succeed in the matter for which He sent it forth.

The faithful pastor is part of that equation in lighting the fuse of the Word of God in the human heart for reclamation or calcification, for opening eyes or closing them. It is all God's work, but it is not all glamour work, and oft times is grinding work. (Maybe this would be a good point in reading this book to take a break and read Eric Metaxas's biography, *Bonhoeffer: Pastor, Prophet, Martyr, Spy*, and come back to this assessment with a refreshed appreciation for what I am saying.)

Please understand this: My compassion for struggling pastors does not overlook the sad fact that pastors themselves are sometimes the bad guys; sometimes immoral; yes, sometimes creeps, or ethically-challenged imposters, or woeful misfits who give God's work a bad name and have no more business in the gospel ministry than a cockroach in a kitchen.

That could be another book, but this one is concerned for the honest good guys, *called men* who get criticized unmercifully, beat up and pushed down, and discouraged and distracted by misguided and/or just plain vicious people whose Christian identity, given their callous and godless behaviors, is dubious, to say the least.

Now let's talk about *the inspiration* for this book. Two experiences more than anything else were the catalysts, both of which, in retrospect, seem providential.

Several years back, I took our whole pastoral staff to a big church conference in the southern U.S. It was sponsored by a megachurch, led by a respected acquaintance of mine who was, at the time, the "directional pastor" of that body. I thought we all might benefit from the time together, with the added value of finding some new ideas and inspiration there.

In many respects, the conference was everything I hoped in terms of style points and some of the substance. First-class all the way. I do know excellence when I see it and that quality was on vivid display for all to see. Probably no corporation could have done it better.

However, a day or so into it, instead of finding myself inspired, I was finding myself oddly depressed. Speaker after speaker, both in plenary sessions and in seminars, led program after program and idea after idea in triumphal procession before us like a perennial national championship football team celebrating an unbroken string of undefeated seasons. The more I listened to their "success" stories, I found a disconnect. I found myself (and I doubted I was alone) unable to relate to their parade of "*never have hit a hard wall*," "*never been ambushed by bad guys*," "*never been lower than a beetle's belly*," "*never had a bad hair day*," or "*never tasted failure*" pastoral narratives.

One set of us, I discerned, was not living in the real pastoral world. Maybe it was me. That story certainly wasn't my ministry narrative. When Henry Thoreau famously said way back in his day, "Most men lead lives of quiet desperation," he might have been describing a passage in the life of a lot of godly pastors, slugging it out in hard places and with even harder parishioners. At times, even the brilliant and deeply devout Jonathan Edwards, during his painful pastoral tenures, might well have despaired, confessing, "Yes, that is where I am right now. This is killing me." (Read George Marsden's biography, *Jonathan Edwards: A Life*. The pain is hard to read.)

As I listened and pondered session after session, I said to myself frankly, "You know, for all the good things here, this conference is not doing me a bit of good. Truthfully, I am more discouraged now than when I came." These fellows, I know, meant well; they were very gifted servants of God, but to my mind they were somewhat clueless about what was most urgently needed here. Or maybe it was my problem, I reflected, but it seemed to me that the average conscientious pastor out there in the audience probably didn't need what amounted to the ecclesiastical equivalent of an infomercial telling us, "Hey, pastors, here's how we got 'rich.' We are here to share our success secrets with you. If you will just follow the script, you can get rich, too."

No, I suspected that what most pastors needed was to hear from men who could identify with them, identify with their modest ministries and their immodest battles . . . men who had walked in their shoes, who had been to "hell and back," so to speak; who knew only too well what it was to be unfairly sliced and diced and left for dead, but still labored on in relative obscurity with little notice; who still carried on, bloodied but unbowed by the Devil and, in difficult circumstances, still remained faithful and full of fight. They wanted men who knew what it meant to be "afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body" (2 Corinthians 4:9-10). Strangely, nobody seems to offer those kinds of conferences!

Now, to be fair, I do not mean to suggest that these sponsoring pastors nor any other leaders of high-profile churches find the ministry a pain-free zone. I know better. All I am saying is that at this conference (like so many others of its kind), you would never know that any of these church leaders had ever been gut-shot or ever experienced a stormy day in their pastoral lives.

I am also saying that whenever pastoral “success” never meets with a serious challenge, when a pastor never finds himself in deep stuff, is never visited with grinding opposition, never sniffs a whiff of despair, he probably ought to check his headings. Seriously. Something is wrong with that picture. At least, it is outside of my frame of reference, not to mention all the prophets and apostles (which is a far more reliable metric).

Anyway, as far as I could detect, no speaker at that conference seemed within a country mile of the pain zone. Yet that is exactly the kind of shepherd my heart (and others, I imagine) longed to hear from. You don’t keep singing songs to a heavy heart (Proverbs 25:20)! But isn’t that what they always do at these events? I had forgotten, frankly.

To give you some idea of how potentially destructive that can be, I need to share with you how my almost invincible sense of calling, which has sustained me in thick and thin through all these years, was temporarily shaken due to this experience. It’s a much longer story, but the short version is this:

From the time I was 13-14 years old, I knew beyond a shadow of a doubt that God had called me to the ministry. (I know, I know, some bristle at the phraseology, but more about that at the proper time.) I knew that as well as I knew my name. That sense of calling was reinforced early on, not simply by my own conviction, but by the affirmation of my dear old pastor, Dr. James F. Frame, and the overwhelming confirmation of my local church at the time.

From that time, I never veered from it; no pains, no frustrations ever shook my confidence in that calling. It so dominated me that I planned my whole life and early educational track around it. If ever there was a young man who had an indomitable sense of God’s calling and whose heart could say, “Woe is me if I do not preach the gospel,” I was one of those. To me, it was no less than a military draft. Honestly.

Yet at this conference, the effect of all that unmixed triumphalism evoked a despondency that temporarily had me questioning whether I was too inept to even be in the ministry. Unbelievable, after all the sheep fatigue and storms I had weathered. Unintentionally and indirectly I was starting to feel like a failure as a leader, so foreign was all the rain of “success” stories onto my own pastoral narrative. Was it ineptitude or some undetected turpitude that had visited upon me so many trials and afflictions, so much hurt and humiliation, so much despair and despondency? I was briefly flattened and confused for a few days.

Well, after some reflection, I knew there was something wrong with this picture. I finally concluded that the producers of the meetings, despite all their good offices and intentions, had inadvertently, or so I suspected,

done a lot of pastors more of a disservice than a service. Once I got back home and the mental dust settled (and my perspective returned), I confided to my wife, “You know, honey, should the Lord ever give me opportunity and any measure of credibility, I think, with the experiences I have had, the things I have learned, I could probably help lots of punch-drunk pastors out there who are dealing with sheep fatigue to get their feet under them again.”

Then came the second trigger that started me actually writing this book. It was a Monday breakfast a few years ago with a former student of mine. By now, Art was a veteran pastor and an erstwhile executive in his denomination. He called me the midweek previous and told me that he and Brenda were going to be in town this particular weekend for denominational meetings and, if I was going to be preaching, they hoped to come by and worship with us here at Lake.

Our time together that Sunday was abbreviated because of the need to reset shortly for our annual church meeting. But after service, we talked just long enough for him to give me a heads-up that he was struggling (a common refrain among honest pastors). Wanting the opportunity for the four of us to sit down and talk (for our mutual edification), we agreed to have breakfast Monday morning before they headed out of town.

As always, Art was his refreshingly and winsomely forthcoming self. I won’t list the specifics here, but I listened to him and then shared with them from my own store of harsh experiences and painfully acquired perspectives. By the end, he seemed to find what I had to say very pertinent and helpful. So as we prepared to part, Art said to me, “You know, Jim, that ought to be your next book, just sharing that wisdom with struggling pastors who really need to hear those things.”

Bingo!

“Interesting that you said that, Art, because I have several times told Olsie (as she nodded affirmatively) that, as painful and hurtful were many of the things I had been through, I was grateful in this respect: I believed that what God let me experience and what I learned in all those passages could encourage and enlighten many beat-up and beat-down pastors and help them stay level in the tremors and trials of the ministry.”

This I am sure of: Had I known early on what I believe I know now, I would have had a lot more soft landings in stormy flights and would have walked through some of those deep valleys of pastoral darkness with a great deal more calm and comfort than I did. Nothing would have made any of that stuff easy, but had I been more savvy, had more awareness, I would have been much better prepared than I was to endure hardness as a

good soldier of Jesus Christ. I would have been a better leader and a better example to others than I felt I was. Things would have been much less stressful and strained than they were.

Even so, nothing will make pastoring easy. Something is amiss, as I earlier opined, if year-in, year-out, we never experience the grind or the challenges, never face battles, never struggle to keep our emotional heads above water, never experience a betrayal, never have to face off with an enemy, never are slandered or lied about. If it is easy all the time, as I said, somebody needs to check his headings.

It is never smooth fishing, at least for long, on the Bering Sea. One needs to ask himself why shepherding the flock of God is such a piece of cake when, for everybody from Moses to Jesus to the apostles, it was such a trial, beset by enemies without and enemies within. Let no “pastor” who has had only unhampered “success” consider himself in the mold of the prophets and apostles. For whatever reason, those shielded souls are not in the great tradition of God’s bruised and battered servants who, down through the centuries, have taken up their crosses and borne them. It doesn’t work that way for the faithful. Never has. Never will.

But if we know what to expect, at least to some degree; if we know the score; if we know the realities of the ministry, have counted the cost, and then approach the work with wisdom and discharge it with faithfulness; if we know the priorities of the work and stick with them; if we keep ourselves clean, we can, like David, be bolder in the face of giants, and come off victorious, with battle scars of which we are unashamed. Instead of feeling sorry for ourselves, we will feel sorry for those who crucified us and had no clue what they were doing. We may get run off, but we will never run from what God gave us to do—and will be more willing to suffer in doing it.

Again, I am under no illusion that I possess all wisdom in this pastoral work. Far from it. In fact, I pray always for more. And I am quite certain there are many outstanding servants of God who can offer more than I. It just so happens that I am one who, at the moment, has the burden and passion about this subject matter. I just believe (the reader will have to judge) my training and experience have qualified me to offer some help and light to others.

For a faithful pastor, the ministry, as mentioned previously, will always be the best and the worst of times. Times of triumph and times of trials. Times of delight and times of despair. Times of joy and times of grief. It has ever been so and will remain so until our time in the harness ends or the Lord returns. Expect it and embrace it. For so it was for the prophets and apostles before you.

If nothing else, I have found it always more helpful to hear from those who have been there than from those who haven't. Maybe they don't have all the answers, but at least they understand a lot of the problems and, most often, will have some helpful perspectives and acquired wisdom that will help a burdened and embattled pastor negotiate the rapids of difficulty.

A couple of other things I should point out here. When referring to *pastors* I will use the masculine gender. That is simply because I reject the notion and any interpretation of the Scriptures that validates females as pastors/elders of a local church. For amplification on my views, see my article in the *Journal for Biblical Manhood and Womanhood*, "Boundaries without Bonds: How to Keep Headship from Being Hardship," Spring, 2002, Vol. 7, No. 1, pp. 30-36. Also at JimAndrewsBooks.com/articles.

Also, I will often qualify whatever I am saying by the phrase *faithful pastor(s)* because much of the experience, as I describe it, will not apply to the unfaithful species.

Moreover, I will use the expression *the ministry*. In certain more or less "ant clerical" traditions, some will take exception to that expression. They do not believe that men are specially reserved by God and called out for this work. Later in this book, I will deal with that very issue. Suffice it to say for now that I believe they are quite wrong; there is "ministry" (*diakonos* means "service") and there is *the ministry*, the gospel ministry for which God sets particular men apart from the marketplace and gives them to the Church as shepherds.

Also, you will encounter (as you already have) in these pages an abundance of narrative in the form of personal experience. As uncomfortable as I am with I . . . I . . . I . . ., it is more than a little difficult to write personal narrative in the third person (though some professional athletes do make such an awkward effort). This volume, as mentioned, is a legacy book. As such, I draw generously from my fund of personal experiences for illustrations and applications of the points I am making. It just makes the abstract concrete and besides, narrative not only brings the abstract to life but usually enhances interest, as we all know.

Well, there, with the decks cleared, let's launch!

For that purpose the best opening that occurs to me is to give you a picture of the highlight/lowlight/mixed character of the pastoral ministry, at least as I have experienced it. I, for one, value realism. I just take comfort in knowing that this is the way it is, so relax—don't get too jacked up, don't get too far down, and don't take anything for granted. Here's hoping you're good with that.



Monuments, Miseries & Mysteries

Dispatches #1-5

#1. Different Camels, Same Crossing

Shortly after taking my first church pastorate right out of seminary, I was introduced by a neighbor to the town's most notorious atheist (and an occult aficionado), a man, like me, named Jim. It tells you something about him that he had given his son, Jimmy, "Pilate" as his middle name.

Unexpectedly to all, Jim and I became friendly. My relationship with him is a much longer tale than space allows here. The relevant matter for my purpose is how Jim one day introduced me to the medical staff in a local hospital emergency room.

One cool, damp and cloudy spring day, I was heading up the street from my church office to the parsonage. En route, I peered to my left, across the street, past an intervening vacant lot into the backyard behind the local hardware store, above which my unusual friend lived in a second-story apartment. Unless my eyes deceived me, I thought I saw a distressed human form in a bloody, white T-shirt sprawled out on the dampish ground. No friend of the sight of blood, but with a sense of responsibility overcoming my squeamishness, I detoured in that direction for a closer look. Sure enough, there lying face down on the moist grass was a moaning Jim McKee, stone-cold drunk and covered with both fresh and matted blood.

For some reason which I never learned, Jim had plowed his left forearm through a plate glass window, leaving a huge gash to show for his macho. For some time he had been lying there flat on the ground, bleeding like a stuck pig. Promptly I yelled for Jim's neighbor on his back porch, situated

catty-cornered to Jim, to bring a sheet or something so I could temporarily wrap his bloody arm and get him to the local doctor. That done, with great difficulty and amid a hail of Jim's sotted profanity, I managed to coax and push the muscular man into my car and zip him to the doctor. After one look, the local doctor told me Jim needed to go to the emergency room at Thomas Memorial Hospital, about 25 minutes away. Another battle.

Once there, Jim got a little agitated again and I had to wrestle him (a solid 6-foot, 200-pounder) out of the front seat and into the ER. There, the personnel, seeing the situation, flew promptly into mode, placed him on a gurney, strapped him down, and started cleaning him up in preparation for a big stitching procedure. With Jim becalmed at last and his arm outstretched and sanitized, the attending physician, assisted by several other medical personnel surrounding the gurney, was ready to do his thing.

During this procedure I was positioned directly in back of Jim's head, with the doctor on my right, when Jim slurringly said to him, "Hey, Doc, do you know who this man is (meaning me)?" "Well, no sir, I'm afraid I don't," replied the physician as he warmed to his task. "Well, in that case, Doc, let me introduce you," Jim slurred. "I'm a Baptist and this is my damn pastor." As you might guess, the place folded in laughter like a house of cards. That was my most memorable introduction ever.

Over the years, others have probably spoken of me less affectionately in a similar vein. Confessedly I do not always talk "tender," but I do talk turkey, my language of choice. All we pastors are cut out of different molds: some refined, some raw; some educated, some less so; some city boys, some country boys; some diplomatic, some plain spoken, and some in between. Not all of us are wired nor reared in the same way. Yet over time, along the way, most of us, if we are faithful to our calling, will take the same "trip" to one degree or another. Unless your ride is the exception, you are going to meet your share of the three M's—monuments, miseries and mysteries; or to put it differently, one encounter after another with the beautiful, the bad and the baffling. This is good to know.

In this section (Dispatches #1-5), I want to impart some balancing perspective in your work that will help you maintain an equilibrium and that will serve you as ballast in all seasons of the pastoral ministry. *You see, what we sorely need to do is to keep ourselves humble in the best times, keep ourselves hopeful in the worst times, and keep our heads (2 Tim. 4:5a) in the confusing times.* We all need a perspective in the work that teaches us not to get too high when God is blessing, nor too low when God is testing, nor too rattled when God seems not to be working as advertised.

Ironically, in the course of writing this section, I received an email from a former student who had come across a positive review of my then-newly published book. Previously he was unaware of it and announced that he was looking forward to getting a copy. He went on to tell me of his whereabouts and to share with me his excitement for his growing work there.

Meaning it as a complimentary reflection on my tutelage, he wrote, “The people love me and they love my preaching.” Of course, I was delighted at his joy in the work, but at the same time, an unvoiced but bubble-bursting thought buzzed through my pastoral brain.

“That’s great, Steve, but dear brother, enjoy it now and be thankful, for there will come a day, as it always does for God’s faithful servants, when some of those same folk will love neither you nor your preaching, and a few will probably make your life a living hell.”

Pessimistic? No, just realistic.

Where did I ever get that notion? Well, just think. List the men of God whose lives and ministries are chronicled in the history of revelation who didn’t get pummeled somewhere along the line. That tells you something. Down through the centuries not a lot has changed. As mentioned earlier, just read George Marsden’s *Jonathan Edwards: A Life* or another worthy book, J.C. Ryle’s *Christian Leaders of the Eighteenth Century*.

Another former student has a burgeoning church in another part of the country. Recently, I was told he said of his work, “It’s growing so fast it’s almost boring.” Not many pastors, I suspect, would resonate with his ennui in those circumstances, but I am reasonably certain, if his ministry is of prophetic caliber, the halcyon days will sooner or later be buffeted with turbulence. Where God is at work, so is the Devil. Where God is acting, the enemy will be ever busy counteracting, if he can. That is the way it is, as the late CBS anchor, Walter Cronkite, used to sign off his news program.

Again, learn to be *humble in the best times, hopeful in the worst times and heady in the confusing times*. Embrace the beautiful, endure the bad, and expect the baffling.

#2. A Sip of the Good

It is by no means necessary to spend over a half-century in the ministry for the “hardworking farmer” to begin to tally the fruits of his labor (2 Timothy 2:6). Still, time is an ally in the assessment. And that is a great argument for pastoral perseverance, sticking with the program through thick and thin.

To keep reading...

Visit <http://jimandrewsbooks.com/dispatches> to order this and other books by Jim Andrews in print or e-book.

Notes

1. Charles Haddon Spurgeon, *Lectures to My Students* (Grand Rapids, MI.: Zondervan, 1975), pp. 13-14.
2. Titus Livius Patavinus, *The War with Hannibal: The History of Rome from its Foundation, Book XXX* (Harmondsworth, England: Penguin Books LTD, 1965), p. 26.
3. Donald G. Bloesch, *The Future of Evangelical Christianity: A Call for Unity Amid Diversity* (Garden City, NY.: Doubleday Books, 1983), p. 145.
4. Peter Taylor Forsyth, *Positive Preaching and the Modern Mind (The Lyman Beecher Lectures on Preaching, delivered at Yale University in 1907)* (Grand Rapids, MI.: Baker Book House, 1980), p. 3.
5. Martin Luther, *Luther's Works*, vol. 53, ed. Helmut T. Lehmann (Minneapolis: Fortress Press, 1965), p. 68.
6. Martin Luther, *Treatise on Good Works*, in *Luther's Works*, 44:58.
7. J.C. Ryle, *Expository Thoughts on the Gospels: The Gospel of Luke* (Grand Rapids, MI.: Baker Book House, 2007), p. 128.
8. Fred W. Meuser, *Luther the Preacher* (Minneapolis: Augsburg, 1983), p. 17.
9. "Parable of the Two Frogs," (a.k.a. "Keep Kicking!") Unknown author.
10. Iain Murray, *The Life of D. Martyn Lloyd-Jones, 1899-1981* (Edinburgh, Scotland: The Banner of Truth Trust, 1982), p. 52.
11. Martin Luther, *Christmas Book*, trans. Roland Bainton (Philadelphia: Westminster, 1948), p. 19.
12. S. John Chrysostom, *Epistles of S. Paul the Apostle to the Philippians, Colossians, and Thessalonians* (London, Oxford, and Cambridge: Rivingtons, and Oxford: James Parker and Co., 1879), p. 265-267. Available at Google Books.

13. J. Daniel Baumann, *An Introduction to Contemporary Preaching* (Grand Rapids, MI.: Baker Book House, 1972), p. 12.
14. Dwight Lyman (D.L.) Moody, address to congregation.
15. *Webster's College Dictionary* (New York: Random House, 1995), p. 190.
16. Charles Hodge, *Commentary on the First Epistle to the Corinthians* (Grand Rapids, MI: Wm. B. Eerdmans Publishing. Co., 1965) p. 58-59.
17. John A. Broadus, *On the Preparation and Delivery of Sermons* (New York and Evanston: Harper & Row, 1926), p. 11-13.
18. Broadus, p. 243.
19. Iain Murry, *Evangelicalism Divided: A Record of Crucial Change in the Years 1950-2000* (Edinburgh: The Banner of Truth Trust, 2000)

Bibliography

- Andrews, Jim. "Boundaries without Bonds: How to Keep Headship from Being Hardship." *Journal for Biblical Manhood and Womanhood* (Spring 2002, Vol. 7, No. 1): 30-36
- , *A Life Worth Dying For: The Radical Meaning of Christian Excellence (Revised Edition)*. Portland: Truth Encounters, 2014.
- , *Polishing God's Monuments: Pillars of Hope for Punishing Times (Revised Edition)*. Hannibal: Granted Ministries Press, 2017.
- Baumann, J. Daniel. *An Introduction to Contemporary Preaching*. Grand Rapids: Baker Book House, 1972.
- Bloesch, Donald G. *The Future of Evangelical Christianity: A Call for Unity Amid Diversity*. Garden City: Doubleday Books, 1983.
- Broadus, John A. *On the Preparation and Delivery of Sermons*. New York and Evanston: Harper & Row, 1926.
- Chalmers, Thomas. *The Expulsive Power of a New Affection*. Minneapolis: Curiosmith, 2012.
- Chrysostom, S. John. *Epistles of S. Paul the Apostle to the Philippians, Colossians, and Thessalonians*. London, Oxford, and Cambridge: Rivingtons, and Oxford: James Parker and Co., 1879. Available at Google Books.
- Durant, Will and Ariel. *The Lessons of History*. New York: Simon & Schuster, 1968.
- Forsyth, Peter Taylor. *Positive Preaching and the Modern Mind (The Lyman Beecher Lectures on Preaching, delivered at Yale University in 1907)*. Grand Rapids: Baker Book House, 1980.
- Hodge, Charles. *Commentary on the First Epistle to the Corinthians*. Grand Rapids: Wm. B. Eerdmans Publishing. Co., 1965.
- Howard, J. Grant. *Balancing Life's Demands: A New Perspective on Priorities*. Sisters: Multnomah Books, 1983.

- Luther, Martin. *Christmas Book, trans. Roland Bainton*. Philadelphia: Westminster, 1948.
- Marsden, George. *Jonathan Edwards: A Life*. New Haven & London: Yale University Press, 2003.
- *Metaxas, Eric. *Bonhoeffer: Pastor, Prophet, Martyr, Spy*. Nashville: Thomas Nelson Inc., 2010. *I do not endorse Metaxas's theological viewpoint and practices, just his biography.
- Meuser, Fred W. *Luther the Preacher*. Minneapolis: Augsburg, 1983.
- Murray, Iain. *Evangelicalism Divided: A Record of Crucial Change in the Years 1950-2000*. Edinburgh: The Banner of Truth Trust, 2000.
- , *The Life of D. Martyn Lloyd-Jones, 1899-1981*. Edinburgh: The Banner of Truth Trust, 1982.
- Patavinus, Titus Livius. *The War with Hannibal: The History of Rome from its Foundation, Book XXX*. Harmondsworth: Penguin Books LTD, 1965.
- Radzinsky, Edvard. *The Rasputin File*. New York: Anchor Books, 2001.
- Robertson, Archibald Thomas. *The Glory of the Ministry: Paul's Exultation in Preaching*. Eugene: Wipf & Stock Publishers, 1998.
- Ryle, John Charles. *Christian Leaders of the Eighteenth Century*. London: Banner of Truth Trust, 1978.
- , *Expository Thoughts on the Gospels: The Gospel of Luke*. Grand Rapids: Baker Book House, 2007.
- Spurgeon, Charles Haddon. *Lectures to My Students*. Grand Rapids: Zondervan, 1975.
- Tacitus, Cornelius. *Annals. XV.44*. New York: Random House, Inc., 1942.
- Webster's College Dictionary*. New York: Random House, 1995.

DOWNLOAD DAILY BIBLE TEACHING

TheFinalWordRadio.com



The Final Word is a daily Bible teaching radio program from Pastor Jim Andrews of Lake Bible Church in Lake Oswego, Oregon. It currently airs in Portland, Oregon, and Pittsburgh, Pennsylvania. However, we hear from listeners all over the world who listen in via our web site.

Pastor Jim typically teaches through the books of the Bible in a verse-by-verse expositional style. Past messages are available in the podcast archive. We currently have available expositions of thirty books of the Bible, as well as six topical studies, with more studies added annually. We encourage you to take advantage of this extensive, free resource as you endeavor to understand and apply Scripture to your daily life.

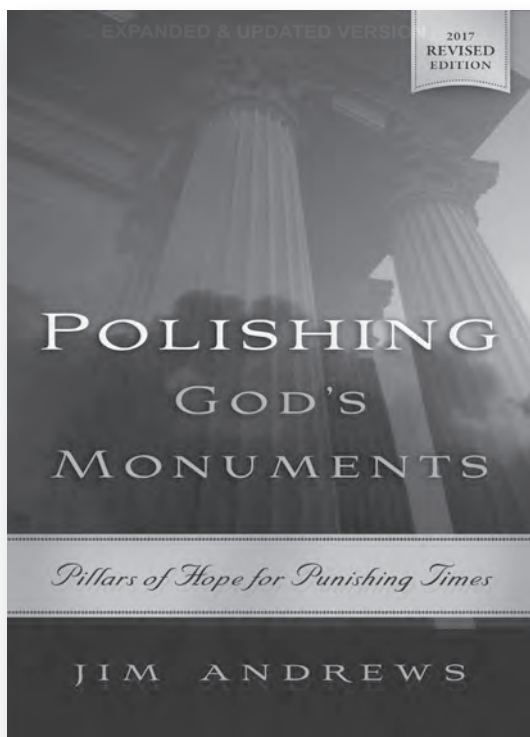
Pastor Jim has fifty-two years in Christian ministry: twenty-one as a teacher in Bible college and seminary and thirty-one as a pastor and Bible teacher. He describes his preaching philosophy as “causing the truth of God to intersect with the issues of life in such a way that the two collide violently in the consciousness.” He models that old adage that defines the preacher’s job as “comforting the afflicted and afflicting the comfortable.” His ministry resonates most with people “who are seeking to look upwards, to study God, to know Him, to understand His ways and His will, and then to do it.”

Our contact information is:

The Final Word
4565 Carman Drive
Lake Oswego, Oregon 97035

(503) 699-9840
info@thefinalwordradio.com

WHEN GOD DOESN'T SEEM TO PERFORM AS ADVERTISED!



“This book doesn’t tiptoe around the topic of suffering, but hits head-on the hardest questions we have about the goodness of God and the problem of suffering. . . .”

- Joni Eareckson Tada

A sober reality in the life of faith is that “through many tribulations we must enter the kingdom of God.” God’s people are buffeted in two ways: sometimes we suffer *for the faith* and other times we suffer *with* faith. Either way, our faith remains a work in progress. In the midst of troubles, our emotions can vacillate between hope and despair, submission and rebellion. Our understanding can alternate between moments of comprehension and times of total confusion. This book confronts these issues head-on and offers believers biblical perspective, practical direction, and sustaining hope.

ISBN: 978-1-941658-10-9

All titles available at: JimAndrewsBooks.com/books

PLAYING A GAME OR IN THE GAME?



*“Nothing clears the mind,
clarifies vision or resets
values like an eternal
perspective.”*

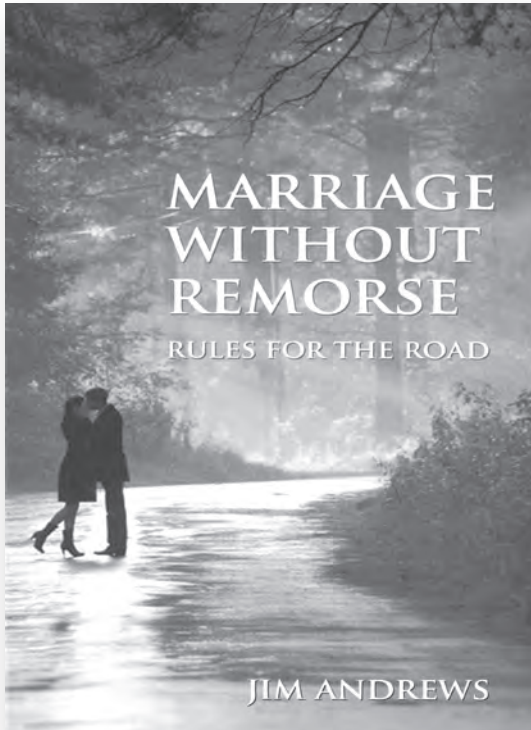
- Jim Andrews

For Christians, pursuing excellence is exerting ourselves (by the grace of God) to live in radical conformity to Christ. Its pursuit comes down to an all-out assault on the peak of our potential in Christ . . . an all-out effort (by grace) to be all we are called to be, to do all we are called to do, and to go wherever God has called us to go. The beauty of it is that this noblest target lies totally within reach of any earnest believer. In the only way that really matters, the most ordinary Christian can take the prize. That, the author contends, is the only life worth dying for.

ISBN: 978-0-9891549-0-1

All titles available at: JimAndrewsBooks.com/books

MARRIAGE DOES NOT HAVE TO BE A BUMMER!



“Marriages can get away from us the same way games sometimes get away from our favorite sports teams. All play to win, but some don’t play smart. In marriage, as in sports, good intentions are often defeated by bad execution.”

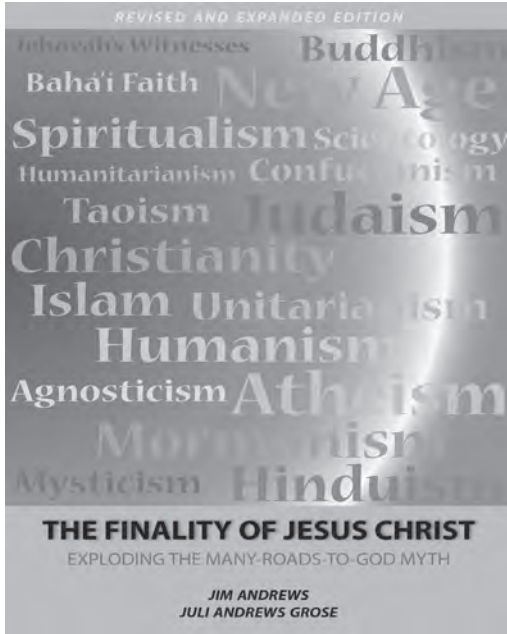
- Jim Andrews

There is nothing wrong with the divine institution; there is often much wrong with our execution. Marriage without remorse is not an accident. More often than not, it is our persistent foolishness and our sins that turn what God intends for a blessing into a chronic burden. Follow the rules for the road and marriage can be a taste of heaven on earth. As long as we keep freelancing it and repeating the same old killer mistakes, it is no wonder that couples throw up their hands and whine, “Marriage is so hard!” No, the author contends, it is not the divine institution that is so hard; it is the hard-headed individuals in it who give it a bad rap.

ISBN: 978-0-9891549-3-2

All titles available at: JimAndrewsBooks.com/books

Is There *Really* Only One Way to God?



“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

- Acts 4:12 (NASB)

“Is there *really* only one way to God?” Many people love to challenge Christians with that question! Pluralism, the notion there are many paths to God’s acceptance, is the reigning fashion today. Unthinkably, that concession is even leaking into the mindset of some Christians. Was Jesus mistaken when He claimed to be “... the way, the truth and the life” (John 14:6)? For us Christians, it is a fool’s errand to try to convince (against their wills) those who base their postmodern “theology” about this central question upon human speculation. However, for those willing to listen to the witness of divine revelation, biblical testimony is copious, clear and compelling on this point. There is no evading the finality of Jesus Christ. End of story!

ISBN: 978-0-9891549-2-5

All titles available at: JimAndrewsBooks.com/books

Time-Tested Insights Forged on the Anvil of Seasoned Pastoral Experience.

Are you battle weary? Are you daunted by the task before you, either as a new pastor or as an established one facing church conflict? Then this volume, which represents 52 years (and counting) in pastoral and academic ministry, is just what you need. The author imparts a wealth of hard-won wisdom, insights, perspectives, principles and practices that can shorten the learning curve of novice pastors and perhaps even strengthen the vocational resolve of veterans as well.

“Jim has earned the right to be heard when speaking to matters of pastoral life.”

—Robert A. Vogel, Senior Professor of Preaching, *The Southern Baptist Theological Seminary*

“*Dispatches* is a unique pastoral theology, based on Jim’s honest, transparent and sometimes humorous reflections.”

—Brian Borgman, Author and Founding Pastor, *Grace Community Church, NV*

“*Dispatches* is an indispensable tool for effective front-line ministry.”

—Randy Adams, Executive Director-Treasurer, *Northwest Baptist Convention*

“This is a wonderful account of Jim’s journey in the ministry.”

—Bill Crews, President Emeritus, *Golden Gate Theological Seminary*

“*Dispatches* is not a book for the ‘already satisfied.’”

—Art Greco, Lead Pastor-Outreach, *Marin Covenant Church*

“*Dispatches* is a modern Pauline letter to young men in the pastorate, yet is also for all who aspire to lay leadership.”

—Rita Hughes, Associate Business Professor (retired), *Warner Pacific College*



Jim Andrews, senior pastor of Lake Bible Church in Lake Oswego, Oregon, is the author of *Polishing God’s Monuments*, *A Life Worth Dying For*, and *Marriage Without Remorse*. His degrees are in Journalism, New Testament Literature and Exegesis, and Classics. Prior to assuming his shepherding role at Lake, he taught for 21 years in Bible college and seminary. Pastor Andrews teaches a weekday Bible radio program, *The Final Word*, which he founded in 2002. Jim and his wife, Olsie, have two married children, Kristi and Juli.

www.JimAndrewsBooks.com



Truth Encounters
Portland, Oregon

ISBN: 978-0-9891549-6-3
\$18.00