7/14/97

[sm-sermn\minister.ser]

A Minister Should Know How to Minister
Phil. 2: 5-11; Psalm 19: 9-14

"Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a [servant], being born in human likeness. And being born in in human form, he humbled himself and became obedient to the point of death--even death on a cross. Therefore God also highly exalted himand gave him the name above every name, so that at the name of Jesus every knee should bend in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Some people say that this is a passage from a very early manual for the ministry, St. Paul's Letter to the Philippians. It is addressed as much to the leadership of the church in Philippi as the congregation. At the very beginning of the letter Paul says he is writing it not only to all the members of the congregation, "the saints in Philippi", but in particular to its leaders [the elders or ministers and deacons as we Presbyterians read it, cf. Titus 1:5-7).

If it is a manual for the ministry, how appropriate that it contains the passage I just read to you from chapter 2, six verses (Phil. 2:5-11) that read like a hymn. In fact they have been called our "earliest Christian hymn. They haveothers have called our "earliest Christian hymn. They have the dramatic balance of a poem, an interplay of melody and countermelody between the two central themes of the passage: service and leadership. Between Christ's emptying himself on the one hand, and his high exaltation on the other. Between his death, death on a cross, and his resurrection life, eternal glory. It is like a powerful surge of electricity,

alternating current, holding in electric tension the two seemingly antithetical callings of the ministry: the call to serve, and the call to lead.

How can anyone do both? Yet that is what a minister is supposed to do. Serve and lead. Impossible? No. The key to what seems impossible is in verse 5. "Have this mind in you which was also in Christ Jesus", as the older, more familiar version puts it. There lies the secret of success in the ministry--success as God sees it, not as we may see it--the kind of faithful ministry to which the sister whom we install today has been called.

Paul's apostolic counsel comes in two parts: 1. What ~~we are~~ the minister does is serve - serve and obey. Obey like servants. to do.
2. What God will do. is empower

First,what are we to do, we who feel called into the service of Christ, into His ministry? Simply this, says Paul, "Follow the example of Christ. Do what He did. He emptied himself. He obeyed. That is what a minister does, says the great Apostle.

And then, what did God do? He lifted Him high, and gave him the name. He made him Lord, leader, the Head of His Church. Leadership, too, is God's gift to the minister, but in a different sense. More accurately it is what God does through the minister. What we do is obey, obey like servants. What God does is empower. He makes his ministers leaders--if they obey.

It is as simple as that, and as difficult, but it is the difference between failure and success in the ministry. We fail when we reverse the apostolic pattern--when we try to do what is God's, and leave our part, the part that we should be doing, to God. That's when we fail. But we

succeed when we manage to do our part and let God do His.

We fail when we say, "We're the leaders; the rest of you must follow. We're the shepherds; you are the sheep." But aren't ministers shepherds. Well, yes we are, in a way, technically, ecclesiastically. and when we are at our best. That's what the word pastor means: shepherd. But the Bible says, "The Lord is my Shepherd", the Lord Jesus Christ, and not even an ordained, installed minister can take his place.

Not long ago I heard a story told about the great pioneer of Lutheranism in America, Muhlenberg. Someone praised him as "our great leader", our shepherd, and he stopped them. "I'm not the Shepherd", he said, in effect. "The Lord is your Shepherd", and I am just His sheepdog". That puts the minister in a different light. Not the leader, but the sheepdog whose one great concern is to keep the sheep from getting lost. Think of the ministry in those terms, and there is no room left for pride. It calls for prayer, much prayer. And nomore pride. Just hard work, like a sheep-dog.

In Korea we missionaries, pastors, Christians all alike have been so easily tempted to pride. We boast about our phenomenal church growth in Korea, and I'll admit we have much to boast about. Where else in the world will you find a downtown Presbyterian church with 60,000 members in one congregation, and that in a city with perhaps 2 or 3 thousand Presbyterian churches. But is that reason for pride?. Paul in another letter reminds us that "God gave the increase". And the size of the church is not the mark of success in the ministry? No, says Paul. Not

the size of the church, but "the mind of Christ".

A ministry that yields to pride will end in disaster. Yes, Presbyterians in Korea are the fastest growing Christians in the world, and that is wonderful, but where in the world, alas, are Presbyterians more divided than in Korea? Listen to how Paul in this same letter, pleads with the Philippians not to divide, and quarrel and separate. Have "one spirit" he says, "one mind", "the mind of Christ." (1:27; 2:5).

The Christian ministry begins with that kind of a mind, not with desire for leadership, for praise, for growth for growth's sake, but with humility, and self-emptying service. The Lord Jesus "came not to be ministered unto, but to minister". A Christian minister is only a sheepdog, a sheep dog for the Good Shepherd who does not want any of His sheep to get lost.

2. But the second secret of the Christian ministry is <u>what God does</u>. He blesses you. When Jesus Christ, the Servant Son of God stripped himself and became obedient, what happened? Then, says Paul, "God exalted Him", lifted Him up, and "gave him the name that is above every name.

What a startling change. If the call to obedience and humility and meekness, is the first mark of the ministry,-- if that call makes the ministry seem too passive and inert, let me remind you that the verb 'to minister. to serve' is an active verb. True, the first paradox is that of the Lord who became a Servant; but the second paradox is of the Suffering Servant who was Lord of Lords.

When Christians exalt themselves they fail, they quarrel, they divide. But if they are willing to love others as themselves, and seek the lost and serve the poor and needy, and look to God alone for grace and forgiveness,-- if they are faithful, if they are willing to serve, then God and God alone in his mercy will exalt them.

Most of us, even many in the ministry I am afraid, love power and leadership too much to be good servants. And for that very reason most never really achieve the kind of power they could have in Christ. We must not ask for any other kind of power in the ministry. "Have this mind in you which was also in Christ Jesus", the mind of a servant, and all the power of the Holy Spirit will be yours.

Luther put it something like this: "The Christian [minister, he could have said], is most free lord of all, and subject to none; the Christian [minister] is most dutiful servant of all, and subject to everyone"

Let that describe your ministry. Not the asurance of a lord and the obedience of a slave. It's the other way around, or we are lost: the obedience of our Lord; and the assurance of a servant, His slave. These are the marks for which God is looking in those who are called to follow HIm. These are the marks which will make you, [Laurie] a blessing as associate past in this great and united congregation. United, because you all, pastors, elders, deacons and all the people of the congregation, men, women and children--you all have just one great Shepherd, the Lord Jesus Christ.

- Samuel Hugh Moffett

ORDINATION

Some people say that all people are divided into two classes — leaders, and servants. The leaders are up here; the servants and down here. But the Bible says that's not true. Particularly in the Christian church.

What Paul is saying in our text is that Christ came down to lift us up. The leader, our Lord, became a servant — so that even the poorest of the poor can be saved. And in his love — he died for sinners. "Have this mind in you which was also in Christ Jesus..." That's our text. And it goes on — "He was God — but He became Man. He humbled himself... He died on a cross" But then, the wonderful good news. The Father lifted him up — and gave Him a name above every name."

That's the message for anyone who would become a leader in the church. The leader must become a servant.

But how can any one do both? But is it impossible? No —

[sm-sermn\minister.ser]

"CALLED TO LEAD"

A Minister Should Know How to Minister

Phil. 2: 5-11; Psalm 19: 9-14

> "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a [servant], being born in human likeness. And being born in in human form, he humbled himself and became obedient to the point of death--even death on a cross. Therefore God also highly exalted himand gave him the name above every name, so that at the name of Jesus every knee should bend in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Some people say that this is a passage from a very early manual for the ministry, St. Paul's Letter to the Philippians. It is addressed as much to the leadership of the church in Philippi as the congregation. At the very beginning of the letter Paul says he is writing it not only to all the members of the congregation, "the saints in Philippi", but in particular to its leaders, the bishops and deacons (or as we Presbyterians read it "elders and deacons", because Paul uses the two terms "bishop" and "elder" interchangeably, as in Titus 1:5-7).

However that may be, Philippians also contains what others have called our "earliest Christian hymn--the great passage in the second chapter that begins with our text, "Let the same mind be in you that was in Christ Jesus, who though he was in the form of God... emptied himself and took the form of a servant.." (2:6, 7).

The whole passage reads like a hymn, with the dramatic balance of a poem, an interplay of melody and countermelody between the two central themes of the passage: service and leadership. Between Christ's emptying himself on the one hand, and his high exaltation on the other. Between his death, death on a cross, and his resurrection glory. It is like a powerful surge of electricity, alternating current. It holds in electric

tension the two seemingly antithetical callings of the ministry: the call to serve, and the call to lead.

How can anyone do both? But that is what a minister is supposed to do. Serve and lead. Impossible? No. The key to what seems impossible is in verse 5. "Have this mind in you which was also in Christ Jesus", as the older, more familiar version puts it. There lies the secret of success in the ministry--success as God sees it, not as we may see it--the kind of faithful ministry to which the one whom we install today has been called.

It comes in two parts: 1. What we are to do.
2. What God will do.

What then <u>are</u> ministers supposed to do, those who like (you... Laurie have felt the call to serve Jesus Christ in the Christian ministry? Simply this, says Paul, "First, follow the example of Christ. Do what He did. He emptied himself. He obeyed. That is what a minister (elder/deacon) does, says the great Apostle. ~~She~~ (They) ~~is a~~ are servant(s)

But then, what did God do? He lifted his Servant/Son high, and gave him the name, "Lord". He made him leader, the Head of His Church. And that is why, in the end, "every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." Leadership, too, is what the servant-minister does, following his Lord. But more accurately it is what God will do <u>through</u> the minister. What we do is obey, obey like servants. What God does is empower. He makes his ministers leaders--<u>if</u> they obey.

It is as simple as that, and as difficult, but it is the difference between failure and success in the ministry. We fail when we reverse the apostolic pattern--when we try to do what is <u>God's</u> part, and leave <u>our</u> part, the part that <u>we</u> should be doing, to God. That's when we fail. But we succeed when we manage to do our part and let God do His.

We fail when instead of emptying ourselves we exalt urselves. When we say, "We're the leaders; others must follow.

We're the shepherds; they are the sheep." Shepherds? Well, yes, in a way. That's what the word pastor means; pastor means shepherd. But the Bible says, "The Lord is my Shepherd". the Lord Jesus Christ, and not even an ordained, installed minister can take his place. Not long ago I heard a story told about the great pioneer of Lutheranism in America, Muhlenberg. Someone praised him as "our great leader", our shepherd, and he stopped them. "I'm not the Shepherd", he said, in effect. "The Lord is your Shepherd", and I am just His sheepdog". That puts the church leader/ minister in a different light. Not the leader, but the sheepdog whose one great concern is to keep the sheep from getting lost. Think of the ministry in those terms, and there is no room left for pride. What does the minister then do? Be a sheep-dog.

In Korea we missionaries, pastors, Christians all alike have been so easily tempted to pride. We boast about our phenomenal church growth in Korea, and I'll admit we have much to ;boast about. Where else in the world will you find a downtown Presbyterian church with 60,000 members in one congregation, and that in a city with perhaps 2 or 3 thousand Presbyterian churches. But is that reason for pride?. Paul in another letter reminds us that "God gave the increase". Is the size of the church the mark of success in the ministry? No, says Paul. Not the size of the church, but "the mind of Christ".

A ministry that yields to the sin of pride will end in disaster. Yes, Presbyterians in Korea are the fastest growing Christians in the world, and that is wonderful, but where in the world, alas, are Presbyterians more divided than in Korea? Listen to how Paul in this same letter, pleads with the Philippians not to divide, and quarrel and separate. Have "one spirit" he says, "one mind", "the mind of Christ." (i:27; 2:5).

The Christian ministry begins with that kind of a mind, not with desire for leadership, for praise, for growth for growth's sake, but with humility, and with self-emptying service. We fail when we reverse the pattern, and instead of emptying ourselves, let ourselves be filled with self-seeking exaltation.

The Lord Jesus "came not to be ministered unto, but to minister". A Christian minister is only a sheepdog, a sheep dog for the Good Shepherd who does not want any of his sheep to get lost.

That is the first paradox of the Christian ministry: the paradox of the Lord who became a servant so that we might not be lost.. [After all, the word minister means servant. Ministers should know how to minister, which means they must know how to serve. Stop looking for power and for praise. Learn how to be a servant, for that is the New Testament way to a Christian ministry.]

2. But the second secret of the Christian ministry is what God does. He blesses you. When Jesus Christ, the Servant Son of God stripped himself and became obedient, what happened? Then, says Paul, "God exalted Him", lifted Him up, and "gave him the name that is above every name.

What a startling change. If the call to obedience and humility and meekness, is the first mark of the ministry,-- if that call makes the ministry seem too passive and inert, let me remind you that the verb 'to minister. to serve' is an active verb. True, the first paradox is that of the Lord who became a Servant; but the second paradox is of the Suffering Servant who was Lord of Lords.

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Most of us, even many in the ministry I am afraid, love power and leadership too much to be good servants. And for that very reason most never really achieve the kind of power they could have in Christ. We must not ask for any other kind of power in the ministry. "Have this mind in you which was also in Christ Jesus", the mind of a servant, and all the power of the Holy Spirit will be yours.

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[or woman, he could have said, or minister] is most free lord of all, and subject to none; the Christian [minister] is most dutiful servant of all, and subject to everyone"

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Perhaps once a month you should all together, pastors and congregation, say out loud together, or sing together that beautiful Korean setting of the 23rd Psalm: as a reminder to yourselves and to each other: THE LORD IS MY SHEPHERD, "Jehowa-nun na-e mokja si ra" Amen and Amen..

- Samuel Hugh Moffett

Ordination

Longer version

[sm-sermn\minister.ser]

A Minister Should Know How to Minister

Phil. 2: 5-11 (Ps. 19: 7-14)

> "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a [servant], being born in human likeness. And being born in in human form, he humbled himself and became obedient to the point of death--even death on a cross. Therefore God also highly exalted himand gave him the name above every name, so that at the name of Jesus every knee should bend in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

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Th~~ose~~ whole passage ~~verses~~, from verse 2 to 11, read like a hymn, with the dramatic balance of a poem, an interplay of melody and countermelody between the two central themes of the passage: service and leadership. Between Christ's emptying himself on the one hand, and his high exaltation on the other. Between his death, death on a cross, and his resurrection glory. It is like a powerful surge of electricity (AC, alternating current, not DC). It holds in electric tension the two seemingly antithetical callings of the ministry: the call to serve, and the call to

lead.

How can anyone do both? But that is what a minister is supposed to do. Serve and lead. Impossible? No.

The key to what seems impossible is in verse 5. "Have this mind in you which was also in Christ Jesus", as the older, more familiar version puts it. There lies the secret of success in the ministry--success as God sees it, not as we may see; the kind of ministry to which the brother whom we ordain today has been called.

It comes in two parts: 1. What we are to do. And
2. What God will do.

What <u>are</u> we to do, we who feel called into the service of Christ, into His ministry? Simply this, says Paul, "Follow the example of Christ. Do what He did. He stripped himself. He emptied himself. He obeyed. That is what a minister does, says the great Apostle.

And then, what did God do? He lifted Him high, and gave him the name. And that is why, in the end, "every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." And that too is what the minister does. Yes, but more accurately it is what God will do <u>through</u> the minister. What we do is obey. What God does is empower. It is as simple as that, and as difficult, but it is the difference between failure and success in the ministry.

Let's begin with ourselves, with the first part of that secret: what <u>we</u> do.

I don't suppose there is anywhere in the world where Christian ministry has succeeded so brilliantly or failed more miserably than in Korea and China. Why? I think we failed when we reversed the apostolic pattern--when we tried to do what is <u>God's</u>, and left <u>our</u> part, the part that <u>we</u> should be doing, to God. That's when we failed; and we succeeded when we managed to do our part and let God do His.

We failed when instead of emptying ourselves we exalted ourselves. How easy it is for ministers to feel exalted. We look so impressive in our robes. We're impressive when we pound the pulpit. We like being leaders. Let others be followers. We're the shepherds. They are the sheep.

We like to boast about how fast Korean churches grow. The largest Presbyterian

Jesus Christ is Lord to the glory of God the Father." It is as simple as that. And as difficult. And it is the difference between failure and success in the ministry.

1. Let's begin with ourselves, with the first part of that secret: what we do.

I don't suppose there is anywhere in the world where Christian ministry has succeeded so brilliantly or failed more resoundingly than in Korea and China. Why? I think we failed when we reversed the apostolic pattern-- when we tried to do what is God's part, and left our part the part that we should be doing, to God. And we succeeded when we managed to do our part and let God do His.

We failed when instead of emptying ourselves we exalted ourselves. In the Christian ministry it is so easy to fall into this temptation. We look so authoritative in our robes. We're impressive when we pound the pulpit. We're the leaders; others must follow. We're the shepherds; they are the sheep.

In Korea we Presbyterians are sorely tempted to boast about our phenomenal church growth, the fastest in the world. Koreans build six new churches every day of the year, on the average, and most of them are Presbyterian. There are three times as many Presbyterians in Korea as Catholics, six times as many as Methodists, eight times as many as Pentecostals, and twelve times as many Korean Presbyterians as Korean Baptists. Where else in the world will you find a downtown Presbyterian church, one congregation, with 60,000 members, and that in a city with 8,000 Protestant churches? In a situation like that, It is almost impossible not to be carried away with Presbyterian pride. But what is the mark of success in the ministry? The size of the church, or the "mind of Christ"?

A ministry that begins with pride like will end in disaster. It is true not just for the ordained; it is just as true for all Christians. When Korean Christians began to look on their Christian schools as "prestige" schools, and beamed with pride when they were told that three of the five most prestigeous universities in Korea were Christian schools, founded by missionaries, we should have taken that as a danger signal, not something to brag about. After the pride came the fall. This fast growing, prestigeous Korean church of which we were so

proud began to fall apart into quarreling, competing factions. Before the Korea War there was only one undivided Presbyterian Church of Korea. Now there are 32 different, rival, Presbyterian denominations splintered and scattered through the peninsula. Success seemed to be turning into failure, and prestige into a handicap to the gospel.

Prestige is not a Christian virtue. It's a wordly temptation. Scott Sunquist will be going to a "prestige" school, one of the best respected seminaries in all of Asia, Trinity Seminary in Singapore. Properly used, that respect can be a great advantage in Christian mission particularly in a Chinese culture like Singapore, but diluted into self-serving prestige it can corrupt. Only "the mind of Christ" can turn the temptation into a tool for Christian witness.

I remember how in China when we began to measure our Christian success by how many Chinese Christians were in the government, or were college presidents, and we eagerly counted the number of Christians in Who's Who in China. Back before the revolution the number of Christians in China's Who's Who got up as high as 25%, when less than 1% of the country was Christian. And we were proud.

But that kind of public success isn't even a Confucian virtue, much less Christian. Let me quote from Confucius (the Lun yu, or Sayings of Confucius, as Chu Hsi passes on the saying). "Count T'ai can certainly be called a man of Excellence in its highest form. Although he three times declined the throne, he did it so quietly that the people never got around to praising him for it". "He declined [high honor].." "He did it so quietly.." How much more did our Lord Jesus Christ, "who though he was in the form of God...made himself of no reputation and took upon him the form of a servant..."

Christian ministry begins with that kind of a mind, with humility, with self-emptying service,--or it doesn't really begin at all. We fail when we reverse the pattern, and instead of emptying ourselves, let ourselves be filled with self-seeking exaltation. The Lord Jesus "came not to be ministered unto, but to minister". That is the first paradox of Christian ministry, the paradox of the Lord who became a servant. And the call to His ministry is not a call to lordship but to service. After all, "ministry" is just a high-faluting word for service. Ministers should know how to minister, which means they must know how to serve. And it's just as true for congregations — you are not here just to be ministered to, to be served — you too are in this world to serve

Do you really want to be a minister? Then don't look for praise. Look for opportunities for service. Don't even expect to be given the authority which your talents and insights should naturally command. Stop looking for power. Try being a servant, for that is the New Testament way to a Christian ministry. Ministers should know how to minister, that is, to serve.

2. But the second secret of the Christian ministry is what God does. The Servant Son stripped himself and became obedient. "Wherefore", says Paul, "God has highly exalted Him and given Him the name that is above every name".

If the call to obedience and humility and meek, ~~passive~~ servanthood ~~in ministry leaves you~~ restless, let me remind you that the verb "to minister, to serve" is active. True, the first paradox is that of the Lord who became a Servant; but the second paradox is of the Suffering Servant who was Lord of Lords.

This letter to the Philippians from which our text is taken begins with the words, "Paul...a slave of Jesus Christ..". It begins meek and humble. But it closes with the same slave saying, near the end, "I can do all things through Christ who strengthens me" (4:13). Only a slave, a servant, a minister of Christ, but that servant can do all things! It is a direct reversal of the first paradox. In the first, the Lord becomes a servant; in the second, his slave has unimaginable power. "I can do all things".

It reminds me of what happened in China. When Christians were proudly measuring success by a Who's Who in China, we failed. We had 8000 missionaries in China, and three million Christians. Then, as the communists swept over us, there were no foreign missionaries. And during the cultural revolution for a while there was not a single Christian church left open in all of China. But it was precisely at that point when Christians were stripped of their freedoms; when they suffered for Christ's sake; when they were emptied and humiliated--then God sheltered them, and lifted them up and even multiplied them in ways that surprised the whole world. When I left China in 1951, detained, discredited, publicly tried and thrown out of the country, I thought we had failed. There seemed to be no way that those three million Chinese

Christians could survive the years of harsh persecution that followed. They suffered as servants; they were put to slave labour in work camps, many of them, all too many were killed.

But God lifted them up. What has happened in China in the last ten years is one of the miracles of modern missions. It was a goal of the revolution to wipe out the Christian faith as superstition, or better yet, simply to isolate it and let it wither away. But today it is Mao Tze Tung who is dead, and his "Gang of Four" are in jail, and his revolution, ~~and his own revolution that~~ has withered on the vine. ~~This~~ is a different revolution they have now in China.

As for the Christians whom we thought could not survive, there are at least ten times as many Christians in China now as before the revolution: three million in 1949, and thirty million today. Some even say there may be sixty million, with ten Protestant seminaries and ten Catholic, and new churches opening up all over the country.

When Christians exalt themselves, they fail. When they are brought low and look to God alone for grace, if they are faithful, and when they are willing to serve God, in his mercy can exalt them.

Most of us, even many of us in the ministry I am afraid, love power and leadership too much to be good servants. And for that very reason most Christians never really achieve the kind of power, the spiritual power they could have in Christ. We must not ask for any other kind of power. "Have this mind in you which was also in Christ Jesus", and all the power of the Holy Spirit will be yours.

Luther put it something like this: "The Christian man or woman is most free lord of all, and subject to none; the Christian is most dutiful servant of all, and subject to everyone."

Let that describe us then: not the assurance of a Lord and the obedience of a slave. It's the other way around, or we are lost: the obedience of our Lord; and the assurance of a servant, His slave. These are the marks for which God is looking in those who are called to follow Him.

-- Samuel H. Moffett
Princeton, 1987

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Phil. 2:5-11 Paul and Timothy, slaves of Jesus Christ, to all the saints in Christ Jesus who are at Philippi... Have this mind in you which you have in Christ Jesus...
4:13 "I can do all things ~~through~~ in Christ who strengthens me..".

What a privilege - to have a share in this day, with your pastor David Wood, and tonight in the installation of Randy Rice. Wood + Rice - to one like me who lives in America but was born in Korea - that sounds like the best of all possible ~~worlds~~ worlds - best of the ~~both~~ oriental, and the best of the West, ~~Vermont~~ ~~east and western~~. Vermont wood and Korean Rice. I've been in some of your homes and I've never seen anything quite so beautiful as your wood - and what you do with it. Vermont Wood - and Korean rice. the best in the world... "Eat your rice!....

Wood and Rice. What a team.

But before I say anything else on ~~such~~ such an occasion as the installation of an associate minister - let's let the Word of God speak to us through his Apostle Paul:

Philippians: some say

The minister's manual – That makes it a good text for tonight.

The first Christian hymn — with its dramatic contrasts – the humiliation of his death – the exaltation of his resurrection. Melody + counter melody – interweaving his obedience as a servant, and his glory as all ~~earth~~ heaven and earth and things under the earth fall on their knees at the name that is above every name, the name of Jesus... And as a hymn – it's for everybody to sing – not just ministers — ~~particularly~~ even if they are functional monotones like me – Monotone Moffett.

These hymn ~~are the~~ two central themes of the work of Jesus – ~~and they must become~~ (1) how he emptied himself, ~~he humbled himself~~.

and (2) how ~~and~~ God exalted him.

That should also be the ~~our~~ pattern of the Christian minister ~~his Ministers~~. If a Xn minister wants to know how to minister, he should know, (1) first, what he is expected to do – and Jesus' answer is empty yourself, humble yourself.

(2) second, he should know what should be left up to God – the glory part, the exaltation, the great visible success.

~~And everything I say about ministers tonight, applies just as squarely to anyone who calls himself a disciple of Jesus – a follower, a church member.~~

The trouble comes when we reverse the two. – We ~~and~~ reach for the glory and for public appreciation; But that's ~~the~~ precisely the part to be left to God. And we ~~by pass~~ the hard part ~~the hard part of ministry~~ which is first ~~and leave up to God~~ ~~the~~ preaching ~~of~~ the truth ~~in~~ the good news; (2) acting the truth in love: – doing what Jesus did & keeping the ~~love~~, and the sacrifical service to the poor and the hungry and the worried and the disabled. ~~We pray~~ – We pray "You do it God. ~~That's our part~~ Then God has to say to us – "But that's the part I called you to do!"

TRUTH

That's what the Lord had to teach his missionaries in China and Korea. Sometimes there is no visible success. All you can do is as much of what you can do of what God expects you to do

(1) Tell the truth – which is the gospel.

When I was in Communist China ...

What are Christians good for? Look at the communists – land reform, end of feudalism + corruption. All Kris do is pray + read the Bible.

What should I have done? All they wanted from us Christians was for us to stop our preaching + praying and do something useful for them in building up a New China. That's not limited to communist China. Here in ~~the Americas~~ the west we call it "being ~~cont~~ politically correct".

But I had to try to tell them that there is something more than being useful – and that is being true. We get all turned around in our thinking. We think we are being very scientific and modern when we put usefulness first.

We forget that real science, in its most profound sense is the search for TRUTH. "EUREKA".

The minister preaches, and the Christian witnesses, first and most important of all to the truth of the Christian faith, not its usefulness. And that is not always easy. But to forget it is – like Hitler – the big lie like the Japanese – 4 gods

The Christian puts truth first – Jesus said, when Pilate taunted him for his vulnerability, his utter political powerlessness – "My kingdom is not of this world I came to bear witness to the truth."

SERVICE

But the minister must have more than one text — Jesus said "I am the truth", but he also said also ~~said~~ "I came not to be ministered unto, but to minister". Sometimes the best witness to the truth is not preaching but service. It takes Christian service to make Christian truth credible. — DR. HALL.

When the communists wanted to get rid of Christianity once and for all, back in those early days of the revolution, it wasn't the pulpit, the preaching they took away from us. They first closed our Christian hospitals — our service to the sick. And our relief and feeding programs — our service to the poor. Without these visible signs of compassion for people — the church will soon wither away. But it didn't.. —

~~But it didn't . . .~~ "You stay 50 years" ~~But it doesn't —~~ Even without the preaching — When [illegible] is impossible

~~There are times when the [illegible] Holy Spirit simply witnesses though~~

~~But it doesn't. It doesn't wither away. When, as ministers or as Christian laymen + laymen, we have together done all we can to witness to the truth, the gospel; and all we can to show by what we do in concrete, visible ways for all "who suffer, who labor — and are "heavy laden" — then~~ it is that God is always there to do His part.

But it didn't. In the first few weeks "You stay 50 yr....
I didn't stay the 50 years — within 2 years thrown out....
But 40 of those years have gone — and there is no
Communist heaven on earth in China.

It is the revolution that withered away....
And the church is going strong. There were about 4 million
Xns then. Perhaps 40 million now.

And Korea. Not the Japanese engineers, nor
the Communist armies could wipe out ~~what~~ the
~~God had~~ church ~~had~~ God had planted in that
little war-torn peninsula.

We had good missionaries and they did their
part: Underwoods + Appenzellers, and Bairds and
Bruens — and Randy Rice, and don't forget Sue —
And we had great Korean Christians — the martyrs,
and the preachers, and the evangelists, and Korean Christian
doctors and nurses, and workers in the slums, and
Christian agriculturalists, and great Christian educators —
They all did their part, as ministers ~~and~~ in word + deed.

~~But years~~ And the church grew — Methodist
Presbyterian
Korean

But when years ago, a committee came out to Korea & asked my father the secret of the success of "the miracle of modern missions in Korea" – as they called it. He gave them such a simple answer, they were disappointed. They had their note books out for "10 easy lessons for church growth" – a really practical, one-fire blue print. But what he said was: "For fifty years...

And there are the two lessons again:

(1) Our part – the Word of God, we don't preach ourselves.
(2) God's part – the real success.
As Paul said it – "Apollos planted, I watered, but God gave the increase."

Any farmer could tell you that – but that's how ministers too, should minister!

ORDINATION

Phil: 1:1; 2:5-11; 4:13: Paul and Timothy, servants of Christ Jesus to all the saints... Have this mind in you which was also in Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and given him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father..

I can do all things in him who strengthens me.

Sermon on Ordination

II Cor. 4:5 "For what we preach is not ourselves, but J. X. as Lord & ourselves your servants
Philippians 2:5-11.

I don't know whether to call it balance, or rhythm; tension, or resolution of tension — I'm referring to in this passage ~~thus~~ the interplay of contrasts ~~emphasis notes~~ in this great early Christian hymn, contrasts between Christ's emptying himself on the one hand, and his high exaltation on the other ("the name above every name"!) ~~on the other~~; between his obedience to death and his the ~~resurrection~~ glory of his resurrection. It is a paradox. But ~~however~~ whatever we call it, that paradox ~~it~~ is the secret of success, as God sees success, in the Christian mission, in ministry, and in anyone's life ~~into which Christ calls some who would follow Him~~.

It comes in two parts, this secret:

The first part is ① What we do, ~~and~~ That's what most 20th c preaching & writing is about.

The second is ② What God does. And to a Calvinist like me, that is more important.

What are we to do? Follow the example of Xt, ~~let Christ be your example~~, says Paul. ~~Do what He did~~; "Have this mind in you which was also in Christ Jesus," ~~And what~~ Do what He did. Not quite like Sheldons famous novel — "In His Steps". That was a bit too simplistic, and was too optimistic. ~~And what did He do~~? He stripped Himself; He emptied himself. He obeyed. That is what you are to do ~~also~~, says the Apostle Paul.

And what did God do? He lifted Him high, and gave him the Name. And that is why, in the end "every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." It's as simple as that. And as difficult. And it's the difference between failure and faithfulness in the ministry.

I don't suppose there is anywhere in the world where Christian ministry has failed so resoundingly or succeeded more brilliantly than in Korea and China. Why? I think we failed where we reversed that pattern; and we succeeded when we followed it.

ORDINATION

We failed when instead of emptying ourselves, we exalted ourselves. In Christian ministry it's an easy temptation to fall into. We look so authoritative in our robes, we're impressive when we pound the pulpit. In Korea we failed when we began to look on our Xn schools as "prestige" schools — and our church growth as the world's fastest. In China, I remember when we ~~counted~~ measured our Christian success by how many Christians were in Who's Who in China, In government, were college presidents, Back before the revolution ~~it~~ the number of Xns in Chinese Who's Who got up as ~~25%~~ high as 25%. ~~of the names were Christians~~. ~~In Korea we failed when we began to count our Christian schools as "prestige" schools.~~ They secular

But that kind of public success isn't even a Confucian virtue, much less Christian. Let me quote from Confucius (the Lun yü) ("Sayings of Confucius). ~~associated with the~~ Chu Hsi passes on this saying — "Count Tai can certainly be called a man of Excellence in its highest form. Although he three times declined the throne, he did it so quietly that the people never got around ~~to~~ praising him for it" "He declined high honor..."

"He did it so quietly..." "~~He declined a great~~ high honor.." How much more did our Lord Jesus Christ — "who though he was in the form of God... ~~equal with God~~.. made himself of no reputation and took upon him the form of a servant..."

Christian life ministry begins with that kind of a mind, with humility, with self-emptying service, ~~not with self-seeking exaltation~~ — or it doesn't really begin at all. We fail when we reverse the pattern — and instead of emptying ourselves, let ourselves be filled with self-~~emptying~~ seeking exaltation. "~~Have this mind in you which was also in Christ Jesus — who~~ The Lord Jesus came not to be ~~served~~ ministered unto, but to ~~serve~~ minister. ~~It's~~ That's the first paradox of Christian life ministry — the paradox of the Lord who became a servant. And the call to ~~serve~~ follow His ministry is not a call to lordship, but its service.

"See Chuya to new appointees — p. 2

(2) But the second secret of the Christian ministry is what God does. The Servant Son ~~of God~~ stripped himself and became obedient, "Wherefore", says Paul, "God has highly exalted Him and given Him the name that is above every name"..

If the call to obedience and humility and meek passivity in the Christian life in ministry leaves you restless, let me remind you that the ~~verbs~~ verb "to minister, to serve" is active. True, the first paradox is that of the Lord who became a ~~Suffering~~ Servant; the second paradox is the paradox of the Suffering Servant who was Lord of Lords, ~~and of his servants, his ministers who are to serve with power~~.

This letter to the Philippians from which our text is taken begins with the words, "Paul ... a slave of Jesus Christ.." ~~That's how the letter~~ It begins, meek and humble. But it closes with that same slave saying, near the end "I can do all things in Christ who strengthens me" (4:13). Only a slave, a ~~minister of Christ~~ servant, a minister of Christ, but ~~he~~ that servant can do all things! ~~What~~ It's a direct ~~a~~ reversal of the first paradox. In the first, the Lord becomes a Servant, in the second his slave has unimaginable power, "I can do all things".

~~Take~~ It reminds me of the China experience again. When Christians were proudly measuring success by a Who's Who in China, we failed. We had 8,000 missionaries once in China, and 3,000,000 Christians. Then there were no missionaries. And during the cultural revolution, for a while there was not a single Christian church left open. But ~~when~~ it was precisely at the time when China's Christians were stripped of their freedoms; when they suffered ~~they learned to accept suffering~~ for Christ's sake; when they emptied themselves — then God lifted them up in ways that surprised the whole world. John Qin can tell you what happened. All I can say is that when I left China in 1951, arrested, disrealized thrown out — I thought we had failed. There seemed ~~now~~ no way 3,000,000 Chs. could survive those years of persecution. They suffered as servants — slaves in labor camps many of them. But God lifted them up — and ~~how~~ they ~~grew~~ multiplied — like the frame of Christ.

What a dynamic interplay of paradox: the Lord becomes servant, and there finds the secret of his Lordship; the ~~apostle~~ disciple, if he would have power, becomes slave, and finds the power of his Lord.

Most Christians, I am afraid, love power too much to submit to slavery. And for that very reason, most Christians never really achieve the power they would like to have. Do you really want to be a power for Christ out there where you are being sent. Then don't look for power. Don't even expect the authority which your talents, your insights, should naturally command.* Stop looking for power. freedom. look at [illegible] Try being a slave, for that is the New Testament way to Christian power. freedom

To paraphrase Luther

Luther put it this way: "The Christian missionary man is most free lord of all, and subject to none; the Christian man is most dutiful servant of all, and subject to everyone."

Let that describe you. ~~Have~~ the ~~mind~~ obedience of Christ, your Lord; and the ~~assurance~~ free-flowing power [illegible] of Paul, his slave. servants.

Remember - not the ~~assurance~~ freedom of a Lord, and the obedience of a slave. It's the other way around, or ~~you~~ we are lost: the obedience of a Lord; the ~~assurance~~ freedom of a Servant of His slave.

These are the marks of the call for which God is looking in you.