

First Edition

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Thursday Classes

By Pastor Marc Heinz

For more than a year now, a group of dedicated students have gathered every Thursday afternoon to learn more about rightly teaching the Word of God. It has been a wonderful experience for me but I suspect that for my students it has been challenging and at times very difficult as they learn how to exegete and rightly divide God's Word. They have worked hard to learn basic fundamentals about the original languages in which the Bible was written. They have also learned how to use a variety of exegetical tools that have greatly enhanced their ability to interpret Scripture.

The past few months we have been studying the Foundations for Biblical Preaching and Teaching. As part of our study we spent a great deal of time examining the historical, Biblical and theological foundations for teaching and preaching the Living Word. Recently, I asked my students to write a short paper on what they had learned during our study. I gave them the

opportunity to choosing from four questions and then write a "think Piece" based on the question they chose. All of them did great, and exceeded my expectations! When I suggested to them that their church family should have the opportunity to read what they wrote, and see the fruit of their labor only two agreed. Below you can read what they learned.

The two below chose the first question: "The tension in homiletic values is that between rhetorical sophistication and the work of the Holy Spirit. Some preachers are inclined to depend on rhetorical techniques to obtain results. Some would argue that all that counts is the work of the Holy Spirit. Perhaps a better position lies somewhere between these two views. State and defend a series of propositions by which the Christian preacher should balance his responsibility to communicate the Word of God in the best possible way . . ."

The Role of the Holy Spirit and Human Technique in Preaching

By Sandy Murray

When God has called one of His children to a preaching ministry, that person soon discovers a tension between the use of rhetorical techniques and the supernatural work of the Holy Spirit. On one hand, there is a tendency to rely heavily on technique, while on the other hand many declare that technique is irrelevant and all that matters is the work of the Holy Spirit. It is therefore important for those who have been called to the ministry of preaching to decide for themselves what is the role of each. In exploring this issue for myself, I have come to various conclusions based on what I see in the scriptures and the godly wisdom of several authors who have influenced my thinking. I will first address the role of the Spirit in preaching according to the Scriptures. Then I will look at the use of rhetorical technique. And finally, I will give my conclusions as to the balance each should have in my own personal preaching ministry which God has called me to.

What do the scriptures have to say about preaching and the role of the Holy

Spirit? First of all we read in the Old Testament Book of Zechariah, (Zech.4:6) "*Not by might, nor by power, but by my Spirit*", says the Lord of Hosts. We also read in the Book of Psalms, (Ps. 127:1) *Unless the Lord build the house, they labor in vain who build it.*

We can also find a specific example of the relationship of the human speaker to the power of the Spirit of God in the Book of Ezekiel in the Old Testament.

Ezekiel 37 *The hand of the Lord was upon me, and He brought me out by the Spirit of the Lord and set me down in the middle of the valley; and it was full of bones. ²He caused me to pass among them round about, and behold, here were very many on the surface of the valley; and lo, they were very dry. ³He said to me, "Son of man, can these bones live?" And I answered, "O Lord God, You know."⁴Again He said to me, "Prophecy over these bones and say to them, 'O dry bones, hear the word of the Lord.' ⁵Thus says the Lord God to these bones, 'Behold, I will cause breath to enter you that you may come to life. ⁶I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive;*

and you will know that I am the Lord."

⁷*So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. ⁸And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. ⁹Then He said to me, "Prophecy to the breath, prophecy, son of man, and say to the breath, 'Thus says the Lord God, "Come from the four winds, O breath, and breathe on these slain, that they come to life."¹⁰So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army.*

Here we see the prophet Ezekiel preaching the word that God had given him to say to dead bones. Ezekiel was obedient and preached God's word to these dead bones. This is the role of the preacher today; to proclaim the word of God. He proclaims it to those who are "dead in their trespasses" (Ephesians 2:1) Next we see the dead bones coming to life as a result of God causing breath to enter in them. This is then a picture of the role of the Holy Spirit in the proclaiming of God's word. Man

(Continued on next page.)

does the proclaiming and God does the regenerating. (Ephesians 2:4-5) *For God being rich in mercy, because of His great love with which he loved us, even when we were dead in our transgressions, made us alive together with Christ.*

We see this same role of the Holy Spirit in preaching in the New Testament as well. In Acts 4 Peter preached the gospel to his accusers in the power of the Holy Spirit.

Acts 4:8-12

⁸Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people, ⁹if we are on trial today for a benefit done to a sick man, as to how this man has been made well, ¹⁰let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by his name this man stands here before you in good health. ¹¹He is the stone which was rejected by you, the builders, but which became the chief corner stone. ¹²And 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."

Paul also preached in the power of the Spirit. 1 Thessalonians 1:5 *⁵for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction.*

1 Corinthians 2:4-5 *⁴and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, ⁵so that your faith would not rest on the wisdom of men, but on the power of God.*

Paul was no doubt trained at his university in the art of rhetoric. However, as we see by the scripture above, he did not rely on the technique of rhetoric (words of wisdom), but on the power of God to accomplish God's purpose for him which was to proclaim the gospel to the Gentiles. Paul knew that his human words without the power of God behind them to regenerate could never save a soul.

In summary then, it is man who proclaims the word of God to his fellow man who are *"dead in their trespasses"*. As God's word is then proclaimed, the Holy Spirit of God regenerates those whom He has chosen to have mercy on. Man is to be faithful to carefully proclaim the word. (2 Timothy 2:15) *"rightly handling the word of God"*. Then God alone has the power to use the word that is proclaimed to bring about salvation. In other words, our responsibility is to speak the Word of God accurately and it is God's responsibility to cause men to respond to that Word (Acts 2:37) But when they heard this {Peter's Sermon} they were pierced to the heart.

Knowing, that only God can produce

results, there is a place for oratorical technique in the deliverance. Many of these techniques have a history which goes back to the ancient Greeks and Romans. Many modern day rhetoricians can give us valuable lessons in effective communication as well. Before we decide which of these techniques might benefit us in our own preaching we need to take a little deeper look at the goal of preaching. The following is from an article in the "Handbook of Social Psychology" and a comment on it by Duane Litfin in his article, "The Perils of Persuasive Preaching."

In an excellent article on attitude change in the Handbook of Social Psychology (IH, 173), psychologist William McGuire suggests that human attitude change may be broken down into at least five steps or levels: attention, comprehension, yielding, retention, and action. The hearer must "go through each of these steps if communication is to have ultimate persuasive impact," he says, "and each depends on the occurrence of the preceding steps. The traditional approach to homiletics seems to suggest that the goal of preaching is the third step, yielding; that is, the preacher's goal is to induce the listener to yield to (and ultimately to act upon) a particular value, attitude, or belief. I suggest that the preacher's goal should not be viewed as the yielding step at all but simply the previous step, comprehension.

Someone might protest that this makes preaching merely a sterile intellectual exercise; but to say that is to miss the point. Certainly the preacher must deal with the whole man, including his emotions. My point is that the goal of preaching should be so to present the Gospel that the listener comprehends, sees, is grasped by the issues involved. This may well include and even require the use of "emotional appeals," but those appeals will be directed toward helping the listener to comprehend, not toward inducing him to yield. Technique has a valid role in inducing comprehension but should not be used by the preacher to induce yielding.

Preaching must always be a fork-in-the-road experience for the listener. He must be so clearly and powerfully confronted with the truth that he cannot evade or ignore it. Comprehension is pressed upon him and he is forced to make a decision. But the decision is his to make, a matter between him and the Holy Spirit. The preacher has shown him the choice; now he is forced to decide, to accept or reject.

If you assume that the goal of preaching is to enable the listener to comprehend the truth, then the techniques which are used should be to this end.

Chuck Swindoll, in His book, "Saying It Well," has some excellent suggestions to

help the reader comprehend. One of his suggestions is to "know your audience" People will engage in that which is relevant to them personally. We have been learning that there is one interpretation of scripture, being the author's original intent, but many applications. One must give listeners an accurate interpretation, but the application should be one that has meaning for them. For example, speaking on Matthew 6:25 -34 (Sermon On The Mount) about anxiety and Jesus' care for His own, would be a very different application to a group of doctors and a group of inner city parents. The message needs to be relevant to the audience you are speaking to or you will quickly lose them. Before preparing a sermon always give thought to the needs of those you will be speaking to.

Another technique which Chuck Swindoll mentions which would lend itself well to the goal of comprehension is using illustration. An illustration uses something familiar to an audience as a means of explaining something unfamiliar. Jesus used this technique many, many times. He was speaking to an agrarian society, so many of his illustrations were agrarian in nature. Many in Galilee were fishermen and he used illustrations which pertained to fishing as well. A difficult lesson is always so much easier to understand when an illustration is given that is meaningful to you. I know, for me personally, I tend to think about the illustration long after I have forgotten the overall content and when remembering that illustration, the principle behind it comes to mind.

Another technique, which may be obvious, but I find to be so important, is to prepare your sermon in a way that logically makes sense. The human mind tends to learn the best when it encounters a pattern. If your sermon follows a logical pattern under one "umbrella" theme or point it is so much easier to follow and remember. A good test is 1. Do you have a main point you keep coming back to? 2. After your sermon is completed can you make a clear outline of it?

A final technique is to make sure the words you are speaking are comprehensible to your listeners. Getting back to the audience of doctors versus inner city parents, you may find that your choice of words is very different.

Having said all this on technique, it is important to remember that you must not tamper with the basic truth of scripture. The techniques you use just make that basic truth comprehensible to whatever audience you are speaking to.

In conclusion, I would like to look at my own personal ministry of preaching and what I perceive as the role of the Spirit (Continued on next page.)

and rhetorical techniques in that ministry. I feel strongly that all of my preaching begins and ends with God. It begins with the Word of God and finding by exegesis the author's original intent. That involves both hard work on my part and reliance on the Spirit, by way of prayer, who promises to teach us all things.

John 14:262 *But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.*

Next it is my job to think about the audience I am preaching to. What is the best way to apply the truth I have discovered to make it meaningful for them. I also need to think about illustrations. Is there an illustration that will help them to better understand and remember the truth? I personally believe it is better to restrict the use of illustrations. If I use too many, they may not remember the one I really want to get across.

I like to make an outline before I begin. It helps me to know what I am going to speak on will be presented in a logical manner. Again, this is done in reliance on the Holy Spirit.

Now it is time for the presentation: Having employed several techniques to make my sermon comprehensible to my audience, the role of the Holy Spirit now takes the lead. As I present, it is the role of the Holy Spirit to create a response in the hearts of those who are listening. Sometimes, God allows us to see a response but more often than not we don't. We must simply trust Him to use His word in whatever way He sees fit.

The above is my ideal. With my teacher training the techniques come rather naturally to me. My struggle is in the area of allowing the Holy Spirit to perform His role and not think the results are mine. The sin nature in me always wants to take credit, which is in essence to rob God of His glory. I am a clay jar that has been called to teach God's Word to women. My job is to obey and trust God with the results and to that end I am striving.

INTEGRITY OF THE HERALD

By Doris Waddell

Balancing responsibility! A tricky pursuit when communicating the Word of God in the best possible way is only one responsibility of a preacher if he is also a pastor with all those added duties. But first and foremost, his focus must be communicating God's Word, not only through preaching, however, but in counseling and his life style.

The preacher must be like Bruce Waltke's description of Old Testament prophets: "They were conscious of the Divine

Reality . . . conscious of the Presence of God . . . of the character of God."¹ His own walk often will have as much impact on his people as what he says from the pulpit. The focus of his sermons must be truths he has gleaned from God's Word.

Augustine's suggests in his writings rhetorical preaching uses narrative and "If necessary, the use of treaties, reproaches, exhortations, and upbraidings, and all the other means of arousing the emotions . . ." Persuasion through eloquence, argument, and speaking with wisdom. "Only two conditions are to be insisted upon, that our hearer . . . should have an earnest desire to learn the truth, and should have capacity of mind to receive it in whatever form it may be communicated, the teacher not being so anxious about the eloquence as about the cleverness of his teaching."² But something seems to be missing. Any response resulting from rhetorical preaching without the work of the Holy Spirit might be that of curiosity or interest, but only through the work of the Holy Spirit will his sermons bring any sincere longing to experience what God is offering.

It is understandable why rhetoric was used in early days of Christianity, since the church provided the only place to hear God's Word; very few people had personal access to the scriptures. From the writings of Augustine and Chrysostom, rhetoric preaching tends to major more on correcting behavior than on building a relationship to Jesus. Some understanding of this comes with the fact that the doctrine of the Holy Spirit had a long period of development. In patristic and medieval theology the doctrine was treated as theoretical. "Even though the 'trinitarian' formula of Matthew 28:19 is found in the apostolic fathers, the word 'Trinity' is first applied to the Godhead by Theophilus of Antioch" circa A.D. 400. "Although other aspects of the Spirit's work were of importance in medieval theology . . . it was not until the Reformation that the work of the Spirit in the church was truly rediscovered."³

Some perils of persuasive rhetorical preaching in today's church that come to mind are: 1. Emotions in a person that are stirred by persuasive preaching may be short-lived, an experience only of the moment. 2. To leave out any desire for the Holy Spirit to work may constitute a quenching of His Spirit, and misses the power, and the wonder of experiencing the living God which is more effective than any persuasive argument conjured by man. 3. The preacher himself becomes the source for beliefs rather than preaching that refers the listeners to the scriptures to learn for themselves and experience the work of His Spirit in their hearts. Duane Litfin puts it this way: ". . . it is possible for people

to respond to the messenger and his techniques instead of to the Gospel and the Savior it sets forth."⁴

As to "all that counts is the work of the Holy Spirit," when a preacher expects a person to be drawn to God through His work alone, he may be derelict in his responsibility for preaching, and the person hearing the message will not know where to turn for help and guidance or even an explanation for what he is experiencing. The need for human connection is obvious. However, it is possible for the Holy Spirit to work in spite of what any preacher says or does. But the preacher who is "conscious of the Divine Reality" will be sensitive to the leading of the Spirit while he is preaching, and be obedient to unexpected changes in what he has planned. The benefit is that the Holy Spirit can work in ways the congregation will not be aware of, but the preacher knows and can rejoice in his relationship with his Lord.

An interesting take on the goal of the preacher is cited also in Duane Litfin's article, where he tells of a psychologist's who suggests "human attitude change may be broken down into at least five steps or levels: attention, comprehension, yielding, retention, and action. . . . The traditional approach to homiletics seems to suggest that the goal of preaching is the third step, yielding; that is, the preacher's goal is to induce the listener to yield to (and ultimately act upon) a particular value, attitude, or belief. I suggest that the preacher's goal should not be viewed as the yielding step at all but simply the previous step, comprehension. . . . My point is that the goal of preaching should be so to present the Gospel that the listener comprehends, sees, is grasped by the issues involved. This may well include and even require the use of 'emotional appeals,' but those appeals will be directed toward helping the listener to comprehend, not toward inducing him to yield. Technique has a valid role in inducing comprehension but should not be used by the preacher to induce yielding."⁵

By exegeting the scriptures in a way to teach/preach and bring excitement about the Word will send his congregations on their own journey of discovery. He must prayerfully approach his sermon preparation, seeking God's guidance and help in each step. When the sermon expresses the depth of the meaning of a passage, it opens the door for the Holy Spirit to do His work. J. I. Packer sums it up: ". . . the humility of wisdom counsels us to keep most conscientiously within the bounds of what Scripture says."⁶ And by sharing his own life struggles and experiences the preacher gives confidence to others, creating a kinship, an understanding of his humanity

to keep them from placing him on an impossible pedestal.

He is the herald - the town crier - who has a message from his King, and is faithful to speak only what his King has instructed. When people hear him preach, his obedience will be clear and inviting because of its clarity and because of his respect for the One initiating the message. Because he is "skillful in his treatment of 'the word of truth,'" he can be "driving a straight furrow" in his proclamation. . . . This 'straight' teaching of the truth is in evident contrast to the false teachers . . . and emphasizes the need for such loyalty and simplicity in [his] exposition that [his] hearers understand and follow it with ease."⁷ In stating his own love and gratitude for God's Word, he encourages the devotional lives of his flock. The more familiar they are themselves with the Word, the more they will relate to his messages. Preachers still hold a place of respect and regard for themselves and for their office when they are leading their people to a deeper and deeper knowledge of God.

He is the shepherd of his people, the instructor of his staff. He is to stand for Whom he serves, and lead the church, through faithfulness to God's guidance, to be worthy of the One who established and maintains it.

1. Bruce Waltke "The Manner of the Men" (Transcribed from my shorthand notes)
2. Augustine's Chapters on Christian Doctrine, pp. 576, 581-2
3. "Evangelistic Dictionary of Theology," "Holy Spirit," p.570-1
4. Duane Litfin, "The Perils of Persuasive Preaching," Reprinted on line with permission from Christianity Today (Feb. 4. 1977).
5. Duane Litfin, "The Perils of Persuasive Preaching," Reprinted on line with permission from Christianity Today (Feb. 4. 1977).
6. J. I. Packer, "Adoration Rather Than Curiosity," from "J. I. Packer Classic Collection," p. 221 (Copied from his book, "Honouring the People of God")
7. Stott "Between Two Worlds", p. 136

Biblical and Theological

Foundations: Peter's Sermon on Pentecost in Acts 2:14-36

By Pat Coffey

The Assignment:

Considering what you know about the biblical prophet, herald and expositor, classify this sermon. Identify elements within it that lead to your conclusion.

In order to address this assignment, we need to first establish what we mean by biblical prophet, herald, and expositor.

The term prophet is derived from

A. "*Prophetes*", which occurs 144 times in the Old Testament. In its uses, the prophets were:

- 1.) The mouth of God through which He speaks to man. They functioned as a messenger of God through whom God gave words of encouragement, judgment, warning, or hope to His people.
- 2.) Predictors who were used by God to communicate future events to the people.

B. "*Propheteuo*", which occurs 28 times in the New Testament. This use disclosed the following:

- 1.) To proclaim the revelation, the message of God imparted to the prophet;
- 2.) A special sense of foretelling;
- 3.) To bring light to something concealed, to impart something outside the natural possibility of knowledge.

Prophets were "Seers" who were given the ability to see and discern the spiritual and moral state of the people and the nation; they were messengers of God; they challenged and warned of sin; they warned of impending judgment; and they gave messages of hope and restoration. The prophet brought the word of God to the people of God, and called the people to respond.

The term herald in the Scripture is derived from the Greek

A. "*Kerysso*" – to cry aloud, to proclaim, to announce

- 1.) Old Testament Usage
 - i. Proclaiming the approach of royalty
 - ii. Proclaiming a royal decree
 - iii. Proclaiming a religious decree
- 2.) New Testament Usage
 - i. Proclamation calling for repentance
 - ii. Proclamation of good news
 - iii. Keeping of the Law
 - iv. The Lordship of Christ

B. "*Euangelizo*" – to announce good news

- 1.) Old Testament Usage
 - i. Joy is inherent, used only once for bad news when the Ark was seized.
- 2.) New Testament Usage
 - i. The proclamation to unbelievers
 - ii. The proclamation to believers
 - iii. To proclaim Christ in various aspects
 1. As the Christ
 2. Suffering and glory
 3. Resurrection
 4. Kingdom

In Medieval times, the heralds served as diplomats carrying messages to other countries, particularly to enemy armies in times of war; as town criers announcing proclamations and messages; and as observers in a battle deciding who won if it was unclear.

To herald is to give news or tidings of; announce; proclaim; to indicate or signal

the coming of; to usher in.

The term expositor means to expound; to explain or state something; to give detail about something. Expository preaching then is a form of preaching that details the meaning of a particular text or passage of Scripture. It explains what the Bible means by what it says. This practice originated from the Jewish tradition of the rabbi giving a "*Dvar Torah*", explaining a passage from the Torah. Therefore, the "expositor" is one who uses this technique to explain a particular passage from Scripture.

Peter's sermon on Pentecost (Acts 2: 14-36) exhibits all three forms of preaching. The Biblical Prophet is seen in his use of Joel 2. His entire message was about this chapter of Joel. Peter gets right to the "meat of it" by explaining what had just happened to them. "These men were not drunk, as you supposed, for it is only the third hour of the day; but this is what was spoken through the prophet Joel:" (Acts 2: 15-16) The Spirit of God, as prophesied in Joel 2, had just been "poured out on mankind". According to Joel, the outpouring of the Spirit signaled the nearness of the "day of the Lord". However, it is important to note that this prophetic utterance about the day of the Lord was Joel's prophecy not Peter's.

Peter used this opportunity to explain to the people what Joel was saying. First, Peter lays blame for the death of Jesus at the feet of his audience. Second, God the Father was intimately involved in Jesus' ministry. While human hands were involved in Jesus' death, His death was the sovereign plan and purpose of God, predetermined and with foreknowledge of God. Third, God raised Jesus from the dead; since death had no power over Him, this vindicated Jesus' claim to be the Messiah. Peter explains that David was actually prophesizing the resurrection of Jesus (the Messiah) in verses 25-28. Not only did God raise Jesus from the dead, but also Jesus did not suffer any the signs of death, i.e. abandonment to Hades or decay of His flesh.

This brings us to the third preaching form and the one that I believe this passage exemplifies, that of the herald. In order to explain why I hold this position, it is important to understand the context within which this message was delivered.

Jesus had been crucified approximately 50 days prior to this occasion. Jesus had spent the first 40 days with the apostles "speaking of the things concerning the kingdom of God." They had been instructed "not to leave Jerusalem, but to wait for what the Father had promised". Ten days before this sermon, they had seen Jesus taken up on a cloud out of (Continued on next page.)

their sight. They had just experienced the indwelling of the Holy Spirit, which was what the Father had promised them. This event had been accompanied by a violent rushing wind, the appearance of tongues of fire resting upon them, and the ability to “speak in tongues”. Devout “Jews living in Jerusalem” had seen all of these occurrences.

Peter began this sermon with a proclamation that the Holy Spirit of God, prophesied in Joel 2, had indeed occurred. God now dwelt in man. Peter proclaims the fulfillment of the prophecy that one of David’s descendants would sit on God’s throne. That the apostles were witnesses to the resurrection of Jesus; and that His being exalted to the right hand of God and having received the promise of the Holy Spirit, God “has poured forth this which you both see and hear”. Peter ends this sermon with this final proclamation – “Therefore let all the house of Israel know for certain that God has made Him (Jesus) both Lord and Christ – this Jesus whom you crucified”.

The NEW Ushers and Greeters Ministry

“Serve them in, and guide them to Him!”

Do you want to be a part of helping people with our worship services?

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We are inviting all who are interested to come to the FBC Worship Ministry Retreat, on Oct 17-18, to hear more about the NEW ministry vision for each of these opportunities.

**Contact Worship Pastor
Doug Andrews or Tim Dufficy
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Just call the church office 345-**



**Final Preps for Harvest Fest
Wed. Night, October 29th
After the service**

This is for all helpers, whether you can be present for the actual event or not.

Worship News

By Doug Andrews

I am often challenged and inspired by many worship leaders' words of exhortation and encouragement. Here's a really insightful excerpt from Bob Kauflin about the reason we lead worship:

Worship Matters:

Leading to Impress or Serve

For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.

Paul wanted the Corinthians to know that he and his co-laborers weren't in ministry to draw attention to themselves, but to Jesus. And it was a specific Jesus they were drawing attention to – the Jesus who is Lord. The result was that rather than promoting themselves they humbled themselves and became servants to the Corinthians. They did all this "for Jesus' sake" because they wanted the Corinthians to join them in treasuring and following Christ. This verse helps clarify the choice we have to make when leading people in song on Sunday mornings. Are we going to proclaim ourselves or Jesus? Are we going to seek to impress or to serve?

Leading to Impress

Seeking to impress, or promoting ourselves, is revealed in a variety of ways. I've experienced all of them.

Sometimes we're afraid we aren't going to impress people.

- Our rehearsals and preparation are tense and demanding.
- We struggle with clammy hands and sweat-producing anxiety.
- We obsess over whether or not people will like our leading, playing, or singing.
- We battle discouragement when we do poorly.
- We fight condemnation when no one notices our contribution or when we receive negative feedback, however slight.
- We're offended when a leader doesn't give us sufficient time to prepare so that we can look our best.
- We're trying to promote ourselves and are afraid we're not doing a very good job.

Other times, we're confident we do impress people.

- We frequently reference our contribution.
- Our monitor mix gives little to no indication that we're leading with other musicians.
- We're shocked when someone else gets scheduled more than we do.
- We view the church as a platform for our ministry.

● We don't have time for pastors that want to get to know us before they let us lead.

We don't understand why everyone else isn't as enamored as we are with our voice, playing, leading, or songwriting.

● We're promoting ourselves and want everyone else to join in.

Leading to Serve

In contrast to that attitude, God wants us to view leading worship in song as an opportunity to serve our brothers and sisters for Jesus' sake. You might notice that in both scenarios above, Jesus doesn't even make it into the picture. What does it look like when musicians seek to serve others for Jesus' sake?

● We take time to pray when we prepare because we want to know God's heart for the people we're leading.

● We receive encouragement or criticism gladly because the first assures us God's Spirit is working through us and the second helps us grow.

Our joy doesn't depend on whether or not we did particularly well that morning, but on whether people encountered God and grew in their love for Christ.

● We listen to other people in the band.
● We practice because we don't want to do anything that will distract people from focusing on the words we're singing and the One we're singing to.

● We're quick to notice and point out ways others have served well. When God uses someone else's gifts to exalt Christ, we're no less happy than when he uses ours.

● We participate in the menial tasks of set up and take down.

Our face and body tell people we're more excited about what Jesus has done than the lick we just played or sang.

● We make it a joy for leaders to lead us.

What does it look like when leaders seek to serve others for Jesus' sake?

● We recognize that the goal isn't to have musical experiences dwell in people richly, but the word of Christ (Col. 3:16). We're more confident in God's words than ours, both in our songs and our speech.

● We choose songs that help people understand, apply, and benefit from the gospel. We think of ways to involve others in leading and playing.

● We welcome, even ask for, input from our pastor and others before and after the meeting. We keep creativity in its most helpful place, using it to draw attention to Jesus rather than to itself or to us.


Up Coming Events

Choir NEW SEASON Kick-off
Wed., October 15, 8:00 - 9:00 pm
Come and be a part of this Ministry as we start fresh with a NEW Direction and a NEW season.

Worship Ministry Retreat
(here at FBC) October 17-18,
Friday Night - Saturday Morning
Come be a part of the new vision and direction for the worship ministry here at FBC. We'll be coming together to continue to seek the Lord, grow in Him, and dedicate our lives to growing deeper in our wonder and awe of His majesty. We'll also be getting a sample of our new music and learning about how God is calling us to reach out to His church and the community

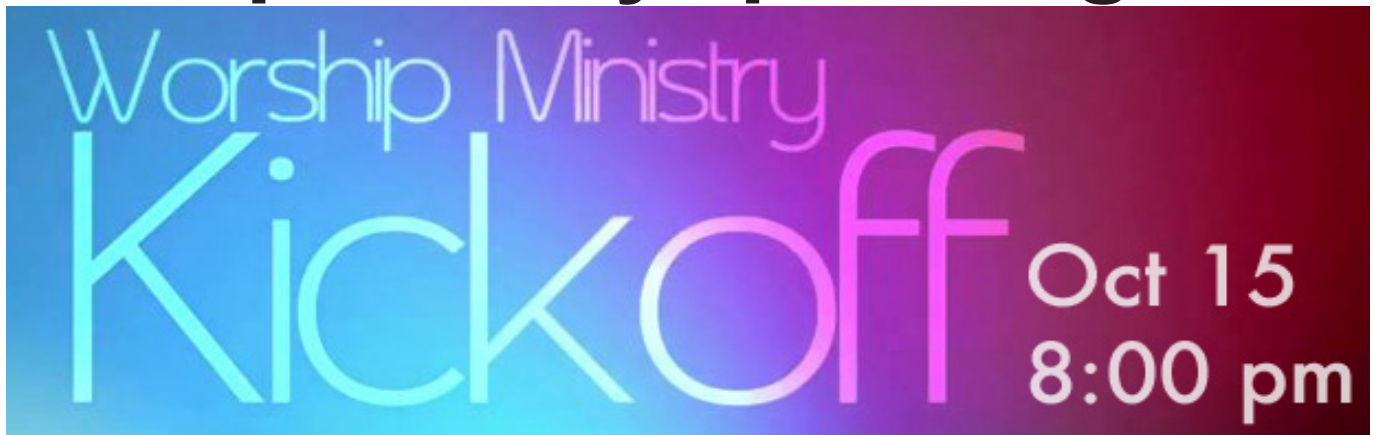
Regular Weekly Events
Team and Choir Rehearsals
8:00 - 9:15 pm on Wednesday nights

Weekly Worship Services
Sundays
9:30 am – Contemporary Worship
11:00 am – Classical Worship
Wednesdays
6:30 pm – Evening Worship, Study and Prayer

● We're relaxed as we step up to lead others because we're aware that we're jars of clay and Jesus is the all-surpassing treasure (2 Cor. 4:7). We know that God loves to use the foolish things of this world to shame the wise (1 Cor. 1:27). We make it a joy for others to follow us.

Leading others in song is always about God and what he's done for us in Christ, not about us and what we've done. While God wants to use our gifts, preparation, and skills, he doesn't need them. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. Being the servant of others for Jesus' sake is not only more enjoyable than proclaiming ourselves, it's the only way the glory of the gospel will be seen through our lives and leading. Because we weren't saved to proclaim the excellencies of ourselves, but of him who called us out of darkness into his marvelous light (1 Pet. 2:9).

Worship Ministry Upcoming Events



Choir NEW SEASON Kick- Wednesday, October 15 @ 8:00 pm

Come and be a part of this ministry, as we start fresh with a NEW Direction and a NEW season. We'll have food, fellowship, new music CD's, and worship together. The heart of this ministry is WORSHIP, so come find out about how God is calling us to grow and worship together.



Worship Ministry Retreat (Here at FBC) October 17-18, Friday Night - Saturday Morning





Come be a part of the new vision and direction for the worship ministry here at FBC. We'll be coming together to continue to seek the Lord, grow in Him, and dedicate our lives to growing deeper in our wonder and awe of His majesty. We'll also be worshipping to some of our new music and learning about how God is calling us to reach out to His church and the community.



Weekly Rehearsals - Starting Oct 15

Team and Choir Rehearsals - 8:00 - 9:15 pm on Wednesday nights.

LIFE OF THE CHURCH October 2014

SUN	MON	TUE	WED	THU	FRI	SAT
SUNDAY MORNINGS: 9:30am Bible Studies for Children and Adults Contemporary Style Worship 11:00am Bible Studies for Adults and All Youth Classical Style Worship			1 6:30pm Midweek Service 6:30pm AWANAS 8pm Worship Rehearsal	2 3pm Youth Band Reh. 7pm TNT	3 7pm Parents Night	4 8:30am Men's Breakfast 2pm Scout Eagle Court of Honor
5 8:45am Prayer Meeting in the Hospitality Room 12:30 Children's Ministry Lunch	6 7pm Scouts	7 6:30pm Women's Ministry 7pm Al-Anon 7pm C.A.D.	8 6:30pm Midweek Service 6:30pm AWANAS 8pm Worship Rehearsal	9 3pm Youth Band Reh. 7pm TNT	10	11
12 8:45am Prayer Meeting in the Hospitality Room 12:30 Children's Ministry Lunch	13 7pm Scouts	14 7pm Al-Anon 7pm C.A.D.	15 6:30pm Midweek Service 6:30pm AWANAS 8pm Worship Ministry Kick-off	16 3pm Youth Band Reh. 7pm TNT	17	18 <div style="border: 1px solid black; padding: 5px; text-align: center;">  <p>Worship Retreat October 17-18 7pm Fri. to 1:30 Sat.</p>  </div>
19 8:45am Prayer Meeting in the Hospitality Room 12:30pm Women's Ministry Team Meeting	20 7pm Scouts 7pm Scouts Parent Meeting	21 6:30pm Women's Ministry 7pm Al-Anon 7pm C.A.D.	22 6:30pm Midweek Service 6:30pm AWANAS 8pm Worship Rehearsal	23 3pm Youth Band Reh. 7pm TNT	24	25  9am-Noon
26 8:45am Prayer Meeting in the Hospitality Room	27 7pm Scouts	28 7pm Al-Anon 7pm C.A.D.	29 6:30pm Midweek Service 8pm Final Prep for Harvest Fest 8pm Worship Rehearsal	30 3pm Youth Band Reh. 7pm TNT	31  Harvest Fest 4-7 p.m. For kids and adults	All Events Are Subject to Change.

Daily Bible Readings - October

The following Bible reading schedule was compiled by Robert Murray McChesney in 1842. Using this Bible reading schedule you will read four portions of Scripture each day (two in the morning with "family" or individually and two in the evening in "secret" or privately), and read through the Old Testament once and the New Testament and Psalms twice in a year.

Wed.	1	1Kings 3	Eph. 1	Ezek.34	Ps.83,84
Thurs.	2	1Kings 4,5	Eph. 2	Ezek.35	Ps.85
Fri.	3	1Kings 6	Eph. 3	Ezek.36	Ps.86
Sat.	4	1Kings 7	Eph. 4	Ezek.37	Ps.87,88
Sun.	5	1Kings 8	Eph. 5	Ezek.38	Ps.89
Mon.	6	1Kings 9	Eph. 6	Ezek.39	Ps.90
Tues.	7	1Kings 10	Phil. 1	Ezek.40	Ps.91
Wed.	8	1Kings 11	Phil. 2	Ezek.41	Ps.92,93
Thurs.	9	1Kings 12	Phil. 3	Ezek.42	Ps.94
Fri.	10	1Kings 13	Phil. 4	Ezek.43	Ps.95,96
Sat.	11	1Kings 14	Col. 1	Ezek.44	Ps.97,98
Sun.	12	1Kings 15	Col. 2	Ezek.45	Ps.99-101
Mon.	13	1Kings 16	Col. 3	Ezek.46	Ps.102
Tues.	14	1Kings 17	Col. 4	Ezek.47	Ps.103
Wed.	15	1Kings 18	1Thess.1	Ezek.48	Ps.104
Thurs.	16	1Kings 19	1Thess.2	Dan. 1	Ps.105
Fri.	17	1Kings 20	1Thess.3	Dan. 2	Ps.106
Sat.	18	1Kings 21	1Thess.4	Dan. 3	Ps.107
Sun.	19	1Kings 22	1Thess.5	Dan. 4	Ps.108,109
Mon.	20	2Kings 1	2Thess.1	Dan. 5	Ps.110,111
Tues.	21	2Kings 2	2Thess.2	Dan. 6	Ps.112,113
Wed.	22	2Kings 3	2Thess.3	Dan. 7	Ps.114-115
Thurs.	23	2Kings 4	1Tim. 1	Dan. 8	Ps.116
Fri.	24	2Kings 5	1Tim. 2	Dan. 9	Ps.117,118
Sat.	25	2Kings 6	1Tim. 3	Dan. 10	Ps.119:1-24
Sun.	26	2Kings 7	1Tim. 4	Dan. 11	Ps.119:25-48
Mon.	27	2Kings 8	1Tim. 5	Dan. 12	Ps.119:49-72
Tues.	28	2Kings 9	1Tim. 6	Hos. 1	Ps.119:73-96
Wed.	29	2Kings 10,11	2Tim. 1	Hos. 2	Ps.119:97-120
Thurs.	30	2Kings 12	2Tim. 2	Hos. 3,4	Ps.119:121-144
Fri.	31	2Kings 13	2Tim. 3	Hos. 5,6	Ps.119:145-176

Special Offerings

For the month of October will go to Jews for Jesus.



ATTENTION ALL MEN:
Men's Ministry
Monthly Breakfast
 Saturday, Nov. 1, 8:30
 a.m. in the Chapel.



Have you ever considered honoring a loved one by providing a bouquet of flowers for the sanctuary? Several dates are available. Sign up in the notebook on the counter in the narthex.

We ask and appreciate a \$40 ift for each arrangement.

Beginning a New Era for First Baptist Church, San Mateo

On Wednesday night, Oct. 1, with an overwhelming majority the church voted to change its governance to Biblical Eldership, following God as He has instructed in His Word.

We are praising Him for leading us this way, preparing the way for it to happen, trusting Him, and in unity moving forward as the church Jesus died to establish.

Join us in praise and thanksgiving, and also in service, as He continues to show us the way.



Saturday, October 25th
9:00 a.m. - Noon

Youth Game Night
 October 31st, 7:00 P.M.
 (right after Harvest Fest)