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Ordination of Gar Bozeman – text from Ruth

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I wonder, by a show of hands, how many of you have never been in an ordination service before? You’ve never been a part of an ordination service. Awesome. That’s good. That way you don’t have any bad ideas about what’s going into this. I grew up in church and I saw a lot of ordination services and I don’t know if they were right or wrong but I remember just kind of not understanding what was going on. I remember that typically they would bring the man who was being ordained down to the front, he would kneel, and it was kind of like a knighting ceremony and everybody would lay their hands on him. I remember as a little boy that I thought that they should give him a sword or something. It was very formal and ceremonial. The way that we ordain men at Red Oak, and Spencer made a great point, we are not doing the ordaining and so please excuse me when I say that through the night. I’ll probably use that terminology. We are affirming that he is ordained. Ordained just means appointed and called by God. We’re affirming that, so when I say ‘we’ and ‘we ordain’ or ‘as we ordain’ it’s in conjunction with God’s call on his life and our affirmation of it.

As we go through the process, I want you to know that for us, as a church, we wouldn’t ordain somebody that we didn’t have a deep, longstanding relationship with, because the qualifications of a pastor require a very transparent life. I can’t look at somebody and say, “That guy would be a good preacher, pastor, or teacher, so we’ll ordain him because it seems like he’d be good.” It’s something that requires life examination and it requires humble life examination, not judgmental life examination. A man has to live within the community of a local body of believers where they are able to examine his life and examine his calling and we’ve done that with Gar. Gar is part of our family. Gar, and Kimberly, and the Bozeman family are part of this and this is certainly a family thing, but tonight, specifically, is about Gar. It’s about his qualifications and his charge. At times, I’ll speak to you as a church and at times I’ll speak to Gar directly, as a brother, and as a man, and as a pastor. So, I hope it will be biblically insightful for you as we spend the next half hour going through this process. It’s actually very beautiful and very powerful. One of the strongest memories in my life is the night that I was ordained by a group of people, many of whom are sitting in this room right now. It was when Red Oak wasn’t a church. We were having a home Bible study at our home, in fact, we had to have another church oversee that ordination because we weren’t a church yet. So, it’s very sentimental to me and very valuable to me as a pastor, and a teacher, and a man.

But I want to start our study tonight in Ruth because we’re in a several-week’s study on the book of Ruth. There is a perfect transition, I think, that comes out of the second chapter of Ruth. We opened up the book last week and we studied the first chapter and got some introductory stuff taken care of and when we get into chapter 2, verse 1, we get introduced to someone who I think many of us, as men, could aspire to be like. His name is Boaz. It says,

Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz.

It says he was a worthy man. You’ll sometimes see this terminology used in Scripture, in fact, it’s typically used when God is addressing someone as a worthy man or God is declaring someone as a worthy man. I think about the condition and the state of the Church through the years and through the ages, especially in this day and time, and there are a lot of churches that are under what I believe to be unbiblical leadership. I don’t say that judgmentally, but I say it just in observation of what’s going on in the Church, particularly in the West and in America. Whole denominations, like you might have followed what’s happened in the United Methodist denomination in the last year—we’re not a denominational church here—but you might have followed what’s happened in the United Methodist Church, where the church has fragmented globally. But the Western churches, by about 80%, have voted to take that denomination in a direction that’s very unbiblical, and one of the key components of that is to place in leadership people who are not biblically qualified to be in leadership.

The biblical qualifications of an elder and pastor, which are interchangeable words in Scripture, are not much different from what anybody would be qualified as in terms of just daily Christian life. There are a few things that are unique to the office of pastor or elder but all of us, as Christians, if we are going to walk with Jesus we are called to walk with Him in holiness and obedience. So, as a pastor, I’m not called to any greater Christianity than you. I’m not called to any greater holiness than you if you’re not a pastor. If you are a pastor, you are simply called to be conformed to the image of Jesus, but there is a unique and special responsibility that’s been given to men in leadership.

We believe, in Red Oak Church, of a complementarian view of leadership, which means that there are certain roles in the home and in the Church that are to be carried out by men and there are certain roles that are to be carried out by women. Those are complementary, not in rivalry or in contention with one another. They are very harmonious and they reflect what we believe the Pastoral Epistles teach very clearly, and one of those will be seen tonight as we turn over to 1 Timothy 3. As we think of this idea of what a worthy man is, we are going to examine the biblical qualifications of an elder. We don’t ever want to do anything that imposes a human idea or a human opinion on something; we only want to see what Scripture says about something. So, when we consider the office of overseer/pastor/elder we want to just consider what the Scripture says.

When we think of Boaz as a worthy man, we should think of our pastors, and elders, and leaders as worthy men. I think that’s what our society needs and that’s what our church needs. Most of us would probably agree that if we had more worthy men in the world today, embracing responsibility and simply doing what God’s called us to do, it would have an incredible impact on the world we live in. I would say to those of you who are younger men—we’re a church with a lot of young men—we’re a church with a ton of young men—that many of you should pray hard about whether or not you should aspire to Christian leadership, because the Scripture does teach that there’s an aspiration, there’s a longing-after, that God lays on some men’s hearts. But even if God doesn’t call you to that type of role in leadership and pastoral care, all men have a responsibility to develop as Christian leaders in the home, in the workplace, and in community.

So, tonight we’re going to look intently at the unique calling and specifications laid out for us in Scripture for what a man is to be if he’s to walk in obedience to God as a pastor, an elder, or an overseer. Go to 1 Timothy 3 and we will read seven verses.

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. 2 Therefore an overseer must be above reproach, the husband of one wife…

This is where there is debate on the gender roles in the pastorate. This is where we believe that there shouldn’t be a debate because this is very clear biblically, very clear Scripturally. Paul’s letter to Timothy is one of three letters that are written to young men who are pastors. These are called Pastoral Epistles and one of the qualifications that we won’t drill into tonight, but that we will just briefly touch on here, is that a pastor or an elder is to be a man. This is a biblical qualification. This is not something that we made up and this is not chauvinistic. In fact, nothing ever in history has revolutionized the holding of women in high esteem and honor more than the Judeo-Christian value. In the Old Testament, women were held in honor in Israel and nowhere else in any society. In the New Testament, Jesus elevated women to a place of honor and leadership more than anything else in society, at a time when women weren’t allowed to vote and their testimony wasn’t even permissible in a court of law. Jesus elevated them to a standard of leadership and in His team there were many women who served faithfully. But when it comes to the role of a pastor of a local church, an elder, the Scripture is very clear that this is to be a man and he is to be the husband of one wife.

There is some debate over whether or not he could be divorced but in this situation it’s not something we have to discuss or talk about because Gar has only ever been in one marriage. But biblically, that is something that is debated, but if we’re going to really consider the text it simply means that he is married to one woman.

…sober-minded, self-controlled, respectable, hospitable, able to teach, 3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own household well, with all dignity keeping his children submissive, 5 for if someone does not know how to manage his own household, how will he care for God's church? 6 He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

Rob brought out the point that one of the reasons we are ordaining Gar is because he and Kimberly are being commissioned and sent out by this church. Sending churches are first going churches. We are a church that goes and we want you to have a mindset that when the Bozemans go, we go. We’re a family, we’re a local body of believers, so we’re not just a sending church, we’re a going church. For the size of our church, there are a lot of people who have left this community to go to the nations. We are a going church, therefore we’re a sending church.

My history with Gar is actually pretty brief. My history with Gar’s dad and mom is a lot longer and they’ve been dear to me as friends for a long, long time. It goes back to the mid, maybe even the early, 2000s. All through the first ten years that I knew Gar’s dad and mom, they would say to me when I would visit them, “You’ve got to meet Gar and Kimberly. You’ve got to meet Gar and Kimberly. I believe they would be a good fit with what you guys are doing in Andrews.” At the time, Gar was in the military and there are no military bases in Andrews so I wasn’t sure when they might make it this way and we would get to meet them. We knew at some point that would happen. Many of you know Gar’s story and his testimony but after several combat tours and some severe injuries he has medically retired from the military. So, he ended up back in Houston where his parents were living and working in oil and gas.

God did a crazy work in bringing both Gar and Kimberly to true, saving faith in Jesus in 2015, so he was a new Christian when I met him in 2016. His dad had asked if I would come over and I thought I was going to do some kind of consultation. You guys know that my day job is at Snowbird Outfitters and oftentimes I’ll go visit other camps and do consultations on camp ministry and development and that’s what I thought I was going for but God had a far greater, bigger plan on that visit. I flew to Texas with another friend and the four of us—me, Steve Finn—and by the way Muggs and I will be leaving tomorrow to go visit Steve Finn and the Clodfelters at Chestnut Mountain Ranch to just see what’s going on up there and continue support for them. Anyway, this church ordained Steve Finn who is at Chestnut Mountain Ranch. So, Steve, and I, and Gar spent a couple of days together in South Texas. We were on this game ranch. I wore my OATH shirt tonight in honor of Gar and the ministry that he’s been a part of that’s a ministry for veterans where they take them on hunts. It’s Gospel-centered and we were going out there to see what God was doing in that ministry. Gar and I were sitting in a bunkhouse in South Texas and a hailstorm came through. I had just met Gar that morning. A hailstorm came through and we sat up until 2:30 in the morning with our flashlights and he told me his Gospel story. There was a point in the story where I said, “I need for you to stop right there. Stop right there. I need for you to come to Andrews, North Carolina, and say everything you just said to a group of men at the Snowbird ‘Be Strong’ Conference. I need for you to do it next month.” This was in February and that’s typically how I operate but not everybody operates that way, apparently, around the world. Gar had a boss, and a job, and it didn’t work out so it was actually about a year later before he was able to come, which takes us to spring of 2017.

He came, shared his testimony, and as I sat in these seats and heard him speak, Rob Conti and I made the comment to one another afterward, which turned into conversation, that God has a gifting placed on this man’s life to rightly and clearly divide the Word of God. There is something that you recognize when God has gifted someone to teach the Word of God. Gar shared his testimony that morning and had never preached a sermon and I said, “Hey, man, I think you should preach tonight.” This was on Saturday morning. I don’t know what you know about preaching but it takes a little while to prepare a sermon. It takes a good, long, long time actually, and preaching is exhausting. I’ll tell you personally that I’ve preached a lot this week. I’ve traveled. I flew out of Atlanta midweek and preached in the Midwest. I came back and preached all weekend and had lots of ministry conversations. I’ve had a headache all day. My head is throbbing right now. It’s a demanding and exhausting job, and Gar said, “I’ll do it,” but he did it with this fear and trembling. I saw in him a man who feared the Lord but there’s this draw that is hard to explain to you, where when a man is called to his ministry he cannot move away from it but he comes to it very fearfully. So, Gar preached that night and the sermon was okay….no, it was very evident that God had given this man a heart and a gift for preaching the Bible. We have had the privilege of watching him progress as that gift has been refined, and honed, and drawn out. We’ve invested in that and we’ve helped in that and he’s been faithful in that.

I got a FaceTime from a guy named JJ Aldermann in West Africa in a place called Togo. I had never heard of a country called Togo and I thought it was a prank. You know how you get calls from other countries? I thought it was a prank. We were getting ready to go to India to meet with Gulzar and that crew, and this guy, JJ Aldermann, calls me and says, “I need to talk to you about helping us in Togo, West Africa. I had a team here and they said, ‘Red Oak Church in Andrews, North Carolina is who you need to go to. That is a mobilizing and sending church.’” Red Oak, you could not be given a greater compliment than for people in this community or people on the other side of the world to point to this church and say, “That’s a church that has a go heart. They’re on mission.” So, I said, “What do you have going on?” and he said, “You just need to come and see it.” I was like, “Okay, great. I’m going to bring Gar with me.” We were still wrestling with, “What is God’s call on Gar’s life?” Gar was wrestling with it. We had plugged him in at Snowbird Outfitters and plugged him in at Red Oak Church and were really praying through what clear, specific path God was going to take him down. The gifts and tools were in place but knowing that calling we love to mobilize people and put them into places where we know that God can use them best. And, if I’m going to West Africa I’d just as soon have a Bronze Star, Purple Heart-winning, combat veteran go with me. Do you know what I’m saying? We go places and some of you have been to the places that we’ve been and some of those places are a little bit sketchy. I’m not talking about sketchy where at the end of the dirt road you live on sketchy. I’m talking about Third World, other belief system sketchy. So, I had heard that Togo was the birthplace of voodoo and the only thing I knew about voodoo was from *Indiana Jones and the Temple of Doom*. That little guy was stabbing that doll, remember that? Indy was writhing like this. I was like, “Voodoo? We’ve got to get over there and stop this. I know what they did to Indy.” So, me and Gar rolled on out and we headed to Togo. I was on my way to India so we only had three days in Togo. I said, “God, if you’re going to do something, do it quick and make it clear to us. There’s not a lot of time.”

We got there and looked into the eyes of what I believe were literally demon-possessed priests and priestesses. People were invoking curses on us. We saw animals sacrificed in the street. I’ve never seen anything like it. I’ve traveled extensively in the Muslim world, and traveled extensively in the Hindu and Buddhist worlds, and I’ve never seen anything like what we saw there. God really got ahold of Gar’s heart on that trip and literally on that trip he said, “I think we’re the ones who are supposed to be here.” So, it’s been a progression since then and you guys have been able to follow along in that but it’s been a very strong and clear progression that has only intensified.

So, here we are. We were poised to ordain Gar over a year ago and some things happened and it didn’t happen when we thought it would. Some other things came up and I had to be gone, so I believe with all my heart that it was God’s timing because now we will ordain him just a few weeks before commissioning him to go to the field. We know what the calling is, specifically. It’s not a general calling anymore.

As we walk through this text, I want to challenge you, Gar, with what God says you are responsible for and what God says we are responsible to hold them to. There is a need for accountability, in fact, the Scripture even lays out what it looks like to confront an elder or a pastor when that needs to happen, if they are failing in one of these areas. So, the first thing he says is that the saying is trustworthy, which just means that this is important for us. As a church, this is very important for us. Only five times in the New Testament does Paul say, “This is trustworthy.” It’s like he’s saying, “Listen to me,” so, as a church, this is trustworthy. This is a text that is critical for you, Gar, visit this text often in your life. Often, because this is a calling to ministry for life. This is not something that if you could imagine in your military career, which was cut shorter than you imagined it would be, even had you carried it to fulfillment there would have been an end date. Even a thirty-year veteran has an end date. You will never stop in this calling until God calls you home. This is for life. Literally, there is no moving out from under this calling. So, it’s trustworthy.

Next, he says that if any of us or if any of you “aspires to this office.” Gar, you have by your admission to us made it clear to us that you aspire to this. I would like to, in the presence of this church, ask you, “Are you affirming that God has called you to the Gospel ministry of pastoring, preaching, leading, and being a missionary?” So, Gar has aspired to this and God has called him and he has responded. This is a very powerful thing where God calls and man responds. You will often see that God calls and man rebels, or man tries but God is not calling, and neither of those work. This is God calling and man aspiring to that calling. With that aspiration come the qualifications.

I would say, again, right here—I want to say this to our church—we need more young men to aspire to this calling. We need young men who will embrace Christian ministry and leadership. What a powerful testimony to our church if we not only raised and commissioned missionaries but if we raised and commissioned pastors. That would be incredible.

Next, he addresses the reputation of the elder. In fact, he says very specifically that the overseer must be above reproach. What that means is unaccusable, or unable to be accused, or that you live your life in such a way—there will be accusations, people are going to accuse you of some crazy stuff because when you do Gospel work, and you’re pushing back the darkness, and you have the light of the Gospel, and you’re penetrating the Gospel with that light, and Satan is going to do anything in his power to stop you. Oftentimes, he will use false accusation against you so live your life in a manner so that when those accusations come you don’t have to fear what an investigation by the highest court into those accusations would look like because you are able to withstand those accusations.

Next, he addresses marriage. Your marriage is not perfect. Kimberly, can I get a witness. No marriage is perfect because no husband is perfect and no marriage is perfect because no wife is perfect. So, your marriage is not perfect but it is a sanctifying institution. I wasn’t there when y’all got married so it wasn’t my job to say this to you but we’ve talked about this often; the goal for each other is sanctification. Your goal for your wife is that she become more like Jesus and that you remain faithful to her and that infidelity is never something that you entertain, and that you develop a fighter or a flight mentality when it comes to the temptation that Satan will throw at you. Men in ministry have a target on their back when it comes to sexual temptation because the enemy knows the destruction he can bring. Everyone here has seen this happen. Many of us have lived through churches where men fell into sexual sin and it devastated entire congregations and families. So, your marriage is critical. Just under your reputation, Paul writes that your marriage has to be held in highest regard.

Next, he says, “sober-minded, self-controlled, and respectful,” so he’s talking about self-mastery. What he means there is that to be respectable, to be sober-minded, to be someone who thinks clearly, is someone who doesn’t live in and under the slavery and the demands of the flesh but lives at war with the flesh. You will lose some of those battles but you will win that war progressively. As you engage the flesh, Paul says that we don’t walk according to the flesh, we walk according to the Spirit. Many Christians who find themselves falling continuously or falling because they are not at war with the flesh, they are under submission to the flesh. So, self-mastery is to maintain a fight against the flesh.

Next, he addresses the ministry, which is hospitality and love for people. Again, each of these that we charge you with we affirm that we’ve already seen these in your lives. Much of this is evidenced in Kimberly’s life. So, just as we’ve seen evidence of faithful and biblical growth in your marriage, we’ve seen the evidence of hospitality in your home and a love for people. I don’t have deep empathy. Some of you are empathetic. I’m not naturally an empathetic person. I don’t say that to be funny or to make a joke. I’m just not. I tend to laugh at somebody when they fall down rather than pick them up. That’s just my natural tendency. Anybody else? Some of you are like that. Good. There are some people like that, including my wife, so it’s disastrous that we are in each other’s corners and laughing at people falling down. So, when you’re in pastoral ministry you have to be empathetic and it’s not easy. It’s very difficult. But I want to affirm this to you and to the church. I am Gar’s senior in years of life by fifteen years, I think, and in ministry by twenty years plus, but I’ve learned from Gar that Gar is not naturally empathetic. When you detonate bombs and shoot people for a living for a decade of your life, empathy is something that doesn’t come natural and doesn’t come easy, but the sanctification process has been strong in this area of his life. When I need someone to be counseled, the people that I’m going to call are Rob Conti, Shawn Clark, and Gar Bozeman, because I know that there is empathy, there’s wisdom, and there’s counsel, but that does not come natural for you. That is a work of sanctification but it is something that, because it doesn’t come natural, it will be easy to let that one slip. You have to maintain a love for people, hospitality, bringing people into your home, and engaging people in conversation and in relationship.

Next is temperance. He addresses moderation, particularly with alcohol. So, when it comes to alcohol, when it comes to food, when it comes to anything that we might physically indulge in, there is always a need for moderation. I was at a pastor’s conference one time and heard pastors preach hard against alcohol and those men were grotesquely overweight. So, when we are in a position of ministry leadership, God calls us to moderation in the way that we enjoy and experience the things that God has given us as good fruits of this earth. Moderation and temperance are important.

Next is temper, which is the idea that you can’t be quick tempered. It’s a struggle for some of us. We can’t be hot tempered. There is a need for wisdom and for that temper to be managed by submission to the Holy Spirit.

Then he addresses money. Money is addressed both in management and in attitude. It is so critical as y’all go because you are going on the goodwill and financial support of sending churches. Accountability has to be critical. Don’t worry about it if you want to take your wife out to that really cool French restaurant that we went to in the capital of Togo, in Lomé. That was good. It was a forty dollar meal and you’re going to need to do that once a month. That’s not wasteful. Don’t overreact and drive yourself at a pauper’s gospel. Don’t convince yourself that you have to dress in burlap and put ash on your head and live in poverty. But at the same time, in pastoral ministry we are expected to live in moderation in all things and the way we manage our money is one of those things. We are not to live extravagant lifestyles so that we might be able to minister to those who are less fortunate but it’s not just management but your attitude toward money. There has to be a healthy attitude toward money because we know that money is needed to advance the work. It is also needed to provide for our family but it doesn’t drive or motivate anything we do. Don’t ever let money motivate your decisions in ministry. You have been surrounded by pastors who could leave this post and go make a whole lot more money, especially more than they make at Red Oak, because they don’t make anything. They get paid zero. But all of the elders and pastors at Red Oak work in fulltime ministry and any of them could go and make more money somewhere else, in fact, the opportunities have often been presented but there is a commitment and a calling to this body of believers in this community. So, always hold the calling far higher in value than the dollar that supports the calling is held. Guard against that.

Next, he addresses family. You are to manage your family, you are to maintain discipline in the home, and your children are not to be unruly. Your children are to be loved but disciplined because discipline and love go hand-in-hand. The principles of discipline that we have discussed at length in Hebrews 12-13, where God talks about discipline, the discipline that God extends to us is the discipline that you will need to extend to your children. You will need to love them well and discipline them well. Don’t let them talk back to their mama. Don’t let them be ugly to each other. Cultivate a home where love is genuine and brotherly affection is of highest value and I can tell you that when they are adults and they actually love each other it will be the most rewarding aspect of your ministry that you have ever experienced. Family is critical.

Then, Paul comes back and addresses reputation again at the end of the text because it’s doubly important. He says in verse 6,

He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

The enemy will use your reputation to bring others down and he will use a personal attack on your holiness to bring you and your family down. So, live above reproach, and all that means is live in faithful obedience to the Word of God. And know this, some ministry days are longer than other. In some seasons of your life and ministry you are going to feel lonely. You are going to be in Togo and we are going to be here and you’re going to feel isolated at times. You are going to feel the weight of that. You are going to feel very far from your team and you are going to need to know that we pray for you and we love you. In embracing this calling, you’re embracing those moments of loneliness but those will be short seasons. Those should not define your ministry, so when those seasons drag out we will need to get you off the field and get you healthy. That always needs to be of critical importance to you and you need to identify and recognize that. Praise God that we live in an era when we can communicate with our missionaries in the moment, which is phenomenal. It was unheard of in any other period in history. Many of you have read Adoniram Judson’s letter to his father-in-law when he left the shores of America in 1814 to go to Burma. He wrote a letter to his father-in-law and said, “I’m taking your daughter and you will never see her again in this life,” and that letter took over a year to arrive home. Praise God that we live in a time with Marco Polo, FaceTime, Skype, and whatever. We have opportunities to communicate with you and, as a church, it is critical that you communicate with our missionaries. I would even say that as pastors and leaders that we need encouragement from you. It’s hard. The deacons who serve here serve faithfully and tirelessly. It’s hard to do ministry. It’s hard to carry the weight of other people’s burdens sometimes and you are going to carry a lot of that weight.

Steve Finn told me a story one time about when he was a police office. He got into a fight with a guy who had dumped a bag of cocaine into a bottle of apple juice. In that fight, the bottle broke and there was a paste on his arm. He said that he was sick for three days. I thought, what a powerful picture of when you feel the intensity of someone else’s sin. When you’re entangled with the affairs of ministry you’re going to feel the weight of other people’s sin and sometimes it’s going to wear you down and wear you out so you have to spend time with Jesus every day, you have to spend time with your family every day, even if that means setting some ministry aside. It’s critical.

I would say in affirmation of this ordination and calling by God that—I could tell story after story—I love the story that many of you might have been aware of just a few months ago. A young lady came into this church and she said, “I’m being beaten and abused.” She was missing teeth and she had choke marks and black eyes. She had been beaten severely by a live-in boyfriend and she needed to get out of the house but she said that if she went back and got her stuff that he would kill her. So, a group of men from this church, Aaron Bond, Rob Conti, Muggs, Gar, and I went to that house. I watched in Gar that night what I believe what is needed in pastoral ministry, which was an anger and a fighter’s mentality and a warrior’s heart toward the darkness and brokenness of abuse, and sin, and the damage that is often inflicted on the weak, but a compassion and gentleness of spirit for those who have been victimized. That’s what it takes to serve in pastoral ministry.

Above all else is a pursuit of holiness in your own life. I’ve said it a thousand times and these two quotes are my favorite quotes, but the most critical thing that you will ever pursue is your own personal holiness. The greatest gift you will ever give to your family is your personal holiness. The greatest reflection of Jesus that will ever play out in your life is your own personal pursuit of a relationship with Him. In the words of Ludwig VonZinzendorf[[1]](#footnote-1), “Preach the Gospel, die, and be forgotten,” and let your legacy be the cross of Christ.

Now, if you would, come down front here and gather around and we will pray. The Bible says that we are to lay hands on Gar. There is nothing magical about this but it is symbolic of the transfer of the Holy Spirit’s anointing on his life and the responsibility that God has given him. If you’ve never seen this, it’s not hokey and it’s not weird, it’s simply an affirmation of God’s calling on his life. So, Gar, if you will stand in the middle we will circle around you as pastors and elders and we will each pray over you.

(pause for prayer)

Well, that was exciting. I can’t think of a better way to close this out than to stand and sing together. Y’all, make sure you get by and hug on the Bozemans, and shake Gar’s hand, and congratulate him in brotherly affection for this call on his life. Also, just a reminder that we will commission them with a sending out time before they leave. That will be at the first of the year. Anyway, let’s stand together and sing.

1. This quote is actually attributed to Count Nikolaus Zinzendorf. It can be read in context here: <https://themajestysmen.com/quotes/nikolaus-zinzendorf-forgotten-quote/> (October 7, 2019) [↑](#footnote-ref-1)