

ENRICHMENT

Spring 1996

The Minister's Private Life



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A JOURNAL FOR PENTECOSTAL MINISTRY

M^{inistry} Matters

BY RICK KNOTH

ONE **THING** that should really grab our attention is the horrendous pace of societal change over the past 30 years. As a kid growing up in the sixties, I vividly recall the days of 5-cent candy bars (five for a quarter), 10-cent Cokes®, 15-cent McDonald's hamburgers, and \$10 memberships at the local Y. The popular TV programs of the day were *Lassie*, *Mr. Ed*, *My Three Sons*, and *Mighty Mouse*. Kids played kick-the-can, hide-and-seek, and tag unmolested under neighboring streetlights. Traditional family roles were dramatized by June and Ward Cleaver in the popular family sitcom, *Leave It to Beaver*. Public schools promoted love of God and country and considered talking, chewing gum, running in the halls, and getting out of turn in line to be the most serious student offenses.

This dimension of my past will be forever snagged on the branches of my memory. Inasmuch as I [we] would like to turn back time, I know it's impossible. What I wouldn't give for my two young boys to experience the innocence of growing up in a culture where loss of virginity, out-of-wedlock pregnancy, abortion, drug abuse, and homosexuality were all matters of national shame. Instead, they will be subjugated to a perverse culture that has abandoned its spiritual, God-centered heritage. They will have no choice but to be raised in a society where they're told it's unconstitutional to engage in public religious expression; where perversion and blatant sin are glorified in the media through such programs as *Roseanne*, *The Simpsons*, *NYPD Blue*, and *MTV*; and where the mild-mannered student offenses of the past have been replaced by rape, robbery, assault, arson, and

weapon carrying.

The maniacal character of American culture over the past three decades has done nothing to ennoble the human condition. Instead, there has been a gradual dismantling of the traditional institutions of church, home, and family. It has become increasingly clear that lives of multiple generations are being impacted by an amoral culture where only opinions matter. The right and wrong choices of the day are guided by cultural precepts rather than moral absolutes.

What does all this have to do with the issue's theme on the minister's private life? Everything. With the erosion of Christian values in our culture comes the greater responsibility of ministers and Christian laypeople to model scriptural values and offset the mind-set of permissiveness which is prevalent in the world.

Teens in our churches today were children yesterday when human frailty and flaws in high-profile ministers shocked both the church and secular worlds. Comedians continue to bandy those names in television entertainment. Christians blush with shame. Teens look at local ministers with questioning eyes and try to make sense out of human failure. "Why is it wrong for me but right for you?" they ask.

At heart young people want role models to emulate. With a steady diet of television, which often portrays anti-Christian values, teens want their ministers and parents to set boundaries and live up to prescribed behavior. How close they live to the edge of all-out commitments to Jesus Christ depends on what they see at home and in the church. Do they see those who do not differ greatly

from the world's value system, or do they see Jesus' principles lived and talked in ministerial and parental leadership?

On this sobering note, consider these words of admonition from Hebrews 10:24,25*: "Let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another, and all the more as you see the Day approaching. . ."

Consider Josiah's leadership: The Scripture says, "As long as he lived, they [Israel] did not fail to follow the Lord" (2 Chronicles 34:33). Jesus' strong rebuke of the Pharisees for "neglecting the more important matters" should remind us that we who are called "will be judged more strictly." The high calling of the ministry demands our best efforts. We must give unparalleled attention in our private lives to the disciplines of prayer, fasting, and devotion to the Word of God. The success of your personal life and ministry depends on it.

*Scripture quotations are from the New International Version.



Rick Knott is the managing editor of Enrichment, based in Springfield, Missouri.

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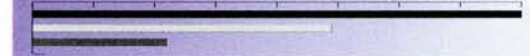
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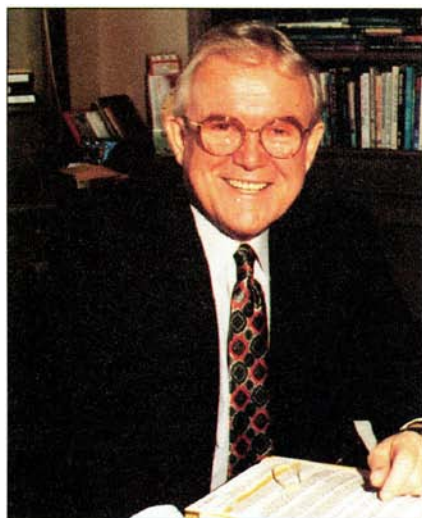
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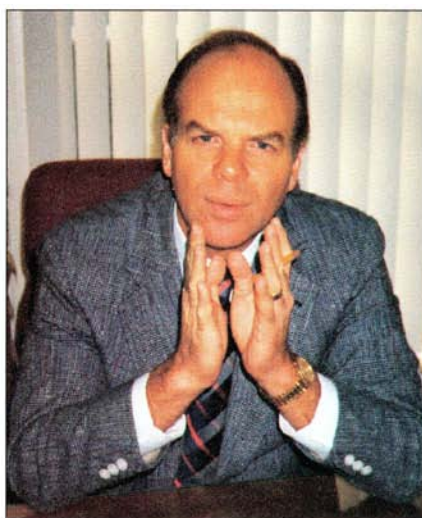
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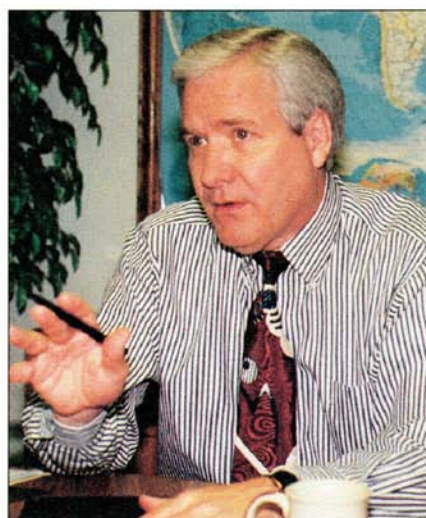
I INTERVIEW WITH FULTON BUNTAIN, DAVID BRYANT, AND DICK EASTMAN PRAYER— The Fountainhead of God's Renewing Work



Fulton Buntain



David Bryant



Dick Eastman

Leonard Ravenhill said, "No man is greater than his prayer life."

The busy life of the ministry can keep us from the sacred place of prayer and rob us of spiritual power. A large number of ministries fail and never achieve greatness because spiritual leaders fail to seek God consistently in prayer. In this interview, Enrichment editors Wayde Goodall and Rick Knott recently asked three respected prayer leaders important questions about the ministry of prayer and the personal prayer life of the minister. Fulton Buntain (pastor, First Assembly of God, Tacoma, Washington), David Bryant (founder and president of Concerts of Prayer, International), and Dick Eastman (international president of Every Home for Christ, Colorado Springs, Colorado) share their insights from a rich background of personal experience.

AS YOU TALK WITH PASTORS AROUND THE COUNTRY, WHAT'S THEIR HEART-BEAT CONCERNING PRAYER?

DAVID BRYANT: Having worked with pastors and having been one myself a number of years, I sense that prayer is probably one of the hottest topics among pastors everywhere I go. Prayer really is the fountainhead of God's renewing work—new dreams, visions, labors, energy, empowerment of signs

and wonders, and all the rest God wants to do to bring our churches alive and to see our cities reached for Christ. When prayer is presented in that respect, pastors are strongly responding.

For example, several months ago over 80,000 pastors gathered in the Georgia Dome in Atlanta for the express purpose of spending 21½ days praying together for the nation, one another, and how to give churchwide and citywide leadership in movements of united prayer—all under the sponsorship of the Promise Keepers but endorsed by a coalition of churches and denominations. I believe it was and is a watershed because, in a sense, it's giving and has given pastors the permission to do what they've wanted to do all along: to take up the call of Acts 6:4 and to make prayer and the Word top priority once again in all they do in ministry.

DICK EASTMAN: I certainly echo what David is saying. We travel in many of the same circles and see an awesome

interest. In the fall of 1976 we began to change the world's focus to prayer, and we're still going; however, while we were thrilled at the response in the beginning, it seemed rather isolated. Now the difference is pronounced as far as the interest and the spread of the movement. For example, pastors prayer summits are drawing 30 to 40 community pastors of practically every denomination; they come together for 3 or 4 days solely to seek the Lord in prayer. This was unheard of 20 years ago.

There is also a denominational prayer leaders network and a prayer network for youth. Leaders from many different streams are meeting on a regular basis. These indicate a phenomenal interest in prayer.

FULTON, OVER A THOUSAND OF YOUR LAYPEOPLE HAVE SIGNED A COMMITMENT TO PRAY WITH YOU AN HOUR A DAY. IS THAT INTEREST STILL GROWING? DO YOU FEEL IT IS MORE ALIVE TODAY?

FULTON BUNTAIN: It is in place and growing-doser to 2,000 now.

Through our ministry in the church and television, people send their prayer requests in-hundreds of them every week. Not only do we publish the prayer requests weekly but answers to prayer as well. This encourages people to keep on praying.

Prayer rooms have always been full during our country's crises. The motivation now is a tremendous groundswell of Americans, not necessarily pastors, saying, "Things are out of hand. We have to get control of our society and do something about the free fall, the moral collapse of our country." That is driving

small prayer groups in every city and town, which is a miracle in itself.

MOST MINISTERS AGREE ON THE SIGNIFICANCE OF PRAYER AND WOULD LIKE TO PRAY MORE OFTEN. IN REALITY, HOWEVER, MANY THINGS KEEP US FROM THE PLACE OF PRAYER. WHAT WOULD YOU SAY TO MINISTERS WHO ARE STRUGGLING TO MANAGE PRAYER IN THEIR LIVES?

EASTMAN: Educators say if you do anything exactly the same way for 21 days in a row, it becomes a habit. Then if you don't do it after that, you'll miss it in such a way that it'll leave an impression on you.

One of the things that radically revolutionized my own life was when I began to make prayer an appointment every day just like I would with virtually anyone else. Of course, my prayer time and appointment with the Lord, begun some 20 years ago, became the most important.

BRYANT: Along with these thoughts, three practical things help to buttress this formation and sustain the habit of prayer in a spiritual leader's life:

1. Pray through the Scriptures. Working through a book of the Bible-actually praying verse by verse all the implications of each verse for my life, for my family, my church, my city, my nation, my world-in daily prayer can keep me on target when my mind might not otherwise be able to do that for me.

2. Keep a journal. I write down what I sense God is saying to me in the time of prayer with the idea that at the end of 30 days I'm going to go back and read through it so God can alert me to the

critical areas He has led me to pray about. Thus I know where to start looking for the answers. He will answer the prayers He's stirred up in my heart. Furthermore, I will be able to look back on that 30 days and discover the ways God has spoken in the place of prayer. If anything would make me want to have an appointment with God, it is to know I am not going to do all the talking-that He is going to share himself with me.

3. At least one of those appointments each week will be with a couple of other people. Thus we hold each other accountable. Unified prayer lends power to being together in prayer. My personal private prayer life has risen and fallen to the degree that I have had a significant, meaningful, corporate prayer life going on at the same time. For example, even once a week praying with two other pastors for an hour and a half in the early morning affords a kind of in-depth praying that builds accountability and washes back into my own personal prayer life. It brings a vitality that I could get no other way.

PASTORS STRUGGLE WITH HOW TO TEACH THEIR PEOPLE TO PRAY EFFECTIVELY. DAVID, YOU ENCOURAGE PASTORS TO INCORPORATE IN THEIR SERVICES AN 8-WEEK PRAYER EXPERIMENT. HOW DOES THIS WORK?

BRYANT: What I suggest is to commit to 8 weeks-a short time-so that there can be a beginning, ending, and a time of evaluation. You don't feel like you are trapped in it forever if it doesn't seem to be the right approach. But give it 8 weeks. This is how it works:

Cut back your preaching 10 minutes

If anything would make me want to have an appointment with God, it is to know I am not going to do all the talking—that He is going to share himself with me.

every Sunday for 8 weeks. Take those 10 minutes to help people pray your message back to God. If you have a four-point outline in your message, that's about 2 minutes for each point plus a minute of opening praise and a minute of concluding prayer of commitment. Thus the 10 minutes are filled. You can do it in groups of four or six in the congregation. If they're not ready for that, have prearranged elders or others leading in prayer from the microphone. There are many creative, nonthreatening ways to do this. It will change three things about your church, and in 8 weeks that change will be obvious:

1. It will change the way you preach. If you know the congregation is going to take your message back to God and ask Him to bring it to pass in the life of your church, you're going to be very careful and selective about your topic.

2. It's going to change the way they listen. If they know they're going to have to pray about your sermon 10 minutes, they'll actually sit up and listen because there's going to be immediate

application. They may even take notes.

3. It's going to change your church. If this happens during those 8 weeks, the congregation is going to be praying together as never before. The Bible specifically states that if we pray according to God's will, He will hear and answer us. Within 8 weeks it will be obvious that God is working in new ways in the church's life because you prayed in new ways.

THAT'S A BEAUTIFUL ILLUSTRATION OF CORPORATE PRAYER AND HOW TO LEAD AND TEACH PEOPLE TO PRAY.

BRYANT: It also illustrates that prayer isn't just a specific activity set off at a particular time. Prayer can be integrated into every facet of our lives, and in this case we're bringing it into Sunday morning worship and not just leaving it. I often say to pastors, "If you can't get your people to the prayer meeting, take your prayer meeting to the people. Integrate it where they are right now, and God will take it from there."

BUNTAIN: We've been praying sermons back to God a long time in the Assemblies of God. It's called our altar services where the Holy Spirit takes the Word from the preacher, and people bring it to the altar and get saved and filled with the Holy Spirit.

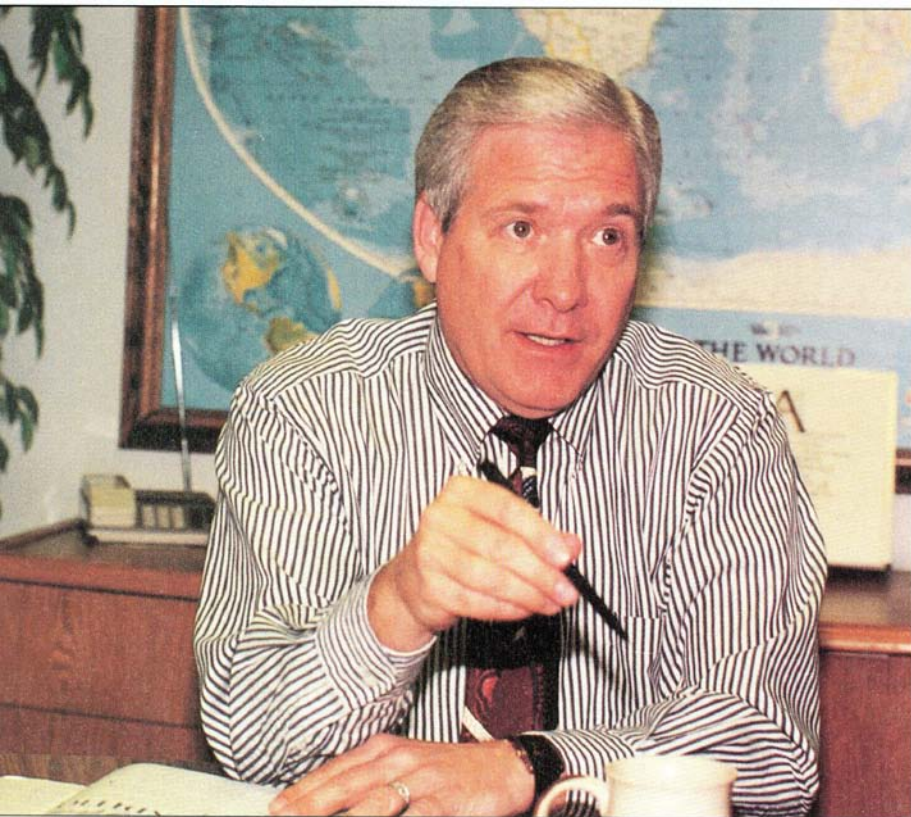
DICK, WHAT ARE YOU DOING TO ADVISE PASTORS AROUND THE WORLD TO INVOLVE MORE OF THEIR PEOPLE IN PRAYER?

EASTMAN: The Scriptures give powerful instruction, and when people understand it they can be greatly motivated to pray.

Once when I was going to a college to teach for a week I asked the Lord what He wanted to accomplish there through my ministry. He gave me five words that are foundational to effective training as it relates to prayer:

Instruct. The Lord was saying, "Give them biblical meat to strengthen and improve a prayer life."

Inspire. We cannot share inspirational



examples of prayer unless we are praying ourselves and having things happen.

Inform. Let people know what's happening in the world, such as missions and revival. It also helps them pray intelligently.

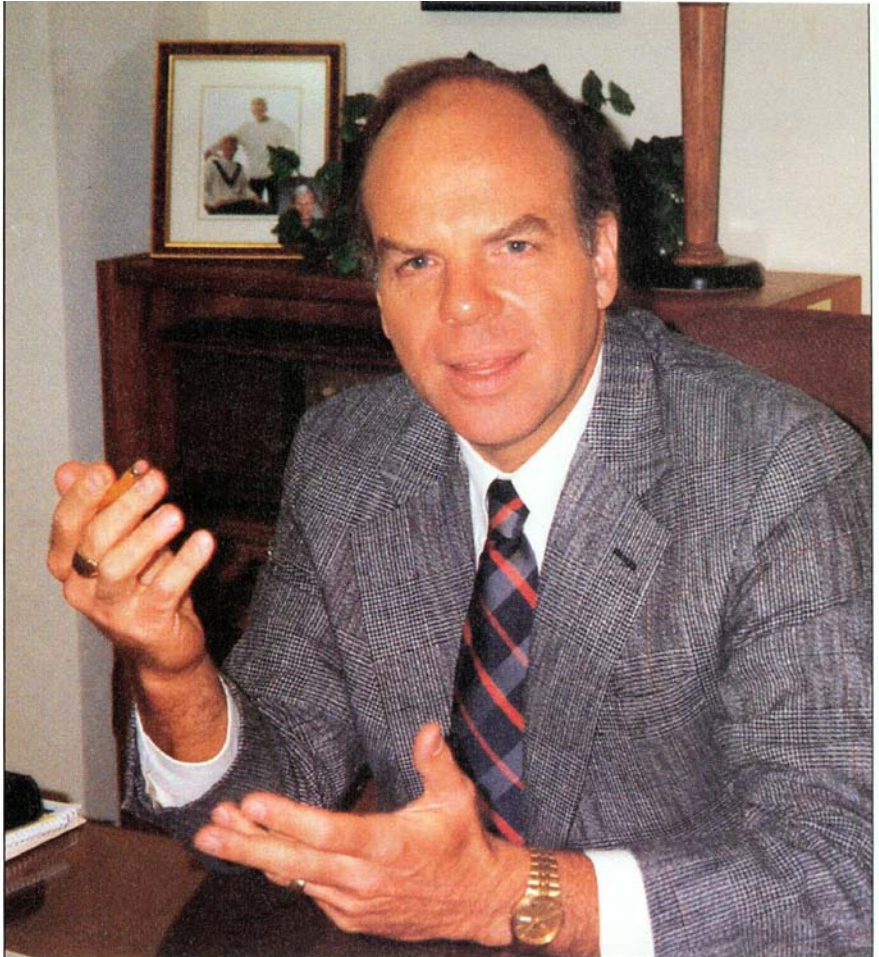
Involve. Not only does He want us to teach about prayer but be involved in the prayer meeting.

Impress. The Lord strongly put this on my heart: "I'm not sending you there to impress them about your prayer life or how you might teach and communicate on these subjects. But by My Holy Spirit and anointing, leave a mark on their lives." They will be impressed that if they do not pray each day, something has gone undone-God's kingdom plans for each life and the lives of those who might have been touched through prayer are unfulfilled.

IN CLOSING LET'S TALK MORE IN TERMS OF PRAYER AS IT RELATES TO THE MINISTER'S LIFE. THERE SEEMS TO BE A LACK OF HOPE IN PASTORS THAT THEIR PRAYERS ARE EFFECTIVE AND ARE GOING TO BE ANSWERED. MINISTERS HAVE PRAYED SO OFTEN FOR PEOPLE TO BE HEALED WITHOUT SEEING ANSWERS. WHAT CAN THEY DO TO REGAIN HOPE IN GOD FOR ANSWERED PRAYER?

BRYANT: That's one of the most critical questions one can ask on this subject. As Fulton said earlier, crises drive people to pray, but that's only one side of the coin which I call a "holy desperation." The other side of the coin, however, is what motivates us to pray: "holy anticipation." Our hearts must be filled with hope toward God. Not only are we in desperate need of His intervention, but we must believe that He's willing, able, and absolutely ready to intervene for those who will diligently seek Him (Hebrews 11:6).

Pastors wrestle with what I call "disappointment with God." God has not come through the way we thought He would. That doesn't mean He hasn't come through-we just haven't seen it



and have been disappointed. We don't know what to do with those disappointments. We can't acknowledge them to our people. What would they think of their pastor? Who can we share them with? If we even acknowledge them to ourselves, are we impugning the very character of God? We can't deal with it because we're afraid.

Those disappointments then begin to undermine our faith and confidence in God. We know we need to do something in prayer so we keep up the form of prayer but deny the power of it. It becomes rote and ritual. If it's like that in our lives, it's likely going to become that way for our people.

The other side of a disappointed spirit is what I call a "tentative spirit." We're rather tentative with God: "Lord, I'll believe You if You'll show me. I'm not sure I can trust You for survival and genuine revival."

What I would call a conversion taking place in the life of spiritual leaders in this nation is that God, by the Holy Spirit, is birthing a new spirit of hope in

My personal private prayer life has risen and fallen to the degree that I have had a significant, meaningful, corporate prayer life going on at the same time.

the leadership of the church—hope for large things—nothing less than a wide-scale outpouring of the Holy Spirit.

I believe God, by His Spirit, is empowering leaders in this land to a new level of hope and faith in God that is not of their own making. It is a gift of God, not of our own works lest we should ever boast. It is transforming our understanding of prayer, the ministry, where God wants us to lead our people, and how God wants us to preach to our people.

Eventually that spirit of hope will transform the whole prayer life of the church because faith is the evidence of things hoped for. Prayer is simply the day-in, day-out living and breathing of that faith toward God. When God gives new hope to His church, a new level of

faith will automatically translate into a new life of prayer.

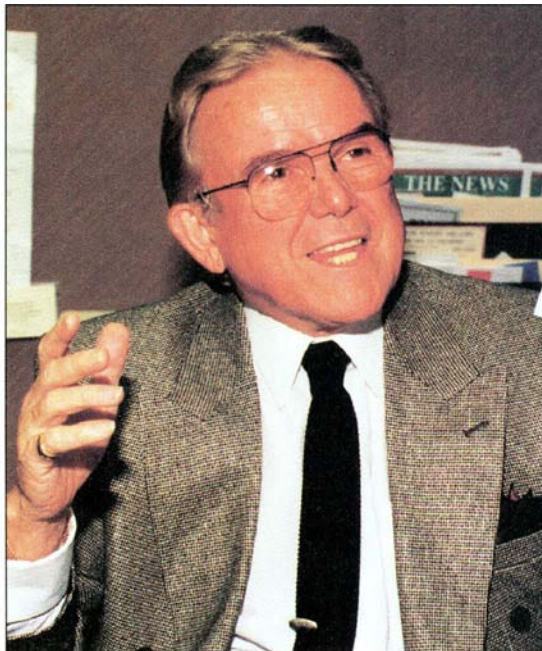
EASTMAN: The thing that totally revolutionized my prayer life was when I stopped seeking answers to prayer and started seeking God. In fact, if I were to sum up everything, it would be in six words: "Stop seeking answers. Start seeking God."

A single verse of Scripture has one of the greatest lessons on prayer in all the Word: "You will seek me and find me when you seek me with all your heart" (Jeremiah 29:13, NIY).

The essence of prayer is seeking God. Much is being talked about spiritual warfare, warfare prayer, strategic-level prayer. The great victories of the Bible, if not all of them, weren't because the spiritual leaders were able to name and identify the controlling demonic forces over the battlefield. Victories came when they brought God into the battle.

To pastors and leaders I would say, "Don't be concerned about whether or not you get a lot of answers. Be concerned about touching God on a daily basis."

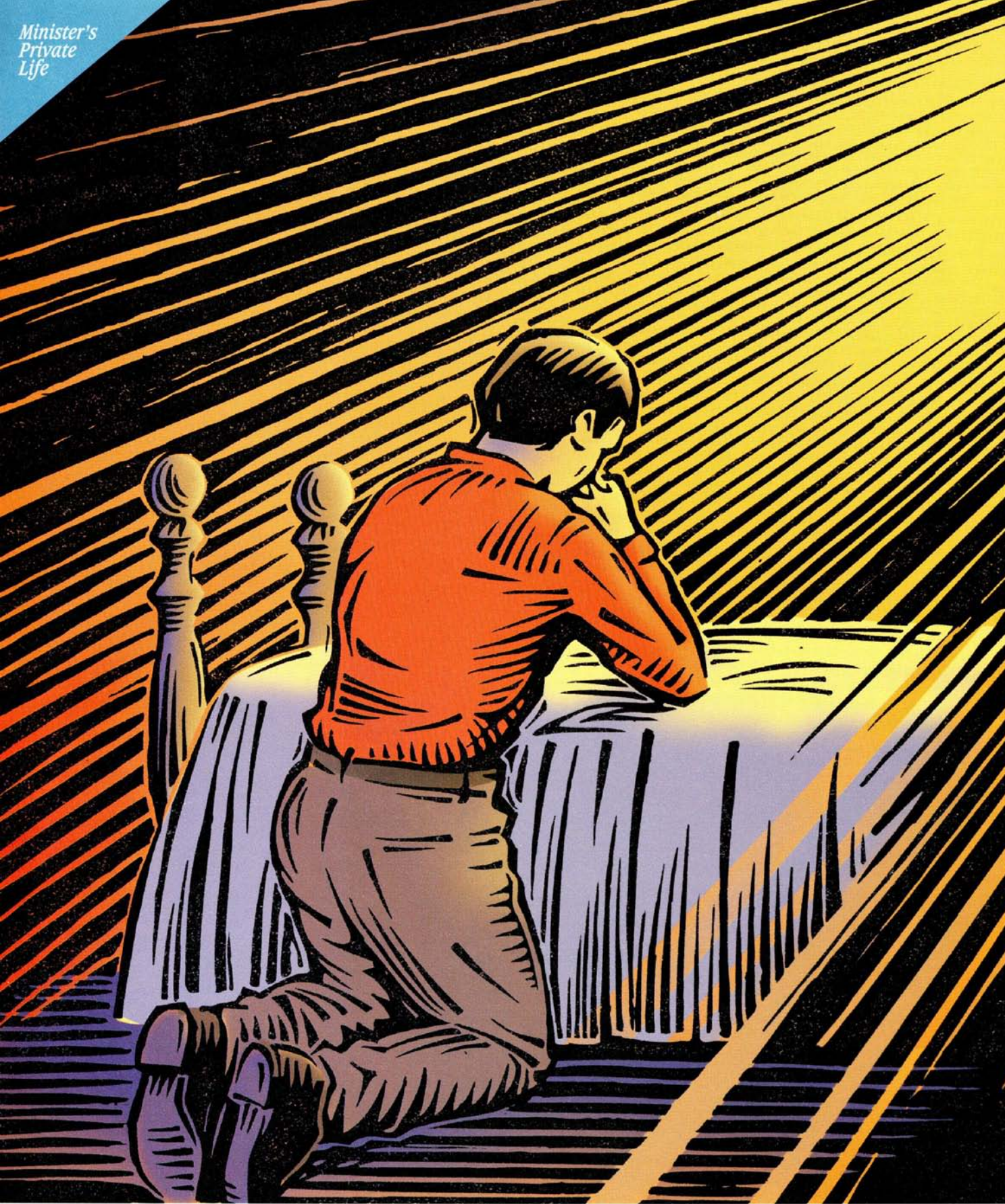
Pastors wrestle with what I call "disappointment with God." God has not come through the way we thought He would. That doesn't mean He hasn't come through—we just haven't seen it and have been disappointed.



BUNTAIN: Jesus taught us to pray, "Our Father." He wanted us to understand that God is like a father. When we're young and immature, we tell our earthly father, "I want this, that, or something else." If the relationship with dad is good, a maturing child will switch to fellowship with him. That's the level of prayer—asking, learning, and then fellowship.

The devil doesn't mind how much you talk about prayer if you don't do it. You can go through all the books, manuals, and seminars, but if you walk away and don't pray, it amounts to nothing. I preach a lot on prayer because I feel that is the key.

The revival I am seeing in my church and area is the revival of hurting people. Our churches are willing to let people in that we wouldn't let in before. [;I



THE ENEMY'S PLAN TODAY IS NO LESS INGENUOUS:

ELIMINATE PRAYER FROM THE PEOPLE



PURSuing INTIMACY WITH GOD

BY DAVID RAVEN HILL

If prayer is essential for believers, it is more so for those in leadership. Failure to pray guarantees failure both for yourself and for your flock.

The disciples never asked Jesus to teach them how to preach, to prepare sermons, or to cast out demons. They did ask Jesus to teach them to pray after they repeatedly observed Him praying.

Jesus' authority and power, both in His teaching and His miracles, were derived from His daily communion with the Father. The disciples undoubtedly concluded the key to His effectiveness in ministry lay solely in His ability to touch the Father through prayer.

In His response Jesus told the story of the man who had no bread to serve his unexpected guest. Custom made it necessary for the host to go to his friend's house at midnight to ask for bread (Luke 11:5-9).

The minister's primary calling is to feed the flock. That responsibility alone is enough to drain one's time and energy, not to mention the numerous other demands of the ministry. Only as we learn to present our needs to God in prayer can we adequately satisfy the hunger around us.

The first principle of Kingdom living is that Jesus dealt with our need to beg: "Blessed are the poor [beggar] in spirit for

theirs is the kingdom of God." A beggar lives through the means of another's resources. Jesus did not promise the beggars some future reward but immediate access to His kingdom resources.

The sooner we recognize our inability, the better. Jesus put it on the line when He said, "\part from me, you can do nothing." Prayer is bringing our empty cups to God and asking for food-food both for us and those allotted to our charge.

The more effective our prayer life, the more effective our ministry. The devil is fully aware of it and will do whatever he can to keep us from the place of prayer. How well he knows that if we ever learn to touch the throne of God, his kingdom will suffer the consequences. Therefore, he opposes us and seeks to undermine any attempt for consistent prayer.

A clear example of this is an incident in the life of Israel during Saul's reign (1 Samuel 13:19). The Philistines' strategy was to eliminate the fighting power of Israel. Their plan worked, and Israel was caught defenseless (verse 22).

The enemy's plan today is no less ingenious: eliminate prayer from the people of God. Take away their (spiritual) weapons. Then attack. This scenario is being played out every day in ministers' lives throughout the nation.

My father, the late Leonard Ravenhill, used to say, "Show me any Bible school or

ILLUSTRATION THE ART SOURCE

OF GOD. TAKE AWAY THEIR (SPIRITUAL) WEAPONS. THEN ATTACK.

NO MAN HAS THE RIGHT TO PREACH UNLESS HE HAS FIRST SPENT TIME IN GOD'S PRESENCE.

seminary in America with courses on prayer. We stress theology, music, counseling, preaching, Christian education, etc., but little if any time is given on how to pray. No wonder most ministers feel powerless with little or no anointing.

I'm deeply grateful for my father's godly example in prayer. He spent from 4 to 6 hours a day seeking God. His life was governed by eternity. His time was spent in the light of eternity. Like Mary, he had found the importance of being in God's presence. His ministry was powerfully anointed and backed by a rare commodity these days—true Holy Ghost conviction of sin.

The average minister is well aware of his lack of authority in the pulpit. His office may be lined with books, his computer crammed with the latest Bible software, and despite all his studying and learning his words lack the authority and conviction that bring change into the lives of his congregation.

A survey some years ago revealed that the average minister spends less than 15 minutes in prayer each day. How can we expect to see men and women pursuing intimacy with God if we as leaders don't practice what we preach?

When Jesus appointed the Twelve, He chose them, first of all, to be with Him. Secondly, He sent them forth to preach. No man has the right to preach unless he has first spent time in God's presence.

"How do I establish a meaningful prayer life?" I often asked in the beginning of my ministry. While growing up I'd observed my father's daily prayer, but I still didn't know how to pray or for what to pray. It wasn't until years later that my prayer life was revolutionized by an experience I had during a worship time. I was attending a ministers' conference and suddenly found myself directed by the Spirit to write down a list of words that pertained to prayer. This is no guaranteed formula for success, but I believe it will help aid those who earnestly desire to establish a meaningful time of prayer daily.

1. WORSHIP

Worship is our ultimate calling. I'm repeatedly challenged by Jesus' words (Luke 17:7-10*) concerning the master whose slave was out tending his flock or plowing his land. Ministry has two aspects: tending the flock

(that involves the pastoral side) and plowing the fields (that represents the evangelistic element). Both are vital ministries and essential to the advancement of God's kingdom. However, after the slave returns at the end of the day, no doubt weary and exhausted from serving his master's purpose, his master says to him, "Prepare something for me to eat, and properly clothe yourself and serve me until I have eaten and drunk" (verse 8).

This is worship. All of us know the importance of taking care of the flock. How few of us fully understand the importance of ministering to the Lord himself? It's one thing to serve the purpose of God and quite another to serve the *person* of God.

1. THE WORD

Ministers have the wonderful privilege and awesome responsibility to proclaim God's Word. The Word alone can kill. Only with the anointing of the Spirit can it produce life.

Like the disciples following Pentecost, we need to be crying out daily that we may speak the Word of God with boldness. Not only are we dependent upon the Spirit's anointing but His illumination. We need to have the eyes of our understanding enlightened. Truth quickened by the Spirit will be anointed by the Spirit.

My father had a number of messages he preached hundreds of times. He could have preached them in his sleep, but he spent hours in prayer before preaching them. He often quoted Spurgeon, "You don't throw away the ax after cutting down the tree; you just sharpen its edge again." My father knew the value of allowing the Spirit of God to put the edge on the Word.

J. WORKS

Works refer to the whole supernatural realm. Someone once said we have too many preachers defending the faith and not enough demonstrating the faith. Jesus said, "Greater works than these shall you do because I go to the Father." Most of us pride ourselves in not believing the cessationist view of the miraculous, and yet we fail miserably when it comes to demonstrating our beliefs. It's time we became honest and joined with Gideon in his searching cry for reality, "If the Lord is with us... where are all His miracles which our

fathers told us about?" (Judges 6:13). Only as we begin to touch God's throne in prayer will we see the supernatural activity of the Holy Ghost released in our churches. One of my Bible college professors used to say it's as much of a command to earnestly desire spiritual gifts as it is not to steal.

4. WARFARE

Every spiritual leader will be the target of the enemy—"smite the shepherd and scatter the flock." We need to bear in mind Paul's admonishment to the Ephesian elders: "Take heed to yourselves." He repeated a similar word to Timothy: "Pay close attention to yourself." Paul was not saying that leaders should look after their own interests first—that would be the essence of selfishness. Rather, he warned those in leadership to make sure they are spiritually healthy, not just for their own sakes but to lead effectively. If the enemy can't turn us against God, he will do what he can to see that God turns against us due to our pride.

We also need to learn how to wage warfare effectively in behalf of our people. Numerous wolves today seek to devour our sheep. We must learn how to stand and defend those God has entrusted to us.

5. WIFE AND FAMILY

Families often suffer because of the excessive demands of the ministry. Job rose early, morning by morning, to seek God in behalf of his family. There is no greater reward than having one's children grow up to serve God. Don't neglect them through lack of prayer.

Our wives are the most precious treasure we have. Their support and partnership are essential for an effective ministry, and they deserve our utmost attention, especially through prayer. We must uphold our wives and families before God daily, seeking His blessing upon them and releasing His love through us to them.

6. THE WORLD

SO often our vision is limited to our own congregation and its needs; yet our God is the God of nations. Allow Him to burden you for the needs of the world. Learn to lift up your eyes to the fields and claim His promise of the nations as your inheritance. Why not begin with your own community? As you drive to

and from the office, cry out to God on behalf of your city. Seek Him for discernment as to what particular spirits are opposing the advancement of His kingdom. Paul realized while in Ephesus that the city was governed by the worship of Diana. No wonder he wrote in his letter to the Ephesians, "We wrestle not against flesh and blood, but against principalities, against powers..." (Ephesians 6:12, KJV).

7. WEEPING

Paul, recalling his ministry with Timothy, said, "I recall your tears." He made no reference to Timothy's preaching or teaching, but he couldn't forget his tears. Not many of us would want to be remembered for our tears, since most men think tears are a sign of weakness. Yet Jesus wept over Jerusalem, Paul wept over the condition of the church, and Jeremiah wept over Israel. I worry if I cannot weep, for it is a sure sign my heart has grown cold and calloused to the needs around me.

8. WAITING

Prayer for most people is nothing less than a shopping list of requests hurriedly dispatched in as short a time as possible. Prayer, however, is more than a one-sided conversation—it's communion, talking, and listening (waiting to hear). Waiting is not necessarily a passive thing. It's like waiting for a bus. You can do nothing to make it arrive, and yet by passivity you could miss it.

Cultivate an ear to hear. Remember, prayerlessness equals powerlessness. It

**Scripture quotations are from the New American Standard Bible unless otherwise indicated.*



David Ravenhill is pastor of Vineyard of Gig Harbor, Washington.

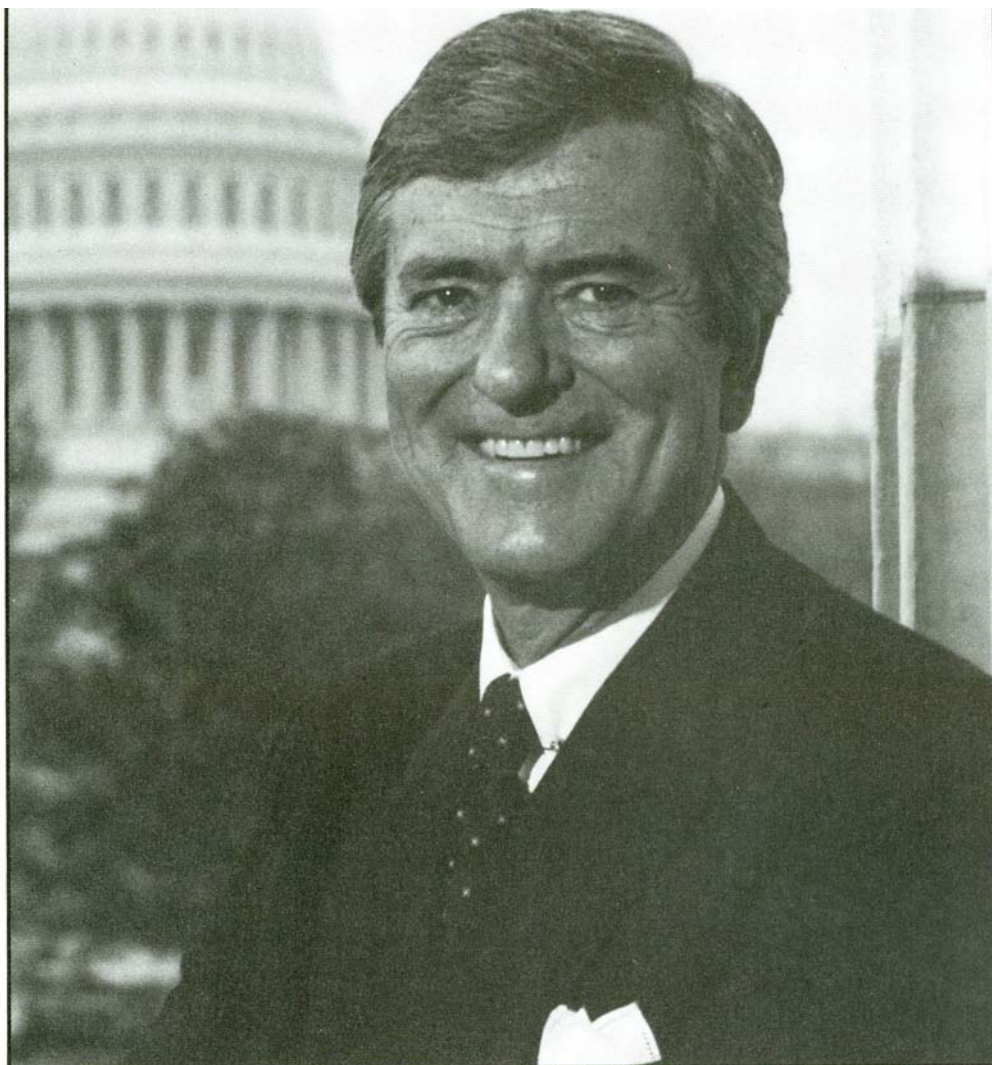
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"HE SAYS HE FEELS CONVICTED FOR PLAYING SO MUCH AND AS SOON AS HE SELLS THEM HE'S GOING TO QUIT."

INTERVIEW WITH LLOYD JOHN OGILVIE, CHAPLAIN, UNITED STATES SENATE

WHOLENESS IN MINISTRY— Implications of Living Out the Truth



With a rich background of nearly 40 years in pastoral ministry, Dr. Lloyd John Ogilvie, chaplain of the United States Senate, in Washington, D.C., talks with Richard B. Foth concerning the personal, private life of the minister. Of particular importance are his thoughts on the minister's family and the minister's devotional life.

In March 1995 Lloyd John Ogilvie, D.D., succeeded Richard C. Halverson, who served as Chaplain of the Senate from 1981-95.

THE POTENTIAL CONFLICT BETWEEN FAMILY LIFE AND PASTORAL RESPONSIBILITIES IS A GRAVE ISSUE TO MANY OF OUR READERS, DR. OGILVIE. WOULD YOU REFLECT ON THAT THEME?

LLOYDOGILVIE: There must be wholeness in a leader's life—a congruity between what one speaks and lives. Therefore, one's own personal life, devotional life, fellowship life, and family life all impact what one is and what one has to say.

These areas are the laboratory in which we live out that which we are seeking to preach. I've found that everything I've ever preached has had to be experienced either before or immediately after I've preached it. God has held me accountable to live out the implications of the truth He has given me to speak.

Nothing can happen *through* us until it happens *to* us. The best way for revival to begin in one's own life or church is for that person to discover afresh a relationship with Christ and experience the implications of that journey. Then he or she has something to share with other people.

WHAT HAS BEEN THE MOST IMPORTANT CHALLENGE AS YOU HAVE SOUGHT TO LEAD BOTH YOUR FAMILY AND THE CONGREGATION?

OGILVIE: I have had to deal with the false image of perfectionism, the idea that as a pastor I had to know more, be more, and achieve more than the person in the pew. That perfectionism kept me from the vulnerability with Christ that would enable me to grow. So to admit that I had needs as a pastor, husband, or father was a wonderful freedom for me. I could then experience what my people were going through.

Also, when we try to pedestal the pastor's family an undue pressure is placed on them. As a result a kind of brittle pretension begins to take place.

HOW CAN THE CONGREGATION BE ENCOURAGED NOT TO PUT THE PASTOR'S FAMILY ON A PEDESTAL?

OGILVIE: We need to talk about it in the pulpit and affirm that we all have a common calling to live out our faith in our homes. We do this with degrees of effectiveness, and we need each other. The pastor then becomes not a

pedestaled perfectionist but one who is allowing Christ to use him in the daily, ongoing struggles of family life.

THE CONCEPT OF BEING A FELLOW PILGRIM?

OGILVIE: Yes. That's so important because as challenges and difficulties come along, the pastor is tempted to pretend those things are not there simply to keep up the image of perfection or superhuman strength. This eventually cuts one off from the spiritual power which Christ gives. That perfectionism becomes an idol in itself.

WHAT ADVICE WOULD YOU GIVE TO MINISTERS TO HELP THEM ORDER THEIR PRIVATE WORLDS?

OGILVIE: I feel very strongly about this: *Nothing is more important than a pastor's time alone with the Savior.* So whatever else happens in a day or week, the pastor's own personal devotional life for his or her own growth in the Lord is absolutely essential.

I've found that it's important in my devotional time to study and pray through the Scriptures that I'm preaching on or writing books about at any particular time. Those are the moments the Savior uses to get at me and my needs, rather than my devotional time's becoming just one more vehicle for getting ready to preach on Sunday.

The time spent alone with the Savior is the key to being open to the continuous flow of power, and it needs to be at a time of day that best fits a person's schedule. I like early morning—as the old Scot saying expresses, "You've got to meet the Lord in the morning if you want Him through the day, for the early hours are the rudder of the day." I believe that.

ELABORATE, IF YOU WOULD, ON PRAYING THROUGH SCRIPTURE.

OGILVIE: I like to read the portion of Scripture as it is, then reread it, personalizing the pronouns. For example, 1 Corinthians 13 is marvelous. First, pray the chapter in its original form using *love*. Then substitute *Christ*, who is the perfect example of that love. Think of yourself as filled with Christ as an example of what the Scriptures mean. Reflect on yourself as "I am patient, kind..." and so on. Using the Scriptures in that way makes them personal and powerful.

In addition, the steps of prayer are very important. I've done a lot of work gathering verses of Scripture under categories which are meaningful to my personal spiritual growth through prayer. You might know that the second half of my book, *Conversation with God*, is 30 days of biblical devotions under each of those categories. I show the reader actually how to pray the Scriptures. I believe that the Holy Spirit inspires and then uses the Scriptures as the actual wording of our adoration, confession, thanksgiving, supplication, and intercession. I find that practice to be very helpful.

SOME YEARS AGO, WHEN YOU CAME TO BETHANY COLLEGE, YOU DETAILED THE WAY YOU STUDIED. TOUCH ON THAT, PLEASE.

OGILVIE: Certainly. Next to the pastor's devotional life, it's absolutely essential to have time set aside in each week to study to pro-

claim the Word. I can't imagine that anyone can preach with anything less than a full hour of study for every minute spent in the pulpit. It's important to set aside some time each day to study. Or, the way I did it was to take Monday and Tuesday entirely just for study. That kind of concentrated study prepares one to preach the Word with boldness.

Pastors often tell me that as soon as they get to a large church they will set aside the time necessary to preach great sermons. When you have a congregation of 100 and take the time to prepare diligently for them, it won't be long before you will have something to say that will demand a greater audience.

WHAT DO YOU SEE AS THE MOST SIGNIFICANT HINDRANCE TO A PASTOR'S DEVOTIONAL LIFE?

OGILVIE: We get busy with a multiplicity of things, and the *work* of the ministry becomes more important than the ministry. The most important ministry is the ministry of the Spirit in our own hearts out of which comes the creativity and dynamic of our lives as a whole.

The life we have is the life we allow, and unless we ask the Lord to help us take charge of our schedules, it will never happen. If we are overloaded and allow our schedules to edge out time alone with the Savior, it is because that's exactly what we want. We do what we want to do. To blame the schedule or demands upon us is just an easy equivocation.

We are called to take the time and set it aside, making it known to our congregations that we are doing it. We love them so much that we want to be alone with our Lord in order to have something fresh to give them. I;

LLOYD JOHN OGILVIE was born September 2, 1930, in Kenosha, Wisconsin. His education included attending New College, University of Edinburgh, Scotland; he has earned the following degrees: bachelor of arts, Lake Forest College, Illinois; master of theology, Garrett Theological Seminary, Northwestern University, Evanston, Illinois; doctor of divinity, Whitworth College, Spokane, Washington; doctor of humane letters, University of Redlands, California; doctor of humanities, Moravian College and Seminary, Bethlehem, Pennsylvania; doctor of laws, Eastern College, St. Davids, Pennsylvania.

Dr. Ogilvie has pastored the following churches: Community Church, Gurnee, Illinois (student pastor); Winnetka Presbyterian Church, Winnetka, Illinois (1956-62); First Presbyterian Church, Bethlehem, Pennsylvania (1962-72); First Presbyterian Church, Hollywood, California (1972-95).

Author of approximately 50 books, Dr. Ogilvie is a contributing author to many religious magazines and periodicals and the general editor of the 32-volume *Communicator's Commentary* being published by Word Books, Inc. When he left his pastorate in Hollywood, he also left his nationally syndicated weekly television program, *Let God Love You*, as well as his daily radio program.

The consistent focus of Dr. Ogilvie's ministry through the years has been on the care, encouragement, and support of business, political, and community leaders. He believes that listening is the key to effective communication of the gospel. His contemporary expositions of the Bible are in direct response to the most urgent questions and deepest needs.



Richard B. Foth serves under the authority of the Assemblies of God Potomac District as minister-at-large to the congressional and diplomatic communities of Washington, D.C.

For believers to delight in God and walk in His fullness daily they must have a pastor who leads them to the water and lives with them at the river of life.

Obeying the Call To Pray

BY DAVID YONGGI CHO

It is a breathtaking experience to visit the redwood forest on the Pacific coast of the United States. Those majestic trees that tower high into the heavens cause us to marvel at their growth, beauty, and strength.



***I have
learned
the value of
recognizing
the drawing
of the Spirit
to pray and
obeying that
call to pray,
because He
knows the events that lie ahead each day.***

As a pastor, I cannot help but make all kinds of comparisons to a Christian's growth and development. How extensive those roots must have developed through the years to reach for consistent nourishment that enabled them to grow like that! I am reminded of the Psalmist's words, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:1-3).

Christians can grow like the redwood evergreens, rising above the difficulties of life until problems are just problems, but God is greater than the problems and more than sufficient for every need.

The first prerequisite is to be planted by the rivers of water. This is where roots can go down deep in the river of life and bring forth fruit in due season—where one can live without withering in trials, and where one delights to be in God's presence. But for believers to delight in God and walk in His fullness daily they must have a pastor who leads them to the water and lives with them at the river of life. This involves a pastor's personal prayer life. To delight in God is, first, to know Him through prayer. And to know Him in prayer involves specific and consistent times of fellowship with the Holy Spirit.

I have heard some leaders comment that they don't have time to be alone with the Lord an hour a day. They say they pray as they drive their cars from one appointment to another or during their sermon preparations. However, every pastor needs time alone and away from work to be still before God and to experience a fresh touch of God's Spirit in the inner person daily.

In the early days of my Christian experience I felt a need to read God's Word and pray every day. It was not difficult to pray an hour or longer before I began my day because the Holy Spirit drew me apart to pray. Since then I have learned the value of recognizing the drawing

of the Spirit to pray and obeying that call to pray, because He knows the events that lie ahead each day.

As the years passed, His presence became constant, and I learned to talk with Him every day. My roots were going down deep into the Word, and nourishment of the Word enriched my preaching. The preaching enriched my people, and soon they were spending more time in prayer.

The Holy Spirit is still drawing pastors to come apart to pray and be refreshed. Listen and obey! We can be busy every day with many things and tell ourselves we don't have 1 hour to spend because our schedules are full; but we will find time and make time for those things we deem most important. Prayer is the most important discipline in a pastor's life. We tell on ourselves by how much we pray. You cannot help someone if you have not received a specific word of wisdom for his needs. People cannot be led into a deeper life with God if the pastor has not experienced it. And 5 minutes of prayer will not produce the overflowing presence of God for a daily ministry or a deeper life, especially in today's world full of needs, decisions, and turmoil.

A second prerequisite for a pastor is to lead the church in becoming a praying church—I don't mean praying 1 or 2 minutes during the worship service only but developing church members who pray fervently. When we seek God in great earnestness, the Lord will meet us. When we gather together for worship, God's presence must be there with us. When His presence comes among us, our struggles will simply be released. There will be great joy in our hearts. When there is no joy, why should people come to your church? But it is when we pray that the Spirit of God comes, and joy comes with His Spirit. When people experience God's presence—a release in their spirits followed by great joy—your church will attract sinners, the hurting, and those who have great needs.

Powerful prayer will cast out the devil and break bondages. Many backsliders are coming back to the church, but only after their lives have been broken and messed up. They are searching for a church that will welcome them and pray a deliverance prayer to break the bondages of the past. While beautiful programs are attractive to all, it is the praying

church that will draw these back to God.

The church you and I pastor will be that kind of church if the pastor's prayer life is filled with the power of God. Our churches should be places where the sick people can be healed, the sin-broken lives can be changed, and people can get solutions from the Lord for their problems.

Think of the mighty redwood trees that reach far into the heavens. Ask God to give you a renewed prayer life with a renewed power of the Holy Spirit that will make a difference in the ministry He has entrusted to

you. Take courage. It can happen in your city. He will do it if you seek Him until you receive His touch again. The choice is yours. I:



David Yonggi Cho is senior pastor of Yoido Full Gospel Church, Seoul, South Korea, and chairman of the World Assemblies of God Pentecostal Fellowship.

Every pastor needs time alone and away from work to be still before God to experience a fresh touch of God's Spirit in the inner person daily.



SO ELVIN, HOW DO YOU THINK THEY'RE RESPONDING TO OUR INITIAL ATTEMPTS TO ESTABLISH CONTACT WITH THE GOSPEL?

Preaching That Tells the Story of God's People

BY RICHARD L. DRESSELHAUS

PEOPLE LIKE PEOPLE. We all find a connection-people with whom we can laugh, make sport, cry, and share in the commonality of human experience. Delight and reassurance merge as we find a point of vicarious identity.

We look into God's heart as we read the people stories contained in the Bible. They are fascinating, irresistible, grip our hearts, prick our consciences, challenge our faith, and call us to a higher level of devotion and service to God.

They link God's eternal will with the daily lives of His people. Thus He makes sure these stories are preserved in His Word and recounted by His servants to each successive generation.

Effective preaching will never ignore the narrative and biographical, for God speaks through the stories of His people. Tell the story of Jericho, and you will paint a picture that people cannot miss. Recount the happenings of Pentecost, and those who listen will feel they too were there. Describe John's Patmos experience, and people will long for Jesus to appear in the clouds.

What about doctrine? Of course, God's Word is full of it as well, but doctrine is also exhibited in His people's lives. Consider this: God's will was not an abstraction to Moses. Perseverance was not theoretical to Joseph.

SCRIPTURAL CONTEXT: ACTS 13:13-43

PUBLIC READING: ACTS 13:16-25

REFERENCES AND SUMMARY

ACTS 13:16-20*

The people of God in transition:

"God...made the people prosper during their stay in Egypt. "

"He...endured their conduct forty years in the desert. "

"He overthrew seven nations in Canaan and gave their land to his people. "

ACTS 13:20-22

The people of God under leadership:

"God gave them judges until the time of Samuel. "

"He gave them Saul son of Kish. "

"He made David their king. "

"David...served God's purpose in his own generation"

(Acts 13:36).

ACTS 13:23-25

The people of God in preparation:

"John preached repentance and baptism.

"He [Jesus] is coming after me. "

ACTS 13:26-41

The people of God and their Savior:

"The people of Jerusalem and their rulers did not recognize Jesus."

Pilate had Jesus executed.

"God raised him from the dead. "

"Through Jesus the forgiveness of sins is proclaimed to you."

"I [God] am going to do something in your days..

APPLICABLE PRINCIPLES PREACHING OUTLINE

God is faithful to prepare a people for himself.

A people of destiny.

God is faithful to provide leadership for His people.

A people of influence.

God is faithful to proclaim His eternal purposes to His people.

A people of insight.

God is faithful to prepare a Savior to redeem His people.

A people of decision.

Effective preaching will never ignore the narrative and biographical, for God speaks through the stories of His people.

And grace was not academic to the apostle Paul. No, for Bible doctrine is actualized and materialized in the experiences of God's people. These are the stories we must hear again and again.

Paul's sermon in Pisidian Antioch, for example, is strikingly rich in story. A nation was emancipated from bondage only to languish 40 years in the wilderness. God chose prophets to lead a nation of new immigrants. A king was crowned to lead God's people. A shepherd boy of sterling character was anointed to rule Israel. Then came Jesus-rejected and finally executed. It is a sermon that tells the fascinating story of God's people.

How should you focus a message like this? It depends upon your audience. If you are speaking to other pastors, you may wish to challenge them to enrich their preaching by including the inspiring stories of God's people. If you are speaking to a local congregation, you may wish to describe those events in the story where each of them can find a point of identity. The preaching outline included here will help you do just that.

A PEOPLE OF DESTINY

God always has a people for himself. Whether in captivity, wandering about in a desert, or in the conquest of a promised land, God will still have a people—ones whom He preserves and nurtures by His special love—a people of destiny.

Let them tell their own story, and you will see the intimacy of their relationship with God:

- Special protection from the plagues of Egypt.

- Fed, clothed, and protected 40 years in a desert place.

- Supernaturally brought into the Promised Land as inheritors.

These are the people of destiny. From them we learn profound lessons which are appropri-

ate for us. Nothing is common or ordinary about any of us. God has placed His hand of special blessing upon each of us as well. We are a people of destiny and entitled to all the special provision and care consistently given to His people.

Sadly, many have ignored this sense of special destiny, and their lives are filled with self-depreciation and despair. They simply miss the story, have turned a deaf ear, disregarded the privileged position God has assigned to them, ignored the high status decreed for them, and are destitute in spirit and attitude by their own choices—a tragic waste of God's beneficence and grace.

A PEOPLE OF INFLUENCE

Look at the persons of influence identified here: Saul, David, John the Baptist, and Pilate—an interesting mix. Saul was impressive in physical stature but weak in character. David was insignificant in physique but striking in spirit. John the Baptist was self-effacing in temperament but courageous in the presence of threats. Pilate was appointed as an authority but lacked the inner conviction to speak the truth.

What do we learn here about influence? Simply this: Authentic influence is measured by obedience to God. As you recite the story of God's people, you will see it again and again—those who walked with God were powerful in influence.

I am persuaded that God has destined each of us to be persons of profound influence. For example, more people are watching us than we could ever imagine. In part we hold their eternal destiny in our hands and help to set the direction for people's lives for good or for evil.

None of us walks through life alone. Many followers join us for the journey. The example we set influences the destiny of their lives. Here is a task worthy of our greatest dedication.

**Whether in
captivity,
wandering
about in a
desert, or in
the conquest
of a promised
land, God
will still have
a people—
a people
of destiny.**

**Authentic
influence is
measured by
obedience
to God.**

A PEOPLE OF INSIGHT

I have always been impressed with John the Baptist's insightfulness. He knew who he was, the dimensions of his task, and on whom his devotion should center. His life was a combination of marvelous asceticism and bold exhortation. He could move from the tranquility of the desert to the irreverent courts of Herod with equal confidence. He could be a man of solitude and then be ablaze with anointed rhetoric that blistered the ears of the outwardly pious.

Behind the sheer force of John's personality was a single-hearted obedience. He pointed always to Jesus Christ. From his lips flowed this pointed statement of priority: "He must become greater; I must become less" (John 3:30). John's perceptiveness cut through the incidental and embraced the essential.

We need this same quality of character today. Deception abounds. The very spirit of

Antichrist is loose in the world. Truth is trampled in the streets. The cause of righteousness suffers unprecedented neglect. This is the hour for the people of God to rise and confront the works of darkness. Spiritual perception is the crying need of the hour.

A PEOPLE OF DECISION

Paul concluded this powerful sermon with both a summary and a call—a summary of those events that led to Jesus' death and then a call for each listener to embrace the new thing that God had planned for His people. The invitation called for a decision: "What will you do with Jesus?" The story climaxes here. Follow this progression: From Egypt's captivity, through the desert wanderings, continuing during the times of the kings, and finally reaching its pinnacle at Calvary. This is the glorious story of God's redemptive plan for His people.

"A sermon is not a sermon without a summons," someone has said. This is indeed the trademark of apostolic preaching. Sermon extracts from the Book of Acts demonstrate it over and over. The gospel calls for action. The listener must decide. Neutrality is never an option. The Holy Spirit waits for a response.

Finally, does the story of God's people include you? Is your name to be found there? Are you a player in the great unfolding drama of God's incredible acts through His people? Be sure you are.

Great preaching finds its power in the proclamation of the great stories of God's people. It follows then that your preaching will have its greatest impact when you are faithful to the task of being a good storyteller—telling the incredible stories of God and His people. I;t

**Scripture quotations are from the New International Version.*

Richard L. Dresselhaus, D.Min., is pastor of First Assembly of God, San Diego, California.



DOES THIS MEAN YOU'RE **NOT** INTERESTED IN VISITING OUR CHURCH?

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The Anointing

In an issue devoted to the pastor's personal life, it is appropriate to consider the usage of a group of Greek cognates used in the New Testament for **anointing**.

A brief review of principles for word study is helpful:

First, in each context of usage a word carries only one sense of meaning (with rare exception, e.g., the pun, which is humorous precisely because it does not follow normal usage). Every word has a range of senses, only one of which is activated in a given usage.

Second, to study a word is not to study a concept; and a concept may be communicated without the presence of a particular word. Thus, while a word may be associated with a particular concept, it does not necessarily communicate that concept in every instance.

Third, a word cannot possibly communicate all of its senses in one usage. So it is improper to say of a word, "This word means.. .," and then proceed to give a systematic-theological lecture.

For this study, then, it is necessary to narrow the focus of examination. It would be impossible to communicate every nuance in the semantic range of *chriō* and its cognates in so brief an essay. Also, our purpose includes examining the *concept* of two certain types of anointing which are described at times without the use of *chriō* or its cognates, although these words are used in some key passages.

Guided by these rules for interpretation, this essay examines two uses of *anointing*: (1) its use to describe a particular anointing for power in preaching, often called "unction"; and (2) its use relative to "truth" in ministry. Both uses are pivotal in the personal life of the minister.

Dr. Martyn Lloyd-Jones, the revered Welsh Presbyterian preacher, believed there was a baptism in the Holy Spirit, an endowment with

power separate from conversion, which was the source of unction in preaching. So crucial was this anointing to his own pulpit ministry that he offered the following advice to his fellow preachers:

"You can have a highly educated, cultured ministry, but it will be useless without this power. You can have men who can speak and expound learnedly and do many other things, but if this power is not present, it will end in nothing better than entertainment. Seek this power, expect this power, yearn for this power, and when this power comes, yield to Him. Do not resist. Let him loose you, let Him manifest His power in you and through you."!

In this exhortation Dr. Lloyd-Jones captured well the significance of anointing in the pulpit. Something more than mere information passes between preacher and congregation when the Holy Spirit descends to anoint both the preacher and the listener, and the preacher is commonly the vessel God uses to start the process.

This is the anointing that has characterized the Assemblies of God pulpit for decades, but it has characterized God's servants much longer. This anointing did not first appear at Azusa Street nor on the Day of Pentecost. It is much more ancient than that. In the Old Testament these anointings with the Spirit and power were restricted primarily to prophets, priests, and kings.²

The royal anointing of the king is the most common reference to anointing in the Old Testament; and of the kings, David is preeminent. The initial anointing of David is telling for our purposes and exemplary of anointings with the Spirit elsewhere in the Old Testament.³

When Samuel anointed (*mashach*) David with oil, "from that day on the Spirit of the Lord came upon David in power" (1 Samuel 16:13*). Similarly, the prophets of the Old

BY DOUGLAS A. OSS

As with most other aspects of spirituality, there is a satanic counterpart to this anointing.

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Testament received special enduements with the Spirit and power to proclaim God's Word (e.g., 1 Samuel 10:1,5-7,10; 19:20,23,24; 2 Samuel 23:2; 1 Kings 19:16; 1 Chronicles 12:18; 2 Chronicles 20:14-17; 24:20; Isaiah 61:1, cited in Luke 4:18,19).

The first canonical indication that this anointing would someday be given to all of God's people is found in Numbers 11:16-30. God anointed (the word here is *put upon*) 70 elders with the Spirit to prophesy and to assist Moses with his duties. When Eldad and Medad, who were elders but not numbered among the 70, began to prophesy in the camp, Joshua complained. Moses' reply (verse 29) expressed his wish that "all the Lord's people were prophets and that the Lord would put his Spirit on them."

Thus begins the biblical hope that in the age to come God would anoint all His people with the Spirit, a hope that is further expressed in Joel 2:28-32 and fulfilled on the Day of Pentecost (Acts 2). Our focus is on this anointing as it relates to proclamation.

Jesus, David's seed, received the royal/prophetic anointing at His baptism (cf., Luke 3:21,22). According to Peter, "God anointed [a form of *chri6*] Jesus of Nazareth with the Holy Spirit and power" (Acts 10:38). In this same verse Peter also summarized the results of Jesus' anointing, to wit, "He went around doing good and healing all who were under the power of the devil" (cf., Luke 4:1,14-37). Another feature of Jesus' anointing was that He preached with a commanding authority that amazed the crowds (e.g., Luke 4:32).

In His capacity as the reigning Davidic king (Acts 2:25-36), Jesus has poured out upon the Church this anointing with the Spirit and power which He himself received from the Father (verse 33). The purpose of this outpouring in the last days, well known to those of us in Pentecost, is to give the Church power for witness.

One characteristic of this dynamic work of the Spirit is what we observed in Jesus' own ministry: preaching with unction. Consider the preaching of the New Testament apostles and evangelists. Peter, filled with the Holy Spirit, preached boldly (Acts 4:8).⁴ Those in the crowd that gathered to pray after Peter's arrest and release were all "filled with the Holy Spirit

and spoke the word of God boldly" (Acts 4:31). We do not have space to discuss Stephen (Acts 6:8), Philip (Acts 8:6), Barnabas (Acts 11:22-26), or Agabus (Acts 11:27-30; 21:10,11).

Then, of course, there is Paul who, filled with the Holy Spirit, prophesied and taught (e.g., Acts 13:8-12) and preached boldly with signs following throughout his lifetime as we know it from both Acts (e.g., Acts 19:8-12) and Paul's letters (e.g., Romans 15:18,19; 2 Corinthians 12:11-13). Indeed, Paul laid this unction as a governing principle in his ministry. He was dedicated to the premise that his preaching should never be characterized by the adoption of worldly ways and worldly wisdom but, rather, by the "demonstration of the Spirit's power," so that the faith of his hearers would not rest on men's wisdom but on God's power (1 Corinthians 2:1-5). This is the anointing with the Spirit and power, the unction, without which one dare not enter the sacred desk.

As with most other aspects of spirituality, there is a satanic counterpart to this anointing. Satan gives demonic anointings to false apostles, false teachers, whose powerful signs are so deceptive that they might even deceive the elect if that were possible (cf., Mark 13:22; 2 Corinthians 11:13-15; 2 Thessalonians 2:9-11; Revelation 13:3,4). These false teachers masquerade as ministers of Christ when, in fact, they are deceitful workmen who preach a false gospel and lead people to receive a spirit other than the Holy Spirit (2 Corinthians 11:4). Thus power in and of itself, the ability to perform astounding miracles in and of itself, is not conclusive proof that the minister is anointed of God. There is a litmus test of legitimacy' however, and it involves another use of the word *anointing*.

John's polemic against antichrists is found in 1 John 2:18-27 (cf., verses 18,19 and the use of the cognate of *chri6*, *antichristos*). These antichrists had a counterfeit anointing (verse 27) that led them to reject the truth and embrace false teaching (verse 22), ultimately leading to their separation from the Johannine community (verses 18,19).

In contrast to the satanic counterpart, the true believers have a real anointing (verse 27, *chrisma*, another cognate), the primary manifestation of which is truth. The real anointing

leads them to both embrace and teach the truth (e.g., verse 20, *chrisma*, and throughout in substantival form). This use of *chrisma* is parallel to the work of the Holy Spirit in John 14:15-31; 16:5-16. This has led some scholars to suggest that *chrisma* in 1 John 1 is a synonym for the Holy Spirit.⁵ In any event, the use of the term in this context is a reference to the anointing of the Holy Spirit that leads to affirmation of and obedience to the truth and not just to lip service.

This, then, is the litmus test for real anointing. If someone's anointing is truly from God, that individual will practice and preach the truth of Scripture. It is the truth of Scripture that is applied as the measuring rod of the legitimacy of signs and wonders and of claims to have the anointing, not vice versa. God's Word is still sufficient apart from signs and wonders and needs no external validation. Merely the presence of some supernatural manifestation is not a conclusive sign of the Holy Spirit's presence and may very well be a sign of some other spirit's presence. The true anointing will always result in the proclamation of biblical truth, never in false doctrine. Only thereby can we know that the anointing is from the Holy Spirit.

These two aspects of the use of *chri6* and its cognates in the New Testament are both essential to the personal life of the minister. This essay has highlighted the need for the anointing with power in preaching as well as the **necessity of a preacher's absolute commitment to biblical truth.** This goes beyond the public life of the minister to his or her personal walk with the Lord. We must, all of us, be committed to seeking the fullness of the Spirit's anointing in power and truth. I;t

**Scripture quotations are from the New International Version.*

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ENDNOTES:

¹ *This is a merger of two statements from the writings of Martyn Lloyd-Jones, but it is a fair representation of his perspective. Cited in Tolly Sargent's The Sacred Anointing: The Preaching of Dr. Martyn Lloyd-Jones (Wheaton: Crossway, 1994), 57,72-73.*

² *Hebrew verb for anointing is mashach. LXX uses chri6 to translate mashach.*

³ *See Walter Grundman, chri6 (transliterated here) in TDNT, vol. IX, ed. G. Kittel and G. Friedrich, trans. G. Bromilry (Grand Rapids: Eerdmans, 1974) 498..*

⁴ *This illustrates the principle laid down in the introduction. In this passage and others, the concept is present but the specific term, anointing, is not. As we have seen, the word chrio is used in some key texts to communicate this concept but not in all. Other terms include fill, come upon, put upon, and fall upon.*

sq., R.E. Brown, The Epistles of John: A New Translation with Introduction and Commentary (London: Geoffrey Chapman, 1982),341-9; 359-61.

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WHO MINISTERS TO THE MINISTERS?

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BY T. RAY RACHELS

The story is told of a clock maker/repairer who died and left no children and no apprentice. Thus the village had nobody to fix watches and clocks. One day a renowned clock maker/repairer came through the village, and the people begged him to fix their broken timepieces. **T** After examining them he announced that he would repair only those whose owners had kept them wound-only they would be able to remember how to keep time.

The work of the ministry has a built-in clock of its own. Sometimes it gently nudges us with its hands; other times the alarm sounds. Whatever the movement, however, it impacts our personal lives significantly. God intends for us to have order and stability, not scurrying about in disarray. It may not be possible to make our clock run correctly, but at least we can keep it wound so that it will not forget.

BUILD GOOD FRIENDSHIPS.

Paul wrote to Philemon and called him "my beloved friend and coworker" (Montgomery) and mentioned being often refreshed by him. A good friend on a bad day is like a cool drink of water.

For example, one Thursday morning was filled with the most difficult issues and conversations I can remember having since coming into the district office. Everything was upside down, and the words of a good man were ringing in my ears: "I'm the one sheep that's lost of the 99. Who cares? What will you do to find me? The system chews up people . . ."

Sometimes we need
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Keeping a
journal
empowers your
mind, stretches it
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wonderful things,
and lets you view
life from within
your spirit.

About 11 a.m. my friend, Wayne Tesch, called and invited me to lunch.

"Sounds good," I replied, "but I may not be such good company for the first 10 or 15 minutes. It has been a rough morning."

"That's OK," he said and quoted Robert Schuller: "When the going gets tough, the tough get going!"

He brought two large packages of bubble gum, the kind with 15 pictures of major league baseball players included. "Remember when we were kids," he said, "we had bubble gum baseball cards and could chew our troubles away?"

Tesch tossed a pack of gum over to my side of the car. "Let's chew some gum for a while and look at baseball cards!" Which we did, quietly, and then went on.

Sometimes we need friends who just give old-fashioned TLC and will chew gum with us while we recover our balance and get life in perspective.

BUILD AT THE EDGES OF YOUR PERSONAL LIFE.

Build by reading good books, keeping notes or a journal, and widening your circle of friends.

Reading good books not only will keep your intellectual juices flowing in the right direction but will also turn up good treasure from time to time.

A couple of years ago I read James "Scotty" Reston's last book, *Deadline, A Memoir*, in which he told stories of his early days as a reporter for the *New York Times*.

Reston was covering England's grand national steeplechase in the 1930s. He was told to flash the winner at urgent cable rates. The *Times* wanted to be first with news of the winner, so he made elaborate preparations to beat the competition. The very moment the horse crossed the finish line Reston would have the message wired across the Atlantic.

It was a close race with two horses, Battleship and Royal Danielli, leading the pack. Finish. He didn't wait for the steward's decision but sent the cable: "Flash: Royal Danielli wins grand national."

The official winner was announced after a long delay: "Winner is Battleship."

Back he went to the wire: "Kill flash. Battleship wins grand national; repeat Battleship, not Royal Danielli."

Reston said he learned two lessons: (1) Get it first if you can, but get it right. (2) He had

made the mistake of not directly facing the finish line but saw it from an angle; therefore, he saw it wrong.

"I also learned that many things in life depend on the observer's point of view... nothing seems quite the same from my viewpoint as it may from someone else's." He concluded by quoting a veteran who was in the press box with him at the time: "'You have to be square with the finish to call it right.' I never forgot that phrase," Reston said.

I learned much later in ministry the value of keeping extensive records of my messages. I have old sermon notes, briefly written out, that if my life depended on it, I'd be unable to resurrect the stories and illustrations.

Keeping a journal empowers your mind, stretches it to see fresh and wonderful things, and lets you view life from within your spirit. Someone has said, "The faintest ink is clearer than the strongest memory."

I could not pull up the specifics and events of my life and observations if they were not written down, but good memories are forever locked into place in that journal.

Most of us in ministry move among such a limited circle of friends that should we come across a nonbeliever, we'd short-circuit. It's easy to leave them to our church members.

When I first went to Long Beach as pastor, a Christian friend drove us past the Athletic Club, pointed it out, and said, "You really ought to join there, if only to make friends and get to know the community. People who are members of that club may never come to your church, but you can have a real influence if you get to know some of them."

I joined, and it indeed became one of the most significant places for ministry and friendship during my tenure as pastor. When you meet people on the racquetball court, it's amazing what open doors follow.

BUILD A HEALTHY SPIRIT AND ATTITUDE.

Lucy said, "Life is kind of like being on a cruise ship. Some people put their deck chairs in the front of the ship to see where they are going. Others put their chairs in the back to see where they have been. Which are you?"

Charlie Brown replied, "I don't know. I can never seem to get my deck chair open."

This Peanuts plight has a counterpart for people in ministry. Not that we are incapable

of doing a thing right, but our roles are more like a dad who brings home a boxed-up, easy-to-assemble backyard swing set for his kids. Getting from the concept of a swing set to the finished product leaves behind a trail of tears and frustration before the triumph.

"Wisdom," said Solomon, "...if you find it, there is hope for you" (Proverbs 24: 14, NIV).

I recently heard Stephen R. Covey, author of *Principle-Centered Leadership*, give eight signs found in good leaders. You'll also find these traits in healthy ministers.

1. Look for ways to improve yourself through reading, asking questions, or getting additional training. "Most people have a tendency to rest on yesterday's learning," said Covey, "rather than to get into the spirit of continuous improvement." When you aren't working on improving yourself, it's hard to urge others to do so.

2. You are service-oriented. In other words, first ask yourself what other people need, not what you need.

3. Radiate positive energy and sidestep negative energy.

4. Believe in other people-affirm and see the worth, goodness, and potential in others.

5. Work on balancing life between work, home, and community.

6. See life as an adventure, you are inwardly secure, and look at each day in a fresh, new way.

7. Value differences-realize your methods are not synonymous with the right methods and see new alternatives as exciting, not threatening.

8. Take care of yourself physically through exercise so that you're healthy; intellectually, through reading (turn off the television); and spiritually, through prayer and focusing on what's inspiring.

These qualities reflect a deeply practical side to the personal development of any spirit and attitude.

BUILD A WARM. PLEASANT HOME FOR YOUR FAMILY.

If any place on earth should be a model of Christ's love for the Church, it's my home. It is, in miniature, the most significant arena where the kingdom of God grows, and it starts between my wife and me.

One night a few years ago, Judy and I were

talking before going to sleep. She began saying things that she believed about an issue with which I disagreed. My first impulse was to object to her point of view (which I always had before, sometimes strenuously) but caught myself. Instead I looked at her, smiled, and said, "Honey, I'm not sure about all that, but whatever you say, think, or feel about it- I'll love you anyway."

I don't believe it was what I said as much as it was the way the Lord helped me to say it that caused her to nuzzle into my arms and say with a sigh: "Don't you wish we could live our lives backward-start our marriage with the years of experience? We spent so many years defending our opposing views and correcting each other because we didn't understand the importance of giving each other the space we needed to be happy."

That may be one of the most widely felt tensions among married people; that is, smothering each other with a tyranny of *oughts*, *musts*, and *shoulds-not* giving one another the benefit of growing strong as a person without beating him/her down with our own expectations. Trees and flowers grow best when given space and sunshine and water. People, too.

The other sides of a minister's private life contribute untold riches, when done well, toward making our lives whole.

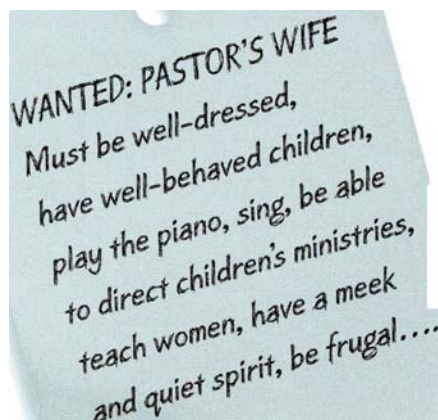
God has called us into His field of work and guarantees a holy network of His grace: "You belong now to the household of God. Firmly beneath you is the foundation, God's messengers and prophets, the actual cornerstone being Christ Jesus himself. In him each separate piece of building, properly fitting into its neighbor, grows together into a temple consecrated to the Lord. You are all part of this building in which God himself lives by his Spirit" (Ephesians 2: 19-22, Phillips). I;



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Job That Defies Description



WOULD YOU ACCEPT A JOB with no job description and no pay? Every year thousands of women do just that. We're called pastors' wives. However, we soon discover that the lack of a job description doesn't mean there aren't expectations. Our performance is scrutinized, commented upon, and graded—all without our seeing a script.

This scenario can create an identity crisis. Frustration, resentment, anger, and bitterness are commonly expressed emotions at pastors' conferences and retreats. Asking for a job description from your parishioners will give you one like the elephant in "Six Blind Men from India." If you'll remember, when they encountered a pachyderm they described him according to which part of the body each was touching. Likewise, your parishioners' job description will reflect what's important to them.

Sometimes it's easier to blaze a new trail than it is to drive in someone else's ruts.

Times are changing, though. Many pastors' wives are beginning to speak up and cry, "Stop! I can't continue like this anymore. I must have help." Before the dropout rate of our colleagues becomes an epidemic, a reevaluation must be done. Expecting the church congregation to redefine their expectations is unrealistic and will delay, obstruct, or halt any progress toward living more fulfilling, less-stressed lives. We need to set the parameters that we are emotionally, physically, and spiritually able to afford. To do so we need to know who we are in Christ, which will provide a foundation we can stand on to grasp God's vision—not others' or even our own—for our lives.

WHO ARE YOU?

Seek to understand who God created you to be. Service springs from God's heart in us. If His heart is not in us and we are trying to do the job without Him, it's exactly that—a job. Ministry begins within. It is motivated by what God is doing in our souls. Unfortunately, the expectations of the pastorate often put us in a position that demands we give from without and denies us the opportunity and time to focus on the inner life.

Romans 12:6-8 lists ministry gifts (prophecy, serving, teaching, encouraging, giving, leading, and mercy) and says that God gives to each of us particular ministry gifts. Jean Meppelink in her book, *Peace in the Parsonage* (pages 8,9), lists some good questions we can ask ourselves to find our ministry gifts:

1. "Is there a deep desire in your heart to keep God's people on the straight and narrow? Do you weep over sin and long to speak out for the right? Do you feel compelled to confront wrong situations in a straightforward manner? [prophecy]

2. "Do you like to see that everyone is cared for in practical ways? Do you notice and take

BY JANICE HILDRETH

care of the empty dishes or full trash barrel or the person who is struggling to juggle a cup of coffee? Do you see helping people with their physical need of clothes, food, and shelter as basic to the ministry? [serving]

3. "Do you love to read and study and dig for truths? Is there a longing in your heart to share what the Lord is teaching you? Do you see the Word and its principles as the answer to people's problems? [teaching]

4. "Do you like being with people? Would you rather mix freely with newcomers and show yourself friendly than to retire in your own little circle of friends and family? Do you like practical application of Scripture that gives steps to spiritual growth and development? [encouraging]

5. "Do you have a knack for saving money, earning extra dollars, and turning trash into treasures? Do you respond sacrificially to the financial needs of some person or ministry? Are you willing to live frugally in order to give to a desperate need somewhere? [giving]

6. "Do you enjoy planning ahead, laying out a schedule or a program, putting people in appropriate slots? Is it easy for you to see the overview of what needs to be done and who fits where in doing the task? [leading]

7. "Do you experience great compassion and hurt when others hurt? Do you feel the spirit of a group of people, especially if someone there is discouraged or depressed? [mercy]"

YOU'RE UNIQUE

It's not trite to say, "You're unique," because you are. Before you were fully formed in your mother's womb, God knew what path your life was going to take. You may have never planned to marry a minister. You may have married a man who hadn't planned to be a minister (and now is), but the God who knows the beginning from the end is not surprised. It's not a mistake. God knows how your strengths (and yes,

your weaknesses) can be used for His glory as a pastor's wife and for your own personal growth and spiritual maturity.

If we accept that life is God-ordained and not a random set of circumstances, we can have the confidence to look at ourselves more analytically. We all have weaknesses. I'm not a good teacher, but when a teaching position is thrust upon me, I use it as a learning experience. I try to find one thing to do better next time. Just understanding that you don't have to excel at everything can reduce the pressure you put on yourself.

I love to entertain. I grew up in a very hospitable home, and it's a joy to have guests in my home. I have used hospitality as a strength in my ministry. I set up a chart and invite all our parishioners, on a rotating basis, into our home for food and fellowship. Spur-of-the-moment, planned, theme parties-I've tried them all. A key ingredient in finding your gift is doing what you love-it won't feel like drudgery, and you will be exhilarated by it.

DEALING WITH THE STRUGGLES

Are you struggling with the pastor's wife role? Here are some concrete steps to help reduce the stress:

1. Ask God to confirm His call to the ministry in your heart.

2. Enlist your husband to help define what you feel you can do in the church. If you're struggling, it's probably because you either want to do nothing or feel pressured to do everything.

3. Decide beforehand how you'll respond to comments that could be construed as criticism. Phyllis Hicks, the gracious pastor's wife under whom I trained, handled negative comments with great diplomacy. When she received a comment such as, "Sister So-and-So always stood at the door and greeted us,"

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STEPS TO GETTING BACK ON TRACK IF YOU ARE STRUGGLING:

STEP BACK:

Evaluate everyone's expectations; then ask, "What can I realistically accomplish?"

STEP FORWARD:

Talk with your husband and children. Find out how they feel about your involvement.

STEP UNDER:

God's plan for your life. Determine your most important gifts. Are you making use of them, or have you been distracted by others' demands?

STEP DOWN:

Slowly work out of the current positions that don't fit your schedule. Start praying that God will show you a replacement who can be trained.

she would smile and reply, "Isn't it wonderful that God created us all differently? It's OK that I just be myself, isn't it?" and the gruff, disgruntled saint had to agree and retire.

4. find ways to delay committing yourself. We sometimes give in to pressure when we're put on the spot. You might say, "I would love to do that, but I need to check my schedule."

5. find a mentor. Ask God to point out a godly woman you could ask to come alongside to help you find balance. This woman could come from your own congregation, but you might find it less stressful if she didn't. for safety, make sure there are ground rules (such as confidences being kept totally confidential) before you start.

6. Actively pursue practical resources that can offer advice on defining your role. Take advantage of whatever your budget allows for retreats, seminars, and publications. They will offer much-needed encouragement and practical help.

7. Join a Bible study in another town for spiritual feeding.

8. Help those in your congregation discover their spiritual gifts. This will spread the ministry around and keep you from feeling you must do everything.

9. Start a pastor's wife support group. Send out letters to the wives of ministers in your area. State your purpose of a support group to encourage and uplift women married to ministers and invite them to come.

10. Keep a list of your priorities on your refrigerator as a visible reminder.

IT'S FOR THE BEST

Maybe not having a job description is a blessing. Sometimes it's easier to blaze a new trail than it is to drive in someone else's ruts. Think of the pastor's wife's role as a lump of clay. It's a smooth, unformed hope that is waiting for you to take and mold into something that fits you. You are precisely who God chose for this church at this time. The qualities you develop as you seek God's plan for

your life are exactly what your church needs in their pastor's wife. E

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Pornography— A Vicious War Within

Every day keep your eyes only on Christ, and so long as your eye is single, your whole body must and shall be full of light. But if you once look cross-eyed first to yourself and then to

Christ, your whole body shall be full of darkness.

—Charles Spurgeon

"Finally, brethren, whatever things are true...noble...just...pure...lovely...of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things" (Philippians 4:8, NKJV).

Dear Congregation,

With painful regret and a deep measure of grief, the leadership of First Church (name changed) must inform you that our senior pastor (name omitted) has been relieved of his pastoral duties. Pastor (name omitted) is struggling with moral failure and needs an extended period of time to seek help and healing.¹

One night while on a speaking mission, the young married pastor checked into a hotel room far from home where he surprised himself by making his first willful commitment to lust. As he paged through the city's entertainment guide, he kept flipping back to photographs of an exotic dancer, a nightclub feature in a hotel not far away.²

There followed in this man's life an odyssey of unleashed passion that he felt powerless to control. Back home he built a secret stash of pornographic magazines. After a morning of sermon preparation, he often "rewarded" himself with a look at photographs of nude women featured in the latest copy of *Oui* or *Playboy*.³ He became locked into his secret passion and rationalized his thinking and behavior more and more. He was trapped.

Fuller Institute of Church Growth surveyed pastors and found that "37 percent have been

involved in inappropriate sexual behavior with someone in the church."⁴

I recall speaking to a brother who had at one time been addicted to pornography. His description of ~~this problem~~ was: "It's like tar on the brain; no matter how hard I tried to wash myself of it, I could not get it all off." This brother finally received the deliverance he so desperately wanted. Through the prayer of some caring brothers and God's help, he was able to discipline himself from looking at or meditating on this demoralizing material.

Dr. Archibald Hart, of Fuller Theological Seminary, surveyed approximately 160 men about the subject of pornography. The survey found that 94 percent had been exposed to pornography; 91 percent of the men raised in a Christian home reported having been exposed to pornography; 98 percent of those not raised in a religious home reported exposure.⁵

He found that the less religious the home, the more likely one will be exposed. Most of the men had been exposed to pornography between the ages of 15 and 20. Exposure to erotica in males before age 14 has one significant effect: They are more active sexually and engage in more varied sexual behaviors as adults than males not so exposed.⁶

The American Psychological Association states that men subject to long-term exposure to pornography or to the sexual violence, which is often linked to porn in the popular media, become desensitized to violence and are less sympathetic to rape victims. They also become more accepting of rape myths and atti-

BY WAYDE I. GOODALL

"[Pornography] is like tar on the brain; no matter how hard I tried to wash myself of it, I could not get it all off."

tudes of violence toward women.⁷

Exposure can come from a variety of sources: It can happen at a young person's school, workplace, locker room, newsstand, a cable television channel, or VCR. In a survey of pastors published by *Leadership*, 20 percent said they look at sexually oriented media (print, video, or movies) at least once a month. Thirty-eight percent said they find themselves fantasizing about sex with someone other than their spouses at least once a month.⁸

Research shows that of Christian households which have cable television, 23 percent subscribe to pornography channels-the same percentage as the nation as a whole.⁹ The world we live in uses pornography to sell cars, food, clothing, education, vacations, etc. One must continually be alert today to avoid pornography.

In Dr. Hart's survey the respondents were overwhelming in the opinion that nothing good came from their exposure to pornography when they were young.¹⁰

EFFECTS OF PORNOGRAPHY		
	YES	NO
Was the exposure to pornography educational in any way?	2%	98%
Was it helpful?	3%	97%
Was its effect neutral?	3%	97%
Was it harmful?	84%	16%
Did you feel it was degrading to women?	80%	20%
Does it promote violence toward women?	58%	42%
Does it degrade sex?	71%	29%
Is pornography addicting in any way?	70%	30%
Does it distort sexuality?	82%	18%
Was it destructive?	71%	29%

Every sexual addict will admit that multiple exposures to pornography will influence the development of sexual interest, form sexual attitudes, and model unusual sexual practices. However, the porn industry would never admit this.

As believers, and especially Christian leaders, we have a responsibility to keep ourselves clean from the hideous sin of pornography. "For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in the lustful passion, like the Gentiles who do not know God" (1 Thessalonians 4:3-5, NASB). The damaging effects of this sin on God's kingdom, our personal lives, our families, and our Christian witness are without measure. God has given the believer the power to break this bondage. "And having been set free from sin, you became slaves of righteousness" (Romans 6:18, NKJV). Christian leaders must live exemplary lives that can withstand full scrutiny.

BREAKING THE BONDAGE OF PORNOGRAPHY

1. Destroy all your pornography. Nothing should be left. Anything written, photographs, videos, movies, drawings, MTV, Show Time, and other movie channels. Avoid places where pornography is displayed in any way.

2. Stop associating with people or going to places that promote pornography in any way.

3. Begin to saturate your mind with God's Word and pray the Scripture. Begin a consistent, lengthy Bible reading and meditation time. In feeding your spirit person, you will quiet your flesh person.

4. Become part of an accountability group with other ministers. Being accountable to one's peers in ministry is extremely helpful in the prayer support we desire and in becoming

Every sexual addict will admit that multiple exposures to pornography will influence the development of sexual interest, form sexual attitudes, and model unusual sexual practices.

Ministers should be aware that when they fail to meet biblical standards, they disqualify themselves from serving. Spiritual restoration is required.

more disciplined in our private lives.

5. If necessary, seek competent, professional, Christian counseling help. The Ministerial Enrichment office (417) 862-2781, ext. 3014, or the (800) 867-4011 crisis line for ministers, can assist you with a referral.

Ministers should be aware that when they fail to meet biblical standards, they disqualify themselves from serving. Spiritual restoration is required. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6: 1,2, KJV). Requalification through restoration can take place when the minister's character can be proved once again. I;t

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ENDNOTES:

¹Harry W. Schaumburg, *False Intimacy* (Colorado Spn'ngs: NavPress, 1972), 179.

²Ted W. Engstrom and Norman B. Rohrer, *Making the Right Choices* (Nashville: Nelson, 1993), 18.

³*Ibid.*

⁴Reported by Archibald D. Hart, *Fuller Theological Seminary, at the Caregivers Forum, Colorado Springs, Colorado, 1991.*

⁵Archibald D. Hart, *The Sexual Man* (Dallas: Word, 1994), 89-90.

⁶Neil M. Malamuth and Edward Donnerstein, *Pornography and Sexual Aggression* (New York: Academic Press, 1984), 7.

⁷John Bales, *APA Monitor*, November 1993, 7.

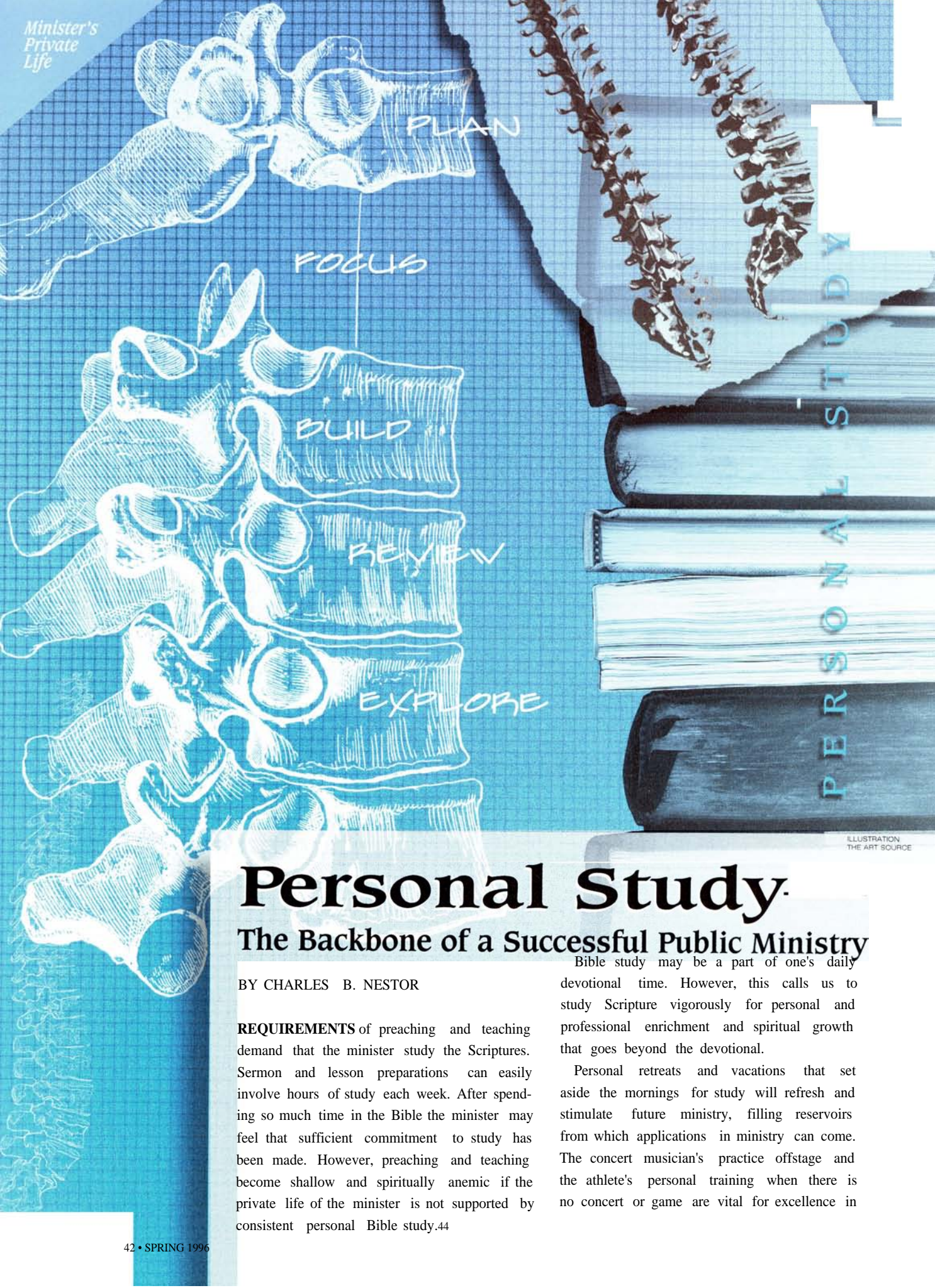
⁸Anonymous, "The War Within Continues," *Leadership*, Winter 1988, 24.

⁹*Ibid.*, 28.

¹⁰Hart, 92.



"WHAT!! YOU NEVER TOLD ME ABOUT YOUR CALL TO MISSIONS!"



Personal Study

The Backbone of a Successful Public Ministry

BY CHARLES B. NESTOR

REQUIREMENTS of preaching and teaching demand that the minister study the Scriptures. Sermon and lesson preparations can easily involve hours of study each week. After spending so much time in the Bible the minister may feel that sufficient commitment to study has been made. However, preaching and teaching become shallow and spiritually anemic if the private life of the minister is not supported by consistent personal Bible study.⁴⁴

Bible study may be a part of one's daily devotional time. However, this calls us to study Scripture vigorously for personal and professional enrichment and spiritual growth that goes beyond the devotional.

Personal retreats and vacations that set aside the mornings for study will refresh and stimulate future ministry, filling reservoirs from which applications in ministry can come. The concert musician's practice offstage and the athlete's personal training when there is no concert or game are vital for excellence in

music and sports. Just so, the private study life of the minister is the backbone of his success in public ministry.

Here are some ideas and methods that can make personal Bible study effective and exciting.

HAVE A READING SCHEDULE

Study starts with reading the Bible itself. Follow a planned reading schedule. Plans that outline reading through the Bible in a year can be good road maps but can become numbing like interstate driving where progress is noted only by the passing of mileage markers. Side roads provide the more scenic vistas. Make up your own itinerary. Stop and look in depth at the things that catch your attention.

PLAN YOUR FOCUS

Plan specific sections or books of the Bible that you have not studied in a while. Vary your focus to get the full impact of the total revelation. It is easy to get into ruts. Over the years I have spent considerable time in the Epistles, especially those written by the apostle Paul. I have recently seen the need to focus on the Gospels and to spend time reviewing Jesus' words and works. Balance that includes the whole of Scripture is important.

On a recent family trip I took the mornings to read the Book of Revelation. I did not focus on eschatology or prophecy alone. I sought to hear as the seven Asian churches heard it read for the first time. I wanted to discover the encouragement this book would have brought to early believers who were under severe stress. Later I developed a series, "Living as a Christian in a Troubled World," from the notes I made. Preparing sermons was not the goal of my personal study, but my study became a resource from which to draw.

Even when preparing for Sunday is not the goal, it is important to maintain personal study. Personal Bible study becomes the watershed for ideas that will fill the pipeline for future preaching and teaching. Dryness in preparation can be avoided when there is a reservoir from personal study.

EXPLORE DIFFERENT TRANSLATIONS

Personal study is a time for exploring different translations. Each provides its own dynamic. Using parallel versions offers the added bene-

fit of being able to compare alternate renderings of the text immediately.

Sometime ago I discovered the *Tanakh*, a Jewish translation of the Old Testament. Reading it in study is enjoyable. The poetry sections tend to capture the nuances of Hebrew poetry in ways that other versions miss. Names for God are transliterated from the Hebrew, which helps the English reader to appreciate the power and the variety contained in these revelations concerning the person of God.

The Discovery Bible is another helpful tool. The translation is the New American Standard Bible, and it introduces various easy-to-use symbols that alert the reader to grammatical issues such as tense, mood, and voice of verbs. Families of words are identified by numbers that point to the root, and words that are stressed in the original are italicized.

Those who read the Greek and Hebrew can keep those tools honed by reading and studying in the original texts, which serves several purposes at once. It helps to expand vocabulary in the languages and to observe the nuances of meaning which are lost in translation. As a part of study some time might be devoted to the translation of individual books. Over time one could assemble his own translation of several books if not an entire Testament.

One discipline suggested to me by the late Arthur Graves, then president of Southeastern College, was his habit of studying from unmarked Bibles. He saw the value of coming to the text fresh each time. This helps one discover new understanding of things not seen before instead of being drawn to the emphasis that captured attention previously.

STUDY BIBLES

Some ministers find the use of study Bibles helpful. Many types are on the market, and new ones appear regularly. The tendency is to look immediately to the writer's annotations, which may contain theological biases-interpretations that can affect one's study. Be aware of the predilections of the author. A case in point is the history of the Scofield Reference Bible. Scofield's views on certain doctrinal issues became the accepted truth among some readers so that when the publisher changed the typeface in the second edition people complained that the Bible itself had been changed.

Plans that outline reading through the Bible in a year can be good road maps but can become numbing like interstate driving where progress is noted only by the passing of mileage markers.

Personal Bible study becomes the watershed for ideas that will fill the pipeline for future preaching and teaching.

A good study Bible provides information that is not readily available in the text itself (e.g., geographical data, definitions of difficult or culturally bound words, historical clarification, and alternate views of meaning). The New International Version Study Bible gives alternate views of meaning without argumentation. It is the product of a team of commentators and is not limited to one individual's viewpoint.

COMMENTARIES

What is said about the use of study Bibles can also be said of commentaries. These works should be brought to the text but not used as substitutes for interpretation while depending exclusively on others' works. The best are those which are exegetical in nature.

Look for certain essentials in a good commentary for study. It should point out the important issues of the text and offer the various meanings suggested, the author's own view being distinguished from others with the reasoning that produced his conclusion. There should be good notes on historical, linguistic, and textual matters, with an ample bibliography that points the reader toward other sources of information.

The real value in a commentary is often found in the footnotes rather than in the body of the text. A good example of this is *The Anchor Bible*. The conservative student may find the comments of little use, while the notes are a gold mine of useful information. Some volumes are worth the investment for the notes alone. Raymond Brown's two-volume commentary on the Gospel of John is an excellent example.

Sets of commentaries look good on the shelf, but it is more beneficial and economical to choose commentaries on individual books that are recognized to be outstanding. Before buying, study reviews in professional journals and peruse theological libraries and bookstores. Good guides are available such as *How To Read the Bible for All Its Worth* by Gordon Fee and Douglas Stuart and *A Basic Bibliographic Guide to New Testament Exegesis* by David Scholer.

A practice of purchasing a new commentary on a book of the Bible each time that book is approached anew can keep the study stimulating, offer new material, and be an effective

way to build a good study library. This also encourages diversity in study habits.

I attempt to stay away from homiletical commentaries and expositions that are not exegetical. The best books for study are those the writers of the expositions used. The purpose of study is not to rehash others' results but to discover the wonder and excitement through one's own digging out the message of Scripture. If this is done as a regular discipline, the student will have a product available as a personal resource that will later enrich the sermons and expositions the minister will present.

CONCLUSION

When the minister hears the text with conviction in his heart it will live later in the hearts of the hearers. The message of the pulpit grows from the seedbed of personal study where the Word of God has been plowed by the preacher consistently and regularly. Personal Bible study will fill the silos with ample grain. When the pulpit calls, the minister will have an overflow from which to produce the individual sermons and lessons. Instead of the tyranny of the Saturday night syndrome, the preacher will wonder how all he has available will ever be delivered. Such is the unsearchable and infinite resources of the Word of God.

In *Lectures to My Students* Charles Spurgeon commented that one can evaluate a minister's private prayer by his public prayer. He concludes that effectiveness in public is a direct result of what is practiced in private. The same may be said of the minister's personal Bible study. Public ministry which is supported only by study that produces sermons and lessons for presentation will be deficient and shallow if it is not supported by diligent and disciplined personal Bible study. L;t



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"Pastor, I realize the motion passed officially -- but would you like to hear the parking lot version?"

The New IRS Audit Guidelines for Ministers— How to Audit-Proof Your Tax Return

BY RICHARD R. HAMMAR

IN 1995 the IRS released audit guidelines that its agents are instructed to follow when auditing ministers' tax returns. Ministers now know the position the IRS will take on several tax issues and the questions that will be raised in an audit. The guidelines provide ministers with invaluable information for use in evaluating various tax decisions. It is of utmost importance that ministers be familiar with these guidelines. This article will summarize some of the key provisions in the audit guidelines and provide readers with tips on audit-proofing their tax returns.

REPORT INCOME TAXES AS AN EMPLOYEE.

IRS agents are informed, by the guidelines, that *the very first issue to be resolved* in auditing a minister's tax return is whether the minister is an employee or self-employed for income tax reporting purposes. The guidelines state that a minister's correct reporting status "is a factual question that will depend on the circumstances of each case." However, they note that ministers "are generally considered employees under the common law rules." The guidelines further clarify that in determining whether a worker is an employee, "employer control over the manner in which the work is performed, either actual or the right to it, is the basic test." Actual control "need not be exercised by the employer, provided the employer has the right to control the employee when it is appropriate and necessary."

The guidelines provide IRS agents

with inadequate information to decide consistently and correctly whether ministers are employees or self-employed. Unfortunately, by informing agents that ministers "are generally considered employees under the common law rules," *there is little doubt that IRS agents will assume that most ministers are employees for income tax reporting purposes.* Ministers who report their income taxes as self-employed must recognize that if audited, the IRS probably will attempt to reclassify them as employees. This can result in the loss or reduction of business-expense deductions.

Surprisingly, the guidelines do not refer to the 20-factor test announced by the IRS in 1987 or to a 1994 Tax Court decision finding that a Methodist minister was an employee rather than self-employed for income tax reporting purposes (*Weber v. Commissioner*).

The guidelines recognize that some ministers are self-employed for income tax reporting purposes (such as some traveling evangelists) and that some employee-ministers have self-employment income from performing weddings and other services directly for members.

DEFINE MINISTERIAL STATUS.

A number of special tax provisions apply to ministers, so a definition of this term is important. One of these special provisions is the housing allowance. No one should claim a housing allowance who does not meet the IRS definition of *minister*.

In a series of recent rulings the IRS has defined a *minister* for federal tax purposes as someone who meets all five of the following conditions: (1) ordained,

commissioned, or licensed; (2) conducts religious services; (3) administers the sacraments or ordinances of the church; (4) has management responsibility; and (5) is considered a spiritual leader by the congregation. Unfortunately, this definition was too narrow and excluded a number of associate ministers as well as ministers serving in parachurch ministries and seminaries.

Fortunately, the new audit guidelines reject this narrow definition and adopt a more reasonable balancing approach. The five factors are still relevant and should be considered, but not all five are required for one to be deemed a minister for tax purposes. At a minimum, a minister must be "ordained, commissioned, or licensed."

REPORT ALL ITEMS OF TAXABLE INCOME.

The guidelines provide agents with the following list of items that represent reportable income. Ministers who receive any of these items must recognize that they will be addressed in an audit:

- compensation from an employing church or church agency
- bonuses
- special gifts
- fees received by a minister directly from parishioners for performing weddings and funerals (The guidelines clarify, however, that "fees for weddings, funerals, etc., which are given directly to the church rather than to the minister are not considered compensation to the minister.")
- expense allowances for travel, transportation, or other business expenses received under a nonaccountable reimbursement arrangement

- amounts paid to ministers in addition to salary to cover self-employment tax or income tax
- distributions made to or for the support of individual missionaries to further the objectives of their missions

CORRECTLY REPORT YOUR HOUSING ALLOWANCE.

In the past, many ministers have incorrectly reported their housing allowances. Some of the common errors have included:

1. Claiming a housing allowance exclusion in computing self-employment (Social Security) taxes. The guidelines point out that the housing allowance is an exclusion only in computing income taxes.
2. Having a church designate a housing allowance retroactively. The guidelines inform agents that the housing allowance must be designated in advance.
3. Treating the full church-designated housing allowance as tax-exempt. The guidelines inform agents that the actual exclusion allowed by law for ministers who own their homes is the lowest of the following amounts-(1) the church-designated housing allowance, (2) actual housing expenses, or (3) the annual fair rental value of the home (furnished, including utilities). To illustrate, if a church designates a housing allowance of \$10,000 for its pastor, but the pastor has actual housing expenses of \$9,000 and the fair rental value of the home is \$8,000, only \$8,000 can be claimed as a tax-free housing allowance. Under these circumstances, many ministers incorrectly claim the full allowance of

\$10,000 as tax-free.

4. Not reporting a housing allowance designated for a retired minister by a pension board as taxable income in computing self-employment taxes. The guidelines inform agents that retired ministers must report housing allowances designated by pension boards as taxable when computing self-employment taxes. This was one of the more disappointing provisions in the audit guidelines. A bill (S.881) introduced in the United States Senate by Senator Pryor would make housing allowances designated by church pension boards nontaxable in computing self-employment taxes.

Ministers must be careful to avoid these errors in computing their housing allowance exclusions. The new IRS audit guidelines make it far more likely that agents will be looking for these errors when auditing ministers' tax returns.

DO NOT PAY FOR BUSINESS EXPENSES THROUGH SALARY REDUCTIONS.

The IRS has cracked down on the use of salary reduction arrangements the past few years to pay for a minister's business expenses. For example, many churches reimburse a minister's business expenses by reducing the minister's compensation by the amount of the reimbursements. Such an arrangement is not unlawful, but it cannot be accountable. This means that the full amount of the church's reimbursements must be reported as taxable income to the minister. It is not permissible to reduce the minister's W-2 or 1099 income by the amount of these salary

reductions, even if the business expenses that are reimbursed are properly substantiated.

The audit guidelines instruct IRS agents to be alert to salary reduction arrangements used to fund reimbursements under an accountable plan. The IRS instructs its agents that accountable plans cannot reimburse employee business expenses out of salary reductions. The guidelines clarify that "to have an accountable plan... the reimbursement or other expense allowance arrangement provided by an employer should be amounts paid to an employee in addition to salary." The important point is this: The guidelines are educating IRS agents as to this issue, and so it is now far more likely that salary reduction arrangements will be discovered and questioned in an audit.

BE CAUTIOUS WHEN CLAIMING HOME OFFICE DEDUCTIONS.

The guidelines instruct agents to "question closely" the necessity of a home office. This is a business expense that invites scrutiny. It should not be claimed unless there is a reasonable basis for it. To qualify for this deduction, you must not have an office available to you in your church, and your home office must be regularly and exclusively used as your principal place of business. Few ministers will satisfy these requirements.

BE SURE TO REPORT THE PERSONAL USE OF ANY BUSINESS EQUIPMENT.

Ministers often use equipment, such as computers, for both personal and business use and do not realize that the

value of the personal use may represent taxable income. The guidelines instruct agents to calculate the value of the personal use of computers and other equipment, since this value represents an often overlooked source of taxable income. It is advisable to keep records documenting all business use so that you can establish this important information if requested.

REPORT PROFESSIONAL DUES.

Should ministers report mandatory dues they pay to a denominational office as a business expense or as a charitable contribution? The guidelines instruct

agents that "ministers often pay a small annual renewal fee to maintain their credentials, which constitutes a deductible expense." On the other hand, the guidelines point out that "ministers' contributions to the church are not deductible as business expenses."

APPLY THE DEASON RULE.

Several years ago the Tax Court ruled that a minister's business expense deduction must be reduced by the percentage of the minister's total income that represents a tax-free housing allowance. The enforcement of this rule has been sporadic. The audit guidelines

instruct agents to apply it. It is now almost certain that this rule will be applied in the audit of ministers' tax returns. The impact of this rule can be avoided completely if a church reimburses a minister's business expenses by using an accountable arrangement. It

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"Great sermon on churches needing to change with the times. For a minute there I thought you were talking about our church!"

INTERVIEW WITH MARILYN HICKEY

Women in Ministry— Staying True to the Call



Enrichment editors talked with Marilyn Hickey during the Signs and Wonders Conference in Springfield, Missouri, last spring. She shares experiences and insights concerning her ministry that will help other women who may be asking, "Can God use me in ministry?"

WHAT DO YOU SEE IN THE FUTURE FOR YOUNG WOMEN IN MINISTRY?

WHAT ADVICE WOULD YOU GIVE TO ANY WHO FEEL A FULL-TIME CALL?

HICKEY: I didn't feel called for a long time. I was a pastor's wife. I liked that. I was not discontent. As I became active in reaching people, I was concerned that I was getting so busy doing a lot of good things and might miss God's best. Then I went to speak at an Assemblies of God women's meeting in Alexandria, Minnesota—17 years ago. They had two back-to-back meetings with a day between. I fasted and prayed that day.

"God," I prayed, "if You don't show me what You want me to do, I'm going to flounder out here and maybe do a lot of things and miss You." That's when He called me to cover the earth with the Word.

So I think women have to hear from God—what He wants—not what people think you want to do. You have to know. People say, "It's hard on women." It has not been hard on me. If you're called, God is going to open the door—you don't have to knock it down.

Some say, "Because I'm a woman, they're going to be against me, so I have to push the door down." That's the biggest mistake you could make.

WHAT DOES THE FUTURE HOLD FOR WOMEN IN MINISTRY?

HICKEY: It's not whether you're a woman or a man that your future's good but whether you believe in the Word of God and the power of the Holy Spirit. Gender has nothing to do with it. It has to do with your call and your following the Holy Spirit. When women get into the mind-set, "I'm a woman; I've been persecuted," that's a setup of the devil.

*It's not whether you're a woman
or a man that your future's good
but whether you believe in the
Word of God and the power
of the Holy Spirit.*



HOW DOES GOD SPEAK HIS WILL TO YOU?

HICKEY: Two things: (1) I try to keep my heart prepared and open. My prayer life is essential, priority. I cannot live without it. (2) The Word—I read so much of the Word every day that I usually memorize at least one or two books a year. As I meditate in that environment, I feel His impression. Then I write these things down.

EARLY IN YOUR MINISTRY DID YOU FEEL THERE WERE BARRIERS YOU HAD TO OVERCOME BECAUSE YOU WERE A WOMAN?

HICKEY: Not really. It was all a full advantage, though at one time a whole group of men came out against women preachers and told their people, "Don't go to anything or listen to her on the radio or television because she's a false prophetess—God didn't call women to preach." I heard that, but it didn't ever seem to hurt or stop anything. I'm sure there will always be something like that. If you're called, some people are going to be negative, but that's not a problem for God.

HAS YOUR PARALLEL MINISTRY WITH YOUR HUSBAND'S BEEN A BLENDING OF MINISTRIES?

HICKEY: Yes, for he is probably the most supportive of anybody—almost to the point of embarrassment. Because I was so shy and held back, he was always pushing and praying. When things broke, he never felt it was *my* ministry but *ours*. He's never felt competitive, which is so important.

HOW CAN WOMEN IN MINISTRY PRIORITIZE THEIR LIVES?

HICKEY: In pastoring, your time is gone before you know it. You have to set priorities: (1) prayer time and (2) the Word—those two

things. In my life there is no question about it. If I have to drop something else to give priority, I will. If I have to stay up late to finish up the amount of time that I intended to pray, I'll do it. You won't cut these, for you'll crash without them.

SO YOUR RELATIONSHIP WITH GOD IS YOUR PRIORITY—PRAYER LIFE AND PERSONAL STUDY—YOUR FAMILY SECOND, AND THEN YOUR MINISTRY?

HICKEY: That's right. I never traveled more than 3 days in a month when I started. My two children went with me at times. As they got older I might be gone 6 days a month but never 6 days at a time, then 10 days a month during college years. Even now, I'm not gone more than a third of the month, except for an occasional overseas trip. My family is really good and has had a lot of input; we do well with each other.

IN BRINGING THIS INTERVIEW TO A CLOSE, DO YOU HAVE A CONCLUDING THOUGHT FOR OUR WOMEN READERS?

HICKEY: Women need to be very cautious not to get on a pity and rejection party but keep their eyes on the Word and stick with what the Word says about us, not what people or even our church sometimes think.

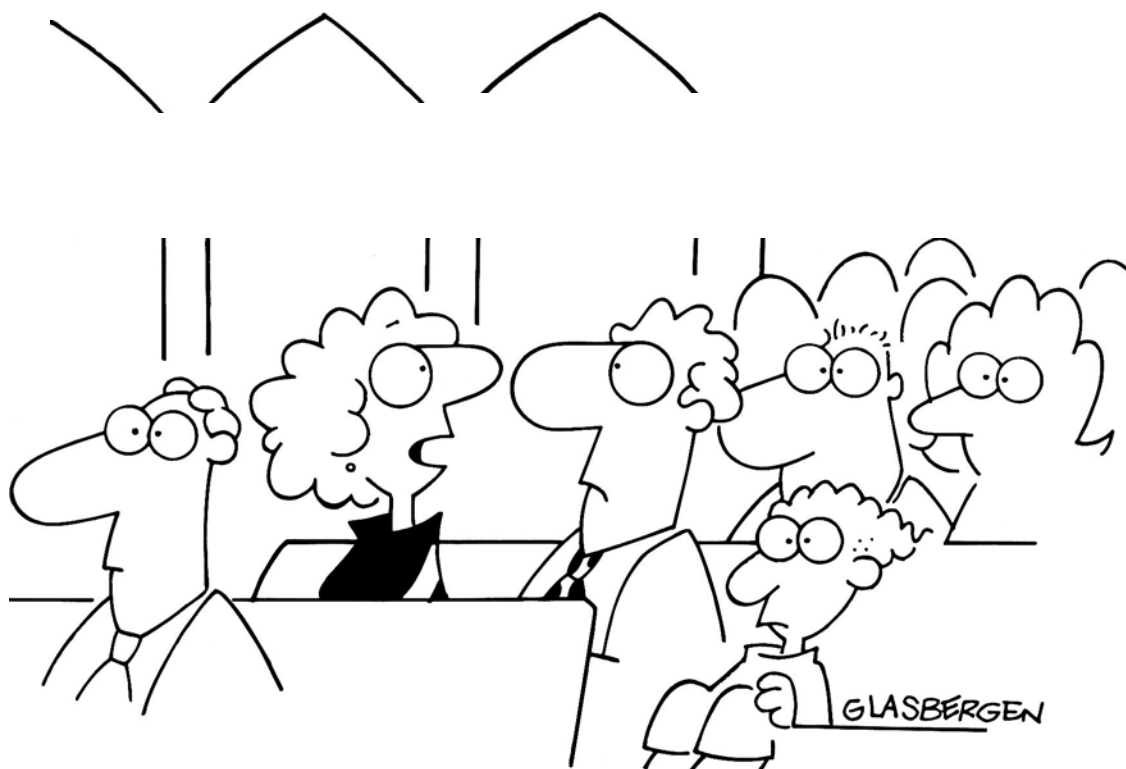
*Women have
to hear from
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to do.
You have
to know.*

**If you're
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open the
door—you
don't have
to knock
it down.**

When I first got involved in radio and television, we lost 100 people in our church because it was not the standard thing for an Assemblies of God [Pentecostal] pastor's wife to do at that time. When you lose 100 out of 400, that's a big segment. I told my husband, I didn't want to hurt the church. I thought my ministry would bless the church and volunteered to stop.

He said, "God's called you to do this, and we're not going to let the enemy steal from this. You stay true; we'll stay true to God." Of course, the ministry was blessed and God blessed the church.

You cannot look at your circumstances and be defeated by them. You have to keep your eyes on that inner witness of what God has called you to do. I want to encourage women not to get hung up on being a woman-get hung up on the Lord and being the woman He wants you to be. Don't say, "Men are against me." Men are not against us. The devil is against us. Women need to keep focused and keep the focus.



"When we get home, remind me to drop a note to the Guinness Book of Records. During that last hymn, you changed octaves 29 times!"

Ask the Superintendent



Enrichment executive editor Wayde I. Goodall recently talked with Thomas E. Trask, general superintendent, concerning God's will in ministry.

SO MANY OF OUR MINISTERS ASK HOW TO KNOW THE WILL OF GOD FOR THEIR LIVES; FOR EXAMPLE, WHETHER TO MOVE FROM THEIR CHURCHES OR STAY, BUILD A NEW BUILDING OR GO TO MULTIPLE SERVICES. WOULD YOU ADDRESS THESE ISSUES AND SHARE HOW YOU HAVE DETERMINED GOD'S WILL IN YOUR LIFE?

TRASK: Every Christian should know God's will for

his/her life. I'm not persuaded relative to the permissive will, but I'm really interested in knowing the perfect will of God. I've described it like this: 3 plus 3 plus 3 equals knowing God's will. The first set of three:

1. God has a will for our lives. We have to believe that. We are not here by chance. Our lives are not ordered by luck but in God's design and purposes.

2. God desires to show or reveal His will to us. No question about it.

3. We must want His will and to do His will. Jesus was consumed with the passion to do the Father's will.

The second set of three is taken from Psalm 37:5 and Proverbs 3:5,6: "Commit thy way unto the Lord"-that's the first one. "Trust in the Lord with all thine heart"-the second one. "Lean not unto thine own understanding"-the third one. If we will commit our future-plans, ambitions, desires, goals, and

lives-to Him, He will direct us. I don't mean just talking about it-I mean committing it where we come to the place we pray, "Lord, it really doesn't matter what I want; it's what You want." That's committing.

Then trust the Lord. He is trustworthy. We can trust our future, our ministry, and our lives to God, not the Assemblies of God. So many have put their confidence, future, and trust in the Assemblies of God; then when the district superintendent, the general superintendent, or a church doesn't come through as they think they should, they are suddenly dashed upon the rocks, their trust devastated. Trust the Lord. We are really in God's employment.

The Lord has given me the privilege of carrying out ministry by the vehicle known as the Assemblies of God, but the Assemblies of God is not my source. God is my Source.

"Lean not unto thine own understanding." That brings us into the frame: "Lord, I will do Your will and be obedient to Your will even though I don't understand it." We can trust Him, and His Spirit registers with ours that "this is the will of God; walk ye in it."

He said if we do those first three, He'll do the fourth one: 'And [I will] direct thy paths.'

The third set of 3s is what I call "The Witnesses of Three WS." The witness, first of all, of the Word. God always operates in the framework of His Word. People have gotten themselves into trouble today by listening to others: "The Lord told me to tell you to do this." That is outside the framework of His Word. The Word of God is a lamp unto our feet and a light unto our pathway. We must always check with the Word-does it square with the Word? Is it balanced with the Word? If we'll always keep that as a reference point, we'll be in safe territory. That's the witness of the Word.

The second witness is the witness of the Spirit. In ministerial circles we use what we

We can trust our future, ministry, and our lives to God, not the Assemblies of God.

call a check-"I felt a check in my spirit." That is the way the Spirit indicates to us the timing isn't right, not necessarily that God is saying "No." Therefore, if I witness in my spirit that something is not God's direction, His leading, His will for my life, and I don't feel comfortable in it, that's God telling me either "Stop," "Slow down," or "Go." I've noticed that we usually miss God, not because we get behind or are slow but because we move too quickly. We assume God is directing us, and we jump before it is time. The more sensitized we become to the witness of the Spirit and know God's leading in the little things, the better we will recognize His voice in the big decisions. The key is to know the voice of the Spirit daily and then live in obedience to Him.

The third is the witness of circumstances. When God is in something, we don't have to force an issue. When God puts the circumstances together, we don't have to force things-they drop into place like a jigsaw puzzle. We call this the witness of circumstances. We have signposts along the way: Are things fitting together? Can we see God's hand leading in the whole matter? Or have we tried to force things?

If, after seeking the Lord, a pastor feels a change in ministry is coming, he/she is not wrong to say to the district superintendent, "It may be my time is up here, and God is releasing me. If there's a place you feel I might fit in " That's OK. But when ministers become anxious, that's not the will of God. He said, "Be anxious for nothing." Living in the center of God's will is fulfilling, comforting, and wonderful. You don't have to worry. God's person in God's place at God's time is the combination that God works with, and His blessing rests upon it. That doesn't mean, though, that there won't be struggles or times of testing.

"God put me here-not to fail but to succeed, not for the church to go under but over." With

that confidence comes the confidence of leadership, a confidence of faith and trust. You have the assurance you're going to make it: "Lord, You ordained my path. It isn't something I've chosen. It wasn't because it was attractive or had good fringe benefits or the size of the congregation." Those factors are incidental. The most important factor is to live out the perfect will of God.

PASTORS ARE CONCERNED ABOUT THEIR CHURCHES' GROWTH OR UNCOOPERATIVE BOARDS. HOW CAN A PERSON REST IN GOD'S WILL IN THE MIDST OF GREAT CONCERN?

TRASK: When a person is in God's will, He gives favor with God, not to be a man-pleaser but, first, to please God. In turn He gives the joy of favor with man. At times we are out of step. If we want to be used of the Lord to win someone, God will give us an avenue. To every person's heart is an avenue, and if we seek it, we can win that person to the Lord. If he's a Christian, fine, but he will witness our spirit if we react to him negatively. The enemy would like us to react, but we can't do that. We must respond in a Christlike way. One of two things will happen: either the man will come along and be of our same spirit and we will win him, or God will remove him from that place so that He doesn't stand in the way of God's direction. But it won't be our removing ----G will remove him.

YOU ARE REMINDING US THAT OUR OBLIGATION IS TO BE CHRISTLIKE, SEEK THE LORD IN ALL THAT WE DO, PUT THE WORRYING ASIDE, AND TRUST GOD?

TRASK: Jesus never reacted to the opposition-He was proactive. Sometimes we spend so much time dealing with the negative that we never have time to deal with the positive. God meant for the church to be on the offen-

The more sensitized we become to the witness of the Spirit and know God's leading in the little things, the better we will recognize His voice in the big decisions.

sive. Scripture says that He will cause even your enemies to be at peace with you.

DOES THE LORD SPEAK TO YOUR SPIRIT MAN ABOUT THE WILL OF GOD IN YOUR TIMES OF PRAYER AND DEVOTION?

--TRASK: I've never made a change of ministry until I've known for sure it was the will of God. As I study, pray, wait upon the Lord, and allow Him to direct my path, my spirit man becomes sensitized to the voice of the Holy Spirit in the little things. Some people would find it strange to consider asking the Lord what kind of car to drive or buying a home. The Lord is interested in all those factors. That is the way to sensitize your spirit person to know the voice of the Spirit. Every day is a matter of living out His will. It isn't having to stop and say, "Am I doing the will of God today? Is this what God's will is for my life?"

No. First of all, I'm where He wants me to be, doing what He wants me to do, in His time. So I can expect "the steps of a righteous man are ordered of the Lord" daily. It isn't a matter of having to pray about it but a matter of living that relationship out. He's going to direct my steps. And I expect Him to

bless keep me from the pitfalls, but I have to want that.

HAVE YOU ALWAYS FELT LED BY THE LORD IN EVERYTHING?

TRASK: I wish that were true. Everyone makes trials and errors-that's how we learn. Like children, we're still growing and maturing. I have not arrived. I've never made a move in the ministry that I haven't known for sure it was the will of God. And with that, as I said, there comes great confidence.

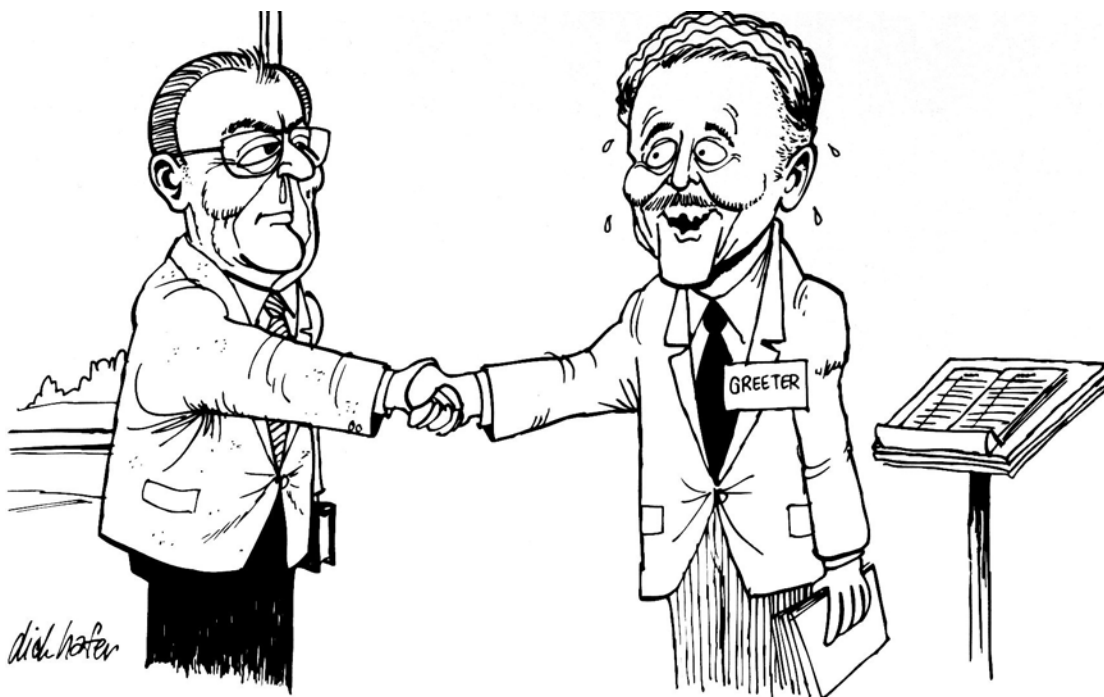
It must be terrible to be in a place of responsibility and wondering, *Is this where I'm supposed to be?* Yet I see it often in the ministry. Or somebody's in a particular place and is looking for something else. The better plan, God's best plan, is this: If God has put you there, He wants to make that place better than any other. So there's no need to be looking elsewhere.

THERE IS A REST WALKING IN THE WILL OF GOD.

TRASK: And there's joy. Other people-your sheep-can witness that from you and have a sense of security with the shepherd when they see you walking in the command of the Lord Jesus Christ. The shepherd does not promote self nor

do one's own thing. He/she does God's thing and is a God-pleaser, not a man-pleaser. When the sheep sense that, they rest, and the church rests. There's power there.

My prayer is that every Assemblies of God minister knows the will of God and lives it out in his/her life whether it is on some island, in a foreign country, an inner city, a small church in rural America, or a thriving, large congregation-it doesn't matter as long as you live out His will. CJ



REALLY?!! YOU'VE BEEN A MEMBER HERE FOR SIX YEARS?... HOW ABOUT THAT?

INTERVIEW WITH SAM COCHRAN, DON JACQUES, AND BENNY FERGUSON

Vision for the Lost



Benny Ferguson (LFTL national coordinator), Sam Cochran (founder of Light-for-Lost), and Don Jacques (LFTL president) talk with

Enrichment executive editor Wayde Goodall concerning Light-for-the-Lost.

Sam Cochran is an Assemblies of God layman and attends Orange County Christian Center (formerly First Assembly of God), Santa Ana, California. Don Jacques is a realtor in Springfield, Missouri, and attends Central Assembly of God. Benny Ferguson, before becoming national coordinator of Light-for-the-Lost and working out of the Assemblies of God Headquarters, served as pastor of Praise Assembly of God, Columbia, Missouri.

SAM, HOW DID THE VISION FOR LIGHT-FOR-THE-LOST COME TO YOUR HEART?

COCHRAN: One night at the First Assembly of God, Santa Ana, California, I went to the altar to pray. Suddenly the power of God came upon me, and I fell over backward. Nobody touched me or came near me. As I lay there I had a vision of God's hand holding a Bible coming

from heaven to earth. Multiplied millions of people of every color, nationality, and race surrounded me. They began to yell, "Give me the Book. Give me the Book. Give me the Book." A trapdoor opened suddenly, and they went screaming into hell. I'll never forget it.

As I lay there I prayed, "Oh, God, what do you want of my life? What does this mean?" Then I recognized that it meant millions were going to be lost unless someone did something about it.

I sat down next to my pastor, Ben Hardin, and told him about the vision. He said, "Sam, a vision might seem greater than just an idea, but it'll amount to nothing more unless something is done about it. In a year come back and tell me what you've done about it, and I'll tell you what that vision meant." What wisdom!

The next week I asked a number of men from the church to come to our house, and I told them about the vision. We were all close friends. None of us was wealthy. After listening, they asked if they could help. All decided to give \$15 a month—a lot of money in 1953.

***A vision
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but it'll amount
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something is
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**Men who
become
involved with
LFTL and stay
in it do so
because of
their burning
passion to
reach the lost.**

(I was an insurance broker at the time.)

Dr. I.J. Harrison, who was just back from Guatemala, was asked to handle the money and send it to the field. That was the beginning of Light-for-the-Lost (LFTL)-at first called Missionary Gospel Society.

We received \$16.88 in the first service, which was in Anaheim, California. We formed a quartet and held services to raise funds.

That first year we had only \$392, but we sent it to the field and kept going. I wanted to quit a million times, but I couldn't. God helped us from \$392 to where LFTL is today-one year at a time, one church at a time, one meeting at a time. I look back and wonder, *Why in the world did God choose us?* God was good. From that board, two became missionaries, and three did very well in business.

DON JACQUES, FROM YOUR VIEW AS PRESIDENT OF LIGHT-FOR-THE-LOST WHERE IS LFTL NOW, AND WHAT ARE SOME OF THE GOALS FOR THIS YEAR?

JACQUES: Let me first tag onto Sam's comments. I know one of those men who was at the initial meeting. He and Sam are the only two I know of who have paid that \$15 a month since 1953. That man, who is my father-in-law, Thomas Lawson, has often said, "Without Sam Cochran, Light-for-the-Lost would have never existed to become what it is today. It took someone who didn't take a 'No' but had the audacity to keep going."

That's made it possible for us who have come into the LFTL ministry. I became a councilman 21 or 22 years ago and started to work in a district that had no fund-raising for LFTL and no knowledge of what LFTL was. I recently finished a tour that topped \$300,000, so we've seen growth in our district through the inspiration of the men who set it up and put it in motion.

Today our vision for LFTL is exactly the vision that Sam had. That vision became my vision. As Sam has shared it with us through the years, he's transferred his burden and vision to other men.

Our goal is simply to continue to move forward. Around \$3.5 million went to our missionaries in 1995. Every penny we raise has always gone to the missionaries. Not a cent has ever gone for administration. We now have almost 6,000 men paying \$15 a month to

cover the ministry's administration cost, and close to \$400,000 a year is spent back in the districts doing the fund-raising, actually carrying on this ministry, and promoting LFTL. It has become a district fund-raising operation. With more districts involved, we've established the goal of \$10 million per year by the year 2000.

BENNY FERGUSON, TELL US ABOUT YOUR DREAM AS NATIONAL COORDINATOR OF LFTL AND HOW YOU PLAN TO IMPLEMENT IT.

FERGUSON: Don said it well-that vision has been transferred to so many. It burns as a passion in our spirits. I am the newcomer of the three. Men who become involved with LFTL and stay in it do so because of their burning passion to reach the lost.

Don just shared that we in LFTL have a goal for \$10 million per year. That will not just happen. We're putting a number of things in place to implement that goal. One thing is working in conjunction with Royal Rangers, a program that we call Light-for-the-Lost Junior Councilmen. This enrolls boys into a missions program through Royal Rangers and introduces them to LFTL. It will help many of our boys, as they reach adulthood, to remain in the church and become involved in LFTL.

We're also working closely with the Assemblies of God colleges. When the students leave college they become pastors, missionaries, and laymen in local churches.

These things help us prepare for the future. In the next few years we are going to see a great harvest reaped in the area of missions, specifically LFTL.

I CAN SENSE THAT YOU CARRY A BURDEN FOR THIS.

BF: Yes, and the hardest thing for me to deal with is not having the dollars to meet the needs our missionaries bring to us for LFTL literature. Knowing that souls will die and go to hell because we have not raised enough money to reach them with the Word is hard.

WHAT CAN PASTORS DO IN THEIR CHURCHES TO HELP LFTL?

BF: Thank you for asking. One of LFTL's Decade of Harvest goals is to have councilmen in every Assemblies of God church in America.

We are encouraging pastors to have a LFTL emphasis in a Sunday service once a year: Bring in a missions speaker or, better yet, preach missions right out of their hearts to their own congregations; put up the LFTL posters on the sanctuary walls; distribute LFTL brochures; preach missions; allow the church body to go to the walls and pray for our missionaries and LFTL projects; and then challenge those members to make individual pledges by taking posters and during the next 12 months paying the pledges represented on those posters.

Therefore, the pastor can do most for LFTL by having an emphasis service.

Another thing we're doing for pastors is Prime Time, a 7-minute presentation for pastors who are not yet ready to have a full-blown missions service and call it LFTL. Two laymen will come in. One uses visual aids while the other shares the prepared script. We don't ask

for preaching time but simply an opportunity to share LFTL and later talk with those who are interested. Thus the morning worship service is not interrupted.

HOW CAN PASTORS CONTACT YOUR OFFICE CONCERNING THE 7-MINUTE SEGMENT?

BF: The national office, each district office (Men's Ministries or LFTL director), and many of the sectional representatives have this program and could arrange to have the Prime Time presentation made in a church requesting it.

A TREMENDOUS MINISTRY AND GOAL—\$10 MILLION. WITH GOD'S HELP WE'LL BE ABLE TO REACH IT.

SC: That's actually a goal of 70 million souls, not just \$10 million—that's what \$10 million will reach. ☐

**LFTL's goal is
70 million
souls, not just
\$10 million
per year—
that's what
\$10 million
will reach.**



Robertson
PASTOR, MY BIGGEST PROBLEM IS THAT
MY PARENTS TREAT ME LIKE A LITTLE KID.



Church Unity

BY OPAL L. REDDIN

Jesus' prayer for unity was answered initially on the Day of Pentecost, and the Spirit-given unity was manifested in the Early Church.

ONE OF THE MOST POPULAR TOPICS in Christian circles today is church unity. Many leaders are saying, "We must get together and bring the answer to Jesus' prayer in John 17." Let us consider the *kind* of unity for which Jesus prayed, the fact His prayer was answered, and His prayer *continues* to be answered according to His will as revealed in the Word.

Jesus prayed for His disciples "that they may be one, even as We are one" (John 17:22"). He said, "I do not pray for these alone, but also for those who will believe in Me through their word" (verse 20). We are awed as we contemplate God the Son praying to God the Father that we might have the same kind of unity as that existing between *them*. Consider this kind of unity.

First, this unity is *spiritual*. The Father and the Son are one in essence from eternity to eternity (John 17:5; 10:30). We know God is Spirit (John 4:24), and God the Son in His incarnation became man with a physical body (John 1:14). Their essential unity was never broken because it is spiritual and immutable.

Second, this unity is in *truth*. Jesus said, "I am...the truth" (John 14:6), and He prayed, "Sanctify them by Your truth. Your word is truth" (John 17:17).

Third, we see that this unity is in *love*. He prayed "that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me...that the love with which You loved Me may be in them, and I in them" (17:23,26).

Jesus' prayer for unity was answered initially on the Day of Pentecost, and the Spirit-given unity was manifested in the Early Church. Acts records what we often refer to as the birth of the Church. The 120 plus 3,000 were brought into *spiritual* unity as all were filled with the Holy Spirit (2:4,38,41). They were in unity in the *truth*, continuing "steadfastly in the apostles' doctrine" (2:42) and in *love* with fellow-

ship and having "all things in common" (2:43,44). The result was that "many wonders and signs were done," and "the Lord added to the church daily" (verses 43,47). This is God's pattern for church unity.

All verses of Scripture that refer to church unity make clear that the true Church, the body of Christ, is one. The only way to be in the true Church is to be placed in the body of Christ by the Holy Spirit in regeneration: "The body is one...all the members...are one...for by one Spirit we were all baptized into one body" (1 Corinthians 12:12,13). "He who is joined to the Lord is one spirit with Him" (1 Corinthians 6:17). "You are all one in Christ Jesus" (Galatians 3:28).

Nowhere are we admonished to implement this unity, but Ephesians 4 tells us we are "to keep the unity of the Spirit in the bond of peace" (verse 3) and that Jesus gave the five-fold ministry for the perfecting of the Body "till we all come to the unity of the faith... to a perfect man, to the measure of the stature of the fullness of Christ" (verses 11-13). The faith is the body of orthodox Christian doctrine, well-known to the Early Church and preserved for us in the New Testament.

David Wells said, "There is no Christian faith in the absence of 'sound doctrine' (1 Timothy 1:10; Titus 1:9)." Without it, we have neither the Father nor the Son (2 John 9). We are told to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3). We must guard this faith (2 Timothy 1:13,14; 4:3). We know that this faith was stated in *propositional* truths, for Paul wrote to the Corinthians: "I plead with you...that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10). On this basis churches have statements of fundamental truths. Belief and practice are inextricably linked (1 John 2:3-3:18).

There are two kinds of division—one of God and the other of Satan. When Paul warned against division, he was referring to false doctrine. Some "depart from the faith, giving heed to deceiving spirits and doctrines of demons" (1 Timothy 4:1). John warned, "Many antichrists have come. They went out from us, but they were not of us" (1 John 2:18,19). Regarding fellowship, he wrote, "If anyone comes to you and does not bring doctrine, do not receive him...for he who greets him shares in his evil deeds" (2 John 10, 11). Paul told the Romans to "note those who cause divisions...and avoid them" (16:17).

There is also *good*, necessary division—the result of being separated from error by the truth (John 17:17). Jesus said He came to bring division (Luke 12:51). He separated His church from the Judaism that rejected Him (John 1:11). Paul maintained this separation by exposing the Judaizing heresy as "another [accursed] gospel" (Galatians 1:6-9). Without this division Christianity would have gradually become merely a sect of Judaism.

Current ecumenical movements attempt to bring all churches of all denominations into a *visible* unity. The Protestant branch of ecumenism is the World Council of Churches (WCC). Roman Catholics also have unity as their agenda as described in Vatican II and their New Catechism. A study of these two movements reveals the wisdom of our Assemblies of God bylaws. Article IX, section 11 states in part:

"The General Council of the Assemblies of God disapproves of ministers or churches participating in any of the modern ecumenical organizations on a local, national, or international level in such a manner as to promote the Ecumenical Movement, because: We believe the basis of doctrinal fellowship of said movement to be so broad that it includes people who reject the inspiration of Scripture, the deity of Christ, the universality of sin, the sub-

stitutionary atonement, and other cardinal teachings which we understand to be essential to biblical Christianity."

The protection provided by this bylaw is needed now more than ever before. The WCC, in its statement of ecumenical faith, accepts not only all Christian churches but also any who believe in the "cosmic Christ," including Muslims, Buddhists, Hindus, and Animists. The Roman Catholic ecumenical movement works in various ways. The New Catechism has not changed the insistence that there is no salvation outside the church, referring to the church in Rome. All the objectionable doctrines are still there, including baptismal regeneration, grace inherent in the mass through transubstantiation, prayer to Mary, indulgences, and purgatory. Their salvation is a "faith plus works," the same Judaizing heresy anathematized by Paul (Galatians 1:6-9). The goal of Catholic dialogue with other faiths is to bring all Christians together in the one church. They also make the umbrella of the church big enough to cover people in Islam and other false religions if they claim to be seeking truth.

Recently a group of Catholic and evangelical leaders drafted a document known as ECT, short for "Evangelicals and Catholics Together in Mission." I find the document to be a plea for visible unity at the expense of scriptural truth. For example, the one absolute essential for being in the true church, i.e., "justification by faith," is barely mentioned, though it is one of the major doctrines that irrevocably divide Protestants and Catholics.

Two misunderstandings are widespread: (1) If we love people of all faiths, will we not desire visible unity with them? We must define *love*. Humanistic love will cause us to compromise the gospel to please people (Galatians 1:10). God's love refuses to compromise "the truth of the gospel" (Galatians 2:14). (2) If people speak in tongues, should we not desire

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visible unity with them, regardless of their doctrine? God desires that all people be filled with the Spirit, but experience alone is not an adequate basis for unity. The oneness for which Jesus prayed demands truth; the Holy Spirit is the Spirit of truth, guiding the Spirit-filled "into all truth" (John 16:13).

We have all seen that Jesus' prayer for the unity of His church was indeed answered and continues to be manifested. When we think clearly, does it not

border on blasphemy to suggest that any prayer of our Lord would go unanswered or that the answer depends on human works? To work for visible unity builds human ego, but it is a work of the flesh. "Having begun in the Spirit, are you now being made perfect by the flesh?" (Galatians 3:3). Church history shows us that such unions have never produced revival; rather, to the contrary.

Ecumenical pressures will continue to mount, and various winds of doctrine

will blow fiercely against the church. Should we succumb to a fortress mentality, hiding behind our orthodox doctrines and waiting for the Rapture to set us free from conflict? By no means! Jesus is building His church, and He invites us to march with Him as we storm the gates of hell, setting captives free, and establishing churches where the true gospel is preached in power and glory.

"Pentecost Now" is a clarion call to renew our commitment to the Acts pat-

tern of church unity. The same message preached with the anointing of the Holy Spirit and lived in the same voluntary exactitude of holiness will bring the same kind of results as in the first century. Let the Church again be known as in Acts 2:42-47: "They continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all

things in common...praising God, and having favor with all the people. And the Lord added to the church daily those who were being saved." This is God's will until Jesus comes. cJ

"All Scripture references are from the New King James Version.

Opal L. Reddin, D.Min., is professor emeritus in Bible and theology. Central Bible College, Springfield, Missouri.

Keeping Pentecost Alive Year-Round

BY JOSEPH B.. FUITEN

As a pastor, I want to see people filled with the Spirit and kept on fire year-round. I thank God when I see sovereign moves of the Holy Spirit. However, I also have a part to play in keeping the fires of Pentecost alive.

A pastor must pray for the outpouring of the Spirit. Even though there is a sovereign element to the moving of God's Spirit, we are told to seek the Lord, and He rewards those who diligently seek Him. Time and again, when we felt the fires diminishing, we called the leaders and the church to prayer, and God heard our cries and answered with fresh fire from the altar. Let us not forget that Pentecost in the beginning and Pentecost in this century were both born in prayer meetings.

A pastor must plan for the outpouring of the Spirit. If we are haphazard about seeing the moving of the Spirit-acting like it required no preparation-we will not experience the freshness as we should. But the question is, what sort of a plan would help? How does one approach this kind of planning? Has God given any clues?

THE BIBLICAL FEASTS TEACH SPIRITUAL TRUTHS.

When God established the seven biblical feasts to be celebrated every year, He communicated an element of His plan. As each feast was celebrated in the yearly cycle, a fresh emphasis of that theme was brought before the people of God. Passover reminded of God's deliverance

from bondage. Atonement reminded of forgiveness by the shedding of blood. Each feast had a spiritual truth that reminded them of what God had done and what He would do. Using the feast system, each truth was visited every year.

Consider the significance of a yearly cycle. God separated day from night, separated the days of work with a Sabbath Day of rest, and divided the months according to the phases of the moon. Every year we complete a trip around the sun and visit the same truths again-God's unchanging truth. We change, but God does not. Through each stage of life, we must faithfully stay with God's truths year after year.

THE FEAST OF PENTECOST

We are known as Pentecostals because what we experience as the baptism in the Holy Spirit is what happened to the 120 on the Day of Pentecost. Why did God pour out the Holy Spirit on the Feast of Pentecost rather than another day?

In Jesus' day the Feast of Pentecost had become a celebration of the creation of the world and of the giving of the Law on Mount Sinai. When God poured out His Spirit on the Day of Pentecost, He was saying this was something new-like the creation of the world-and revealing that the baptism in the Holy Spirit had some connection with the Law.

God was fulfilling His promise to Israel. He had promised He would make a new covenant with them. Instead of writing His law on

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Figure 1

tablets of stone, as He had on Mount Sinai, the day would come when He would write it on their hearts. "'This is the covenant I will make with the house of Israel after that time,' declares the Lord. 'I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people'" (Jeremiah 31 :33).

By choosing Pentecost, the day celebrating the giving of the Law, God telegraphed His intentions. He was making good on a promise, for at Pentecost 120 Jewish believers had God's law written on their hearts and put into their minds through the baptism in the Holy Spirit.

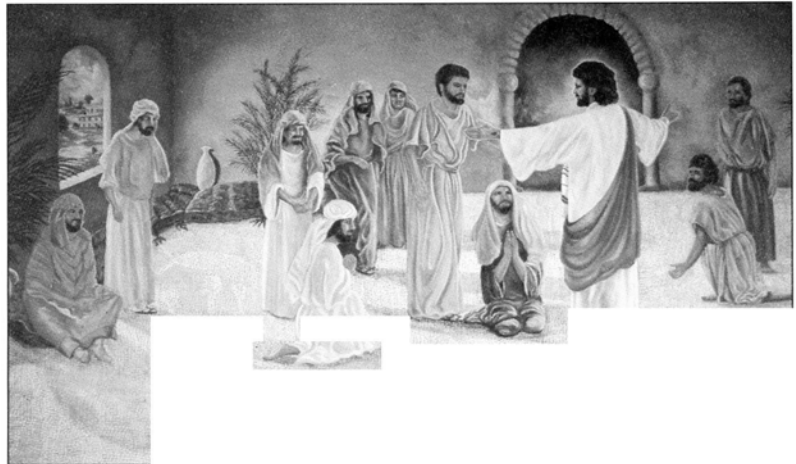
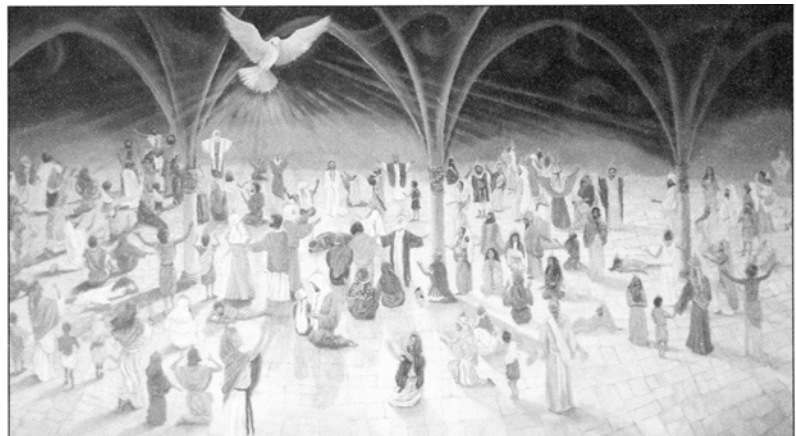


Figure 2

THE ANNUAL CYCLE FOR MINISTRY EMPHASIS

That God was following a calendar can be seen in how Jesus fulfilled the various feasts in His death and resurrection on the Feasts of Passover, Unleavened Bread, and Firstfruits. The Creator of the year uses the year to reveal His plans. Pastors can follow these special days and bring out their truths in Christ and be entirely within the ways of God.

Of course, this is exactly what the Church has done. The church year has been built around events in the life of Christ, such as His birth, triumphal entry, death, resurrection, and sending the Holy Spirit-events commonly called Christmas, Palm Sunday, Good Friday, Easter, and Day of Pentecost. We want to see these days filled with the substance of their spiritual reality for today rather than just the form of what happened in the past.



Above: Figure 3. Below: Figure 4.



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Acts 20: 16 indicates that some 20 years after the Resurrection, Paul was still anxious to be in Jerusalem for the annual celebration of Pentecost.

In pastoral ministry the calendar can motivate us toward spiritual goals. For example, we celebrate Pentecost every year and pray that people will be filled with the Holy Spirit. God honors our prayers, and people receive the baptism in the Spirit.

We do the same with Epiphany (January 6), the day Jesus was baptized in water and received the anointing for ministry from the Holy Spirit. Of course, water baptism is also available on other days.

In addition to special days, we can also emphasize Pentecostal themes during the celebration of Pentecost from Easter through Pentecost Sunday. This 6-week series on Pentecost every year helps build the theological and biblical base for our Pentecostal practices.

**PICTORIAL REINFORCEMENT
OF THE PENTECOSTAL
MESSAGE**

The Pentecostal story can also be presented in picture form. For example, the painting of Jesus' being anointed by the Holy Spirit shows this occurred not as a by-product of water baptism but after He came up out of the water (Matthew 3) and while He was praying (Luke 3). (See Figure 1.)

We receive the Holy Spirit in salvation, but the baptism in the Holy Spirit occurs after salvation. By showing Jesus receiving the anointing of the

Holy Spirit on the shore while praying, we illustrate that although water baptism and Holy Spirit baptism may occur closely in time or place, they are not the same.

Thus the large painting (8 by 18 feet) on a prominent wall in the church is an ongoing reminder of the difference.

Two other paintings tell the same story. On Resurrection night Jesus breathed on His disciples, and they received the Holy Spirit (John 20:22), the in-breathed Spirit of salvation. (See Figure 2.)

The painting next to it shows the same disciples receiving the outpoured Holy Spirit on the Day of Pentecost. (See Figure 3.)

The paintings side by side illustrate that salvation and the baptism in the Holy Spirit are not the same experience—there is a functional difference between the in-breathed Holy Spirit in salvation and the outpoured Spirit in the Baptism.

A painting of the Law's being given on Mount Sinai placed directly below the painting of Pentecost shows the relationship between the two events. Old Testament Pentecost was writing the Law on stone. (See Figure 4.)

New Testament Pentecost was writing the Law on the tables of minds and hearts. The messages of these large paintings cannot be ignored.

God adds His blessing as we pray, plan, prepare, and preach, and the experience of Pentecost is passed on to the upcoming generation. CJ



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Washington.*



J O H N S O N

"OF COURSE I PREPARE ON SUNDAY MORNING.
I LEARNED IN SEMINARY NEVER TO PREPARE
SERMONS ON SATURDAY NIGHT / "

Church Staff Acquisitions: A Support or an Infection?

WITH THE INCREASING WEIGHT of ministry our churches need a bigger bridge to carry the weight, which requires more staff to help carry the load. How do we decide which area to cover first, and, even more importantly, with whom do we fill such positions? The move from one or two people to multiple mem-

bers on the church staff is one of the more rewarding, yet difficult, hurdles that pastors ever face in their walk of faith.

Most of us have been trained and burdened by the Lord to preach, teach, and disciple, but the administrative challenges we experience when moving from an embryonic ministry into one with multiple disciplines and outreaches is a big step for which many of us are not prepared and poorly equipped.

At first Assembly of God in Grand Rapids, our staff numbers over 90 people with 14 ministers—a far cry from the little church 20 years ago when my associate and I shared a small office space and ministered to a flock, calling each member by name, including their children.

Thus I'm sharing what I wish I had known before I faced the need to add staff members to our church management team. Perhaps, like

me, you have experienced some of the damage that can be done within the body of Christ when poor staffing decisions are made. My prayer is that you may be spared some of the headaches that typically come as a result of these mistakes.

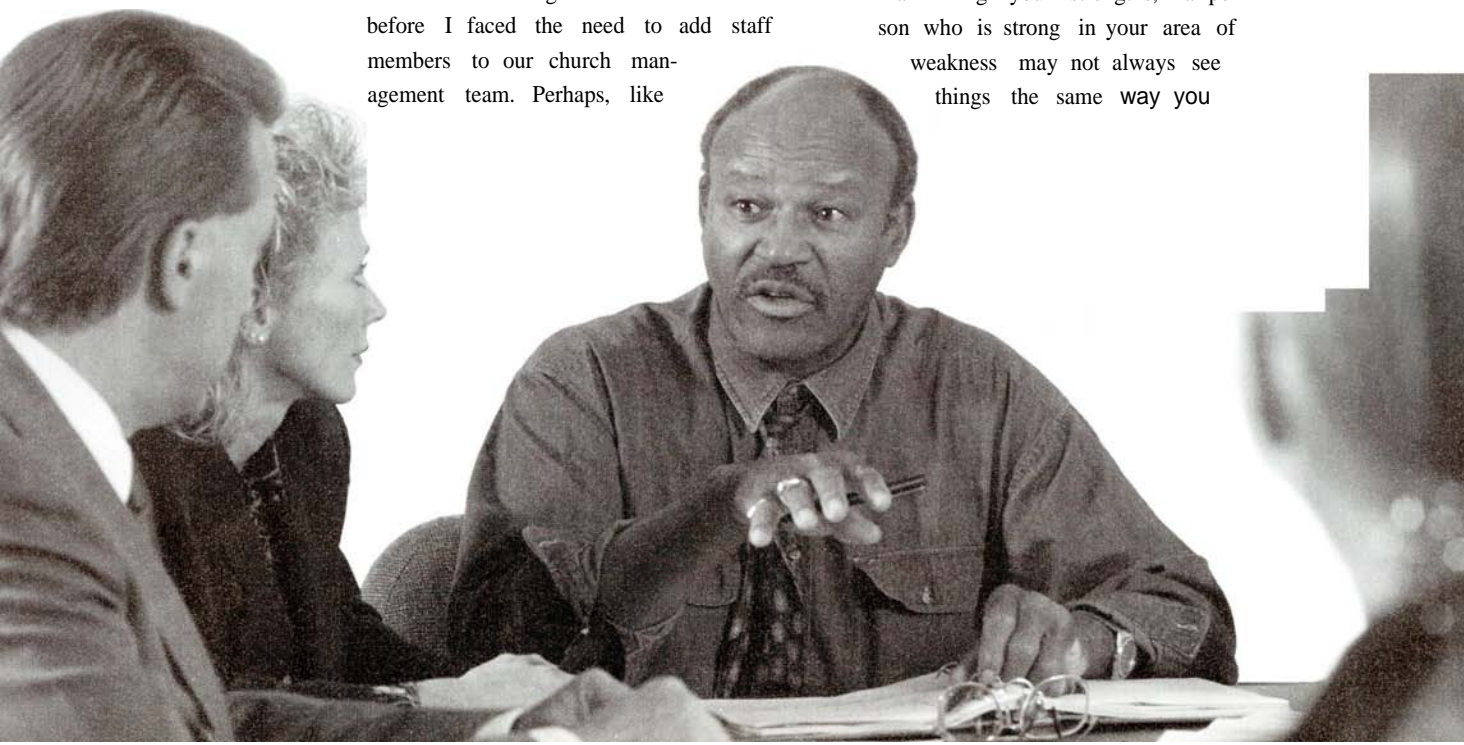
DETERMINING THE NEED

The first question to ask is, "When have we reached the place where additional staff is required?" Is the answer simply a matter of business principle, or is it a matter of knowing the subjective will of God? From my experience, both are practical and spiritual applications to the answer.

"Stay as small as you can as long as you can!" is the best advice. While people are the answer, they are generally the problem, also. In other words, discipleship is a painstakingly long and difficult process in which the rewards are sometimes few and the disappointments many. Though it is right to hire to cover your weaknesses and to work on maximizing your strengths, a person who is strong in your area of weakness may not always see things the same way you

BY M. WAYNE BENSON

Staff problems are perhaps the most painful ones that pastors endure.



do. Tension among the staff can lead to many long, soul-searching nights following staff meetings that bordered on outright arguments. Staff problems are perhaps the most painful ones that pastors endure.

With these warnings in mind, the following checklist will serve you well as it has helped me through the years:

1. Is there a need for ministry which is vital to each mission of the church (evangelism, worship, and building up the saints) and is presently not being addressed?

2. Have we attempted to meet the need with volunteer help?

3. Can we restructure our present staff to meet the need without having to add another position?

4. Are there other ministries that perhaps need to take a backseat to make room in the staff schedule for this new opportunity?

5. Have we discussed it together as staff members (if there are others) and/or board members to get every possible point of view?

6. Have we earnestly sought the Lord together as a staff for His insight and discernment in the decision?

7. What are the penalties for delaying this decision? Why do we need to make the decision now?

8. What kind of salary and benefit package will the position require?

9. How will the budget be impacted by the decision? (Consider such things as benefits, office supplies and equipment, office space, new ministry start-up expenses, support staff promotion/advertising, telephone, etc.)

THE JOB DESCRIPTION

The next step in the hiring process is sometimes given the most thought but the least ink: Write a detailed job description for the position. This will eliminate confusion and misunderstandings. I recommend that each job

description be standardized into categories including:

- Introductory statement by the senior pastor, along with the philosophy of ministry. (In our case, this includes defining four cardinal standards for all employees: loyalty, faithfulness, communication, and flexibility.)
- Relationships with peers and superiors (including lines of authority and accountability).
- Minimum qualifications (including spiritual qualifications and church membership).
- Work hours.
- Specific responsibilities.
- Working conditions.
- Stewardship of time and church resources.

The supervisor who requested help should write the job description, and it should be discussed with those who are involved in the ministry team. In our case, the final draft is approved by the team leaders and presented to the senior pastor along with the completed "Employee Requisition Form" (which contains a brief summary of titles, job description, date required, qualifications, and signature lines).

Finally, new positions are required to fit within the budget as approved by the deacon board. If the positions have not been preapproved, a resolution may be required.

THE SEARCH

Consider posting the position on an employees bulletin board to allow present employees to consider applying for it. The best pool of talent is the one with which you are already working. If it is clear that the position will not be filled with a current employee, then search through the applications received for prior staff openings and then advertise the position in the bulletin. We require that all employees be members of the congregation and attend all weekly church services-requirements that ensure loyalty.

To apply for the position, an individual must

The move from one or two people to multiple members on the church staff is one of the more rewarding, yet difficult, hurdles that pastors face.

pick up application and leadership forms from the personnel department and complete and return them with a resume at the earliest opportunity. With our large staff, we need the personnel office to do the preliminary screening of qualifications and any required testing (typing, name recognition, general intelligence, etc.) and then pass along the qualified applicant's file to the requesting department head. In addition to the forms and test results, blank interview and reference check forms are included in the package.

Before considering an applicant further, the names are listed and considered by all the ministers in a weekly ministers meeting. It is important to gain the ministers' consensus concerning the applicants. There is wisdom in a multitude of counselors.

It is important for the personnel office to send each applicant an acknowledgment letter expressing thanks and giving a description of the application.

INTERVIEWS

The preliminary work leading up to the interview is extremely important because it is designed to bring the best applicants to the interview, the most important part of the decision-making process.

Some guidelines to consider for a good interview with a job applicant are:

- Begin and end the session in prayer.
- Be prepared. Go through the application, resume, and test scores in great detail. Conduct your reference checks personally and check each reference given as well as past employers. The greatest problems can come from not checking out the prospective employee's past performance thoroughly.
- Prepare a list of questions; ask them all. It's easy to get diverted.
- Ask open-ended questions such as, "Tell me about the best manager you've worked for-why was he/she a good manager? What is your ideal boss like? If I became your boss, what would be the most important thing for me to say

or do to support you?"

- Give the applicant opportunity to ask questions about the church staff position. Some of the best information about an applicant will come from the questions he/she raises.

- In a larger staff it may be appropriate to ask another department head to interview the candidate and give an opinion.

After each interview, send a note of appreciation to the applicant. Include information concerning the time frame for the final decision.

***A detailed job
description...will
eliminate confusion and
misunderstandings.***

THE OFFER OF EMPLOYMENT

After the decision has been made to fill the position, prepare a formal offer of employment that answers the following questions:

- When is my first day of work?
- How much will I receive in salary

(gross and net)?

- What benefits am I eligible for?
- Who will be my immediate supervisor?
- What are my primary responsibilities?

We give this letter and a manual in person and discuss them line by line with the new employee. Quite a few questions are asked at this time, and if the letter is simply mailed, it can leave room for confusion.

SUMMARY

The Lord, through Jethro, gave us the principle of staffing that is the best guide today: men who fear God, men of truth, those who hate dishonest gain, and "If you do this thing and God so commands you..." (Exodus 18:21,23, NASB).

The two keys are quite simple: (1) finding good people and (2) knowing the choice of the Lord.

May this article assist you in finding a staff that supports and helps you avoid the dangerous and sometimes deadly staff infections. CJ

M. Wayne Benson is senior pastor of First Assembly of God, Grand Rapids, Michigan.

Why the Day of Pentecost

BY GORDON ANDERSON

The history is this: Jesus was crucified, buried, and rose from the dead at the time of the Jewish Passover feast. After the Resurrection He was seen for some 40 days and then was taken back into heaven (Acts 1:2-9). When the Day of Pentecost had come, some 50 days after the Passover, the Spirit of God fell upon the company of believers which had gathered, as Jesus had instructed them, to wait for the promise of the Father. Luke described it this way:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

If we take the Bible seriously, we must believe these are reports of actual historical events. Traditional Pentecostals, including the Assemblies of God, proclaim their belief in the historical authenticity of these reports. We believe all this really happened, but there is more to it. Many groups accept the historicity of the accounts but, for one reason or another, do not believe things like this ever happened again. They find in these reports no model or guidance for faith and practice today. Such is not the case with the Assemblies of God. We believe these events are a repeatable



We find in the Day of Pentecost an example of a God who is actively engaged in human history.

model and have developed a Bible-based theology to explain our understanding.

There are four reasons why the Day of Pentecost has special significance for Pentecostals: (1) our view of history, (2) a model, (3) a message, and (4) a mission.

OUR VIEW OF GOD IN HISTORY

God did something on the Day of Pentecost, and this comes as no surprise. We believe in a God who acts in the world, who intervenes in the affairs of men, who enters the lives of His followers, who performs supernatural miracles, who is present and active. This is in contrast to those whose God is a doctrine held in the head but who rarely, if

Is Important to Pentecostals



ever, acts in the world. Therefore, in response to the reports of Pentecost, we respond, "of course! That's the God we know. He did it then, and He still does it." We find in the Day of Pentecost an example of a God who is actively engaged in human history.

THE MODEL

Pentecostals are known for their doctrine of tarrying. This older word simply means waiting. Jesus told the disciples to go back to Jerusalem and wait for the promise of the Father, to wait for the power that would enable them to carry the gospel to the ends of the earth. So they did. And after they had prayed and

waited, the Father sent the Spirit and baptized them all.

The disciples knew very little about that for which they waited. They only knew they were to receive power from the Spirit. Today we have extended seminars on the baptism in the Holy Spirit, conferences on the gifts of the Spirit, textbooks on tongues, but very little waiting. Could it be that periods of ignorant waiting are more productive than enlightened seminars without any waiting? Pentecostals think so and find in the early disciples a model for finding God. They waited. This is biblical. How often are we admonished to seek the Lord, to wait on Him, to draw near to

Him. We should not downplay the value of study and learning, but neither should we forget that the disciples and the early Pentecostals knew very little about the things of the Spirit; however, they were endued with power as they waited on God. Pentecost gives us a model to follow, to wait on the Lord.

THE MESSAGE

Pentecost is not just an event or a repeated experience. It is a doctrine based on the narrative and teaching passages of the Bible. Pentecostals have a biblical message that God, by the work of the Spirit, empowers His disciples to reach the world.

Not all so-called revival groups have a message. In fact, an important distinction must be drawn between those who have experience based on a biblical theology and those who have an experience only. We hear much these days about various renewals and the activities that occur in the meetings; but in many cases the participants attend the meetings, have an experience, and then go home with nothing more than a description of what happened, along with an urgency to repeat it and criticism of those who are wary of experience without exegesis and sound theology.

One way to measure the soundness and potential longevity of such renewals is to listen for the message, the doctrine that emerges. All great and lasting revivals have a doctrinal base to support the experiences. Short-term fads do not. People streamed to Azusa, not only for the experience of Spirit-filled services but to hear and learn the message of Pentecost. They carried home the doctrine of Pentecost and found that the preaching of the doctrine resulted in a repetition of the experience. Pentecostals have a doctrine that emerges on the Day of Pentecost.

THE MISSION

Pentecostals see the power of the Spirit as flowing through us for the good of the world, not flowing to us for our own enjoyment. It's through us for them, not to us for us. Jesus commanded the disciples to go but to wait first for the power to go, then to go into all the world to preach the gospel. Pentecost has a purpose-to reach the world for Christ.

The mission of Pentecostals has proved to have a corrective influence on a movement ripe for schism and heresy. After all, there was very little in the way of systematic teaching, no Bible schools, almost no organization, along with an independent and autonomous spirit. But they were unified on one thing: to reach this world for Christ. Missions, at home and abroad, is the mandate of Pentecost. With the goal of world evangelization in focus, other peripheral

issues are pushed to the side, and the Movement has had a continual, built-in means of adjustment.

Movements without a mission and Pentecostals without a purpose are headed for trouble.

Thus the Day of Pentecost is so important for Pentecostals, the Assemblies of God in particular. We find in it an historical event reported in the Bible on which we build our doctrine. It gives us a method for finding God, a message we

can share with others, and a mission that carries us to the ends of the world. CJ



Gordon Anderson, Ph.D., is president of North Central Bible College. Minneapolis, Minnesota.

e Minister's Marriage: His¹ Passport to the Pulpit

PART 1

A MAN'S RELATIONSHIP with his wife is second in importance only to his relationship with God, and this is especially true for the minister. In our Fellowship the minister's marriage is his passport to the pulpit. If he loses his marriage, he has lost his ministry except in rare circumstances. Unlike almost any other profession, his marriage is central to his livelihood and must, therefore, be tended with extra care.

Because the minister and his wife are human, they are in some ways like *all* other couples. In other ways they are like *some* other couples. In still other ways they are like *no* other couple. In this two-part look at the minister's marriage we consider, first, how the minister and his wife are like all other couples.

Paul reminds believers that we all share common temptations (1 Corinthians 10:13). Many couples believe they need no preparation for marriage other than informal talks with their minister, primarily regarding the wedding ceremony. Clergy couples often fall into this same trap. Thus they enter marriage with very little training for the complex tasks of a parsonage marriage. They are better trained to drive a car than to be married or attempt to raise children.

DIFFERENT BACKGROUNDS

Marriage joins people from different backgrounds. A couple raised in homes where their parents modeled affectionate, secure relationships have had the best possible training for marriage. Children who grow up in marriages which eventually fall apart are likely to have internalized the destructive behavior patterns of their parents. Modeling is, after all, the most powerful form of teaching—positive or negative. Marital happiness or misery seems to run in families. Being a parsonage couple does not exempt you.

DIFFERENT GENDERS

Marriage joins people of different genders. Your marriage is the one place where the Golden Rule will never work. If you treat your spouse the way you want to be treated, you are in for trouble. A man who wants to meet his wife's needs must try to imagine how the world looks from her point of view to know what her needs *are*. Likewise, the wife must try to see the world through her husband's eyes. This is true for all marriages—including those lived out in the parsonage.

Consider five things most women typically expect from their husbands:

1. *Be kind and understanding.* Men in Western societies are not raised to be sensitive. As children they are taught to be tough and often called sissies if they are not. However, a man's wife expects him to be tender—not an easy transition, but her response to his efforts should be very rewarding.

2. *Talk to your wife.* A woman expects pleasant conversation with her husband. She can discuss theological, political, and athletic subjects with him, but it is important to her that the conversation also include relational topics. Women tend to be more relational in their whole approach to life than men. She will want to talk about the children's activities, how her parents are doing, how his are doing, and the lives of brothers and sisters.

3. *Keep the romance in your relationship.* Surprise her with phone calls, evenings together out alone, thoughtful expressions of flowers, etc. These need not be expensive—they just need to convey how much you love her, which is invaluable in strengthening the bond between you.

4. *Be a good father to your children.* A woman expects her husband to be involved with her in the lives of their children. Take the

BY RICHARD D. DOBBINS

**Many couples
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time to get into your child's world—starting with the cradle days. It will pay big dividends not only with your wife but also with your child as he or she grows and matures.

5. *Be the spiritual leader in your home.* Your wife hears you tell other people how important it is to have a personal devotional life. It is especially difficult for her to respect you when she sees too great a distance between what you preach in public and practice in the privacy of your home.

Now consider five things most men expect from their wives:

1. *Be a good recreational companion.* Having fun together energizes your relationship. *The healthy couple can love, work, and play in balance.* Many parsonage couples struggle with guilt over taking some necessary time out of the ministry for recreation.

Early in my work with a couple I ask them, "What do the two of you do

together for fun?" By the time they're in my office, all the fun is usually gone out of their marriage. This is tragic and compromises much of the power of their example to others. Why would anybody want to model their marriage after that of an obviously miserable couple?

2. *Be an interesting and exciting sex partner.* The Song of Solomon plainly shows it is God's will for a couple to be passionately in love with each other. By passionately loving God and each other, you take two vital steps toward preserving the good health of your marriage.² Read these two books together: *The Gift of Sex*³ and *Restoring the Pleasure*.⁴ The authors are evangelical believers and have done an excellent job of placing their plain, yet discreet, teaching in this delicate area on a strong biblical base. Their books offer help for problem areas and improvement for almost any marriage.

3. *Be a good mother for his children.* Providing your children with good,

nutritious meals; teaching them to be mannerly; and overseeing their friendships should endear you to your husband.

4. *Respect your husband's leadership in the home.* If he has modeled a consistent Christian life for your family, your obvious respect encourages your children to follow your example. When children show little or no respect for their father, it indicates his inconsistency in the home or his wife's lack of appreciation for his example.

5. *Compliment your husband more than you criticize him.* Your husband is also being praised by many of the women in your church. Although a part of a wife's role is to reinforce her husband's conscience, if you criticize him more than you compliment him, you will drive him from you.

Part 2 will focus on how the minister and his wife are like *some* other couples and like *no* other couples. □

Richard D. Dobbins, Ph.D., is the founder/director of Emergent Ministries, Inc., Akron, Ohio, and the assistant superintendent of the Ohio District.

ENDNOTES

¹Although this article refers to the minister in the male gender, the principles are just as valid for the marriages of female ministers.

²1 Corinthians 7:5

³Clifford L. Penner and Joyce J. Penner, *The Gift of Sex* (Dallas: Word, Inc., 1981)

⁴Clifford L. Penner and Joyce J. Penner, *Restoring the Pleasure* (Dallas: Word, Inc., 1993)



"It's good to be back from the youth retreat, and although I'd like to say I felt your prayers covering me..."

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PROFILE OF TODAY'S PASTOR: TRANSITIONS

BY JOHN C. LARUE, JR.

Church hopping is a term that describes not only many churchgoers but also many pastors. How long do pastors usually stay at a church? How many churches has the typical pastor served? Why do pastors move around so much? To find some answers, Your Church surveyed 2,218 pastors, and 758 responded.

MINISTRY TENURE

The typical pastor in our study is 46 years old and has been in ministry for 18 years. Research on pastoral tenure shows that since the mid-1970s pastoral tenure has declined from an average of 7 years per church to about 5 years (4 years, 11 months). This means the typical pastor has changed churches three times and is nearing the midterm of his fourth pastorate. At the same time, not all pastors move this often. One in 10 pastors has never moved. And another tenth has moved only once.

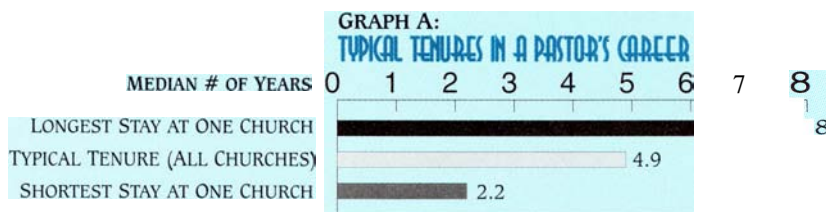
Major factors in these statistics are age and length in ministry. Pastors under the age of 40 are twice as likely as pastors 50 and over to have moved less than three times (52 percent v. 24 percent, respectively). On the other hand, a surprisingly high 8 percent of pastors under 40 have moved 10 or more times. The average tenure for these highly mobile pastors is between 1 and 2 years per church.

Also, not all lengths of stay are around 5 years. The longest typical length of stay for a pastor is 8 years. The longest tenure reported in the study was 51 years. Just 8 percent have served in a church for 20 years or more. The shortest typical pastoral tenure is 2 1/3 years.

TOP REASONS FOR MOVING

The top four reasons pastors left their last places of ministry are:

- Acquired a new vision or sense of calling to a new place 37 percent.



- A sense of resolution (ministry was complete or could go no further)-26 percent.

- Opportunity to do something more elsewhere (advancement or promotion)-23 percent.

- Unresolved or ongoing tension or trouble in a church or ministry-18 percent.

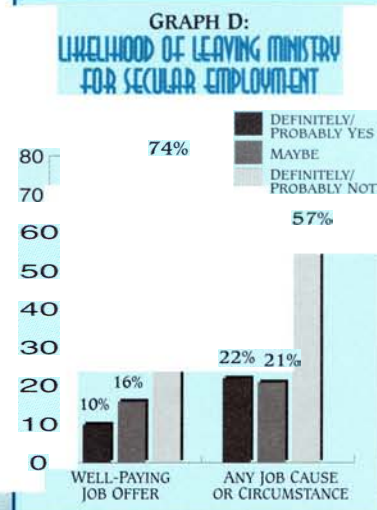
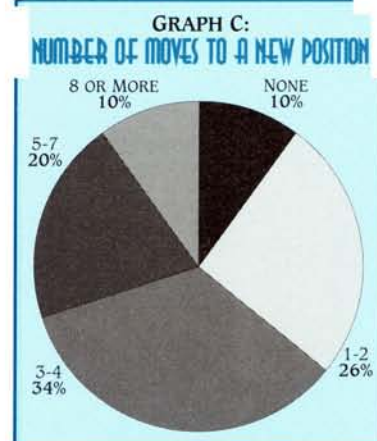
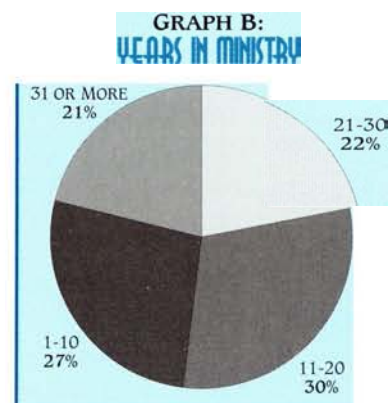
When pastors left their last churches, two-thirds were able to tell the church board before the actual move that they were considering a move. Eighty percent of pastors felt God was unambiguously leading them to leave their last places of ministry, 17 percent felt God's partial leading, and the remaining 4 percent sensed no leading from God at all.

SECULAR WORK

Along with all these ministry changes, one in five pastors needed to take a secular job between pastorates; this means at any given time approximately 3 percent of pastors are in secular holdover jobs while they seek other pastoral positions. Some will never return to pastoring.

A third of pastors have wanted to leave pastoral ministry at one point but did not, feeling trapped in one way or another by their jobs. One-fifth admit they could be tempted to leave the pastorate for secular work. For the most part, however, pastors remain committed to their calling. Only one in 10 probably would take a well-paying secular job if offered one.

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The Many Roles and Demands of the Assemblies of God Pastor

BY DONALD A. LICI

ONE of the notable frustrations the minister faces is the difference between his definition of the minister's role and parishioners' expectations.

Arnold and Schick (1979) identified six primary roles of the clergyman including teacher, preacher, priest (one who leads in liturgy and presides at rites), pastor (including counseling, visiting, and other forms of social care), organizer, and administrator. To carry out the varied responsibilities of the ministry, the pastor must be a general practitioner, a scholar, an interpersonal relations specialist, community problem solver, educator, subculture specialist, church politician, and mental health specialist. What a tremendous undertaking!

The general purpose of the present study was to examine selected personality characteristics and demographic variables of Assemblies of God pastors in relation to their counseling activities. A secondary focus of the study was to update information on a variety of roles in which the pastor is expected to perform.

Subjects: The subjects of the study, all of whom were male clergy, included those who were employed as senior, assistant, associate, or youth pastors of the Assemblies of God in Ohio.

Materials: Support for the study was graciously provided by Robert Crabtree, superintendent of the Ohio District. The survey instrument was divided into three major sections: (a) demographic information on minister and church organizational variables; (b) a variety of questions on clergy counseling activities;

ties; and (c) the Extended Personal Attributes Questionnaire (EPAQ).

The personal demographics included age, income, training for the ministry, total years in the ministry, years in the present pastorate, training in subjects related to counseling and whether the minister had been in counseling himself. The congregational demographics included church attendance, type of community in which the church is located, congregation income, and congregation educational level. The survey packet was mailed to 363 Assemblies of God ministers from 237 churches in Ohio (Ohio District) with a total return rate of over 53 percent.

RESULTS OF THE STUDY

Sixty-one percent of the sample serve as senior pastors, 15 percent are assistant/associate pastors, and 9 percent serve as youth pastors. Forty-one percent report being the only pastor on the church staff, and an additional 25 percent have 2 pastors on staff.

Findings of the study reveal that the sampled pastors work an average of 50 hours per week. Of this work week they spend an average of 4.15 hours doing direct counseling and an average of 9 percent of total available work hours in the role of counselor (e.g., counseling/consultation/referral).

The average age was between 35 and 39. Fifty-four percent were age 39 or younger with an additional 23 percent in the 40-44 age range.

The average 1991 family income of sampled pastors was between \$20,000 and \$29,999. Fifty-two percent earned under \$30,000 in 1991, and an additional 28 percent earned between

\$30,000 and \$39,999.

Assemblies of God pastors surveyed have an average of 3 years of Bible school or college training for the ministry. Thirty-eight percent completed 4 years of Bible school or college, and 34 percent completed seminary or graduate school.

The total years of ministerial experience ranged from 1 to 49 years with an average of 13.9 years. Fifty percent have 11 years or less, and 82 percent have 20 years or less total ministerial experience.

For years in their present pastorate, the survey reported a range of 1 to 31 years with an average of 5.5 years. Fifty-one percent have been in their present pastorate for 3 years or less.

The Sunday morning services of 75 percent of the churches have an average attendance of 350 or less. Thirteen percent are located in rural communities, 57 percent are in suburban areas, 14 percent are in urban areas, and 17 percent are in metropolitan areas.

The mode income level for 38 percent of the church families is between \$20,000 and \$29,999 with an additional 36 percent with incomes of between \$30,000 and \$39,999.

Thirty-five percent reported that most of the adult members of their congregations have completed high school, 46 percent have some college, and 16 percent reported that most adults in their congregations are college graduates.

THE PASTOR AS COUNSELOR

In our highly complex world people seek mental health counseling in increasing numbers to cope with the rigors of daily

living. Mental health care services are provided from a variety of delivery sources including counselors, student personnel workers, psychiatrists, pastoral counselors, social workers, and psychologists. Despite the increasing number of mental health delivery sources available, many people prefer counsel from their pastor to counsel from other mental health professionals (Bergin, 1991; Bergin and Jensen, 1990; Keating and Fretz, 1990; Larson and Larson, 1991; Lewis and Lewis, 1985; Posavac and Hartung, 1977; Sell and Goldsmith, 1988; Stewart, 1977; Veroff, Kulka, and Douvan, 1981; Worthington, 1988).

The trend to seek out the pastor as a first source of help for mental health concerns has remained relatively constant for over three decades (Gurin, Veroff, and Feld, 1960; Kulka, Veroff, and Douvan, 1979). Hartman (1980) has shown that a pastor's helping activities are comparable to those of traditional mental health workers (e.g., 50-minute counseling hours, similar presenting concerns of clients, etc.). Several studies have demonstrated that clergy are confronted with a similar magnitude and complexity of problems as those seen generally by mental health professionals (Clemens, Corradi, and Wasman, 1978; Lowe, 1986; Wagner and Dobbins, 1967); however, their specific training in counseling is typically far less than mental health professionals (e.g., Linebaugh and Devivo, 1981). After reviewing published empirical research on religious counseling, Worthington (1986) concluded that:

Pastors do much of the mental health work in the United States (probably more than psychologists, psychiatrists, and

social workers combined-page 424).

Lau (1986) suggests that clergy are more accessible to people than mental health professionals. They enjoy a pastoral relationship with their congregations and thus have a natural entry into congregates' homes and lives through the regular transitions of life (Le., birth, marriage, death, crises).

To update and expand previous research, Assemblies of God pastors in the present study were asked a variety of questions related to their training in counseling. Collected data reveal that nearly all (99.6 percent) have read books on the subject of counseling. Of the group, 82 percent felt that the books read on the subject of counseling were either important or very important, and only 1.6 percent felt the books were unimportant.

The pastors were asked about their formal training (Bible college and/or college) in subjects related to counseling (e.g., psychology, church ministries, counseling, guidance, social casework, etc.). At the undergraduate level, 46 percent had 1 to 11 hours, and 25 percent had 12 semester hours or more.

At the graduate/seminary level, 20 percent of the sample had between 1 and 11 semester hours, and 13 percent had 12 semester hours or more. Eighteen percent of the sample reported having no college-level training in subjects related to counseling. A previous study by Linebaugh and Devivo (1981) reported that less than half of Protestant seminaries in the United States required at least one course in counseling or pastoral care.

Arnold and Schick (1979) reported that most pastors felt underprepared for

their counseling responsibilities and would welcome the opportunity for further training in counseling. Abramczyk (1981) found that two-thirds of the pastors surveyed rated their seminary counseling training as somewhat or significantly deficient. The present sample responded to the question, "What is your opinion of how well your training in counseling prepared you for your present counseling duties?" as follows: 5 percent, very well-prepared; 31 percent, well-prepared; 43 percent, neutral; 18 percent, unprepared; and 3 percent, very unprepared. Eighty-seven percent felt that formal training in counseling as part of the preparation for the ministry was very important or important.

COUNSELING CASELOAD, REFERRAL, AND CONSULTATION PRACTICES OF ASSEMBLIES OF GOD PASTORS

Abramczyk (1981) noted that many clergymen counsel only those in their congregations. However, in the present study, 83 percent of the pastors stated that their counseling case loads come both from their congregations *and* those who do not attend their churches. Seventeen percent stated they restricted their counseling solely to people in their own congregations. Seventy-five percent reported their counseling appointments were scheduled at least 1 hour in advance.

The average reported length of a single counseling session was 60 minutes, which is consistent with earlier findings by Hartman (1980). The sampled clergymen's caseloads were broken down by

percentage as follows: families, 12 percent; couples, 31 percent; adult men, 16 percent; adult women, 20 percent; adolescents, 13 percent; children, 3 percent; and small groups, 3 percent.

TYPES OF PROBLEMS BROUGHT TO ASSEMBLIES OF GOD PASTORS

Several studies have indicated that pastors see people for a full range of psychological problems (Clemens, Corradi, and Wasman, 1978; Lowe, 1986; Veroff, Kulka, and Douvan, 1981; Wagner and Dobbins, 1967). It was concluded from the gathered data that the present findings are consistent with previous studies. The following types of problems were seen by Assemblies of God pastors:

TYPES	FREQUENTLY	OCCASIONALLY	RARELY	NEVER
Matters of faith	52%	40%	7%	2%
Concerns about death	6%	42%	41%	11%
School related	15%	50%	28%	7%
Career/job guidance	18%	60%	17%	5%
Aging and retirement	2%	20%	51%	27%
Sexual problems	22%	49%	23%	7%
Family problems	74%	24%	2%	.4%
Depression	41%	46%	11%	2%
Fear of the unknown	8%	35%	41%	16%
Alcohol or drug use	14%	43%	36%	7%
Anxiety and worry	41%	49%	7%	3%
Military obligations	0%	4%	40%	56%
Fear about suicide	4%	36%	47%	12%
Illegal acts	2%	16%	47%	26%
Premarital counseling	52%	36%	7%	5%
Marriage counseling	51%	35%	9%	5%
Parenting issues	38%	48%	12%	3%
Sexual abuse victims	10%	34%	43%	13%
Bereavement (grief)	19%	47%	27%	8%

It is understandable that many pastors, faced with the types of problems listed above, desire additional training in biblical counseling.

COUNSELING TECHNIQUES USED BY ASSEMBLIES OF GOD PASTORS

Assemblies of God pastors employ a variety of techniques in their counseling. The type of technique and frequency of use are as follows:

TECHNIQUE	FREQUENTLY	OCCASIONALLY	RARELY	NEVER
Suggest Bible reading	78%	19%	2%	1%
Praying with person	98%	2%	0%	0%
Explain problem to them	54%	38%	6%	2%
Empathize with person	62%	33%	3%	3%
Advise getting busy	11%	48%	33%	8%
Direct suggestions	33%	51%	14%	3%
Urge more active church life	36%	46%	15%	3%
Spiritual deliverance/warfare	20%	53%	23%	4%
Confrontation	17%	62%	16%	6%
Confession and/or repentance	48%	47%	4%	1%
Promote insight	56%	37%	4%	3%

EVALUATION OF ASSEMBLIES OF GOD CLERGYMEN'S COUNSELING EFFECTIVENESS

Pastors were asked about which criteria they used to evaluate their counseling effectiveness and then provide a subjective rating as to their overall effectiveness as a counselor. The gathered data show the percentage of pastors who selected the following criteria to evaluate counseling effectiveness: absence of symptoms, 61 percent; renewed faith in God, 90 percent; restored marriage, 78 percent; counselee self-report, 60 percent; psychological test(s), 3 percent; spiritual confirmation (e.g., spiritual discernment), 65 percent; and clergyman's subjective feeling/intuition, 52 percent.

Regarding overall effectiveness as a counselor, 6 percent rated themselves as very effective; 64 percent, effective; 28 percent, neutral; 2 percent, ineffective; and .4 percent, very ineffective.

It was concluded from the gathered data that counseling is considered a salient part of the Assemblies of God pastor's total ministry. Over 40 percent would like to increase the amount of

Despite the variety of delivery sources for mental health services, most people prefer counsel from their pastors as a first source of help.

time spent in the role of counselor, and most pastors would welcome additional training in counseling.

Most of the pastors (67 percent) do not use tests as part of their counseling, and most chose a biblical/psychological integration or eclectic approach to counseling. Thirty-nine percent report having been in counseling themselves for a personal, emotional, family, or spiritual problem.

Consistent with previously reported literature (e.g., Worthington, 1986), Assemblies of God pastors are selective in their referral and consultation practices. For example, the vast majority (97 percent) felt it was necessary to know the religious orientation of those to whom they referred parishioners. Accordingly, it is wise for the pastor to have an updated referral list of Christian mental health workers in their areas. (Pastors may contact Ministerial Enrichment office for assistance in making referrals to Christian mental health workers in their areas: 1-800-867-4011 Monday-Friday 10 a.m.-4 p.m. CST or 1-800-621-5207 weekends and holidays.)

WHAT ELSE DO ASSEMBLIES OF GOD PASTORS DO EACH WEEK?

As noted above, Assemblies of God pastors work an average of 50 hours per week. In addition to the hours spent in counseling activities, the present findings show that the pastor spends an average of 12 hours (24 percent) per week in ser-

mon preparation/study, 12 hours (24 percent) per week in administration, 6 hours (12 percent) in visitation, 6 hours (12 percent) in other church/social activities, and 4 hours (8 percent) in preaching/teaching.

Permission is granted by the author to reproduce the Clergy Work Week charts for the congregation (see Figures 1 and 2).

PERSONALITY TRAITS OF ASSEMBLIES OF GOD PASTORS

In addition to gathering the descriptive data on counseling activities, each of the surveyed pastors was administered the Extended Personal Attributes Questionnaire (EPAQ, Spence and Helmreich, 1979). This personality instrument has scales which rate the presence or absence of various socially desirable personality traits.

The present sample scored high on

scales in which the pastor sees himself as independent, active, competitive, decisive, never giving up, self-confident, feeling superior, standing up under pressure, emotional, devoted, gentle, helpful, kind, aware of feelings, understanding, and warm. Further, Assemblies of God pastors scored low in socially undesirable traits such as the following: arrogant, boastful, egotistical, greedy, dictatorial, cynical, unprincipled, and hostile.

It can be reasonably assumed that different roles in the ministry demand the expression of different aspects of one's personality. Indeed it appears that some personality traits are more appropriate for administration whereas other personality traits might be more facilitative for other pastoral roles such as visitation and counseling. The high scores on a number of different personality traits suggest that Assemblies of God pastors

Figure 1: Clergy Work Week By Percentage

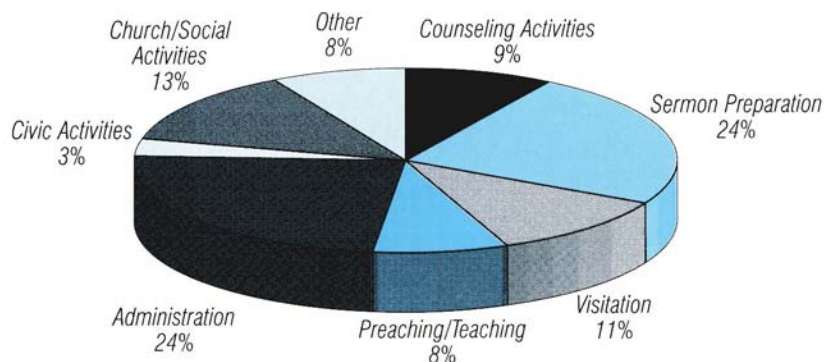
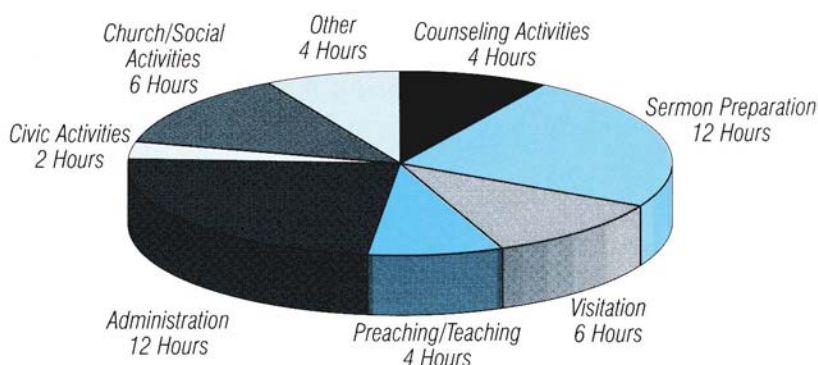


Figure 2: Clergy Work Week By Hours



**To carry out the varied responsibilities
of the ministry, the pastor must be
a general practitioner, a scholar, an interpersonal
relations specialist, community problem solver,
educator, subculture specialist, church politician,
and mental health specialist.**

exhibit an overall flexibility for the many roles demanded of them.

SUMMARY

The present exploratory and descriptive study found that despite the variety of delivery sources for mental health services, most people prefer counsel from their pastors as a first source of help. The Assemblies of God pastor's helping activities are comparable to those of traditional mental health workers with the distinctive benefit of the power of the Holy Spirit and use of God's Word.

Predictors of the amount of counseling a pastor does include: the size of the congregation; the pastor's training in counseling/psychology; acquaintance with other (Christian) mental health professionals; and the perception that counseling is an important part of the ministry.

The roles in which Assemblies of God pastors are called upon to function are varied and require a continual commitment to our call and utter dependence on the renewing power of the Holy Spirit. Additionally, our pastors require flexible personalities, skill in time management, and prioritization of tasks. It is necessary to maintain sufficient spiritual discipline and balance to avoid burnout in the ministry. We must not confuse our *work for* God with our walk *with* God. Future articles will address practical how-tos on staying healthy in the ministry in more detail. □

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Seven Habits of Highly Ineffective Church Publishers

A FEW YEARS AGO a sampling of 20 columns by pastors revealed that 16 of them started with the same two words, What a.... The verbiage following those two words were rambling reflections regarding recent services and ambitious announcements of anticipated activities.

Before those two words were the names of 20 different pastors and almost that many differing titles of their columns. I won't mention the names, to protect the guilty, but some of the headers were clever.

One column was titled, "The Rev. Sez." Another, a bit more dignified, began with the banner, "The Pastor's Perspective." The one I liked best was called, "From the Office of the Pastor.."

Why did I give the first-place prize to the last title? Because it was honest. It is a painful admission to make, but no pastor I know would dare claim, with a solemn oath, that his or her column in the church newsletter was a solo performance.

The range of reality stretches from the wife who ghostwrites for her pastor/husband to the publications secretary who demands 6 inches of copy within 30 minutes "or else we'll have to go with another Vance Havner piece."

Confessing neither experience, I understand the pressure to publish and, therefore, claim with confidence the right to comment concerning the pastoral column. Because space does not permit an evaluation of the best columns I have studied, I've chosen to focus on the worst ones. Perhaps it is a sick way to study, but we have much to learn from our failures. So without apology, I offer the seven habits of highly ineffective church publishers.

HABIT NO.1: STAPLES

The only thing that turns me off more than a mass-mailed appeal letter envelope which promises "a miracle inside" is the simple staple. I don't know why I hate staples so much. I

must have punched one into one of my fingers during my early childhood years. All I know is: I refuse to read copy that is sealed with a staple.

Do I use staples myself? Of course. I use a staple to attach receipts to my expense account and hold together other paperwork that is part of my job. I even use staples to mend my pants cuffs when the thread breaks down. So why don't I appreciate that lowly piece of bent steel? All I know: I don't open stapled newsletters. Stick a staple in a piece, and I will stick it in my round file.

HABIT NO.2: IRREGULARITY

Another secret of highly ineffective church publications is a hit-and-miss schedule. The monthly mailers I receive on a quarterly basis and the weekly newsletters which arrive every so often make me think the publishers are chasing yesterday, and their published pieces are a casualty in the conflict between the important and the demanding.

Imagining myself a member of such a congregation, I think I would bet on 911 and the possibility the paramedic might be a Christian.

HABIT NO.3: PLAGIARISM

Pastors who think they are the only readers in their congregation are wrong. I know good writers are good readers, but good readers are good readers and recognize good writing. When they see it under the pen name of someone they know doesn't have that gift they question the credibility of the column writer.

Ineffective pastoral columns are made even more ineffective by using borrowed words without credit.

HABIT NO.4: OUTDATED MAILING LIST

Today I received several copies of the same church newsletter. I don't know why unless it is because I visited the church three times. I

BY STEPHEN REXROAT

can't stop the proliferation of mailings, but I can protect my mailbox by not going back to that church.

Computers are great, but they are dangerous tools in the hands of inattentive and insensitive church employees.

HABIT NO.5: CLIP ART

Most of the church newsletters I have received are heavy on clip art and light on copy. I wish I could enjoy the snowflakes, happy ice skaters, hearts and flowers, Celtic crosses, and wiener dogs delivered by mail. I can't. I don't mind an occasional graphic accent, but I don't read a piece that is 60 percent clip art and 40 percent content.

HABIT NO.6: PROOF READERS RESISTANCE

Church newsletters which announce *sweat-heart* banquets and *suck* lunches should not have been published until someone picked up the spelling errors. And the one which announced the Sunday morning service sermon entitled "The State of the Church," followed by the evening title, "Leave Me Alone," should have been given a second look.

Knowing what we want to say and reading what the audience reads are two different things. Therefore, a second and third reading should be given before we mail the piece.

HABIT NO.7: SENIOR PASTOR AVOIDANCE

It would be nice to think the mailer has a mind of its own and intentionally attempts to avoid pastoral perusal. If you believe that, give me a call, for I would like to sell you the Brooklyn Bridge.

The fact is, highly ineffective church publications are mostly ignored by the senior pastors. About the only time they get involved is when some senior citizen complains about the "obnoxious art" slipped in by the youth pastor.

The bottom line is, highly ineffective church publications are the product of pastoral neglect. Too busy with parish committee meetings and preparation for the Sunday pulpit presentation, they have turned the responsibility for church publications over to others. They just seem to be so time-impooverished they can't afford to pay attention.

The down side of that strategy is, their readers think they do and wonder why a preacher so eloquent in public comes across so klutzy in print. CJ

Stephen Rexroat, D.Min., lives in Irvine, California, and is director if spiritual care for American Home Health and Hospice for Southern California.



"Alright, who put crazy glue in the anointing oil?!"



Get All Excited

AFTER A YOUTH CAMP SERVICE the director's young daughter sang her version of "Get all excited, go tell everybody that Jesus Christ is King!" Her rendition, sung with great fervor, was "Dit all excited, don't tell anybody " She was too little to know what she was saying, but the excitement was there.

Remembering her misstatement through the years has often brought a smile. To say we must be excited and tell everybody about

Christ the King is an understatement.

Excitement eliminates boredom, elevates our Lord's mandate to priority status, encourages participation by congregations, and enables us to send harvesters to the fields of the world.

Excitement about missions endeavors can be sparked in numerous ways.

- An annual missions emphasis blesses global missions and missionaries, increases the local church's interest in evangelism and growth, and gives believers the opportunity to prove God's promises by making prayer and financial commitments.

Twenty years ago Callaway Assembly of God in Panama City, Florida, was struggling to survive. Since then the church has grown spiritually, numerically, and financially. Pastor Bobby Thompson attributes this growth to God's faithfulness and an increase in missions awareness among the congregation.

Eagle Mills Assembly of God in Hamptonville, North Carolina, conducted its first missions convention in April 1995. As a result, missions giving increased 800 percent, and the church is growing.

- To lead your church in an exciting missions celebration, appoint a missions-minded committee to do the planning. One church restructured the annual missions convention as a banquet, followed by a talk show featuring several missionaries. The missions committee is excited about planning conferences, and the congregation has responded well to the new format. For help in planning missions conventions, the guide, "How To Prepare for a Missions Convention," is available from the

Division of Foreign Missions.

- Each summer the Division of Foreign

Missions develops a new missions theme to be used by either small or large churches. Banners, posters, a missions musical video, choir and orchestra arrangements, lapel pin, a children's activity book, stationery, bulletin cover, and much more are available to add excitement and eliminate routine programs.

- To keep the excitement level high, schedule several missionaries during the year. Have them teach children in Sunday school or use them in Women's Ministries meetings, men's breakfasts, or home meetings.

- Be sure *Mountain Movers* magazine is available to all families in your church. Show periodic missions video reports. The *Mandate* video series provides ongoing reports about missionaries and missions activities around the world and is available by subscription through the Division of Foreign Missions.

- Missions excitement can be enhanced by periodically displaying flags from various nations. Intercede for these nations and the missionaries preaching and teaching there. Arrange a telephone linkup with a missionary and have the phone conversation amplified for the congregation, or ask the missionaries you support for video- or audiocassettes to play on special occasions.

"Missions includes putting people in touch with the Savior," said Task Force Ministries Representative Gary Gibson. "Efforts to introduce men and women to Christ can provide many spin-offs that greatly affect every church body here in America."

- The Division of Foreign Missions Task Force Ministries team has produced a book, *Proven Missions Convention Ideas*, to help add excitement to your missions emphasis.

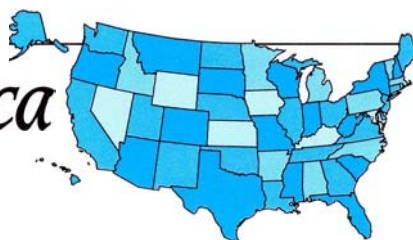
If you want assistance from the Division of Foreign Missions, call us. We stand ready to help. We want you to *get all excited!*

H.H. "Spud" DeMent is secretary of foreign missions relations in the U.S., Division of Foreign Missions, Springfield, Missouri.

BY H.H. "SPUD" DEMENT



Focus on America



- Os Guinness was recently quoted in *Christianity Today*: "The two main areas where Christians are significantly underrepresented are the universities and media. We suffer from a nearly 200-year tradition of anti-intellectualism, and now we're paying for our irrelevance. We will be ineffective in the information age unless we think Christianly. We need to enter the universities, the press and media, and to win the right to influence these institutions from the inside."

- The U.S. Census Bureau recently reported that 6 million native-born Americans speak practically no English—a first-time phenomenon.

- Mike Ferguson, nationally appointed home missionary to Lower Manhattan, New York City, has shown the 72-minute *Jesus* video 11 times. Using a Speed-the-Light outdoor video projector system, he has gathered crowds of over 200 on the streets. Through the video presentations, 12 people have come to Christ, and two families have become a part of his church. "This is one of the most effective means of evangelism I have used in New York City," Ferguson said. "We disciple every new convert who comes our way and have begun to see these new disciples win the lost to Christ."

- Charles Malik, former U.N. General Assembly president, recently commented on taking the gospel to colleges and universities: "Wake up, my friends, wake up; the great universities control the mind of the world. How can evangelism consider its task accomplished if it leaves the university unevangelized? This is the most needed task, the task required loud and clear by the Holy Ghost himself: Save the university, and you save the world."

- America is the most culturally diverse nation the world has ever known. Some 15 million people have legally entered the United States since 1965. This means that 1 in 17 of all Americans alive today are products of post-1965 immigration.

- According to the Annual Church Ministries Report (ACMR), ethnic congregations comprised 22 percent of all Assemblies of God congregations in 1994.

- Immigrant clustering is no longer just associated with city neighborhoods. Immigrants are now beginning to tilt entire states and regions. In some Texas border counties, Hispanics make up 99 percent of the population. Arabs make up 70 percent of East Dearborn, Michigan.

- The most effective and economical way to reach the world is to reach their future leaders now studying at

BY CHARLES E. HACKETT

American colleges and universities. It is expected during the next 25 years that one-third to one-half of the world's top positions in politics, business, education, and the military will be filled by international students who were educated in the United States.

- The 1994 ACMR reports 29 percent of Assemblies of God churches had no new converts, 37 percent had no water baptisms, 38 percent had no first-time Holy Spirit baptisms, and 62 percent had no follow-up program for new converts.

- There is a renewed hope for the spiritual recovery of our Fellowship. A strong emphasis is being placed on prayer, and we are no longer looking for the shortcut or quick fix. Let us take ownership of the problem. When each pastor and leader has revival, the Assemblies of God will have revival.

- The Black Inner-City Workers Conference, the recognized black fellowship group of the Assemblies of God, has a goal of planting one or more training centers in each of the five regions of our nation. One is already in operation in Kansas City, Missouri. With these five sites, it will be possible to train 200 students by 1998, producing 50 new inner-city churches by the year 2000.

- According to the Justice Department, the number of Americans behind bars, on parole, or on probation topped 5 million in 1994 for the first time. This is nearly 2.7 percent of the adult population and a 3.9 percent increase over 1993. iii

Charles E. Hackett is executive director of the Division of Home Missions, Springfield, Missouri.



AUTHOR'S NOTE: Any preacher worth his salt knows that sermon outlines are not sermons. Like Ezekiel's valley of dry bones that were scattered, the bones first came together and formed a skeleton. That's a sermon outline or a sermon skeleton.

But a skeleton, no matter how neatly put together, is still dead. For a sermon to occur, life must be poured into it.

Please take these brief sermon skeletons and let the Holy Spirit breathe His life and your personality into them. Only then will they stand up, live, and touch the people to whom you are called to preach. Preach the Word.

PALM SUNDAY

GOD'S HALLELUJAH CHORUS

Psalm 150

INTRODUCTION:

The culmination of George F. Handel's life came in 1742 when he conducted the first performance of his *Messiah*. Handel composed the piece in 25 days during 1741. The most famous section of the music is the "Hallelujah Chorus."

Palm Sunday is a day of praise. Jesus rode into Jerusalem, and the gathered crowds praised the King of kings. Psalm 150 is God's hallelujah chorus. It tells you all about praising God.

MESSAGE:

1. Where should you praise God? (verse 1).
 - a. In church—"in his sanctuary."
 - b. Out of church—"in his mighty firmament."(In other words, praise God everywhere.)

2. Why should you praise God? (verse 2).
 - a. Praise God for His kindness ("mighty acts").
 - b. Praise God for His greatness ("excellent greatness").
3. How should you praise God? (verses 3-5).

These verses stress variety.
4. Who should praise God? (verse 6).
 - a. Everything (Psalm 147:7-9).
 - b. Everyone (Psalm 150:6).

CONCLUSION:

When a camel is really thirsty, it can drink 25 gallons of water in 10 minutes. As a camel longs for water, you ought to long to praise the Lord.

Thomas H. Lindberg, Memphis, Tennessee

A MODEL FOR MOTHERS FROM HANNAH'S LIFE

1 Samuel 1:27,28

INTRODUCTION:

Hannah was a model for present-day mothers. The lessons we learn from her life are found in 1 Samuel 1 and 2.

MESSAGE:

1. She was a woman who learned to take her troubles to the Lord.

Hannah was one of Elkanah's two wives and was childless. The other wife, Peninnah, taunted her. Hannah took it to the Lord in earnest prayer.
2. She remained lovable in spite of her difficulties.

Hannah refused to become bitter. Notice her attitude toward her husband. Even though he paid more attention to Peninnah, who had given

him sons, even in her sorrow she did not allow her heart to become hardened. She remained tender, sweet, and vulnerable even toward her rival in the marriage.

3. She was a woman who spent time in the temple and in prayer.

Hannah shared the hurt with Eli, the priest. She was open to receive his counsel and encouragement and set the example of prayer for her child even before he was born.

4. Hannah gave her child back to the Lord from the beginning to the end of their lives.

God help mothers to remember to take their troubles to the Lord. Keep sweet and tender before God, even when life becomes difficult, and it seems as though God is not hearing your prayers. Don't neglect your church. Give your children to God and trust Him to take care of them.

Jim Swanson, Costa Mesa, California

THE BAPTISM IN THE HOLY SPIRIT-AN EXPERIENCE

INTRODUCTION:

The baptism in the Holy Spirit is a genuine, bona fide experience.

Experience is important.

Roger Brown, 16th-century philosopher, said, "Without experience nothing can be known satisfactorily."

Someone said, "Experience is not only the best teacher, it is the only teacher."

Experiencing God is of utmost value.

MESSAGE:

1. The baptism in the Holy Spirit—what is it?
 - a. A genuine physical and spiritual

experience-both the physical and the spiritual are involved.

(1) Experience, as it relates to the physical, is that which is perceived by the senses.

(a) "Ye now *see* and *hear*" (Acts 2:33).

(b) "Simon *saw*" (Acts 8:18).

(c) "For they *heard* them speak" (Acts 10:45,46).

(2) Experience related to the spiritual is more difficult to define.

(a) It is out of reach for natural man (1 Corinthians 2:9-14).

(b) It is a spiritual experience.

(c) It is not unlike new birth (John 3:8).

b. A fulfillment of promise and prophecy (Isaiah 28:11,12; Luke 24:49; Acts 2:16-18; Galatians 3:14).

c. An endowment (Luke 24:49; Acts 1:8).

d. An initiation and introduction into a new lifestyle.

(1) The experience is not the lifestyle.

(2) The experience not an end but a beginning.

2. The baptism in the Holy Spirit-why have it?

a. God's plan is for you to have it (Acts 2:39).

b. We need the experience to be most effective for God.

(1) Through it we gain edification.

(2) We are enabled to worship more effectively (John 4:23,24).

c. The experience increases our prayer ability (Ephesians 6:18; Jude 20).

3. The baptism in the Holy Spirit-how may I receive it?

a. By desire.

God will not give what we do not desire.

b. By faith.

(1) Believe what God's Word says about the experience.

(2) Believe that God keeps His Word.

c. By obedience (Acts 5:32).

d. By asking (Luke 11:13).

e. By laying on of hands (Acts 8:17; 9:17; 19:6).

CONCLUSION:

The baptism in the Holy Spirit is an experience God wants all believers to have.

Robert L. Brandt, Billings, Montana

EASTER

THE DAY DEATH DIED

Matthew 28:1-10, NKJV

INTRODUCTION:

Lenin's embalmed remains lie in a mausoleum in Moscow's Red Square. Millions have viewed his solid crystal casket on which are inscribed these words: "Lenin *was* the greatest leader of all people. He *was* the lord of the new humanity. He *was* the savior of the world. "

The tribute to Lenin is all in the past *tense-was*. What a startling contrast to the triumphant words of Jesus: "I am the resurrection and the life."

Matthew's resurrection account provides four life-changing certainties.

MESSAGE:

1. There is a powerful encouragement:

"Do not be afraid" (verse 5).

a. Do not fear sin (Le., don't fear you

are too sinful to be forgiven).

b. Do not fear death.

2. There is a wonderful pronouncement:

"He is not here; for He is risen" (verse 6).

a. Pronouncement to the confused (Proverbs 3:5,6).

b. Pronouncement to the worried (Philippians 4:6).

c. Pronouncement to the hungry (Matthew 5:6).

3. There is a joyful statement: "Come, see" (verse 6).

a. Resurrection outlives time ("come, see").

b. Resurrection outlasts critics ("come, see").

4. There is a needful requirement: "Go quickly and tell" (verse 7).

a. Tell because of brevity of life (James 4:14).

b. Tell because of urgency of the Lord (2 Corinthians 6:2).

CONCLUSION:

When you arrive at heaven one day God will ask, "Did you come alone?" If your answer is "Yes," He will reply with one word: "Why?" If you are without Christ, trust Him. If you know Jesus, "go quickly and tell." Don't go to heaven alone.

Thomas H. Lindberg, Memphis, Tennessee

WHAT YOUR CHILDREN ARE SAYING ABOUT YOU

2 Timothy 1:1-5

PREMISE:

Every parent dreads the day when Junior will open a hidden closet and make some remark that embarrasses the whole family. Many mothers can tell stories about their children revealing fami-



ly secrets to outsiders.

All of us have heard about the mother who wanted to impress the visiting pastor and asked her little 6-year-old to "go get the book that Mother loves so much." The little girl brought out the mail-order catalog.

These childhood situations are nothing compared to the frightening way our children tell on us when they reach their teen years or go away to college.

MESSAGE:

1. They will tell how much real love there is in the home.

The loving attitude of parents to each other and to their children will be reflected in the attitude the children manifest to others when they leave home.

2. They will tell by their actions about the spiritual foundation of the home.

When faith in God is only a Sunday-go-to-church attitude and not reflected in the home all week long, chances are the children will turn their backs on Christ and the church when they have a chance. When parents act like the Christian life is something to endure rather than enjoy, we can expect the children to adopt that attitude as well.

What can a mother or father do to make sure their children's actions will reflect a strong Christian home?

- a. The best parents are Christian by their actions in the home and teach by example as well as word.
- b. The best parents realize there is no substitute for loving discipline.
- c. The best parents take every opportunity to show unconditional Christian love to their children.

Yes, our children are telling on us. Let

us make sure their actions will tell others about a solid Christian home.

Jim Swanson, Costa Mesa, California

GOD'S ADVICE TO MAN

Jeremiah 9:23,24

INTRODUCTION:

God advises man not to boast of temporal abilities but to speak of spiritual matters.

To understand and know God and what God delights in is man's great privilege.

MESSAGE:

1. Things man should not boast about (Jeremiah 9:23)
 - a. His wisdom (intellect)
 - b. His might (influence)
 - c. His riches (interest in wealth)

2. Things man should boast about (Jeremiah 9:24)

That he understands and knows God

- (1) Through His kindness-undeserved
- (2) Through His justice-deserved
- (3) Through His righteousness-desired

3. Three things the Lord delights in (Jeremiah 9:24)

- a. That man should understand and accept

- (1) God's goodness
- (2) God's greatness
- (3) God's grace

- b. That man should humble himself before a holy God

- (1) The humble spirit-God loves
- (2) The proud spirit-God resists
- (3) The Holy Spirit-anoints man

for ministry and worship

- c. That man responds in exalting

God's Son

- (1) Through his witnessing (Acts 1:8)

- (2) Through his works

Elmer T. Kipe

Hanover, Pennsylvania

FIRST LOVE

Revelation 2:4

INTRODUCTION:

The Ephesian church, 30 years after Paul's preaching/founding, was cool in its ardor and love for God. Christ warned them of immediate removal/destruction if they did not repent and return to former passions and fervent love for God.

What about this first love? Is it more than just the emotion felt at salvation? What about the moment of commitment? The Ephesian church had all the head knowledge and outward expression, but they lacked the heartfelt inward quality.

This first love is:

MESSAGE:

1. A commanding love (Mark 12:30; 1 Thessalonians 4:9)

- a. The heart: center of all emotion/expression
- b. The soul: willing to sell out
 - (1) Where new birth forms
 - (2) Able to bear likeness of Christ (Romans 6:5,22)
- c. The mind: every thought captive (2 Corinthians 10:5)
- d. The strength: sparing no effort

2. A separating love

- a. Unto God (Romans 12:1; 1 John 3:1-3)
- b. From sin (2 Corinthians 6:14-18)

- (1) In flesh
- (2) In spirit (2 Corinthians 7:1)
3. A stable love (James 1:8)
 - a. In object (1 Timothy 6:10; James 4:4, 1 John 2:15)
 - b. In purpose (Matthew 10:37; Romans 12:2)
4. A fruitful love (Galatians 5:16-26)
 - a. The inward character: love, joy peace"
 - b. Character expressed to man: long-suffering, gentleness, goodness"
 - c. Character expressed to God: faith, meekness, temperance"

"ScQ/ield Riference Bible

CONCLUSION:

May we return to the first love that Christ longed to see restored in the Ephesian church.

Greg Persons,
LaPlata, Missouri

ROOTS

Acts 2:1-4

INTRODUCTION:

In his book, *Roots*, Alex Haley traced his family back through many generations. Later, while tracing his mother's roots in a book called *Alexander Haley's Queen*, he died suddenly. After his death it was reported that he had been adopted. What he thought were his roots may not have been his roots after all.

We Pentecostals have roots, and there is no question about their accuracy. They are plainly recorded in Scripture, indicate where we came from, reveal how we got started, show why the world is full of Pentecostals today, and should be our greatest challenge in the future.

MESSAGE:

1. God's calendar.
 - a. "And when the day of Pentecost was fully come" (Acts 2:1).
 - (1) More than an historical statement.
 - (2) Indicates the precision of God's timing (John 2:4; 7:30; Galatians 4:4).
 - b. Two prerequisites to Pentecost.
 - (1) Jesus had to be glorified (John 7:37-39)-only God could do that.
 - (2) Man had to be ready to receive-only man could do that.
2. Man's condition.
 - a. "They were all with one accord in one place" (Acts 2:1).
 - b. The 120, like a great symphony orchestra, had become fine-tuned to God and to each other. They were in perfect harmony.
 - c. The days of tarrying may have been necessary to that end.
3. God's manifestation.
 - a. Acts 2:2,3.
 - b. When man gets ready, God is ready.
 - c. God is a God of sudden action (Mark 13:36; 1 Corinthians 15:52).
 - d. Suddenly, the sound as of a rushing mighty wind and the appearance of tongues like as of fire-both were signs that the Holy Ghost, who had not been given, was now given.
4. Man's experience.
 - a. Acts 2:4.
 - b. Two things of great significance.
 - (1) "They were all filled."
 - (a) Related to, "They were all with one accord."
 - (b) God intends for all to be filled (Acts 2:39; 4:31; 8:17; 10:44; 19:6,7).

- (2) "[All, inferred] began to speak with other tongues."

Here, at the roots of Pentecostalism, a precedent was set for all who receive the Holy Spirit in His fullness. All speak with tongues.

CONCLUSION:

From our roots we learn that when man meets the conditions, God is ready to pour out His Spirit, and when His Spirit is poured out the supernatural happens.

Robert L. Brandt, Billings, Montana

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CHRISTMAS ANGEL TREE

To provide gifts for many families and children in our church who would otherwise go without at Christmastime, we set up an angel tree in the church foyer. Small cards sealed in envelopes were attached to the tree for members to take. Cards carried such messages as "a basketball for a 9-year-old boy," "coloring books for a 5-year-old girl," and "a pair of slippers (size 6) for a single mother." Various anonymous needs were listed.

Some church members took only one card; others took several. After buying and wrapping the gifts, members attached the cards and brought the gifts back to the church and placed them under the angel tree.

Each card had a number with a corresponding name on a list in the office. Shortly before Christmas we either contacted those with gifts under the angel tree or delivered them to their homes. This provided a way for many to give and receive, and we all learned a little bit more about the true spirit of Christmas.

Todd Weston, Manhattan, Kansas

VISITATION MINISTRY IN ACTION

As pastors charged with comforting those who are hurting, we often find ourselves searching for the right words, wishing we knew something specific that would ease the hurt, longing to know exactly how to "bear one another's burdens." If we experience difficulty, certainly our church members who desire to be supportive of one another also feel unequal to these tasks.

To address the specific need of calling on those in hospitals and nursing homes, our church recently offered a class called "Visitation Ministry in Action." Our visitation/calling pastor and a local retired hospital chaplain served as cofacilitators. Material for the course included two *Ministry in Action* manuals available from the Gospel Publishing House, 1445 Boonville, Springfield, Missouri 65802: *Ministry in Action Hospital Basic Training Guide*, order #722-331; *Ministry in Action Nursing Home Basic Training Guide*, #722-332; cost: \$5.95 each. Participants also received printed copies of sermons dealing with how to reach out to persons in crises. The local hospice is also an excellent resource for materials and training for pastors and laypersons alike.

Our "Visitation Ministry in Action" weekend began Friday evening with a banquet honoring all who had been involved in visitation. It continued Saturday with training from 8:30 a.m. to noon, starting with a continental breakfast. The Saturday workshop was open to pastors and laypersons—those currently involved in visitation as well as those interested in becoming involved with this ministry.

Because we have different gifts, other related topics could be offered in workshop format such as how to minister to those who are facing health crises or death itself; the loss of a loved one through death, divorce, separation, leaving home, etc.; loss of a job, financial losses, the empty-nest syndrome, feelings of disconnection with the church, etc. Draw upon your local resources—counselors from schools,

social service agencies, hospitals; health professionals; funeral home professionals, etc.

Several smaller churches in a community or several churches from neighboring communities might cosponsor "Ministry in Action" workshops.

Pastor Ray Henderson at First Assembly of God can provide additional information; phone, (515) 279-9766.

*John M. Palmer
Des Moines, Iowa*

CAMP SCHOLARSHIPS

To help kids go to camp, our Men's Ministries came up with this project for camp scholarships.

At a weekly men's breakfast we gave each man a dollar with the challenge to invest it with their time and talent and multiply it for camp scholarships. Some bought a gallon of gasoline and mowed yards, taking the proceeds to buy more gas and mow more yards. Some put their dollars together to buy ingredients for cookies or brownies which were sold at a bake sale. Others pooled their dollars to buy supplies for a car wash. The ideas were limitless. Within a short period of time the original \$30 grew to \$200. Then we approached the congregation during a Sunday morning service with the same challenge. Seventy-five people responded, each receiving a dollar. Within 2 weeks the \$75 grew to nearly \$1,500 as people invested their dollars along with their time and talent. Consequently, several children and young people, who otherwise could not have gone to camp, were able to go on full or partial scholarships. The church was blessed, the kids were blessed, and

young people were changed as they met God at camp.

*Todd Weston
Manhattan, Kansas*

MISSIONETTES AND ROYAL RANGERS AS A MINISTRY

As home missions pastors of a small church in a rural area of central Washington, we soon realized that to reach our community for the Lord we needed programs that would minister to families. After talking with several pastors in the community, we noticed that the only activity being offered was Sunday school.

We decided to implement the Missionettes and Royal Rangers programs to bring the gospel to our neighborhood. Parents attend special services to witness their children's receiving advancements and awards. The gospel is preached, and the parents respond to the altar call. Their salvation brings them

into the church and provides more potential teachers and helpers for Missionettes and Royal Rangers. Here is how these programs can work in your church:

Begin with inspiring leadership among the disciples God has entrusted to you. Teach them about being involved in outreach ministries, prepare people to work with children, ask them for a commitment, and plan an outreach ministry using the Missionettes and Royal Rangers programs.

Next, train reliable, faithful volunteers how to minister to children. Teach the leaders how to love the children, how to plan an interesting club or outpost meeting, and how to prepare for each meeting.

Then invite girls and boys to your scheduled Missionettes and Royal Rangers meetings. Send a mailer to each home in your community, offer a free gift to every child who comes to the first meeting with a parent, and enroll club/outpost members.

Be sure to schedule one Sunday each month to honor your Missionettes/Royal Rangers during the worship service. Give awards and advancements, announce the girl and boy of the month, and acknowledge all the children who are present.

Invite the parents to the awards presentation. Send them personal invitations that explain the awards presentation. Preach an evangelistic message and make an altar call.

Last year we enrolled over 120 girls and boys in the Missionettes and Royal Rangers programs, which averaged about 100 each week, with 10 dedicated Missionettes sponsors and 9 Royal Rangers commanders. Most sponsors and commanders also have an adult helper with other adults volunteering their services. About 50 children and 7 parents were saved during the year. Now we have 15 families attending the church who have come because of Missionettes and Royal Rangers.



Reaching girls and boys is an excellent way to bring families to the Lord. The Assemblies of God has the best programs in the nation to reach families. Use them as an outreach ministry in your community.

Jim Foster
Quincy, Washington

THE HIDDEN RESERVOIR IN EVERY CHURCH

As an evangelist, *Revivaltime* and convention speaker, and pastor, over the years I have ministered in nearly 1,500 Assemblies of God churches and observed that many pastors have never tapped into the greatest reservoir of resources and creativity they have—the laity. Indeed, many pastors appear to fear strong members. Some have had unfortunate encounters that have left them wary and defensive. It is tragic that such incidents can so discolor the pulpit-pew relationship.

Ephesians 4:12 makes it clear that the pastor has the responsibility to train people for the work of ministry. It cannot be done if there is distrust.

I have made it a rule in these past 9 years pastoring First Assembly never to do anything myself that can be done by laity. My responsibility is to train men and women so they may have the privilege of such ministries. Have I been burned? Occasionally. But consistently the work of God here is upgraded by the dedication, skills, and fervency of the laity. As a result, these marvelous men and women do not think of the church as "the pastor's project"; rather, it is their own God-ordained calling and work.

A prime case in point is our building and grounds committee. You will never see a weed on our 26 acres, an unpainted wall, an unswept sidewalk, or a strewn carpet. Scores of people who serve on the committee will not let it happen. Even new buildings and facilities are masterminded by these faithful servants. They do the work efficiently and creatively, thus leaving me time to spend in my study with God and my Bible.

Another example is the finance committee. By virtue of office, I am the chairman but have not been to a meeting in 6 years. Instead, I prayed in godly men and women who are trained and gifted in finance. They consult me on the finalized budget, and I have input into any and all money matters if I so desire. These gifted people have led us in the tripling of our income.

Still another example is our missions committee. When I first arrived at First Assembly, the congregation was 6 months from bankruptcy. Missions giving the previous year was \$16,000. I duplicated my missions vision in the hearts of a dozen people (the missions committee) before even attempting to duplicate it to the whole congregation. That committee now numbers nearly 30. They meet every month and pray every day. Our missions budget this year is \$800,000.

Other examples are abundant. My role as the pastor is to connect men and women to the divine Source of everything, Jesus Christ, who indeed is the Head of the church. Yes, there will be occasional setbacks. But the end result is well worth the effort of trusting and training the people. My only problem

now is trying to keep up with the laity! They are moving ahead full steam!

Dan Betzer
Fort Myers, Florida

HONOR AMERICA

Independence Sunday (July 4 or the Sunday immediately preceding it) has become a great day of celebration in our church. Sunday evening service is "Honor America" time with red, white, and blue bunting and flags decorating the sanctuary. Our choir and orchestra perform patriotic music, and the congregation joins in singing well-known patriotic songs.

Each service begins with the presentation of the United States flag and the national anthem.

Each year's service contains something new. One year it was the children coming down the aisles handing out flags to everyone. Another year it was giant red, white, and blue balloons (3 by 5 feet in diameter) tossed from the balcony. And still another year a local radio personality read the dramatic story of how "The Star-Spangled Banner" was written. In 1995, the congregation enjoyed a dramatic presentation of Abraham Lincoln's "Gettysburg Address."

This service also features a guest speaker who loves America. (Senator John Ashcroft, Dave Roever, David Crabtree, Cal Thomas, Iowa Senator Charles Grassley, and Elizabeth Dole have spoken in past years at our church.)

Perhaps the most moving part of each service is when we honor military men and women. We invite them to gather in the front of the auditorium around one of four flags (Army, Air Force, Marines,

and Navy) while we play and sing the anthem of each military branch. We recognize and honor those from each war, those serving during peacetime, and those currently serving. It is overwhelming to consider how much they risked for us, the horror of battle they faced in our behalf, the tremendous debt of profound gratitude we owe them, and our thankful response to God for His blessings on our nation.

Regardless of the church's size, everyone loves to sing patriotic songs. Every community has people who served our country well and would love to share their experiences and insights. This includes local officials who are proud of the community and state. Perhaps someone from a church family, who is currently serving, would either in person or through that family member (via letter, audio- or videocassette, long-distance call via a speaker phone, etc.) share what it means to be serving our country now.

This is also the time to have fun together building a church float for the community parade, the youth group raising money through an ice-cream social, having an all-church picnic with old-fashioned games, etc.

For a copy of the order of the service or other information, contact Jim Hobson at First Assembly of God, 2725 Merle Hay Road, Des Moines, Iowa 50310.

*John M. Palmer
Des Moines, Iowa*

MOTHER'S DAY

Women have worked hard for many years as Sunday school teachers, chil-

dren's church teachers, nursery workers, banquet coordinators, prayer warriors, and so on. Therefore, the men of the church organized a recognition banquet in their honor in conjunction with Mother's Day weekend.

Men decorated the fellowship hall, coordinated the program, cooked the meal, and served the ladies. It was a moving time as different men gave words of thanks. Our ladies were blessed when the men of the church renewed their commitments to fulfill the ministries and duties God has given them and to lead by serving. We closed with a slide presentation of our ladies involved in ministry and the song, "Thank You." Our church will remember that evening for a long time.

*Todd Weston
Manhattan, Kansas*

LET US HEAR FROM YOU

Is there a program idea, outreach activity, or creative approach to ministry you have used that has worked? Tell us about it. We would like to know, and other church leaders will want to know, too.

Enrichment will pay up to \$50, depending on the length, for each published account of a ministry idea.

Send your ideas, along with a detailed description, to:

Ministry Ideas That Work
Enrichment
1445 Boonville Ave.
Springfield, MO 65802-1894



THE CHRISTIAN BENCHWARMER

While coaching football in the public school system, we had our players wear their jerseys to school on the day of the game—a proud moment for them. Many of the boys came out for the team for that reason—so they could wear their jerseys to school and be seen by all the other kids.

The problem was: Many of those boys never played in the games because they were afraid of being hurt; therefore, they could not perform in practice to be good enough to play. They were content to go through the motions—avoiding as much contact as possible, not getting hurt, and running the wind sprints just to be a part of the team. During the games they were always on the sidelines, but that was OK with them because of the uniform.

Many Christians want to wear the label but are not willing to pay the price to be a leader, teacher, prayer partner, or other worker in the church. Too many are content to wear the jersey, go to practice, avoid contact, and sit on the sidelines during the games.

Ron Canada, Springfield, Missouri

CHECKMATE

The true story is told of a world champion chess player who visited art galleries during his vacation in Europe. While touring one of the galleries, he came across a painting that stopped him in his tracks. It was a picture of a chess game. On one side of the painting was the devil—laughing, excited, and joyful. He was about to make his move. On the other side of the painting sat a young

man whose face was filled with terror. He sat biting his fingernails, his knees were knocking, and sweat was pouring down his face.

The chess champion understood the scenario when he saw the title of the painting, *Checkmate*. The devil was about to make the final move to claim this young man's soul.

The chess champion was awestruck by the painting and studied it for hours. Gradually a smile came across his face. A gleam twinkled in his eye as he asked for a chessboard. Upon receiving it, he set the board up precisely as it was in the painting.

After studying it for a while he turned to the young man, as though he were alive, and said excitedly, "Young man, I have some good news for you. Things are not as bad as they seem. Even though it looks like you've lost, there's

still one more move left on the board. After the devil makes his move, you will get the final move."

Excerpt from America's Only Hope: Impacting Society in the 90s by Tony Evans (Chicago: Moo & Press, 1993), 161-162.

WHAT IS A MOTHER WORTH?

Sylvia Porter, a noted financial analyst, states that 25 million full-time homemakers contribute billions to the economy every year, although their labor is not counted in the gross national product.

Porter says only the wealthiest families could afford to pay for the services a mother provides for love. She calculated how much the mother at home added to her family's economic well-being by assigning an hourly fee for nursemaid, housekeeper, cook, dishwasher, laundry, food buyer, chauffeur, gardener,

maintenance person, seamstress, dietitian, and practical nurse. She found that the labor performed by a mother at home would cost a family \$23,580 in Greensboro, South Carolina; \$26,962 in Los Angeles; and \$28,735 in Chicago.

In a sense even this analysis is demeaning to the mother at home because Porter only looked at the relatively menial duties. She did not consider the higher-status jobs every mother at home performs: coach, teacher, interior decorator, religious education instructor, and child psychologist, to name a few.

"Your government should give you a medal for productivity," says Porter to the at-home mother. "Your family should appreciate and cherish you."

Indeed, the mother who stays at home is an unsung heroine. Not only is she providing pricey, irreplaceable services for her family while she nurtures her children, but she is important to society at large.

Think of the billions of dollars which are part of our economy because the stay-at-home mother did her job well. Solid, stable homes produce solid, stable, productive citizens who make a difference in this world.

-Abridged from Moments for Mothers by Robert Strand (copyright © 1993 by New Leaf Press). Used by permission.

HIS LIFE IS HELD TOGETHER

BY JOY

"I have everything I need for joy!" Robert Reed said.

His hands are twisted, and his feet are useless. He can't bathe himself, feed himself, brush his teeth, comb his hair, or put on his underwear. His shirts are held



together by strips of Velcro. His speech drags like a worn-out audiocassette.

Robert has cerebral palsy.

The disease keeps him from driving a car, riding a bike, and going for a walk. But it didn't keep him from graduating from high school or attending Abilene Christian University, from which he graduated with a degree in Latin. Having cerebral palsy didn't keep him from teaching at a St. Louis junior college or from venturing overseas on five missions trips.

And Robert's disease didn't prevent him from becoming a missionary in Portugal.

He moved to Lisbon alone in 1972, where he rented a hotel room and began studying Portuguese. He found a restaurant owner who would feed him after the rush hour and a tutor who would instruct him in the language.

Then he stationed himself daily in a park, where he distributed brochures about Christ. Within 6 years he led 70 people to the Lord, one of whom became his wife, Rosa.

[Max Lucado recalls a time when he heard Robert speak.] "I watched other men carry him in his wheelchair onto the platform. I watched them lay a Bible in his lap. I watched his stiff fingers force open the pages. And I watched people in the audience wipe away tears of admiration. Robert could have asked for sympathy or pity, but he did just the opposite. He held his bent hand up in the air and boasted, 'I have everything I need for joy.'"

His shirts are held together by Velcro, but his life is held together by joy.

—Max Lucado. *The Applause of Heaven*
(© WordPublishing, 1990).

A POSITION OF LOVE

About 6 o'clock on a Wednesday morning, James Lawson of Running Springs, California, left home to apply for a job. About an hour later his 36-year-old wife Patsy with their two children (ages 2 and 5) left for the baby-sitter's and her fifth-grade teaching job down the mountain in Riverside.

Unfortunately, they never got that far.

The alarm was spread that they had not arrived at the baby-sitter's nor at her school. James Lawson found his wife and daughter dead 8 1/2 hours later in

their wrecked car, upside down in a cold mountain stream. His 2-year-old son was barely alive in the 48-degree water.

As James scrambled down the cliff to what he was sure were the cries of his dying wife, he found something else: She was dead, but she was holding her little boy's head just above the water in the submerged car.

What had happened could be pieced together from the scene. Susan, the daughter, had evidently been killed in the accident. Patsy had attempted to get out, but the car's position had her trapped. Little Gerald had survived the

crash along with his mother. There was nothing else for Patsy to do but hold his head above the water in the little pocket of air that remained in the car.

For 11 hours she had held that painful position until her body had almost frozen in the pose of self-giving love. She had succumbed to hypothermia.

Patsy Lawson, though dead, still held her baby up so he could breathe. That's the essence of a mother's sacrificial love.

This tragic story reminds us of another kind of love. God sent His only beloved Son into the hostile environment of this world so that He could take up a position of love with outstretched arms and die so that we might live. Such love!

Have you ever considered what it cost God to give His Son so you could have eternal life?

*-Abn'dgedJrom Moments for Mothers
by Robert Strand (@ 1993 New Leaf
Press). Used by permission.*

PREPARATION FOR PRAYER

I have a friend who took his little 6-year-old boy fishing with him. They put out the line and then went up to the cabin. After an hour they returned to the river to see if they had caught anything.

Surely enough, several fish were on the line. The boy said, "I knew there would be, Daddy."

The father asked, "How did you know?"

He replied, "Because I prayed about it."

So they baited the hooks again, put out the line, and went to the cabin for supper.

Afterward, they went back to the river; again, fish were on the line. The boy said, "I knew it."

The father said, "How?"

"I prayed again."

So they put the line back into the river and went to the cabin. Before bedtime, they returned to the river. This time no fish were on the line.

The child said, "I knew there wouldn't be." The father asked, "How did you know?"

The boy said, "Because I didn't pray this time."

The father asked, "Why didn't you pray?"

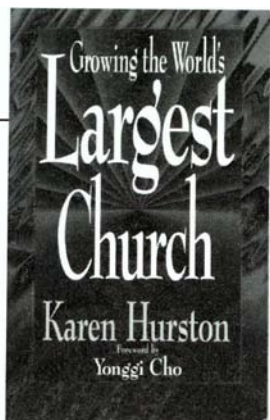
"Because I remembered that we forgot to bait the hooks," the boy said.

*-Robert Goodrich
What's It All About.*

LET US HEAR FROM YOU

Are you looking for another place to use that great sermon illustration you used in last week's message? *Enrichment* will pay up to \$25 for each sermon illustration it uses. If the material has previously been published, please indicate the original source. Send your contributions to:

Illustrate It
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Springfield, MO 65802-1894



Karen Hurston (GPH/Chrism, 223 pp., paperback, \$8.95)

B O O K R E V E W S

Growing the World's Largest Church

Karen Hurston (GPH/Chrism, 223 pp., paperback, \$8.95)

Growing the World's Largest Church is a different approach to church growth material compared with most books on the subject. It is written from the personal perspective of the author, who virtually grew up with the church and served on the church staff.

Karen Hurston's father, Missionary John Hurston, was one of the early influences in the life of Yonggi Cho, who served as the missionary's interpreter during a 6-week preaching tour of South Korea's major cities. Based on her personal ties and first-hand knowledge, the author presents the success story of Yonggi Cho and the world's largest church.

The book is clearly the story of Cho and the remarkable growth of the church in Seoul, South Korea. It closely resembles a historical biography that begins with Cho's early life and continues until now. However,

while reading the narrative, the reader is introduced to a series of excellent church growth principles and administrative helps that can be put to work almost anywhere.

The second chapter begins a sequential introduction to the philosophy and mechanics of each step that has led the church in growth. The information is reinforced by interesting accounts of miracles in the lives of people along the way.

A chapter devoted to the importance of prayer provides a quick and informative glimpse of the origin and administration of the now famous Prayer Mountain.

Other chapters describe the emphasis on lay leadership in the church, home cell groups, staffing and levels of ministry, evangelism, a schedule of worship services, and a description of Cho's method of preaching. The reader will also find information on the church's emphasis on giving, small-group ministry, and the overall mission of the church.

Along with these topics is a succinct description of the church's administration, which provides groundwork for the reader to apply the methods to his/her own church. The author addresses and generally dispels the theory that Cho's methods work only because of the church's cultural setting. She does this in the text to some degree, but the major arguments are included in the appendix. Through historical records and references to growing churches in the States, Hurston demonstrates that a principle is a principle, no matter where you find it. It may require some modification, but it will work to build churches to the glory of God with enough spiritual power to make a difference in our world.

-Reviewed by Larry Thomas, training network coordinator and administrative consultant in Sunday School Promotion and Training Department, Spn'ngfield, Missouri,

What Hollywood Won't Tell You About Sex, Love, and Dating

Greg Johnson and Susie Shellenberger (Regal, 250 pp" paperback, \$9.99)

What Hollywood Won't Tell You can help fill a vacuum of wholesome teaching on sex, love, and dating. The authors tackle the tough combination of teen years and relationships with a good mix of humor, informal style, and common sense. Personal examples along with quotes and testimonies from teens immediately draw the reader and make it easy to be open to godly instruction. An early chapter ends by leading the reader in prayer and inviting God to lead and guide in future relationships.

This book, by no means a comprehensive manual, can best be used as a launching pad for further discussion between parents and their children or youth leaders and teens. It helps adults remember the tremendous frustrations and pitfalls of the teen years.

—Reviewed by Rich Percifield, former editor/Bible Quiz coordinator, Youth Department, Springfield, Missouri.

BOOK REVIEWS

Jesus Under Fire— Modern Scholarship Reinvents the Historical Jesus

Michael J. Wilkins and J.P. Moreland, genl. eds., (Zondervan, 256 pp., hardback, \$16.99)

Since 1985 a group calling itself "The Jesus Seminar" has discussed and voted on what parts of the words and deeds of Jesus recorded in the Gospels Jesus actually said and did. They have persuaded the liberal media that they represent a consensus of modern scholarship—which is definitely not true. They are antisupernaturalists who deny that Jesus claimed to be the Son of God, performed miracles, or was raised from the dead. The Seminar members have come out of the closet to try to persuade the Christian world that the Jesus they love and trust, the Jesus revealed in the Gospels, was just an ordinary man whose body was laid in a shallow criminal's grave and eaten by wild dogs.

To combat the claims of "The Jesus Seminar," eight outstanding Bible scholars write chapters showing the inconsistencies and falsity of those claims. With careful reasoning they present the evidence that shows Jesus actually said and did what the Bible records. One chapter upholds the truth that Jesus is the only way of salvation, the only way to God. Another gives evidence for the reality of Jesus from outside the New Testament.

As the editors point out, the book gives sufficient answers and provides a positive case for the integrity of the New Testament witness to Jesus. He "provides the only truly satisfying solution to the dilemma of the modern person."

-Reviewed by Stanley M. Horton, Th.D., distinguished professor emeritus of Bible and theology, Assemblies of God Theological Seminary, Springfield, Missouri.

Teaching for Spiritual Growth

Perry G. Downs (Zondervan, 224 pp., hardback, \$21.99)

I wish every evangelical and Spirit-filled pastor, staff pastor, Bible college professor, and Sunday school superintendent could read this book. Indeed, Christian education (called Sunday school in a broader sense a few years ago) has gone exploring a wide terrain. The side trips have been interesting, but a clear central focus has become blurred at times.

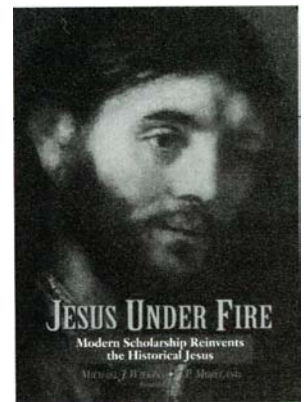
While such topics as specialized age-group ministries, singles ministry, ministry to dysfunctional families, or time management have real value, broadened our horizons, and resulted in new ministries established with good results, the broader focus has not been without cost.

The author observes, "Responding to the felt needs of people is sometimes perceived as more important than responding to the real need of being reconciled to God. Helping people feel good has taken over helping people be good and do good."

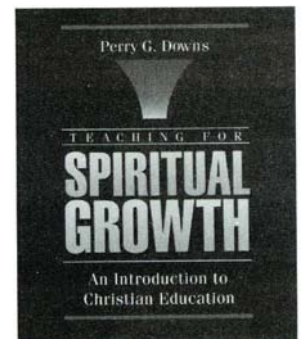
The strategy of the book begins in "Teaching in Biblical Perspective" (a treatment of the nature of spiritual maturity), progresses to a consideration of developmental psychology and how learning takes place, and concludes with how we should teach for spiritual growth. As such, the author provides a progression from theology to psychology to learning.

As our need for and interest in effective discipling increases, *Teaching for Spiritual Growth* becomes required reading.

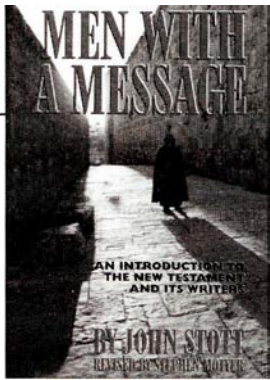
*-Reviewed by David Torgerson,
Springfield, Missouri.*



*Michael J. Wilkins and
J.P. Moreland, gen. eds.,
(Zondervan, 256 pp.,
hardback, \$16.99)*



*Perry G. Downs (Zondervan,
224 pp., hardback, \$21.99)*



*John Stott, revised by
Stephen Motyer, (Eerdmans,
156 pp., hardback, \$19.99)*

B O O K R E V I E W S

Men With a Message: An Introduction to the New Testament and Its Writers

*John Stott, revised by Stephen Motyer,
(Eerdmans, 156 pp., hardback, \$19.99)*

This book, in plain language, is a gem. It is an update and revision of Stott's original work which was published in 1951.

John Stott needs no introduction to students of Scripture. The conservative Anglican clergyman has distinguished himself by an ability to write clearly and concisely on both broad and concentrated subjects. Within the compass of 156 pages, he and the reviser have distilled a wealth of New Testament data.

As the title suggests, the book has a double focus. Each chapter begins with a biographical sketch of a New Testament author, which is followed by an overview of that writer's contribution to the New Testament. In a generous number of insets, the reader is given ministudies on more than 25 topics; for example, Luke on riches and poverty, events in Paul's life, Peter's use of Isaiah 53, the Old Testament in Hebrews, and the death of James according to Josephus. Also interspersed with the text are first-class, full-color photographs of scenery and archaeological finds, as well as some maps and drawings.

Each chapter ends with bibliographical suggestions for further reading; the list includes works that are less demanding and those that are more demanding, scholarly works.

This book is an excellent source for a Bible study series. In addition to the material itself, its attractive format and layout make it an outstanding gift.

*-Reviewed by Anthony D. Palma, Th.D.,
a longtime Assemblies of God educator.
Phoenix, Arizona.*

The Protestant Wedding Sourcebook: A Complete Guide for Developing Your Own Service

Sidney F. Batts (Westminster/John Knox Press, 192 pp" \$21.99)

To address the weakness of traditional weddings' archaic wording, Batts developed *The Protestant Wedding Sourcebook*, one of the most comprehensive available.

He divides the traditional Protestant wedding service into 11 categories. Within each category, he provides from 10 to 30 selections of wordings which may be used or modified.

The book will be a great resource to any pastor who wants to develop wedding words which carry substance and relevance to those who are present.

-Reviewed by Chris Rainey, pastor, Gateway Community Church, Fort Lee, New Jersey

Solution-Focused Marriage: Practical Solutions for Marital Dilemmas

Raymond E. and Carol A. Meadors (Life Focus Publications [PO, Box 46382, Cincinnati, Ohio 45246J, 209 pp" paperback, \$8.95)

Written by credentialed ministers in the Assemblies of God Ohio District, this book is the first of a proposed five-part series. The focus is on helping couples find "how to implement what they know they ought to be doing to improve the quality of their marriage" (page 11).

The Scripture sections demonstrate an attempt to bring the Bible into counseling. My main concern is that pastors take sufficient time to understand more in depth the counselee's situation to avoid prematurely focusing on a solution that might not be precisely applicable,

*-Reviewed by John C. Kalter, D.Min" professor of pastoral counseling,
Assemblies of God Theological Seminary, Springfield, Missouri,*

BOOK REVIEWS

Between Two Worlds: The Art of Preaching in the 20th Century

John R. W. Stott (Eerdmans, 352 pp., paperback, \$14.99)

"Preaching is indispensable to Christianity." With those words John Stott opens *Between Two Worlds* and goes on to enforce the power, the need, and the plan for good preaching today. He is a great student of preaching and includes a wide range of quotes and footnotes. He is a great preacher himself. (I have personally heard Dr. Stott, and he is a compelling communicator.)

The author sees preaching as bridge building and rightly pictures two distinct worlds: God's world and man's world. The preacher stands in the middle. Through his knowledge of the biblical world and his understanding of the modern world, he acts as a bridge connecting the two. Through preaching, man is able to understand God and come to him. Dr. Stott argues that a real sermon occurs when it has heaven as its father and earth as its mother. When the biblical world and the modern world meet, and God's voice is clearly heard by modern man, real preaching has occurred.

Between Two Worlds is both informative and inspiring. Every preacher will be inspired to do his best pulpit work as he reads chapter one. In those pages Stott allows the reader to walk with the giants of preaching throughout church history.

Few books on preaching tackle the contemporary objections modern man has to preaching as this one. Dr. Stott gives insightful material every pastor should think through concerning 20th-century man's aversion to preaching. (I believe the antiauthority mood of the Western world is the chief culprit.)

Chapter 6 on preparing a sermon is basic to all texts on preaching. Stott has a few unique points and some clear words; however, the student of preaching will be better served by devouring books such as Haddon Robinson's *Biblical Preaching* or Jerry Vines' *A Practical Guide to Sermon Preparation*.

The last two chapters should be required annual reading for every preacher. Dr. Stott presses home the need for sincerity, earnestness, courage, and humility. May God enable the preacher!

A wise preacher will keep *Between Two Worlds* within arm's reach and refer to it frequently. His congregation will be glad he did.

*-Reviewed by Thomas Lindberg, D.Min.,
pastor of First Assembly of God,
Memphis, Tennessee.*

Listening for Heaven's Sake: Building Healthy Relationships With God, Self, and Others

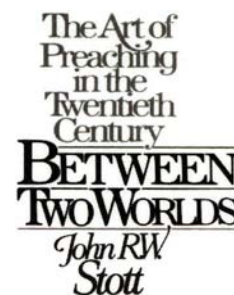
Gary Sweeten with Dave Ping and Anne Clippard (Teleios Publications, 192 pp" paperback, \$12.95)

Sweeten and colleagues from his ministry believe that sin is the root of dysfunctional personalities and relationships. The four major categories of sin, as they see them, include rebellion, guilt, shame, and bondage.

The author gives a biblical view of personality, with emphasis on the importance of grace in becoming reconciled to God, and emphasizes developing good listening skills.

The book is easy to read and is documented with footnotes and other study helps—excellent for the Christian counselor who wants to focus on the spiritual dynamics of effective counseling.

*-Reviewed by Raymond T. Brock, Ed.D" an Assemblies of God minister
and a licensed counselor, Tulsa, Oklahoma,*

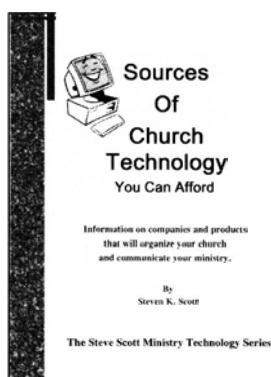


—WARREN WEISBERG

*John R.W. Stott (Eerdmans,
352 pp., paperback, \$14.99)*

The Steve Scott
Ministry Technology Series

Steve Scott (Church Resources Corporation, 1-800-455-2585; 125 pp.; loose-leaf notebook; \$29.45 each, postage-paid)



Steve Scott (Church Resources Corporation, 1-800-455-2585; 125 pp.; loose-leaf notebook; \$29.45 each, postage-paid)

A SERVICE

Enrichment reviews books we feel our readers would like to know about. These books are not always in accord with our point of view, and the reviews do not constitute a recommendation of the books. As a service to readers the Gospel Publishing House will supply any of these books, but books cannot be returned for credit.

101 Effective Ideas Using Your Church Computer and Sources of Church Technology You Can Afford

Steve Scott (Church Resources Corporation, 1-800-455-2585; 125 pp. each; loose-leaf notebook; \$29.45 each, postage-paid)

In *101 Effective Ideas* Steve Scott, who challenges the church to combine technology with a commitment to the call of Christ, gives "creative, technology-driven ideas for increasing membership, improving ministry communications, and developing visibility and awareness for your church within the community." He writes from an MS-DOS and Windows orientation, but Macintosh@ users will also find the ideas usable since equivalent hardware and software are available on the Macintosh@ platform.

Scott offers, literally, 101 ideas for using computers in church ministry. Most focus on rather obvious but, nevertheless, effective uses of word processing, desktop publishing, and database software. In fact, most of the ideas are not even computer dependent; many are simply promotion and advertising ideas that have been done for years the old-fashioned way. These include newsletters, press releases, brochures, stationery, calendars of events, certificates, visitor and absentee follow-up, business cards, clip art, meeting reminders, flyers, membership directory, speaker notes and handouts, flowcharts, and name tags.

Still, the book helps stimulate thinking with numerous suggestions on how to take advantage of computer technology to do these things more quickly and efficiently. However, don't expect thorough how-to chapters; instead you will find a concise 200- to 300-word overview for each idea. In many cases the author alerts you to specif-

ic companies and specialized software which can help carry out the ideas presented. In the back of the notebook the author provides samples of the many desktop publishing ideas presented.

Other ideas showcase the power of computer technology, such as developing a church member database for birthday recognition; mailing labels; ZIP Code sorting; bar coding; and tracking audio, video, and book library resources.

Some of the more innovative and computer-dependent ideas include outbound and inbound voice mail, fax and modem capabilities, Bible study software, scanning pictures and text, electronic street maps, using spreadsheet and graphing programs to monitor budgets and statistics, multimedia and Bible atlas CD-ROMs, project management and scheduling, wedding management software, electronic encyclopedias, digital photography, and idea-generation software.

In *Sources of Church Technology You Can Afford*, Scott provides a more thorough listing of software companies and products categorized by many of the applications presented in *101 Effective Ideas*, such as Bible illustrations, calendars, contact management, mail management, maps, sermon resources, and weddings.

The rapid pace of computer hardware and software advancement makes it hard for books like these to stay current and innovative. Yet for those who are considering or just beginning to incorporate computers in the church and seek a concise, comprehensive list of ideas and uses, these books are worth a look.

*-Reviewed by William P. Campbell,
adult ministries consultant, Sunday School
Promotion and Training Department,
Springfield, Missouri.*

NEWS & RESOURCES

PERSONNEL

Doug Clay, former Ohio District youth director, was appointed secretary of the national Youth Department, effective Nov. 6, 1995.

FREE CARING MAGAZINE SUBSCRIPTION AVAILABLE

A free subscription to *Caring* magazine is available in single or bulk orders for churches or groups. published nine times a year, *Caring* is the voice of the Benevolences Department that oversees Aged Ministers Assistance, Highlands Child Placement Services and Maternity Home, Hillcrest Children's Home, and Disaster Relief.

Check rsc #11 for your free subscription. Those who order single subscriptions will receive an attractive 11- by 16-inch corduroy portfolio.

PEOPLE REACHED, CHURCHES PLANTED THROUGH GOOD NEWS CRUSADES

Sunday, March 31, is Good News Crusades Day in the Assemblies of God. Churches are requested to assist missionaries in winning the lost and planting churches by receiving an offering and praying for Good News Crusades, a program established through the Division of Foreign Missions.

Since 1989 when the Iron Curtain opened to allow more religious freedoms in Eastern Europe, Good News Crusades have been an increasingly effective soul-winning tool in that part of the world. Significant results have been reported in Czech Republic, Slovakia, Hungary, and Poland.

"Between May and September 1995, the Hungarian Pentecostal Fellowship

conducted 14 crusades throughout the country," said Paul Gracza, missionary to Eastern/Europe Central Countries. "Since beginning crusade efforts in 1994, hundreds of people have come to Christ. Over the next 3 years believers hope to begin 30 more churches."

Half a world away in the Philippines, Good News Crusades are producing similar results.

"In 3 months over 1,300 people prayed the sinner's prayer or expressed an interest in following Jesus," said Dave Johnson, missionary to the Philippines. "Workers invite new believers to church or a home Bible study group for discipling."

In the last 5 years the Philippines Assemblies of God has planted 1,000 churches, and membership has doubled. Good News Crusades has played a vital part in sparking the growth.

For 37 years offerings to the Good News Crusades program have been used to finance sound systems, tents, and materials needed to conduct meetings. By having funds on hand, missionaries can make arrangements for crusades while open doors exist. Otherwise they must raise funds from their supporters, a process requiring additional time and expense.

ADVANCED CAMPUS MINISTRY TRAINING NOW AVAILABLE

The Chi Alpha Campus Ministries Department has developed an advanced training program called Advanced Institute for Campus Missions (Advanced ICM). The program is tailored for the veteran campus minister and especially for those who have previously attended ICM, Chi Alpha's 18-day

graduate-level training conference for new campus ministers.

Advanced ICM will run concurrently with ICM each summer--equipping for ministry unique to campus missions. The subject matter will change from year to year.

Students of today have greater difficulty making initial commitments and building trust-filled relationships. Advanced ICM seeks to instruct campus ministers in the skills of ministering to these students.

More information about Advanced ICM and ICM is available from the Chi Alpha Campus Ministries Department.

REGIONAL CONVENTIONS

BUILD MINISTRY

Regional conventions are building the Division of Home Missions MAPS RV Volunteers ministry. Conventions for the following regions are scheduled:

Southwest: March 16, Ahwatukee NG, Phoenix, Ariz.

Southwest: March 1,2, Southern California College, Costa Mesa, Calif.

South Central: April 11-13, NG, Jones, Okla.

South Central: May 3,4, Wheat State Camp, Augusta, Kans.

South Central: May 31-June 1, Rio Rancho, N. Mex.

Northwest: May 3,4, Eastern Washington Bible Camp, Silver Lake, Wash.

North Central: May 17,18, Lake Geneva Bible Camp, Alexandria, Minn.

Gulf: May 17,18, Rose of Sharon Campground, Munford, Tenn.

Great Lakes: May 17,18, Kentucky Campground, Crestwood, Ky.

Great Lakes: June 7,8, Fa Ho Lo Park, Grass Lake, Mich.

The conventions are ideal for new volunteers to sign up. Contact the DHM MAPS Department for more information.

FIRST ASSEMBLIES OF GOD KMHMU CHURCH PLANTED

New Generation Assembly of God in Santa Ana, Calif., is the first Kmhmu Assembly of God ever to be pioneered in either foreign or domestic locations.

Linda Gross, a nationally appointed home missionary, is the director of Southeast Asian ministry in Santa Ana and is working with the Kmhmu people, who are political refugees from Laos. Around 3,000 Kmhmu are in the U.S., with the largest number in California.

RV VOLUNTEERS PERSONNEL IMPACT INNER-CITY ST. LOUIS

During the 1995 General Council in St. Louis, DHM MAPS RV Volunteers personnel made an impact on the city's Hyde Park neighborhood by constructing a playground for inner-city children. Mayor Freeman Bosley, Jr., said: "I am honored as the mayor of St. Louis to thank the Assemblies of God on behalf of Clay School and the Hyde Park community for their most generous gift of a playground/pocket park. We are blessed that your church has committed to sharing time and resources to bring a significant improvement to a St. Louis neighborhood struggling for change. Efforts such as this, by the Assemblies of God, inspire us to become reenergized and gain new hope for the future of all God's people."

On Aug. 5 Cougar Park, as it was named, was dedicated and presented to the city by Thomas Trask, Assemblies of God general superintendent.

CHI ALPHA IS ANCHOR AWAY FROM HOME

Chi Alpha, the Assemblies of God outreach to secular campuses, is one of the more significant ministries to young people. When students leave home for the university, their values and ideas are tested. Chi Alpha helps students hold the line of their value systems.

Pastors can help by forwarding the names and addresses of students who attend secular universities to the DHM Chi Alpha Campus Ministries Department, which is dedicated to bringing the good news to the university, marketplace, and world.

CHI ALPHA TAKES PRAYER ON- LINE

In February 1995, Chi Alpha established a prayer network via E-mail. When campus missionaries have prayer requests, they leave messages at the Chi Alpha Campus Ministries Department's E-mail address, which sends messages to those on the on-line network. Requests are sent to people across the country.

This prayer network is essential, for campus missionaries frequently struggle in spiritual warfare. Last year some 48 people had joined the Chi Alpha prayer network during the first 8 months. Through the prayer network, they not only hear about the needs but receive updates and praise reports.

If you would like to be a part of Chi Alpha's E-mail prayer network, send your name and E-mail address electronically to Chi Alpha Campus Ministries Department via America Online (XANational@AOL.COM). If you aren't on-line but would like to pray for Chi Alpha campus missionaries, write to Chi Alpha

at Division of Home Missions, 1445 Boonville Avenue, Springfield, Mo. 65802-1894.

DEADLINE SET FOR NATIONAL HOME MISSIONS APPOINTMENT

The Division of Home Missions has set June 18, 1996, as the deadline for accepting applications for national home missions appointment. Candidate interviews will be held Sept. 10-13, 1996, in Springfield, Mo.

More information is available from the Division of Home Missions.

MEN'S MINISTRIES RESURRECTION BREAKFASTS: A TIME TO WIN MEN TO JESUS

April 6, 1996, the Saturday morning before Easter, men across the Fellowship will be inviting their unsaved, unchurched friends and relatives to a special Resurrection Breakfast.

Urge each man of your congregation to buy at least two tickets to the breakfast: one for himself and one for an unsaved guest he invites. The breakfast is an opportunity to introduce unsaved men of your community to the resurrected, living Christ.

The guest speaker should be a well-known Christian man—a businessman, athlete, or professional—who gives his testimony of how he came to know Christ. Invite the unsaved to accept Christ as Savior. Follow up those who accept Christ. Also invite the unchurched to attend Easter activities at your church.

For more information on Resurrection Breakfasts check rsc #12 or contact the Men's Ministries Department, 1445

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Boonville Ave., Springfield, Mo. 65802-1894, or phone (417) 862-2781, ext. 4170.

LIGHT-FOR-THE-LOST DAY MATERIALS AVAILABLE

Light-for-the-Lost (LFTL) Day is Sunday, May 5, 1996. Materials are available to help churches conduct a special-emphasis service for this Assemblies of God evangelism literature ministry. They include a bulletin insert, a brochure, a LFTL logo poster, and literature posters. Two items are available for a nominal cost: (1) a multicolor banner and (2) a video with a variety of segments. The video is designed to complement the direction of your LFTL service.

Founded in 1953, LFTL has raised and distributed over \$46 million for evangelism literature for both foreign and home missionaries' use.

To order any of these materials call the LFTL office at (417) 862-2781. For more information about the Light-for-the-Lost evangelism literature ministry check rsc #13.

1995 NATIONAL YOUTH SCHOLARSHIP PROGRAM WINNERS ANNOUNCED

The Christian Higher Education Department of the Assemblies of God has announced winners of the 1995 National Youth Scholarship Program (NYSP) as follows: First-place scholarship (\$2,500), Andrea Burcham of Caldwell, Kans., who chose to attend Southwestern University (Waxahachie, Tex.). Second place (\$1,500), Stacey Carnes of Hudson, Ohio, who is attending Evangel College (Springfield, Mo.). Third place (\$1,000), Elisabeth Zimmerman of Paynesville, Minn., also

attends Evangel College.

The NYSP is sponsored annually by the Assemblies of God Christian Higher Education and Youth Departments. Applications are available from Assemblies of God district youth directors after Nov. 1 and are accepted from Jan. 1 to March 31 each year. High school seniors who attend an Assemblies of God church or are dependents of Assemblies of God missionaries and who plan to attend an endorsed Assemblies of God postsecondary school upon graduation are eligible to apply.

SOUTHWESTERN. UNIVERSITY IMPLEMENTS COUNSELING PROGRAM

A new counseling/psychology program was implemented at Southwestern Assemblies of God University (Waxahachie, Tex.) in the fall 1995. Internship opportunities are provided through the newly established Southwestern Counseling Center, an off-campus facility which offers counseling services to Southwestern students and Assemblies of God ministers and their families in the area.

The counseling/psychology undergraduate program is the initial step in developing a graduate program leading to a master's degree and Texas state licensure as a counselor. Dr. Calvin Carmen, specialist in Christian counseling and psychiatric care, is joining the faculty to develop the program and oversee the counseling center.

Rapha Mental Health Services is providing a significant part of the start-up costs for the program. Rapha is a nationally recognized mental health care organization that provides in-hos-

pital and outpatient services from a Christ-centered perspective. Churches in Southwestern's region have also committed substantial support for the new venture.

POSTSECONDARY SCHOOLS ANNOUNCE SPRING 1996 COMMENCEMENT DATES

The following Assemblies of God postsecondary schools have announced spring 1996 commencement dates:

American Indian College, Phoenix, Ariz.-April 26.

Assemblies of God Theological Seminary, Springfield, Mo.-June 7.

Berean University, Springfield, Mo.-Rolling enrollment (correspondence courses and degrees).

Bethany College, Scotts Valley, Calif.-May 4.

Central Bible College, Springfield, Mo.-May 2.

Central Indian Bible College, Mobridge, S. Dak.-May 10.

Evangel College, Springfield, Mo.-May 3.

Latin American Bible Institute, San Antonio, Tex.-April 26.

Latin American Bible Institute of California, La Puente, Calif.-May 4.

North Central Bible College, Minneapolis, Minn.-May 3.

Northwest College, Kirkland, Wash.-May 4.

Southeastern college, Lakeland, Fla.-April 26.

Southern California College, Costa Mesa, Calif.-May 4.

Southwestern University, Waxahachie, Tex.-April 26.

Trinity Bible College, Ellendale, N. Dak.-May 3.

Valley Forge Christian College,
Phoenixville, Pa.-May 4.

Western Bible Institute, Phoenix,
Ariz.-May 6.

SCC PRESIDENT HONORED FOR 20 YEARS' SERVICE

A resolution was passed at the Southern California District Council for the membership to honor Wayne Kraiss for 20 years' service as president of Southern California College.

The student population during Kraiss' tenure has grown from 619 to 1,083. Funding for the college has increased from \$1.6 million in 1974 to \$14.7 million in 1995, and several new buildings have been added.

Following the reading of the resolution, a standing vote of appreciation and confidence was expressed by the council in session.

NCBC PRESIDENTIAL INAUGURATION HELD FOR DR. GORDON ANDERSON

Dr. Gordon I. Anderson was inaugurated as the sixth president of North Central Bible College, Minneapolis, on Friday, Oct. 27, 1995, in the College Life Center. Representatives from the Board of Regents, administration, faculty, alumni, and student body addressed those gathered in honor of Anderson.

Anderson succeeds Dr. Don Argue who was named president of the National Association of Evangelicals (NAE) effective April 1, 1995.

Anderson previously served as the director of the Eurasia Education Office for the Assemblies of God Division of Foreign Missions and was a professor at NCBC, teaching hermeneutics, homilet-

ics, church history, and philosophy for 12 years.

RADIANT LIFE INTRODUCES SUMMER 1996 RELEASES

Radiant Life announces two new titles in the Spiritual Discovery Series beginning in the summer 1996 quarter.

Sanctity of Life by Michael Clarendon explores the biblical response to many of the issues involving human life—including the value of life, the power of death, abortion, birth control, genetic engineering, suicide, murder, capital punishment, genocide, and euthanasia.

Baptized in the Spirit by Frank M. Boyd is an updated version of a classic originally released in GPH's Christian Faith Series. Interactive questions have been added to this important work to help the learner discover the *why* behind this vital experience. Students will come

to understand the nature of the Holy Spirit, His ministry, the biblical basis for the baptism in the Holy Spirit, the initial evidence, how to receive, means of staying filled, and the various gifts of the Spirit and their proper usage.

The Spiritual Discovery Series offers individual and group study curriculum for contemporary adults. Study guides are in a workbook format. Leaders guides include the study guide material as well as resources and methodology designed to facilitate a group learning experience.

When completed, the Spiritual Discovery Series will contain 40 new titles divided into four tracks of study. Those who successfully complete courses in the Foundations track will be grounded in their faith. Titles in the Life Issues track will explore issues faced in the various stages of life. The Book



Study track will offer resources to help individuals and groups understand the text of God's Word. The Critical Concerns track will address societal issues from a biblical perspective.

Sanctity of Life and *Baptized in the Spirit* join six titles already released in the Spiritual Discovery Series: *A New Way of Life* by Robert L. Brandt, *Bible Prophecy* by Stanley M. Horton, *Parenting: The Early Years* by Kay E. Marchand, *How To Study the Bible* by G. Raymond Carlson, *Spiritual Devotion* by Nathan H. Nelson, and *Parenting the Elementary Child* by Raymond T. Brock.

Radiant Life projects the following release schedule for the Spiritual Discovery Series over the next 6 months:

Fall 1996-*Parenting the Teen and Spiritual Warfare*

Winter 1996-97-*The Book of Acts and Midlife Issues*

ACTS SETS REGIONAL CONFERENCES

The Assemblies of God-affiliated Association of Christian Teachers and Schools (ACTS) has scheduled conferences in the Midwest and Southwest for the 1995-96 school year:

(The Southeast Conference was held in October.)

Midwest Conference: March 14-16, 1996, Springfield, Mo. (Please note that the dates, March 21-23, listed in winter/96 *Enrichment*, have been changed to March 14-16.)

Seminars will be offered to meet the continuing education needs of teachers from preschool through high school. Pastors and administrators will want to enroll in Gerald Twombly's special-focus track for Christian school marketing,

promotion, development, and finance.

Basketball, cheerleading, Teen and Junior Bible Quiz, student congress, spelling, speech, academics, and drama are a few of the events to be offered.

The conference provides opportunity for administrators to interview prospective administrators, teachers, and Christian education ministers. The ACTS annual business meeting and accreditation hearings are also conducted.

Southwest Conference: April 26, 27, 1996, Las Vegas, Nev. Host: Steve Sharp, Mountain View Christian School and Day Care.

A summer institute for Spirit-filled Christian teachers and Christian school administrators is in preliminary study. It will allow Christian educators to invest a week to focus on critical issues facing Christians in private and public schools. Preschool, elementary, and secondary topics will be offered.

More details are available from Glen Percifield, ACTS executive director, 1445 Boonville Avenue, Springfield, Mo. 65802.

CHURCH LOAN DEPARTMENT RENAMED

The 46th General Council in session last August officially ratified the Assemblies of God Loan Fund (AGLF) as a new corporation replacing the Church Loan Department.

The new corporation was approved by the Executive and General Presbyteries before being submitted to the Council in session.

Kert G. Parsley was named president and Phil W. Illium vice president of the newly formed corporation located at 1600 Boonville Ave., Suite C,

Springfield, Mo. 65803.

AGLF provides low-cost first-mortgage loans for Assemblies of God churches and affiliated ministries. Loans are available for refinancing, purchasing new facilities, remodeling, and acquisition of parsonages.

Low-cost loans are made possible by individuals who invest funds with AGLF for the purpose of expanding the Assemblies of God outreach. Potential investors are invited to contact AGLF. Use the toll free number, 1-800-449-5626.

SOUTHEASTERN COLLEGE CELEBRATES 60TH ANNIVERSARY


Southeastern College of the Assemblies of God, Lakeland, Fla., celebrated its 60th anniversary during the fall 1995 semester. The school began in New Brockton, Ala., in 1935, then moved to Atlanta, Ga., before making its permanent home in Lakeland in 1952.

During its 60-year history, the college has had approximately 17,000 students study in its classrooms in preparation for ministry in churches and communities.

ASSEMBLIES OF GOD CHRISTIAN SCHOOLS ARE GROWING

In 1994 enrollment in Assemblies of God-sponsored Christian schools increased by 6,307—from 121,682 the previous year to 127,989, as reported in the 1994 Annual Church Ministries Report (ACMR). The report also showed that 1,062 churches now sponsor Christian schools as compared to 1,048 in 1993, producing an increase of 14 sponsoring churches.

Nearly 9 percent of the Assemblies of God churches sponsor this vital ministry



to children and youth in their communities. The Assemblies of God ACTS and the Florida League of Christian Schools (FLOCS) have a combined membership of nearly 200 schools. Accredited schools number 27.

WANTED: PRICE AND WIGGLESWORTH RECORDINGS!

Have you ever heard recordings of Charles S. Price or Smith Wigglesworth? These two prominent Pentecostal evangelists ministered in many parts of the world during the first half of the 20th century, but we have no knowledge of available recordings of their powerful ministries.

The Assemblies of God Archives, however, is not ready to give up the search for any kind of recording with the voices of these men of God. Both were still preaching in 1947, the year they died. Even though this predates the use of tape, various forms of recordings were being used before that time, giving the possibility that their voices were recorded. And if they preached on the radio, it is possible that stations made records or "transcriptions," as they were called.

If you know of recordings of these and other early Pentecostal preachers, you are urged to contact Wayne Warner at the Assemblies of God Archives, 1445 Boonville, Springfield, Mo. 65802-1894, or call (417) 862-1447, ext. 4400.

BEREAN COLLEGE GETS NEW NAME

Berean College of the Assemblies of God has now become Berean University of the Assemblies of God. The name change was approved by the General Presbytery and ratified by the General

Council in the August 1995 meetings of both bodies.

As a university, Berean will continue to serve the distance education needs of the constituency in matters of ministerial credentials study and degree programs offered through independent study. Additionally, a graduate program is now available allowing distance education students to complete master's degrees in biblical studies, ministerial studies, and Christian counseling.

Berean University will move into advanced technology by offering courses by satellite, computer, and various multimedia formats. These technological

advances will be accomplished through cooperative efforts with Evangel College, Central Bible College, the Assemblies of God Theological Seminary, and eventually regional schools that may wish to cooperate. The stateside operation of ICI University will also participate in the cooperative efforts. Berean University encompasses the distance education programs of these cooperating institutions.

Three levels of study and over 100 course offerings make Berean University a complete smorgasbord for theological students who desire and need distance learning. Berean is currently accredited by the accrediting com-

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mission of the Distance Education and Training Council, the only CORPA-recognized accrediting association dealing exclusively with distance learning institutions. As quickly as the various requirements can be met, Berean University will be seeking regional accreditation to lend additional credibility to the programs offered.

NATIONAL MISSIONETTES WEEK ANNOUNCED

May 12-18, 1996, is National Missionettes Week. The theme, "Walking with Jesus," encourages Christian growth and maturity, based on 2 John 6 (NKJV), "This is love, that we walk according to His commandments."

Over 180,000 girls will take part in National Missionettes Week in the United States. Activities and accomplishments of local Missionettes clubs will be featured in special events such as banquets, teas, luncheons, awards presentations, and Honor Star crowning ceremonies.

Local Missionettes coordinators and club sponsors plan extra activities for the girls. The theme lends itself to hikes, walkathons, and prayer walks. *Memos*, a quarterly publication for Missionettes leaders, features creative ideas and helps for planning and organizing an unforgettable National Missionettes Week.

Missionettes range in age from 3 through high school. Rainbows provides basic biblical truths for preschoolers. Daisies helps kindergarten and first-grade girls understand their relationship to God, family, and friends. Prims give second- and third-grade girls opportunities to pray, play, and grow

together.

In Stars, fourth- through eighth-grade girls study the cardinal doctrines of the Assemblies of God. Their achievement program, Stairway of the Stars, includes memorization of Scripture verses that support salvation, divine healing, the baptism in the Holy Spirit, and the Second Coming.

Ys (Young Women in Action) helps high school-age girls find their places of ministry in the local church.

For more information on Missionettes and a sample copy of *Memos*, check rsc #16.

STUDY GUIDE AVAILABLE FOR THE PENTECOSTAL PRIORITY

The U.S. Decade of Harvest has announced the completion of the companion study guide for *The Pentecostal Priority* by Charles I. Crabtree. This manual facilitates an in-depth study that is relevant to our times yet adheres to the biblical perspective on Pentecost.

The study guide contains 13 lessons with reproducible lesson outlines and suggested lesson plans, which are adaptable for small-group Bible study or congregational study on Pentecost. Each outline also provides key memory verses, Scripture bases, and specific objectives.

The textbook contains a clarion call for believers to rediscover, reaffirm, and restore the fundamental purpose for their spiritual existence—the only hope for a powerful Pentecostal church in the 21st century.

The Holy Spirit empowers believers to be effective witnesses to a lost world. Thus Pentecost is the identity and purpose of the church. The author couples a

Pentecostal heritage with a focus on the urgency of the hour to provide a much-needed directive for believers in the 1990s.

The study guide (#743-816), developed by Efraim Espinoza, is \$4.95, and the textbook (#743-813) is \$3.95. When purchased in quantities of 10 or more the textbook is available at \$3 each from Customer Services, 1445 Boonville, Springfield, Mo. 65802; telephone, 1-800-641-4310.

MARRIAGE ENRICHMENT SEMINAR FOR PASTORS AND SPOUSES SCHEDULED IN BRANSON

Today's Family Ministry and its president, Dr. Gary Smalley, will present "Pastors at the Palace," a marriage enrichment seminar for pastors and their spouses, Feb. 22-24, 1996, at the Grand Palace theater in Branson, Mo.

Other seminar leaders are Dr. Gary Oliver, president of Southwest Christian Counseling (Denver, Colo.) and Dr. H.B. London, Jr., assistant to Dr. James Dobson at Focus on the Family.

The seminar is specifically designed to encourage and aid any married couple involved in full-time ministry.

Registration cost: \$99 per couple (before Jan. 26, 1996); \$120 per couple (Jan. 26-Feb. 22, 1996). Hotel reservations, meals, and transportation are the responsibility of the seminar attendees.

Make checks payable to Today's Family and mail to 1483 Lakeshore Dr., Branson, Mo. 65616; phone, 417-335-4321.

BIRTHRATES

Data from the National Center for Health Statistics reveals that half the

children born to teens ages 15 to 17 were fathered by adult men. Pro-family consultant Chuck Donovan says that cracking down on statutory rape laws would result in a decrease in the number of these teen births.

In addition, out-of-wedlock births (including adults) have tripled in the past 30 years. Seventy-two percent of births in Detroit are to unmarried women, 67 percent in Washington, and 46 percent in New York.

-The Pastor's Weekly Briefing, August 25, 1995, @ 1995, Focus on the Family.

DO YOU HAVE MINISTRY OUT-REACH TO SENIOR CITIZENS?

CONCENTRATIONS OF RETIRED PEOPLE 1993-2020 The Ten Largest States

State	1993	2020	% change
California	3,285	6,622	101.6
Florida	2,549	4,983	95.5
Texas	1,824	3,639	99.5
New York	2,377	3,028	27.4
Pennsylvania	1,890	2,302	21.8
Ohio	1,470	1,985	35.0
Illinois	1,468	1,952	33.0
North Carolina	864	1,633	89.0
Michigan	1,160	1,579	36.1
Georgia	693	1,418	104.6
US Total	35,595	53,349	63.7

Note: Numbers are in thousands

LEADERSHIP

Leaders exercise influence, and change occurs as people are persuaded by that influence. In the population at large, 7 percent of people are die-hard tradition-

alists, virtually impossible to convince. The rest are open to change-to some degree, at least.

In the church, however, traditionalists number about 16 percent, according to Howard Hendricks. Thus, when change is asked for, a creative tension is produced that can escalate into outright conflict.

Another power struggle involves the fact that churches are made up of volunteers who vastly out-number paid staff.

Effective leadership is the outgrowth of relationships brought about by mutual love and service, not of merely announcing that the pastor is in charge and the congregation is obliged to follow.

-Faith Today, *March/April* 1995,
as cited in The Pastor's Weekly Briefing,
August 25, 1995, @ *Focus on the Family*

HILLCREST CHILDREN'S HOME HAS OPEN POSITIONS.

The Benevolences Department has announced several positions open at Hillcrest Children's Home, Hot Springs, Ark.: houseparents, relief houseparents, caseworkers, maintenance men, and cooks.

For more information, call the administrator, Joseph E. Jackson; telephone, (501) 262-1660.

Resolution 30— Prayer for Civic Leaders

The chairman of the Resolutions Committee presented Resolution 30 as follows and moved its adoption:

Whereas the 1971 General Council in session passed a resolution on "Prayer for Civil Leaders"; and

Whereas a reaffirmation of that prayer commitment by our Fellowship is timely for our nation; therefore, be it

Resolved, That Resolution 10 from the 1971 General Council be reaffirmed as follows:

Whereas we live in times that are especially perilous; and

Whereas all our officials of government, of whatever party, need godly wisdom to do that which is just, honest, and in the best interests of a peaceable and orderly society; and

Whereas Holy Scripture requests that "supplications, prayers, intercessions...be made for

all...that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty"; and

Whereas it has not become a firmly established custom among our assemblies to carry out this clear biblical injunction regularly; therefore, be it

Resolved, As an essential resolution that the General Council in session encourage all our pastors and assemblies to pray frequently in public service for all leaders of the executive, legislative, and judicial branches of the government and all those in authority that we may live quiet and peaceable lives; and be it further

Resolved, That provision be made periodically, through various publications, to remind our constituency of this scriptural injunction.

Editor's Note: In its September 26, 1995, meeting, the Executive Presbytery requested that action called for in the 1995 General Council Resolution 30 be carried in Enrichment.

ENRICHMENT SURVEY AND READER RESPONSE

Your kind response to the following survey questions and reader response on the next page is welcomed.

Send *Enrichment* survey and reader response by April 30, 1996, to:
Enrichment Journal
1445 Boonville
Springfield, MO 65802-1894
FAX: 1-417-862-0416

TELL US ABOUT YOURSELF.

1. Are you?
 1. ☐ male
 2. ☐ female
2. Is your age?
 1. ☐ under 30
 2. ☐ 30-39
 3. ☐ 40-49
 4. ☐ 50-59
 5. ☐ 60-69
 6. ☐ 70 or over
3. Are you the senior pastor?
 1. ☐ yes
 2. ☐ no
4. Is your area?
 1. ☐ Great Lakes
 2. ☐ Gulf
 3. ☐ Language
 4. ☐ North Central
 5. ☐ Northeast
 6. ☐ Northwest
 7. ☐ South Central
 8. ☐ Southeast
 9. ☐ Southwest
5. Do you have people who pray with you or for you consistently?
 1. ☐ yes
 2. ☐ no
 3. ☐ not sure
6. A. Are you part of an accountability group?
 1. ☐ yes
 2. ☐ no

B. If so, how many people are in your group?

 1. ☐ 1
 2. ☐ 2
 3. ☐ 3
 4. ☐ 4
 5. ☐ 5+
7. How many, if any, close friends do you have in whom you can confide?
 1. ☐ none
 2. ☐ 1
 3. ☐ 2
 4. ☐ 3
 5. ☐ 4 or more
8. Has ministry affected you positively or negatively?
 1. ☐ very positively
 2. ☐ somewhat positively
 3. ☐ no effect
 4. ☐ somewhat negatively
 5. ☐ very negatively
9. Approximately how many ministry hours do you work in a week?
 1. ☐ less than 20
 2. ☐ 20-29
 3. ☐ 30-39
 4. ☐ 40-49
 5. ☐ 50+
10. How well do you feel able to meet the needs of your ministry profession?
 1. ☐ very well
 2. ☐ somewhat well
 3. ☐ average
 4. ☐ somewhat unable
 5. ☐ unable
11. A. Are there stresses in the ministry that you have a difficult time handling?
 1. ☐ yes
 2. ☐ no

B. If so, what are they?

1 = Great Stress 5 = No Stress

- | | | | | | |
|---|---|---|---|---|---|
| a. <input type="checkbox"/> financial | 1 | 2 | 3 | 4 | 5 |
| b. <input type="checkbox"/> time for marriage & family | 1 | 2 | 3 | 4 | 5 |
| c. <input type="checkbox"/> conflict management | 1 | 2 | 3 | 4 | 5 |
| d. <input type="checkbox"/> ministerial expectations | 1 | 2 | 3 | 4 | 5 |
| e. <input type="checkbox"/> sermon & teaching preparation | 1 | 2 | 3 | 4 | 5 |
| f. <input type="checkbox"/> other, | 1 | 2 | 3 | 4 | 5 |
- please specify _____

12. What ministerial training or information would be helpful to you?

13. How many hours do you spend in prayer each week?

1. <input type="checkbox"/> 0-4	3. <input type="checkbox"/> 10-14	5. <input type="checkbox"/> 20+
2. <input type="checkbox"/> 5-9	4. <input type="checkbox"/> 15-19	
14. How many hours do you spend in private devotions (for yourself) each week?

1. <input type="checkbox"/> 0-4	3. <input type="checkbox"/> 10-14	5. <input type="checkbox"/> 20+
2. <input type="checkbox"/> 5-9	4. <input type="checkbox"/> 15-19	
15. How many hours do you spend in sermon or teaching preparation each week?

1. <input type="checkbox"/> 0-4	3. <input type="checkbox"/> 10-14	5. <input type="checkbox"/> 20+
2. <input type="checkbox"/> 5-9	4. <input type="checkbox"/> 15-19	
16. How often, if at all, do you have family devotions?

1. <input type="checkbox"/> daily	4. <input type="checkbox"/> less than monthly
2. <input type="checkbox"/> weekly	5. <input type="checkbox"/> none
3. <input type="checkbox"/> monthly	
17. A. Do you take at least one day off per week?

1. <input type="checkbox"/> yes	2. <input type="checkbox"/> no
---------------------------------	--------------------------------

B. If so, which day(s)? (Check all that apply.)

a. <input type="checkbox"/> Sunday	e. <input type="checkbox"/> Thursday
b. <input type="checkbox"/> Monday	f. <input type="checkbox"/> Friday
c. <input type="checkbox"/> Tuesday	g. <input type="checkbox"/> Saturday
d. <input type="checkbox"/> Wednesday	
18. Do you take a vacation annually?

1. <input type="checkbox"/> yes	2. <input type="checkbox"/> no
---------------------------------	--------------------------------
19. What personal struggles do you feel are a hindrance to your ministry?



YOUR RESPONSE TO THE FOLLOWING QUESTIONS WILL GUIDE US IN PLANNING FUTURE ISSUES.

1. What did you like most about this issue?

2. What did you like least about this issue?

PLEASE RATE THIS ISSUE'S CONTENTS BY CIRCLING THE APPROPRIATE NUMBER.

		1=LITTLE VALUE		5=GREATEST VALUE		
3. a.	Prayer—The Fountainhead of God's Renewing Work	1	2	3	4	5
b.	Pursuing Intimacy with God	1	2	3	4	5
c.	Wholeness in Ministry— Implications of Living Out the Truth	1	2	3	4	5
d.	Obedying the Call To Pray	1	2	3	4	5
e.	Pulpit Not Included	1	2	3	4	5
f.	Personal Study —The Backbone of a Successful Public Ministry	1	2	3	4	5
g.	Women in Ministry— Staying True to the Call	1	2	3	4	5
h.	Ask the Superintendent	1	2	3	4	5
i.	Vision for the Lost	1	2	3	4	5
j.	Keeping Pentecost Alive Year-Round	1	2	3	4	5
k.	Why the Day of Pentecost Is Important to Pentecostals	1	2	3	4	5
l.	Sermon Builder—Preaching That Tells the Story of God's People	1	2	3	4	5
m.	Word Study—The Anointing	1	2	3	4	5
n.	For Women in Ministry—A Job That Defies Description	1	2	3	4	5
o.	Ministerial Enrichment—Pornography: A Vicious War Within	1	2	3	4	5
p.	Clergy, Church, and Law—How To Audit-Proof Your Tax Return	1	2	3	4	5
q.	Confronting Contemporary Issues—Church Unity	1	2	3	4	5
r.	Managing Your Ministry—Church Staff Acquisitions: A Support or an Infection?	1	2	3	4	5
s.	Family Matters—The Minister's Marriage: His Passport to the Pulpit	1	2	3	4	5
t.	Counselors Corner—The Many Roles and Demands of the Assemblies of God Pastor	1	2	3	4	5
u.	Wit and Wisdom—Seven Habits of Highly Ineffective Church Publishers	1	2	3	4	5
v.	WorldLink	1	2	3	4	5
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x.	Sermon Seed	1	2	3	4	5
y.	Ministry Ideas That Work	1	2	3	4	5
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aa.	Book Reviews	1	2	3	4	5
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THANK YOU FOR TAKING THE TIME TO COMPLETE THIS SURVEY.



With Christ

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In Closing

BY CHARLES T. CRABTREE

I AM **CONVINCED** the ingredients that go into the making of a good minister are 80 to 90 percent the same as those needed to make a good Christian. This issue of *Enrichment* has strengthened that conviction. Prayer, integrity, personal Bible study, and Pentecost are all needed in both clergy and laity. These are the fundamentals, and we neglect them at our own peril.

Many years ago I dreamed of becoming a concert pianist. I envisioned throngs gathering to hear my performance, the hush of the crowd as they anticipated the opening bars of a Rachmaninoff concerto by the symphony orchestra, and my brilliant interpretation with crashing arpeggios and subtle coloring to end with a flourish and the thunder of applause. It never happened because 80 to 90 percent of being a great pianist is the discipline in fundamentals and long hours of private practice. You cannot be effective in public if you will not pay the price in private.

This culture, both inside and outside the church, is demanding a greater accountability of the minister's integrity and character than at any other time. From the youngest to the oldest, people are reluctant to listen to a preacher who has a question upon his character.

Recently I was stunned to hear of an 8-year-old, a preacher's daughter, who was asked about her favorite preachers. Of course, her daddy was first, and she named two or three others. Then she was asked about a preacher who had ministered in her church and was well connected to the family—certain he would be at the very top of the list. When they asked her why this powerful preacher was not one of her favorites, she said with brutal finality, "He lies!"

The minister who thinks he or she can live a lie and preach the truth is in for a rude awakening. Even the young—especially the young—can see through the facade of a public performance. Can it be the average child who has watched thousands of hours of acting on television can spot an actor in any forum?

The minister's personal life, while vital to the church and general public, is even more important to his/her family. In this forum the proof of what is preached from the pulpit is tested in the crucible of everyday living. God help all of us to pass this test.

My own life was blessed and enriched by my preacher father. He was a product of the Holiness movement, and did he ever preach it straight! However, I am not in the ministry today because he preached it straight but because he lived it straight. His walk with God and his spiritual disciplines were beyond reproach. His conversation around the table was as pure as his public declarations. His greatest sermon on prayer was his praying. His greatest sermon on evangelism was his witnessing. His greatest sermon on truth was his consistency under pressure. My family deserves that kind of personal ministry.

As important as the personal life of the minister is in affecting the lives of the family and others, it cannot be compared to the impact upon the minister personally. How tragic it must be to have the ability to face a congregation and not be able to look in the mirror. How devastating to be a proclaimer of salvation and lose out with God. We must keep the apostle Paul's concern ever before us—that in helping others we ourselves not become castaways or throwaways.

Let us take to heart the theme of this issue of *Enrichment* journal. Our personal lives will ultimately determine the effectiveness of our public lives. The importance of our ministry in the pulpit is overshadowed by the importance of our personal relationship with God. Jacob discerned a powerful truth: He learned who he really was and what his real name was when he found himself alone in God's presence.

Let us begin again alone with God and allow the Holy Spirit, our Teacher, to take us through the basics of the Christian life. When He is pleased, we have learned and practiced well. Then and only then will we be ready for the platform and the pulpit.



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