

ENRICHMENT

Fall 1996

Revival



Robert E. Coleman

What Is Revival?8

More than personal blessing, revival brings men and women alive to the life of God and eliminates the sham of superficial religion.

Tom Phillips

Revival Signs16

Signs are pointing toward the first major spiritual awakening in the United States in over 130 years.

Tommy Barnett,
Jim Cymbala

Revival Begins with Prayer22

The Early Church was not born in a teaching session or a concert but in a prayer meeting.

Gary Kellner

Toward a Theology of Revival: One Minister's Journey38

Join one man in his journey to discover the meaning of revival.

Randy Hurst

Maintaining Spiritual Fire44

The problem in ministry is not obtaining the fire but retaining the fire.

Also inside...

John Ashcroft
Richard B. Foth

Pentecost and American Political Culture48

What is bringing Pentecostals to the Hill for the first time in the history of our nation?

Josh McDowell

Ministering to Youth in a Changing Culture54

A noted author and youth advocate speaks out on helping kids discern right from wrong.

James K. Bridges

And He Gave Shepherds61

Has the pastor/shepherd concept become passé in modern culture? The need for such a gift to the church has never been greater.

Douglas A. Oss

Is Baptism in the Holy Spirit Subsequent to Salvation? A Biblical-Theological Analysis72

Is it valid today to seek an "endowment with power" from the Spirit that is different from conversion?

John C. Maxwell

Getting Your Church Board on Board84

Are you tired of being bushwhacked and buffeted in board meetings? Here is a three-part strategy that works.



A JOURNAL FOR PENTECOSTAL MINISTRY

M^{inistry} Matters

BY WAYDE I. GOODALL

"WILL YOU NOT revive us again, that Your people may rejoice in You? Revive us, and we will call upon Your name" (Psalm 85:6; 80:18, NKJV).

A growing heart cry is being heard throughout the land. The cry for revival is not only biblical but absolutely necessary. We should yearn that "[He] wouldst rend the heavens and come down" (Isaiah 64:1, NASB). Our country has experienced three great awakenings! Outside a sovereign move of God, there is no hope for our country or the needy world.

Churches, colleges, and Christian organizations are experiencing a unique, powerful renewal by God's Spirit. Many are asking, "What will it take?" or "What can I do to bring revival in my community?" True revival is always initiated by God's Spirit, not by human effort. As the church is revived, people will rejoice and call on His name.

Could it be that the Spirit of God is stirring the church once again and making us aware of the needs of this sinsick world, so we will pray for revival? I believe that is so.

Over 130 years ago Charles Finney saw a tremendous revival. In his book, *Lectures on Revival if Religion*, he listed seven indicators of revival:

1. When the sovereignty of God indicates that revival is near.
2. When wickedness grieves and humbles Christians.
3. When there is a spirit of prayer for revival.
4. When the attention of ministers is directed toward revival and spiritual awakening.
5. When Christians confess their sins one to another.

6. When Christians are willing to make sacrifices to carry out the new movement of God's Spirit.

7. When ministers and laity are willing for God to promote spiritual awakening by whatever instrument He pleases ... then revival comes.²

Are any of these seven indicators happening in the church you serve? As ministers we must be vulnerable to God to the point that whatever it takes, however God chooses, we desperately want revival both personally and in the ministry we serve. Do you sincerely want to be part of a move of God in your city and throughout the nation? Do you hunger for personal revival—a heart after God? If so, it is possible that revival is on the horizon. To prepare your heart for revival pray with the Psalmist, "Search me, O God, and know my heart; try me, and know my anxieties; and see if there is any wicked way in me, and lead me in the way everlasting" (Psalm 139:23,24, NKJV).

When you have prayed you can agree with God about each need He reveals in your life. Confess each sin with the willingness to make it right and forsake it. Praise God for His cleansing and forgiveness. Renew your mind and rebuild your life through meditation and practical application of the Word of God.³

R.A. Torrey said, "Every true revival from that day to this has had its earthly origin in prayer. The great revival under Jonathan Edwards in the 18th century began with his famous call to prayer. The marvelous work of grace among the Indians under Brainerd had its origin in

the days and nights he spent before God in prayer for an "endowment of power from on high for this work."⁴ Charles Finney said the remarkable revival that broke out in Rochester, New York, in 1830 and later spread to Great Britain began because of the spirit of prayer that prevailed: "The spirit of prayer was poured out powerfully, so much so that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching."⁵

Let us pray with the Psalmist, "Will You not revive us again, That Your people may rejoice in You?" (Psalm 85:6, NKJV). (†)

¹Tom Phillips, "Revival Signs," National and International Religion Report (25 December 1995).

²Charles G. Finney, *Lectures on Revival of Religion* (New York: Fleming H. Revell, 1988), 22-34.

³Spirit of Revival magazine, March 1995, 37-39.

⁴R.A. Torrey, *How To Conduct a Successful Revival*, (New York: Revell, 1901 [out of print]), 19.

⁵Ibid., 20.



Wayde I. Goodall is executive editor of Enrichment and coordinator of the Ministerial Enrichment Office, Springfield, Missouri.

ENRICHMENT

TABLE OF CONTENTS

THEME: REVIVAL



What Is Revival?

By Robert E. Coleman

More than a series of meetings designed to create interest in the church, revival is a supernatural work of the Holy Spirit to make the reality of Jesus Christ alive in individuals. This involves personal transformation and new vitality for the church ... 8

Ask the Superintendent

Interview with Thomas E. Trask

From his desire to see revival come to the church, the general superintendent addresses the subject, including the factors that lead to revival, signs of revival, current revival fires in the Fellowship, preparing for revival, and revival worldwide 12



Revival Signs

By Tom Phillips with Mark Cutshall

Conviction, confession, and turning to Christ are the work of the Holy Spirit that could carry us toward the first major spiritual awakening in the U.S. in over 130 years. Potential obstacles and ways to prepare for personal revival are addressed 16

Revival Begins With Prayer

Interview with Tommy Barnett and Jim Ombala

Both Barnett and Cymbala draw extensively from personal experience to offer ideas and what has worked in their individual ministries. They concur that prayer makes a difference in whether a church experiences revival 22

The Centrality of Prayer in Great Awakenings

By Lewis A. Drummond

Inspiring accounts from past great spiritual awakenings lay the foundation for instruction on revival praying and God's sovereignty. No prayer-no revival. Much prayer-many blessings 30

TOWard a Theology of Revival: One Minister's Journey

By Gary Kellner

Drawing from personal experience, Kellner shares insights he discovered in the Word concerning steps to revival, problems along the way, and lessons learned on his journey. The promise of revival is present, and the signs are plentiful 38



Maintaining Spiritual Fire

By Randy Hurst

Ministers must seek God in their personal lives before revival comes. This involves zeal in keeping "spiritual fervor, serving the Lord"-focusing on the eternal and being devoted to Jesus Christ 44

Revival-Selected Bibliography

Compiled by Gainsbrugh Resource Network

Beginning with this issue, a bibliography of books, video- and audiocassettes, and other resources on the theme will be included in *Enrichment* 47

FEATURES

Pentecost and American Political Culture

By Richard B. Foth with Senator John Ashcroft

Should people of faith back away from the naked public square? Should we politicize spiritual values? These and other questions are addressed in a contemporary arena of concerns pertaining to government and the church 48

Ministering to Youth In a Changing Culture

Interview with Josh McDowell

McDowell speaks candidly about the lack of teaching and knowing why biblical absolutes of right and wrong should be practiced among Christians. There is concern that church youth have largely given in to situation ethics and make decisions accordingly rather than the biblical way 54

And He Gave Shepherds

By James K. Bridges

Pastors [shepherds] are God's gift to the church as role models, protectors, and providers for the flock. They are responsible for sound doctrine, sound faith, and sound speech in the life of the flock 61



A Leader Among Men

Interview with Ron Roberts

The recently appointed head of the Men's Ministries Department shares his burden and vision for men. He focuses on how to minister to men's needs, not just expect ministry by them 65

EDITORIALS

MINISTRY MATTERS

By Wayde I. Goodall1

IN CLOSING

By Rick Knoth127

COLUMNS

SERMON BUILDER:
THE INCOMPARABLE CHRIST
(HEBREWS) PART 2

**Jesus: Superior
to the Angels**
By Richard L. Dresselhaus68

THEOLOGICAL ENRICHMENT

**Is Baptism in the
Holy Spirit Subsequent
to Salvation? A Biblical-
Theological Analysis**
By Douglas A. Oss72

MINISTERIAL ENRICHMENT

**Accountability—When a
Pastor Needs a Pastor**
By Wayde I. Goodall78

MANAGING YOUR MINISTRY

**Getting Your Church Board
on Board**
By John C. Maxwell84

CLERGY,
CHURCH, & LAW

Undue Influence
By Richard R. Hammar88



COUNSELORS CORNER

**Trauma Pastoral
Care: The Victim
Experience,
Part 2**
By Robert D. Parlotz91



FAMILY MATTERS

**Keeping
Depression
from Your
Doorstep—
Helps for the
Minister's Wife**
By Richard D. Dobbins94



FOCUS ON AMERICA

By Charles E. Hackett98

WORLDLINK

**Breaking Free from
Numbers Prison**
By Donald D. Smeeton99

The Great
Commission

By George O. Wood100

DEPARTMENTS

SERMON • SEED102

MINISTRY • IDEAS • THAT • WORK106

ILLUSTRATE • IT110

BOOK REVIEWS114

NEWS&RESOURCES118

WITH CHRIST126

Wayde I. Goodall,
Executive Editor

Rick Knoth,
Managing Editor

Graphics: Jim Darnell
Technical and research
editor: Helen Braxton

Advertising/Production coor-
dinator: Kathy Wrinkle

Editorial secretary:
Michelle Stearns

Circulation manager:
Terry King

Prepared under the
direction of the
Executive Presbytery

Thomas E. Trask (general
superintendent), David W.
Argue, Tommy Barnett, Almon
Bartholomew, Dan Betzer,
Robert L. Brandt, James K.
Bridges, Charles T. Crabtree,
Charles Hackett, Jesse
Miranda, Armon Newburn,
Loren Triplett, Philip
Wannenmacher,
George O. Wood

Editorial
Advisory Committee

Wayde I. Goodall, chairman;
Rick Knoth, vice-chairman;
Hal Donaldson; Dayton A.
Kingsriter; Michael Messner;
Arlyn Pember; Juleen Turnage

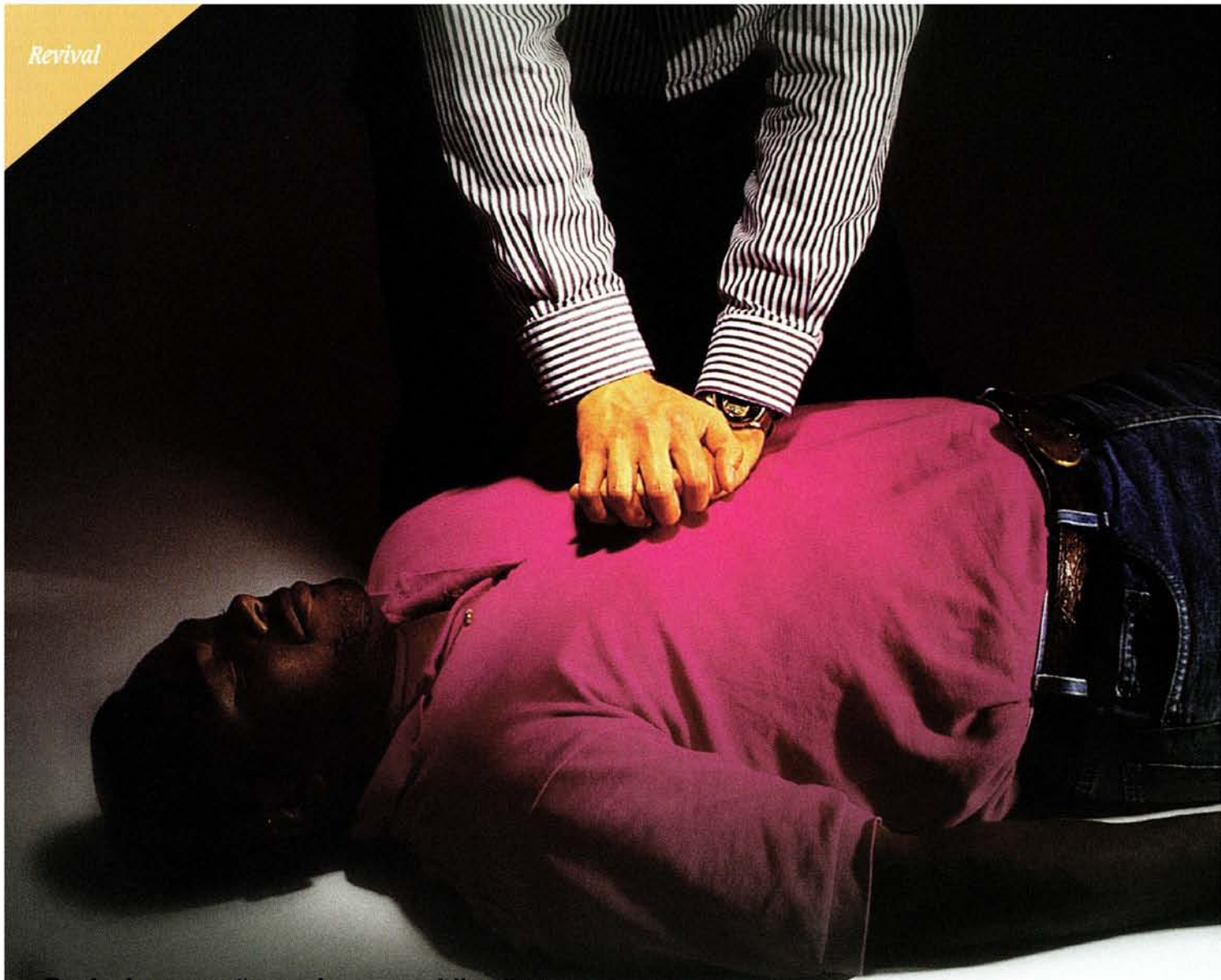
Advertising Policy

For information on
advertising, call Kathy Wrinkle
at 417-862-2781, extension
4097. Display rates provided
upon request.

Enrichment does not endorse
any advertiser or product.
Claims made in an advertise-
ment are the sole responsibil-
ity of the advertiser. *Enrichment*
reserves the right to reject any
advertisement that is inconsis-
tent with the journal's objec-
tives, editorial convictions, and
Assemblies of God doctrine.

Enrichment (ISSN 1082-1791), is published quarterly (October, January, April, July), ©1996 by The General Council of the Assemblies of God, 1445 Boonville, Springfield, Missouri 65802. Assemblies of God ministers may reproduce nonbyline material from *Enrichment* in church publications, giving credit to the journal. Signed articles may not be reprinted without permission of the authors. **Subscription rates:** USA—1 year \$18; 2 years \$32. Outside USA add \$6 per year. **Subscriptions:** All subscription correspondence, including change of address, should be sent to *Enrichment*, Customer Services, 1445 Boonville, Springfield, MO 65802, phone 1-800-641-4310. Periodical postage paid at Springfield, Missouri, and at additional mailing offices. Printed in the USA.

POSTMASTER: Send address changes to:
Enrichment, 1445 Boonville, Springfield, MO 65802.



Revival means "to wake up and live."

BY ROBERT E. COLEMAN

What is revival? Many today think of revival as a series of meetings designed to whip up interest in the church. Others think of it as some kind of religious emotionalism. Yet I doubt these popular associations of the term ever entered the Psalmist's mind (see Psalm 85:6).

REVIVAL: RESTORING LIFE'S TRUE PURPOSE

The word *revival* means "to wake up and live." The Old Testament word for *revival* comes from a word meaning "to live," which originally conveyed the idea of breathing, inasmuch as breath is the expression of life in all animate beings. Hence, it could be said of the dry bones: "I will cause breath to enter into you, and ye shall live" (Ezekiel 37:5; Cf., 37:6,14; Job 33:4; 1 Kings 17:22). Revival, or

life, was "breathing in the breath of God." As used here, the word underscores that the source of this life is in God.

The comparable New Testament word means "to live again" (Revelation 20:5; Romans 14:9; Cf., 7:9). As Jesus used the term, it denotes the change in the life of a penitent prodigal who returns to the father's house in the sense that the son who was dead is now alive again (Luke 15:24,32). Other words liken revival to the rekindling of a slowly dying fire (2 Timothy 1:6) or to a plant that has put forth fresh shoots and "flourished again" (Philippians 4:10).

The basic idea of revival is always the return of something to its true nature and purpose. In terms of redemptive history, revival can be seen as that "strange and sovereign work of God in which He visits His own people, restor-



What Is REVIVAL?

PHOTOGRAPHY: DAVE EDMONSON
MANIPULATION: THE ART SOURCE

ing, reanimating, and releasing them into the fullness of His blessing. "1 By its power "vast energies, hitherto slumbering, are awakened, and new forces-for long preparing under the surface-burst into being."2 In the wake of revival comes life-life in its fullness, life overflowing with the love and power of God.

Not everything about this new life can be fully explained, of course. A supernatural work of the Spirit, revival has an element of mystery about it. But one thing is clear: In revival men and women come alive to the life of God.

PERSONAL TRANSFORMATION

Revival becomes evident by the change wrought in the heart by the Holy Spirit. The extent of its penetration will vary, and there will be differences in its mode of expression,

but revival is manifested "wherever you see [spiritual life] rising from a state of comparative depression to a tone of increased vigor and strength. "3

The most immediate transformation is in the renewal of individual Christian experience. When one responds fully to divine grace, there is a wonderful assurance of sins forgiven; the heart is clean; the soul is free. Faith does not stagger at God's promises. Prayer pulsates with the fragrance of heaven. Love fills the heart with singing and spontaneous praise. There is still suffering and temptation, but amid it all is God's face shining in the inner man. Christ is real; His peace sweeps over the soul; His victory overcomes the world.

From the standpoint of New Testament Christianity, nothing is unusual about the revival experience. It is the way a person

In revival
men and
women
come alive
to the life
of God.

should always live. Or, as Charles G. Finney explained, revival simply "consists in obeying God,"⁴ which means that it is the most elemental duty of man.

Revival in this personal sense should be a constant reality. The idea that revival is a "thing of special times and seasons"⁵ comes from the inconsistent nature of man, not from the will of God. Unfortunately, most of us experience those times of spiritual sluggishness which make revival necessary. But if we lived in the continual fullness of the Spirit of Christ, as God desires, revival would be an abiding state.⁶

NEW VITALITY FOR THE CHURCH

Revival involves more than personal blessing. As individuals come alive to the reality of Christ, and this experience is multiplied in others' lives, the church feels a new unity of faith and purpose—a genuine fellowship in the Spirit. When believers are brought near to the living Head of the Body, they are "brought nigh to each other in holy love."⁷ This does not imply lockstep agreement on every issue, but to a remarkable degree revival creates an environment whereby sincere disciples of truth come together and minor differences are resolved in the larger commitment to a common mission.

The love of Christ filling our hearts moves us to care for those whom God loves and for whom He gave His Son. Out of this compassion the dynamic for a compelling evangelism is born. The commission to make disciples of all nations cannot be ignored. In the same spirit, social concern is quickened for oppressed and afflicted people. Duty becomes a joy. Love naturally overflows when hearts are full.

Society inevitably feels the impact of renewal among Christians. As the gospel goes forth in word and deed, the world takes note that men and women have been with Jesus. Sinners are moved to seek the Savior. Restitutions are made. Broken homes are reunited. Public moral standards improve. Integrity makes its way into govern-

ment. To the extent that the spirit of revival prevails, mercy, justice, and righteousness sweep over the land.⁸

HUMAN HINDRANCES

Of course, human factors can hinder revival; for example, materialism. Or it might be a cultural prejudice that refuses to yield to the new spirit of love. For that matter, any perversion of righteousness will hinder revival. And because society is infiltrated completely by human depravity, revival will always have an uphill battle.

Opposition will be most pronounced from those who do not want a spiritual dimension of life. Some will be repelled by the personal moral changes called for by the revival; others will resent its social implications.

We should remember, too, that there are human failings even among those who experience revival. Regrettably, spiritual renewal does not make one any less a finite man or woman. Though the revival is not responsible for these shortcomings, it has to bear their reproach.

THE DIVINE HALLMARK

Nevertheless, wherever the spirit of revival is felt, attention focuses not on human weakness but on divine power. Man retires "into the background because God has taken the field."⁹ In stripping away the artificiality of human achievements, revival creates a situation where the grace of God is magnified. Christ is lifted up, and honest hearts bow in adoration before Him.

Overshadowing it all is the awe-inspiring reality of "the presence of the Lord" (Acts 3: 19). This is the witness of revival which has no counterfeit—the overwhelming sense of the Holy Spirit drawing men and women to Christ and making them instruments of blessing to others.

A PERSONAL WITNESS

I have witnessed that divine presence overwhelming a multitude of people. Recent outpourings of the Spirit at Trinity International University immedi-

ately come to mind, recalling an even more intensive visitation at Asbury College and Seminary, Wilmore, Kentucky, in 1970. But it was 20 years earlier, while I was a student in the seminary on that campus, that revival most affected the course of my life.

One morning in the college chapel a much-prayed-for student rebel stood up and told how God had met him the night before. His tear-filled testimony prompted others to confess their need, and soon scores of young men and women were on their faces before the Lord. The Spirit manifested himself in such power that classes had to be suspended, and convicted souls sought God day and night for nearly a week.

Very soon the unusual happening got my attention, particularly the testimonies of fellow students. I had come to the graduate school feeling quite confident of salvation, though there was little winsomeness in my witness. Hidden beneath a veneer of piety was deeply imbedded pride. But as I listened throughout that first day to classmates baring their souls and saw their brokenness before the Lord, my self-centeredness became powerfully clear. Early the next morning, after a sleepless night, I made my way to the altar and there, with some praying friends, confessed my sin and opened my life to the cleansing fullness of the Holy Spirit.

During the first days of the revival, the little college community attracted persons from miles around by its otherworldly atmosphere.¹⁰ Reporters who came to see what was happening were awestruck by the magnetism of the movement. One reported, "I have never seen such happy people." Hearing the prayers, confessions, testimonies, and singing in a setting of such transparent sincerity, he called it an "unbelievable demonstration of religion."¹¹ Some cameramen with NBCTelevision had tears in their eyes as they reverently moved about taking films of the proceedings. The men representing the press seemed to be aware that they were walking on holy ground. One reporter, unaccus-

tomed to such things, "stated that it seemed an intrusion to be present."¹²

Indeed, it was like being transported to another world—a world in which our spirits were truly free. The sham of superficial religion was gone. All we wanted was for Christ to be exalted and His will done on earth as it is in heaven.

WONDERFUL VARIETY

What was witnessed at Asbury could be duplicated in some way every time there is revival. Yet the particular manner in which it comes will change. The spirit of the time, local circumstances, personal leadership, temperament of the people, and many other natural conditions combine to give each revival its own peculiar color. Likewise, the methods employed in revival may vary in different times and among different people.

While basic spiritual principles are common to all revivals, so different is the way these principles emerge in human situation that it is impossible to predict their precise form. God seems to delight in surprising His people with the unexpected freshness of His approach.

We can be grateful for this variety in God's providence, for it demonstrates that He is ever seeking to make His will more intelligible to His people. Yet it also serves to remind us that God is able, when He pleases, to confound human schemes. What He does in revival is by His own sovereign power, and no person dare take any credit for the work.

OUR AMERICAN HERITAGE

To a remarkable degree revivals have molded the course of the church in America. Peter G. Mode, of the University of Chicago, says that "more than any other phenomenon, they have supplied the landmarks of our religious history."¹³ William Warren Sweet has characterized these revivals as "cascades in the stream of the church, recreating the main course of its waters."¹⁴ Were it not for these seasons of refreshing during several crucial periods when the very existence of the republic was in

jeopardy, it is doubtful that our country could have survived.

Unfortunately, in recent years the experience of revival has declined. Many true disciples of Christ have kept the reality alive, and from time to time in scattered local areas there have been some general outpourings of the Spirit. Nevertheless, there has been no real national awakening in our lifetime. We cannot expect to drift much longer.

"LORD, DO IT AGAIN"

Amid the gathering shadows, however, are some encouraging signs of awakening. It can be felt in the burden for prayer among increasing numbers of God's people; it is seen in the crowds of Promise Keepers filling America's football stadiums; it comes through in the multiplication of little groups of earnest disciples meeting for Bible study in homes and schools; it throbs in the hearts of thousands of turned-on college students committing themselves to obey the Great Commission. In these and in countless other ways, one can sense a yearning for revival across the land.

Do you not find yourself praying that God will do it again—that men and women will come forth who believe God for the impossible and that their numbers will increase until a new and mighty demonstration of holy love sweeps across the nation? God grant that it may be so! "Wilt thou not revive us again: that thy people may rejoice in thee?" (1)

-Reprinted from *The Coming World Revival* by Robert E. Coleman (Westchester, Ill.: Crossway Books, 1995) and *Accounts of a Campus Revival* by Harold Shaw (Wheaton College, Ill., 1995).



Robert E. Coleman is director of the School of World Mission and Evangelism, Trinity International University, Deerfield, Illinois.

God seems to
delight in surprising
His people with
the unexpected
freshness of
His approach.

ENDNOTES:

¹Stephen F. Olford, *Heart Cry for Revival* (Westwood, N.J.: Fleming H. Revell, 1962), 17.

²James Burns, *Revivals, Their Laws and Leaders* (Grand Rapids: Baker, 1960), 39.

³William B. Sprague, *Lectures on Revival of Religion* (London: *The Banner of Truth*, 1959), 7-8.

⁴Charles G. Finney, *Revivals of Religion* (Westwood, N.J.: Fleming H. Revell, n.d.), 1.

⁵Arthur Wallis, *The Day of Thy Power* (London: *Christian Literature Crusade*), 19.

⁶Norman P. Grubb, *Continuous Revival* (Fort Washington, Pa.: *Christian Literature Crusade*, n.d.).

⁷John Bonar, *The Revival of Religion* (Edinburgh: *The Banner of Truth*, 1984), 8.

⁸William G. McLoughlin, *Revivals, Awakenings, and Reform: An Essay on Religion and Social Change in America, 1607-1977* (Chicago: *University of Chicago Press*, 1978), xiii.

⁹Wallis, *Power*, 20.

¹⁰"College Revival Turns Marathon," *Associated Press*, *Dallas Morning News* (25 February 1950).

¹¹Edwin Leavers, "Impressions of Asbury Revival as Witnessed by Editor," *The Community News*, Lexington, Ky., I, 44 (3 March 1950), quoted by Henry C. James, *Halls Aflame* (Wilmore, Ky.: *Department of Evangelism, Asbury Theological Seminary*, 1966), 47-48.

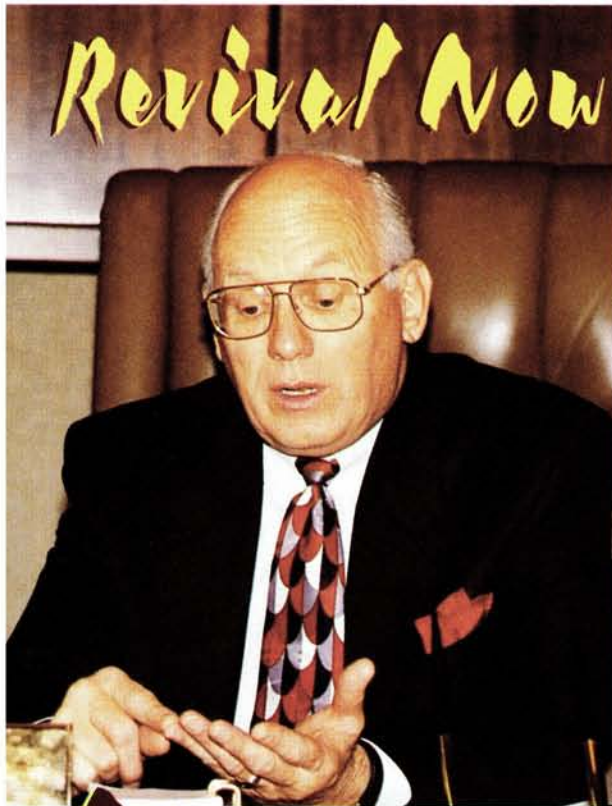
¹²W. Curry Mavis, "Revival Tides Are Rising," *The Christian Minister*, II, 1 (April 1950), 1.

¹³Peter G. Mode, *The Frontier Spirit in American Christianity* (New York: *Macmillan*, 1923), 41.

¹⁴William Warren Sweet, *Revivalism in America* (New York: *Charles Scribner's Sons*, 1944), xv.

INTERVIEW WITH THOMAS E. TRASK

Ask the Superintendent



With a deep longing to see revival come to the Assemblies of God and the church at large Thomas E. Trask, general superintendent, discusses with Enrichment executive editor, Wayde I. Goodall, what it will take for revival to come to us personally and then to our churches.

WHAT IS YOUR DEFINITION OF REVIVAL?

Revival is a renewing of oneself spiritually-individually and corporately in the body of Christ-renewing one's fervency in relationship to the persons of the Trinity (God the Father, Jesus Christ the Son, and the Holy Spirit). Revival is a sovereign work of the Spirit.

The Scripture says, "Draw nigh to God, and he will draw nigh to you" (James 4:8), and "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). A desire must be within the heart of men and women—the heart of the church—to draw nigh to God. Anytime people demonstrate that, God moves close to us, and it results in a multitude of happenings; but basically it's a renewing of oneself in the Holy Spirit.

DOES REVIVAL COME BECAUSE OF PEOPLE'S PRAYER LIFE, READING THE WORD, OR A HUNGER FROM THEIR HEARTS?

Revival springs from several factors: reading the Word, prayer, hunger (the Bible calls it thirst). When all these factors are in place God responds.

I've been studying the Old Testament revivals under men such as Hezekiah, Josiah, and Nehemiah. The reviving came when the men were determined, called upon God, and repented. Repentance is a vital part of revival—cleansing oneself.

Psalm 24 defines what has to happen before one can be revived: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that

hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Revival is a manifestation of the blessing of God in abundance (a measure above the norm), and it comes when we demonstrate to God that we need and want revival, want to be stirred, and want to please Him.

DO YOU SEE REVIVAL COMING TO MANY OF OUR CHURCHES AS YOU TRAVEL AROUND THE FELLOWSHIP?

Yes, many of our churches are experiencing a sovereign move of the Holy Spirit. They're willing to pay and pray the price of revival. There are no short-cuts—never has been, never will be. If we will grasp the horns of the altar in intercession, pray, and fast for the purpose of hearing from God, He will answer. He answered in bygone days in this Fellowship. He has not changed.

There's no secret formula, no magic. Nobody carries revival around in a briefcase. Every Christian can have revival in his/her own soul. Every church, community, and nation can have revival if people are willing to come God's way and follow His pattern.

WHAT ARE SOME PERSONAL SIGNS OF REVIVAL?

First, there is evidence of personal holiness. People live clean lives. When Jesus manifests himself in a deeper, greater dimension, the conscience becomes sensitized to the Holy Spirit. When revival comes, He makes known to us those things that displease Him. When we are first saved the conscience is sensitive,

... any of our churches are experiencing a sovereign move of the Holy Spirit. They're willing to pay and pray the price of revival.



but it can become seared, calloused, and indifferent.

Then comes a personal desire for studying God's Word, for prayer, and devotion, along with being responsible for evangelization. Some people's concept of revival is stirred emotions without character and life changes. That's shallow; but a sovereign work of the Holy Spirit will result in concern for others, as it did in the Early Church.

That's one of the signs of revival here in America. I see the church awakening to the needs of men and women and finding ways to minister to them. Like the story of the Good Samaritan, the church needs to be awakened to the needs of the poor, the homeless, the down-and-out, the drug addict, and the alcoholic. In compassion and love, the church reaches out to win them.

In the Early Church multitudes were saved, and a sovereign revival or move of the Holy Spirit results in the Lord's adding to the church daily such as should be saved. There will be evangelization-winning of the lost—a new compassion, a new passion for reaching the lost, and it's all born out of relationships. We begin to see, to think, and to feel as Jesus feels.

DO YOU SEE REVIVAL COMING WORLDWIDE-AN AWAKENING?

It's in pockets at this juncture. God is visiting nations. His timing is crucial; we can't make revival happen, for that is God's responsibility. But there are places where men and women have sown the seed, watered it, prayed, travailed, and interceded in behalf of a particular community or a nation. Now it's harvest-time—a time of ingathering.

I believe there will be a worldwide awakening. Concerning the last days, God said, "I will pour out my Spirit upon all flesh"—the same thing that happened on the Day of Pentecost that shook the then-known world. Many nations were represented when Pentecost was outpoured, and they heard the people speaking in their various languages—it touched them all. Before the Lord comes I believe the world will see a great spiritual awakening and a great harvest; then the Lord will come.

HOW CAN OUR MINISTERS PREPARE FOR PERSONAL REVIVAL?

It has to start with leadership. I would plead with every Assemblies of God credential holder—whether evangelist, pastor, missionary, teacher, or those in other fields of service—to take personal responsibility. That's one of the characteristics of the Old Testament men of revival that challenges my heart—they took personal responsibility. They didn't give God excuses. If we'll do that, God will meet our need, but it has to begin with leadership.

Then comes the discipline of a prayer life, fasting, and studying God's Word. Our people will capture what we [leaders] are. If our hearts are unstirred—if no revival is in our hearts—you can't expect it to happen to others.

**There's no secret
formula, no magic.
Nobody carries revival
around in a briefcase.**

In my study of revivals in 2 Chronicles, I discovered a powerful statement that the people were more desiring of revival than the priests. That's a terrible indictment of leadership. Let it not be said of the Assemblies of God that the laity's hunger for revival is greater than the leadership's. It needs to come from the head so God can channel it properly for the kingdom of God.

**There are no
shortcuts—never has
been, never will be.
If we will grasp the
horns of the altar in
intercession, pray, and
fast for the purpose
of hearing from God,
He will answer.**

AFTER PREPARING THEIR OWN LIVES FOR REVIVAL, HOW CAN PASTORS PREPARE THEIR CONGREGATIONS FOR REVIVAL IN THE COMMUNITY?

Settings of prayer and ministry on the subject of revival help create appetite. Time has to be given to waiting upon God so that He can move. Be willing to lay aside personal agendas to follow His agenda and carry out His will and purpose.

One of the significant factors in the Old Testament revivals was that the leadership called the people to revival, to repentance, to seek God, to come out and separate themselves from their sin. It is no different today.


***Some people's concept of revival is
stirred emotions without
character and life changes.***

BROTHER TRASK, WOULD YOU PRAY
FOR THE MINISTERS OF OUR
FELLOWSHIP?

Father, first we acknowledge our need of revival. We need it individually and corporately as a Fellowship. Lord, we need You to visit our churches sovereignly by Your Holy Spirit. Come to us, Lord, and help us, we pray. Forgive our sins. Forgive us for our carelessness, our indifference, our self-sufficiency. Forgive us for relying on our man-made machinery instead of relying on Your Spirit, Your power, Your grace, and Your favor.

I pray, God, that You will allow the wind of the Holy Spirit that blew on the Day of Pentecost to blow across this Fellowship anew and afresh. Start with our own lives, with leadership. Revive us again in the midst of the years. Let us be men and women of the Word, holiness, and known for prayer. May we be found acceptable in Your sight. Then do a new work. Let the Holy Spirit's work be so wonderful, fresh, vibrant, and powerful that when men and women come to our churches service after service, business will not be as usual, but the power of the Holy Spirit will convict the unsaved. God, don't allow the unsaved to sit in our churches week after week and never be convicted of sin. May Your power arrest them and fill our altars with newborn babes finding Jesus Christ as Lord and SaviO{.

Lord, I ask not for the sake of the Assemblies of God but for the sake of Your kingdom. May this church be without spot or wrinkle, washed in the blood of the Lamb. Prepare us as a church for Your soon coming. May our hearts and eyes be focused on heaven. We not only want to make heaven, but we want to take as many with us as possible.

Send a revival that Your name will be glorified and the work of the Kingdom will go forward in the power of the Holy Spirit, we ask in Jesus' wonderful name. Amen. 





PHOTOGRAPHY: DAVE EDMONSON
MANIPULATION: THE ART SOURCE

BY TOM PHILLIPS
WITH MARK CUTSHALL

**Today the disparity
between His perfect
will and His
imperfect people
has set the stage
for unavoidable and
historic consequences.**

**ORDINARY PEOPLE LIVING QUIET,
ANONYMOUS LIVES UNTIL-**

In Portland, Oregon, the pastor of a large church attends an inaugural prayer summit with 45 other pastors from the area. As a Pentecostal, he is aware of the lingering animosity between his denomination and some of the area's Conservative Baptists.

After Communion a fellow pastor whom he does not know addresses the group: "I want to

confess tonight that I stand here as a part of the Conservative Baptists in Portland, and I ask forgiveness of my Pentecostal brothers who are here. I feel we've done more than any other group in the city to quench the Spirit of God. If there is a Pentecostal brother willing to stand here at the Communion table with me, I'd count it a privilege."

Moments later the Baptist pastor was joined at the Communion table by a Foursquare pas-

tor, his Pentecostal counterpart. This man-whom he had never met-says "with humility and grace, 'Not only do I accept that apology, I want to offer an apology on behalf of the Pentecostal church for the arrogance and pride that somehow projects an attitude of superiority.'" Through the event, the two men become close friends and agree to pray together every Wednesday morning.¹

In Philadelphia 120 pastors come together for a similar weekend of spontaneous worship and prayer. During the first 2 days a number of African-American ministers approach the event's facilitators with the same request, "You've got to bring up the racial issue."

"We don't bring up anything because we're not directing anything," replies one of the organizers. "The Holy Spirit brings up whatever we're led to pray about."

That evening during a worship service the pastors are invited to approach the Communion table on their own as they feel ready. With no prompting, an Asian pastor gets up from his chair, slumps onto the floor, and begins to cry: "God, forgive me of my sin of racism toward my black brothers." Immediately a dozen African-American pastors come forward and surround the man. They hug him and begin to offer prayers for him. While this continues, one of the pastors slips off to the side of the altar where he kneels. His head bowed, he begins to whisper, "God forgive me for my sin of racism toward my Asian brothers."

The Communion service continues for hours. The next morning the pastors tell the facilitator, "This was the greatest breakthrough in the city of Philadelphia in a hundred years."²

This article was written so you would be drawn closer to the Lord. As you step closer to catch a glimpse of the new spiritual awakening, reality dawns: God is using a relatively small handful of broken, humbled people to draw individuals, communities, and an entire nation to himself.

God's greatest desire, as the Supreme Evangelist, has always been for individuals to know Him personally. Today the disparity between His perfect will and His imperfect people has set the stage for unavoidable and historic consequences.

For too many years, the pipeline God has chosen to reach the rest of the world-you and

me-has been gathering rust. The pipes have become clogged. We have been content to go on living, aware that things are not quite right, yet too lazy to do much about it.

Purging must occur before the Holy Spirit can flow into our nation, our churches, our lives. Today the first trickles of rust have begun to break loose and flow from the vessels of our lives. The persons you just met know the pain and promise that await others. Their conviction, confession, and turning to Christ are the initial fruit of the Holy Spirit that could carry us toward the first major spiritual awakening in the United States in over 130 years.

WHAT IS HAPPENING TO OUR WORLD?

What we're seeing now in the United States-a return to prayer, confession, and a new spiritual hunger-is more than a mere pinprick of light in the darkness. God is at work again, not dispelling darkness but piercing it.

In our communities Christians are demonstrating a new commitment to pray and trust God for what He wants to reveal both to them and their churches.

In fellowships confession of personal and corporate sin triggers the expressed desire for God's forgiveness, leading to reconciliation among fellow Christians and a sweet unity in worship.

In gatherings the outward expression of personal brokenness and a renewed will to obey and serve God precedes an extraordinary movement of His Spirit that knows no human explanation. Such movements are occurring today in pockets across our nation.

Whether you believe a major spiritual awakening is imminent or merely a remote possibility at best, it's hard to deny that God is drawing His people to himself and that His people are poised to reach others with Christ.

When a nation's darkness becomes overwhelmingly destructive, only God can supply what people need to be brought back to life. These things include the assurance of being forgiven, accepted, and loved; the joy of worshiping God alone; and a return to holy living. When God brings revival to a nation, He blesses His people with a call to return to five specific commitments:

1. The authority of the Scriptures.
2. Belief in the centrality of the Cross.

**God is using
a relatively
small handful
of broken,
humbled
people to
draw
individuals,
communities,
and an entire
nation to
himself.**

3. Increased devotional life and return to personal holiness.

4. Explosive witnessing and discipleship.

5. Corporate social change that results from individual, spiritual transformation.

Does seeing the embryonic development of one or more of these things mean our nation is one step closer to revival?

This is the wrong question to ask. Trying to predict any movement of God's Spirit is impossible-and even harmful. We could be so caught up in wanting to know when it will happen that we lose an appreciation for how consistent God's expression of love is in revival. The great thing about seeing how God has revived our nation three times in our history (and how He revived His covenant people in Scripture) is that we see God's consistent character and blessing at work. (See sidebar.)

THREE POTENTIAL OBSTACLES

Though God is sovereign, the present and emerging spiritual awakening in our land could, in fact, be stilled prema-

turely. This movement of the Holy Spirit could be hindered by men and women who stiffen at any unusual occurrence that doesn't fit their ordinary religious tradition. This movement of the Spirit could be hindered by believers who are afraid to learn the vulnerable truth about their own rusted, sinful cores that can only be cleaned out and cleaned up by the most vulnerable act of all-by admitting that our corrosion, our sin, is choking off the flow of the Spirit. And it may not be the other guy who's hindering revival. Well-meaning Christians-you and I-could resist being vulnerable to God to the point that we could hinder the Holy Spirit's movement and thus hinder revival.

The relevant questions we need to be asking are these:

"Do I want to be part of an extraordinary movement of the Holy Spirit in this nation?"

"Do I long for God's forgiveness and healing in this country, a movement that can come only from Him?"

If your answer to both is "Yes," if

deeper spiritual life is what you seek, then be ready to experience two very distinct and opposing forces. The first is God's infinite desire to bring our nation to himself. The second is your own imperfect nature that causes you to look out for self. It's in this flawed, human interior where the potential obstacles to revival dwell. To know these three obstacles that could keep you from personal revival-and our nation from a genuine spiritual awakening-you need only look at your own heart.

- The first potential obstacle to personal and national spiritual revival is as basic as our desire to know God: the need to understand.

Revival is not a mystery to be thought through; it is a movement of the Spirit to be experienced with reverence, checked against the clear guidelines of Scripture, and then given to the God who alone deserves our praise.

- A second potential obstacle to personal and national spiritual awakening is the very real fear of not being accepted (and being rejected).

Finney's Seven Indicators of

REVIVAL

Charles Finney couldn't know at the time that he was living in the last period of spiritual awakening our country has seen until now. He was not interested in forecasting history. However, 130 years after they were written, Finney's indicators may cause us to think again about extraordinary expressions of the Holy Spirit in our nation that have already caused many to say, "I had no idea these things were happening."

How many Americans today would agree with Finney that revival is coming...

1. When the sovereignty of God indicates that revival is near.

2. When wickedness grieves and humbles Christians.

3. When there is a spirit of prayer for revival.

4. When the attention of ministers is directed toward revival and spiritual awakening.

5. When Christians confess their sins one to another.

6. When Christians are willing to make the sacrifices necessary

to carry out the new movement of God's Spirit.

7. When ministers and laity are willing for God to promote spiritual awakening by whatever instrument He pleases...then revival comes.³

How many of these seven indicators would you say are real and present where you live and worship? one? two? five? How many have you already seen reported in the newspaper or heard about from a friend in church?

- A third potential obstacle to personal and national spiritual awakening is apathy.

Apathy can take one of two forms, either a gradual familiarity with the extraordinary movement of the Holy Spirit or an overt disinterest in undeniable and extraordinary works of God. The first kind takes the form of a subtle comfort that breeds spiritual boredom and fatigue. The second kind is an overt disregard in caring about the obvious.

PREPARING FOR PERSONAL REVIVAL

Neither you nor I can create revival—but we can prepare for personal revival by asking some very basic questions that follow, as noted in *Spirit if Revival* magazine (March 1995, pages 37-39). Treat them as a kind of personal inventory of the heart, your heart.

Before you look at these questions, take to heart these simple suggestions:

Prq)l the prq)ler if the psalmist: "Search me, O God, and know my heart; try me and know my anxious thoughts. And see if there be any hurtful way in me, and lead me in the everlasting way" (Psalm 139:23,24, NASB).

- *Be totally honest* as you answer each question.

- *Agree with God* about each need He reveals in your life. Confess each sin, with the willingness to make it right and forsake it.

- *Praise God* for His cleansing and forgiveness.

- *Renew your mind and rebuild your life* through meditation and practical application of the Word of God.

- *Review these questions* periodically to remain sensitive to your need for ongoing revival.

Genuine Salvation

(2 Corinthians 5:17)

Was there ever a time in my life that. . .

1. I genuinely repented of my sin?
2. I placed my trust in Jesus Christ alone to save me?
3. I completely surrendered to Jesus Christ as the Master and Lord of my life?

God's Word (Psalm 119:97,140)

1. Do I love to read and meditate on the Word of God?
2. Are my personal devotions consistent and meaningful?
3. Do I practically apply God's Word to my everyday life?

Humility (Isaiah 57: 15)

1. Am I quick to recognize and agree with God in confession when I have sinned?
2. Am I quick to admit to others when I am wrong?
3. Do I rejoice when others are praised and recognized and my accomplishments go unnoticed?
4. Do I esteem all others as better than myself?

Obedience (Hebrews 13:17)

1. Do I consistently obey what I know God wants me to do?
2. Do I consistently obey the human authorities God has placed over my life (those who do not contradict God's moral law)?

Pure Heart (1 John 1:9)

1. Do I confess my sins specifically?
2. Do I keep short sin accounts with God (confess and forsake as He convicts)?
3. Am I willing to give up all sin for God?

Clear Conscience (Acts 24: 16)

1. Do I consistently seek forgiveness from those I wrong or offend?
2. Is my conscience clear with every person? (Can I honestly say, "There is no one I have ever wronged or offended in any way and not gone back and sought forgiveness and made it right"?)

Priorities (Matthew 6:33)

1. Does my schedule reveal that God is first in my life?
2. Does my checkbook reveal that God is first in my life?
3. Next to my relationship with God, is my relationship with my family my highest priority?

Values (Colossians 3:12)

1. Do I love what God loves and hate what God hates?
2. Do I value highly the things that please God (e.g., giving, witnessing to those without Christ, studying His Word, praying, and helping and serving others?)
3. Are my affections and goals fixed on others and eternal values?

Trying to predict any movement of God's Spirit is impossible—and even harmful.

Sacrifice

(Philippians 3:7)

1. Am I willing to sacrifice whatever is necessary to see God move in my life and church (time, convenience, comfort, reputation, pleasure, etc.)?
2. Is my life characterized by genuine sacrifice for the cause of Christ for righteousness and justice?

Spirit Control (Galatians 5:22-26)

1. Am I allowing Jesus to be Lord of every area of my life?
2. Am I allowing the Holy Spirit to fill my life each day?
3. Is there consistent evidence of the fruit of the Spirit being produced in my life?

First Love (Philippians 1:21,23)

1. Am I as much in love with Jesus as I have ever been?
2. Am I thrilled with Jesus, filled with His joy and peace, and making Him the continual object of my love?

Motives (Acts 5:29)

1. Am I more concerned about what God thinks of my life than what others think?
2. Would I pray, read my Bible, give, and serve as much if nobody but God ever noticed?

3. Am I more concerned about pleasing God than I am being accepted and appreciated?

Moral Purity (Ephesians 5:3,4)

1. Do I keep my mind free from books, magazines, or entertainment that could stimulate ungodly fantasizing or morally impure thoughts?
2. Are my conversation and behavior pure and above reproach?

Forgiveness (Colossians 3:12,13)

1. Do I seek to resolve conflicts in relationships as soon as possible?
2. Am I quick to forgive those who wrong me or hurt me?

Sensitivity (Matthew 5:23,24)

1. Am I sensitive to the conviction and promptings of the Holy Spirit?
2. Am I quick to respond in humility and obedience to the conviction and promptings of the Spirit?

Evangelism (Luke 24:46-48)

1. Do I have a burden for those who don't know Christ?
2. Do I consistently witness for Christ?

Prayer (1 Timothy 2:1)

1. Am I faithful in praying for others' needs?
2. Do I pray specifically, fervently, and faithfully for revival in my life, my church, and our nation?

CONCLUSION

Over the last 20 or 30 years the rain of the Holy Spirit has been increasingly absent across our land. Many Christians have felt this drought; many churches have experienced it. Yet many good seeds have found a home in the healthy, growing ground of Christ-centered churches, small groups, and one-to-one relationships.

Look at what is already happening! Sprinkled across our nation, God's early

rains have begun to fall. On our youth. On men. On pastors who know what true brokenness, confession, and repentance are all about—and who know God is doing something extraordinary in them and through them.

In specific areas of our country, on specific groups of broken, humbled people, God's Holy Spirit is beginning to rain. Previous revivals have known this same refreshing Spirit. Yet what's happening today is unique from anything our country has ever experienced and is uniquely personal to every life He's touching.

- The pastor who can't speak through his tears.
- The high school sophomore who can't resist the temptation of the moment, and who yet can't forget the daily promise he or she has made to God.
- The business executive who wants to get in touch with his emotions and his God.

God is bringing His people together—on their knees. True spiritual awakening rests with one action—the key to our nation's revival, our own personal revival, is prayer. (:t



Tom Phillips, D.Min., is president/CEO of International Students, Inc., Colorado Springs, Colorado.

ENDNOTES:

¹Tom Baker, telephone conversation, 1 February 1994.

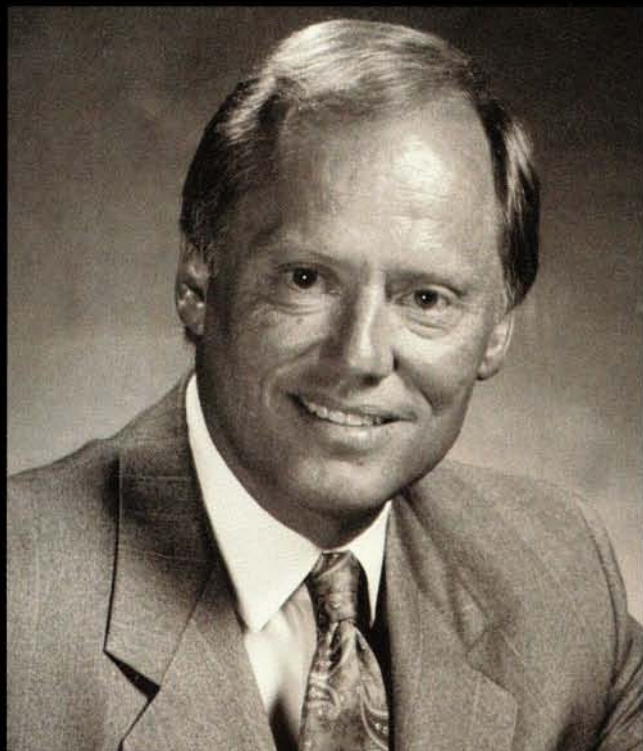
²Terry Dirks, telephone conversation, 4 February 1994.

³Charles G. Finney, Lectures on Revival of Religion (Minneapolis: Bethany, 1988), 22-34.

I

INTERVIEW WITH TOMMY BARNETT AND JIM CYMBALA

Revival Begins with Prayer



Tommy Barnett



Jim Cymbala

Enrichment editors recently discussed the topic of revival with Tommy Barnett and Jim Cymbala. Barnett is pastor of First Assembly of God, Phoenix, Arizona. Cymbala is pastor of Brooklyn Tabernacle, Brooklyn, New York.

WHAT IS THE DEFINITION OR THE CHARACTERISTICS OF REVIVAL?

BARNETT: God works in many different ways, but the true result of revival is when we see a great harvest of souls. Other things may be manifestations of revival, but ultimately everything leads to the winning of the lost to Jesus Christ. We really don't have revival with just manifestations. The end results—the fruit or the proof—are souls being saved for the glory of God. Then joy comes.

Everything—whether it is laughter or falling under the power of the Holy Spirit—must be done in the context where people can be saved. Every service should be evaluated. If some-

thing keeps people from getting saved, then it's not of God. When the revival comes and God moves, there is joy, and great things take place. Ultimately everything has to lead to the winning of the lost.

CYMBALA: Charles Finney, the great revivalist, said, "Revival is the beginning of a new obedience to God." That's the result of it. Revival is an outpouring of the Holy Spirit when people humble themselves, sense their need afresh, call out to God in faith, and God brings us back to the New Testament pattern for the local church and for the individual life. The very definition of the word *revive* is a

renewal and a bringing back to the model, to the goal of being what we are supposed to be in God.

Revival is the description of the Early Church: "They continued steadfastly in the apostles' doctrine and in breaking bread, and of prayers" (Acts 2:42). Revival is where you see multitudes getting saved, not coming over from another church because there's a better program; water baptisms representing those newly saved; a church loving each other and coming together to pray and can out to the Lord, sharing their love one for another; careful exegesis of God's Word in all its fullness; a constant yearning for holiness on behalf of the church corporate and the church individually; a return to the Book of Acts.

Another characteristic of real revival is when people want to be with one another, their spiritual family, and they want to be with God. This is what heaven will be like.

STATISTICIANS TELL US OVER 70 MILLION CHRISTIANS ARE COMMITTED TO PRAY DAILY FOR REVIVAL AND SPIRITUAL AWAKENING, AND 20 MILLION OF THEM FEEL THEY ARE PRAYER WARRIORS SPECIFICALLY CALLED OF GOD TO PRAY FOR REVIVAL. COULD THIS PRAYER MOVEMENT BE GETTING US READY FOR REVIVAL?

BARNETT I believe that. Peter Wagner said the prayer movement in A.D. 2000 is spending something like \$37 million on getting prayer mobilized throughout the world. Three-fourths of that money is coming from Third World

countries. In some countries, he said, teens are taking 1- to 6-month prayer walks-walking throughout the countries and praying for them.

D. 1. Moody said, "Revival is always in response to the amount of prayer we pray." If this is true, revival is simple.

CYMBALA: The Early Church was not born in a teaching session or a concert but in a prayer meeting. The prayer meeting was their great joy. Every time there has ever been revival, it has been with people saying, "Let's see what new thing God can do."

I HAVE HEARD YOU SAY THAT THE NIGHT OF YOUR PRAYER MEETING IS THE MOST IMPORTANT NIGHT OF THE WEEK.

CYMBALA: I have been in Brooklyn 23 years. Attendance has grown from 15 or 18 people to a packed house. When I look out I see what God has done over the years, and it is focused on the ministry of the prayer meeting. When we cry out to God, He answers.


Our Tuesday night prayer meeting is the most important night of the week for our church. Some pastors tell me, "Prayer meeting? I couldn't get a tenth of my congregation to a prayer meeting. That would be dull and boring to them. They wouldn't even understand the joy of it."

When we have to have 1-hour services because the people will not come back, when we've canceled the Sunday night service and the weeknight prayer meeting (and gloss it over with family night and other clever marketing techniques to downplay the carnality of the people), where will it end?

Our prayer meetings provide us with the energy and life to put into practice the things God commands us to do. God gives the Holy Spirit to those who ask. Being filled with the Spirit is not a one-time Pentecostal experience but is ongoing in the lives of believers. The people of God experience new infusions of power,

Everything—
whether it is
laughter or
falling under
the power of
the Holy
Spirit—must
be done in the
context where
people can
be saved.

—Barnett

 here are moments when
God lifts us to loud praise
and worship and other times
to repentance and humility.
—Cymbala

**We have
made the
sermon the
centerpiece
instead of the
Throne of Grace.
The sermon
or the choir's
singing or
anything else
is merely an
arrow to point
people to God.
—Cymbala**

joy, liberty, and passion for the lost. That's what God is doing in our prayer meetings.

DESCRIBE YOUR PRAYER MINISTRY.

CYMBALA: We are in the inner city, surrounded by drug addiction and depressing ghettos. When the church had grown to 100, I became very ill and didn't have money or insurance. I said to God, "I don't know what to do. One says 'buses.' Another says 'home meetings and cell groups.' Still another says 'Sunday school.'"

"Lord, unless You move, we won't have a church. I don't want to live with the old Pentecostal rhetoric of what You did in the old days, what You are going to do one day before Jesus returns, and life goes by and nothing happens. God, what do I do, given where we are? I don't have the finance. It's so difficult in the inner city."

The Lord impressed upon me that if my wife and I led the people to cry out to God, He would take care of all the sermons that I would need to preach, provide the finance needed to carry on the church work, and send in the people so that the building would never be large enough to contain them.

I began to stress that to the church. The Tuesday night prayer meeting began—not somebody talking for 40 minutes and praying 5 minutes. I began to see God's promises fulfilled. We are now in a new building with a Sunday morning service at 11, an afternoon service at 3:30 (the services are long because we stress prayer at the end of them), and a Sunday night service at 7:30. Every part of the building is utilized to contain the people who come.

There are moments when God lifts us to loud praise and worship and other times to repentance and humility. Then there are moments of intercession for others and infilling of God's Spirit. Every Sunday we invite the people to come to the prayer meeting. We pastors look forward to it more than any other meeting.

Out of the Tuesday night prayer meeting has grown the all-night prayer band, which prays 24 hours a day, 7 days a week. They number between 100 to 200 or more. They pray in the church's upper room for requests. On a rotational basis each Sunday 40 or so give up the services to pray throughout the morning service while I'm preaching. These people are locked away in a room where they cry out to God for help for that meeting. Then a different

group comes in for the afternoon and another for the evening service. The services last 2 to 2½ hours. Sometimes I can still hear them calling out to God at 10 o'clock at night.

God is not going to hear people calling out to Him and say, "No, I won't help you." We've seen Him do tremendous things.

BARNETT: Following a message on revival and prayer one morning, I called my congregation to pray. I wanted all who would start prayer meetings in their homes to stand. Over 1,000 responded. I then asked everybody who would promise to pray an hour a day to stand. Hundreds stood up. Then I announced a Monday prayer meeting at 6 a.m. About 1,000 people came. (One time it was as large as 2,000.)

As we started praying, things began to happen in our church. Many people were saved. We put a pastor in the church 24 hours a day so people could bring in the lost to get saved. Someone was also available around the clock to baptize the newly saved. People came and were saved.

This revival has never stopped. Our people began fasting, praying, and seeking God diligently, faithfully, and systematically. Then they go out and witness on the streets, winning people to Jesus Christ.

We have to reach out to the lost, but it's all in vain if it's not bathed in prayer. I teach that for every hour we work for God we need to back it up with 2 hours of prayer.

Sometimes there is a battle: Either we are a praying church or a working church, but we need both. I see the same battle with a discipleship versus a soul-winning church. We need both, for they work hand in hand. Revival always comes in response to prayer.

BESIDES THE PRAYER MOVEMENT, DO YOU SEE OTHER MAJOR SIGNS POINTING TO REVIVAL IN AMERICA AND AROUND THE WORLD?

BARNETT: I sense a unity in the body of Christ as never before. We see it throughout the land today. Many denominations are now coming together, not to sacrifice their doctrine but to come together.

Jack Hayford and a group of pastors got together and began to pray for revival in Los Angeles. When I went there, they opened their

arms. My district superintendent said, "I know this is an Assemblies of God church you are starting, but while it's Assemblies of God we want it to be an interdenominational church that reaches out to all."

Peter Wagner said, "Today there is more unity in the body of Christ than has been seen in over a hundred years." Unity is one of the signs we are experiencing revival--churches and pastors coming together.

Wagner said also that in 1890 a group of men got together (just like they are doing today) and said they were going to evangelize the world in the next 10 years. They failed. Later they listed why they failed: (1) lack of unity in the body of Christ and (2) inability to mobilize people to prayer.

People are repenting of what they've done to other races and other groups. It is the most encouraging day to be alive. I believe revival has already begun in little pockets across America and is sweeping around the world. We are just waiting for God to blow on these little pockets and ignite them in one great fire.

ARE THERE MISCONCEPTIONS TOWARD REVIVAL?

CYMBALA: Revival won't come by teaching. You don't take a dead person and say, "I'm going to teach you how to breathe." If we do this, we're only analyzing words and teaching principles without imparting power and energy. You can't teach life. Life is imparted by God. We have too many teachers and not enough prayer meetings. I'm all for teaching, but we have a cult of teaching that the answer to everything is in teaching. We need an outpouring of the Holy Spirit in the local church. There is going to be a worldwide outpouring because every one of us can have all that God wants to give us--and that's plenty.

ARE WE LIVING IN THE TIME JESUS WAS REFERRING TO IN MATTHEW 13:39: "THE HARVEST IS THE END OF THE AGE"(NKJV)?

BARNETT: I believe we are. The Bible says where sin abounds, the grace of God abounds greater. Our nation is in trouble. We need revival. The one last hope is the church of Jesus Christ.

We can pray until we are blue in the face, unify, and fast, but remember the miracle of the little lady at Zarephath? The miracle

stopped when the vessels were full. The key to revival is to bring in the empty vessels.

This is why we are having revival in Los Angeles. We are bringing in thousands of lost souls that have no hope. Every Sunday night we run about 20 buses to pick up people on the streets, in convalescent homes, and in retirement villages. We fill our church with empty vessels. If they were not here, they would not get saved.

Revival will stop when we stop bringing the lost into the church. Prayer alone won't do it. Prayer without works is dead. Prayer will activate us to go and bring in the empty vessels. We must fill the empty vessels from our streets, the greatest harvest field in the world, and they will be won to Jesus Christ.


WHAT CAN PASTORS DO TO ENCOURAGE REVIVAL IN THEIR CHURCHES AND CITIES?

CYMBALA: Meetings have to change to leave time for the altar service, which is nothing more than a miniprayer meeting. Paul said to Timothy, "I exhort therefore, that, first of all, supplications, prayers, intercessions ... be made" (1 Timothy 2:1). First of all, not second or third of all. Paul continued by saying, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (verse 8).

We have to give time for God to come. When He comes, He gives life. The life Christ offers is at the Throne of Grace. We have made the sermon the centerpiece instead of the Throne of Grace. The sermon or the choir's singing or anything else is merely an arrow to point people to God. The glory of the New Testament Church, not experienced in the Old Testament, was the prayer meeting.

My goal when I preach is to make people sense a new, fresh need of God. He will not forfeit His position as the supplier of His people's needs. Salvation is of the Lord from beginning to end. In most meetings when the sermon is over, it's over. People go home with more information they haven't really acted upon. They haven't called on God.

What was significant about the Welsh revival, Azusa Street, and the Great Awakening? Simple preaching brought out with new insight and a great anointing and people crying out to God. Nobody taught them to do that. It happened because God was moving.

ometimes there is a battle: Either we are a praying church or a working church, but we need both.
—Barnett

**We can
pray until
we are blue in
the face, unify,
and fast, but
remember the
miracle of the
little lady at
Zarephath?
The miracle
stopped when
the vessels
were full. The
key to revival is
to bring in the
empty vessels.
—Barnett**

BARNETT: The greatest thing pastors can do is release the people of the church to do the work of the ministry. Everything they need to reach their cities, no matter how small their church is, is sitting in their congregations.

Laypeople write me and say they want to do something for God, but their pastors don't want them to. Pastors are afraid they'll do something great for God, or if they release their people, they'll go off, do great work, and start a church. If you try to hold onto your people, they'll struggle to get released. Rather, say to them, "Why don't you go out, find a need—a hurt—and fill it?" I've said, "Go out and start a wheelchair ministry," and one lady did. Now she brings in 10 people in wheelchairs every week. Another went out and started an AIDS ministry. Another started a motorcycle church.


Teach your people and then release them for ministry. Say to them, "Why don't you look for needs. Find where God has called you, go out, reach those people, and bring them every Sunday morning." Preach to them and try to get them saved.

When someone sends up a note saying, "I've

brought 16 people who need Jesus, preacher; please get them saved"—you talk about revival! The preacher and the people have revival.

One man envisioned reaching the French. His brother headed up a big company in France. Last week he brought over 700 unsaved French people who didn't speak English. I preached through an interpreter. We had at least 900 people accept Christ—700 of them were French. This man had a vision and said, "Here's what I can do." He brings them over for a big convention every year and then brings them to church. Release your people. Give them a vision. It's amazing the ideas they'll come up with to reach the lost.

I used to preach against preachers who hyped that revival was coming because there was no revival in their midst. But now I'm saying, "It's here! It has begun to break." How big it will get depends upon us, for it comes in response to our prayers and seeking God. This is the day.

CYMBALA: "God, send a revival and let it begin with us leaders and pastors." 



The Centrality of PRAYER

If the woof of
an awakening
is God's
sovereignty,
the warp is
effective prayer.

In the late 1780s a great surge of revival power swept the newly formed United States of America. As the First Awakening (1734) had its beginnings among New England Congregationalists and Presbyterians, the Second Awakening broke out in Methodist and Baptist circles in Virginia and soon spread to the Carolinas. Although it began primarily as a Baptist and Methodist movement, the Presbyterians and others were not exempted. Caught up in the awakening were two North Carolina Presbyterian ministers, James McGready and Barton Stone, his protege.

McGready and Stone were destined to be

greatly used by God. After 2 or 3 years in Tennessee, McGready settled in Logan County, Kentucky, and began preaching at the Red River Meeting House. Stone went to Bourbon County, Kentucky.

McGready had a reputation as an "impassioned preacher, diligent pastor, and fervent man of prayer." In June 1800 he called on the people of South Central Kentucky to gather for an extended 4-day observance of the Lord's Supper. People came in expectation of blessings, and God met their faith. The Holy Spirit fell on them powerfully. Friday and Saturday saw floods of repentant tears and times of



ILLUSTRATION: THE ART SOURCE

in Great Awakenings

exuberant rejoicing. The Spirit moved even deeper on Sunday when the Lord's Supper was served. The climax came on the final day when John McGee, a Methodist minister, gave the closing exhortation. His own words describe the scene:

"I...exhorted them to let the Lord omnipotent reign in their hearts and submit to Him, and their souls should live.... I went through the house shouting and exhorting with all possible ecstasy and energy, and the floor was soon covered by the slain.¹

People had come in unprecedented numbers from a hundred-mile radius of Red River.

Because the multitudes could not be housed in the existing building in the community, they brought bed rolls and tents in their wagons, and the first camp meeting occurred. It was all quite unplanned, but a new movement and methodology was born.

McGready reported: "No person seemed to wish to go home—hunger and sleep seemed to affect nobody—eternal things were the vast concern. Here awakening and converting work was to be found in every part of the multitude.... Sober professors, who had been communicants for many years, now lying prostrate on the ground, crying out in such language as

**It is not an
overstatement
to say that sin
is the only
obstacle to
true revival
praying.**

Early American Presuppositions Concerning Prayer for Revival

The early Americans assumed five presuppositions concerning prayer for revival:

1. God is a personal Being. The incarnation of God in Christ is the crown of truth concerning God's personhood. Thus He can hear and respond to the cries of His creatures (Deuteronomy 13:17; John 1:1-12, etc.).
2. God is imminent—close by and has His ear attuned to the petitions of His people (2 Chronicles 7:14, etc.).
3. God is omnipotent. As Creator and Sustainer of the universe, He not only can hear prayers but acts in power to answer the cries (Revelation 19:1).
4. God is truly influenced by prayer. In some self-motivated way God limits some of His actions to His people's pleas (John 14:13,14).
5. God's people must pray because they are utterly dependent upon God—that goes without saying (Jeremiah 10:23).

this: 'Oh, how I would have despised any person a few days ago who would have acted as I am doing now! But I cannot help it!' ... Persons of every description, white and black ... crying Out for mercy in the most extreme distress."²

Of the people there, none was singled out by God for more usefulness than Barton Stone. He had been preaching at the Cane Ridge Meeting House in Bourbon County, invited and urged to serve there by Daniel Boone. Stone was so overwhelmed with the Red River revival that he went home and in May of 1801 called for a similar meeting at Cane Ridge. The work began and many were blessed. He called for another such meeting in August, and to the utter astonishment of all, over 20,000 people arrived for the weekend camp meeting. It was an incredible event, for this was the sparsely populated frontier.

Among the thousands converted was James B. Finley, who later became a Methodist circuit rider. He wrote:

"The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching at one time, some on stumps, others in wagons, and one was standing on a tree which had, in falling, lodged against another Some of the people were singing, others praying, some crying for mercy in the most piteous accents, while others were shouting most vociferously. While witnessing these scenes, a peculiarly strange sensation, such as I had never felt before, came over me. My heart beat tumultuously, my knees trembled, my lips quivered, and I felt as though I must fall to the ground. A strange supernatural power seemed to pervade the entire mass of mind there collected I stepped up onto a log where I could have a better view of the surging sea of humanity. The scene ... was indescribable. At one time I saw at least 500 swept down in a moment, as if a battery of a thousand guns had been opened upon them, and then immediately followed shrieks and shouts that rent the very heavens."³

The American frontier was set ablaze. The Presbyterians and Methodists immediately caught fire, and the flame soon broke out among the Baptists in Carroll County on the Ohio River. Great personalities emerged from the awakening, such as Peter Cartwright and the Methodist circuit riders. Baptist revival-

ism, which continues to this day, had its birth in this movement. The camp meeting motif of evangelism spread all over eastern America. The entire frontier experienced a radical transformation. Instead of gambling, cursing, and vice, spirituality and genuine Christianity characterized the early westward movement. Multitudes were converted. In just 3 years in Kentucky the Methodists quadrupled and the Baptists tripled. God's great hour had come.

That is revival in the rich, historic, biblical sense of the word. But all this raises a vital question: What precipitates a spiritual awakening of such magnitude?

THE SOVEREIGNTY OF GOD

The first issue to face in seeking a genuine awakening rests in the reality of God's sovereignty. He is Lord, and He alone grants revival. The absolute sovereignty of God is what rests behind all true revivals. In a word, He gives revival in His good time and in His good way at His good pleasure. He will not be coerced, cajoled, or crammed into such a movement. God cannot be programmed, as it were. He chooses the time, place, and context of the movement. It cannot be humanly generated no matter what the Church may do. Of course, the critic of this principle can retort by quoting 2 Chronicles 7:14 and then arguing that if God's people meet these requirements, God will send awakening. But that is to miss the point. When God's people, in the deep sense implied in the passage, "humble themselves," "pray," "seek (His) ... face," and "turn from their wicked ways," that is the revival. The result of the awakening is God "hears," "forgives," and "heals." So we are back to the sovereignty of the God of grace granting a revival in His time in His way.

Yet that is only half the story. God's Spirit, the Author of revival, does not work in a vacuum. He uses human instrumentality, but that instrumentality is not a frantic search for the latest method from some program expert, although good programs have their place in church life. The Holy Spirit invariably uses one method alone to precipitate revival: fervent intercession. If the woof of an awakening is God's sovereignty, the warp is effective prayer. That is how a tapestry of revival is woven by the Holy Spirit. History is replete with the principle.

REVIVAL PRAYING

Before the breaking forth of the Holy Spirit in what we in America term the First Great Awakening, Samuel Torrey wrote in 1683:

"Nothing is like to do us good unless God will pour out His Spirit on us. We have had experience of the inefficiency of means upon us to bring us into order and to a good frame.... Judgments have not done it... Deliverance did not do it.... All ordinary means ...have been altogether ineffectual."⁴

What then can we, the Church, do? What brings the Spirit? In 1702, Cotton Mather penned these words: "When we know the time for the enlargement of Christ's kingdom is at hand, we should set ourselves more fervently to pray that it may be so. And truly if there be a spirit of prayer on that account, that will be a blessed sign that the time is near."⁵

The Puritan community well realized the only answer for seeing a true awakening was prevailing prayer. They set themselves to it. The epitome of the prayer movement in the early 18th century centered in the well-known *Concerts if Prayer*, basically promoted by Jonathan Edwards. Edwards wrote a sermon entitled "The Most High-A Prayer-Hearing God," taken from Psalm 65:2. His preaching ministry on prayer made its impact, but then he wrote his magnum opus: *An Humble Attempt to Promote Explicit Agreement and Visible Union if God's People in Extraordinary Prayer for the Revival if Religion and Advancement if Christ's Kingdom on Earth*. (As someone facetiously remarked, that is not the book; it is merely the title, but it greatly aided in putting the colonists on their knees in fervent intercession, seeking God's visitation in revival.)

With faith in scriptural promises, the early colonists banded together in a *Concert if Prayer*, and the First Great Awakening burst on the scene. (See sidebar.) Not only was early America caught up in the *Concerts*, but Jonathan Edwards had been in considerable correspondence with William M'Culloch of Cambuslang, a small town on the edge of Glasgow, Scotland. He too created a *Concert if Prayer* in his community for an awakening. Edwards likewise influenced John Erskine of Scottish missionary notoriety. And the revival came-in great power-to Scotland. George Whitefield traveled to Cambuslang, preached,

and on Tuesday, July 6, 1742, the fire fell. Whitefield said, "Such a commotion surely never was heard of, especially at 11 at night. It far outdid all I ever saw in America.... Mr. M'Culloch preached after I had ended till past 1 in the morning and then could scarce persuade them to depart. All night in the fields might be heard the voice of prayer and praise."⁶ Whitefield wrote concerning the Cambuslang Revival, "I never was enabled to preach so before."⁷ And it all hinged on intercession for revival.

Many more illustrations of true revival could be presented that demonstrate the principle of the centrality of prayer for revival.

THE PRAYER FOR REVIVAL

Since prayer is seen as central to experiencing revival in the past, it surely must apply to us today. God is the same "yesterday, today, and forever" (Hebrews 13:8). Since this is true, how ought the church to pray? (See sidebar.)

Many years ago R.A. Torrey, a man of prayer, outlined the central dynamics of effective prayer for revival in his helpful volume, *The Power if Prayer*. He contended that if ever the New Testament church interceded successfully and saw God do a miracle work, it was when they prayed Peter out of prison. How did they pray? "Prayer was made without ceasing of the church unto God for him" (Acts 12:5). That becomes the key text in praying for revival. Torrey outlines the principles as follows:

1. "Unto God." Effective prayer is always "unto God." We know that, but do we? Torrey said, "I do not believe that one in a hundred of the prayers of Protestant believers are really unto God."s That may be an overstatement, but stop and think for a moment: Are we not often guilty of being far more concerned over what we are asking or how we are phrasing our requests than the great God we are addressing? Even more trite, do we not at times string a series of clichés together that sound good but say very little? One wonders if our public prayers are often little more than the "vain repetitions" our Lord warned us to avoid.

When we take the name of God on our lips, we must be vividly conscious to whom we speak. He is the mighty God of consuming holiness.

Therefore, we must pause before we rush

In the final analysis, our whole walk with God is dependent on dealing properly with our sins.

Attributes of Prevailing Prayer for Revival

Charles Finney, mightily used of God in the Second Great Awakening, was convinced, as was Edwards, that prayer played a central role in awakenings. He presented several attributes of prevailing prayer for revival in his *Lectures on Systematic Theology*:

1. People must pray for definite objects.
2. Prayer must be in the will of God.
3. The effective prayer warrior must be submissive to God's will.
4. The glory of God must be the only motive in prayer.
5. Prayer that prevails is prayer that is actually the intercession of the Holy Spirit through the believer.
6. Effective prayer is prayer that perseveres.
7. Prayer must be offered in Jesus' name.
8. The praying Christian must renounce all sin.
9. Prayer must be offered in faith.

pell-mell into His presence—linger long enough to question whether we are even worthy to stand in the presence of the One of whom the cherubim continually cry, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory" (Isaiah. 6:3, RSV).

2. *Prayer in Jesus' name.* Yet it is at this point of a contrite heart that the Lord Jesus can say to us, "Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full" (John 16:24, RSV). "In my name"—that is the key to worthy prayer. We make our requests in Jesus' name. What does it mean to pray in Christ's name? It must imply more than just a pious phrase tacked on the end of our prayers.

For example, if we write a check for a person and have sufficient funds in our account to cover it, the person can cash it and receive the proceeds. But when we go to the bank of heaven, we have no account. We cannot cash a check in any amount on our own signature. However, Jesus Christ has infinite resources, and He has given us authority to write checks in His name on His account. We sign His name to the draft, and it is immediately paid from God's riches in glory.

We have no claims on God whatsoever. He owes us nothing, and we deserve nothing. But in Jesus' name, who has all claims on God, being the Son of God and Savior of the world, we can ask for anything in the light of His claims. In other words, we stand in Christ's worthiness and righteousness. Actually, we pray on the grounds on which we are saved: the righteousness of Christ.

Therefore, praying in Jesus' name certainly is no mere platitude we just add to prayer. It is an expression of a vitally important attitude and stance before God. We do not pray to the Father, "in Thy name!" And we should never end our prayers with a simple "amen." We pray in Jesus Christ's name, who enables us to stand before God. Because of His life, death, and resurrection, He is our worthiness, our righteousness, and in the strong name of Jesus we can confidently make any claim whatsoever, so long as it is in God's will.

3. *Praying in the will if God.* "In God's will" is another vital principle in coming "unto God." Someone has expressed it like this: "Christian prayer is God-centered, not self-centered. It's not getting things from God; it's

finding out what God wants and getting ourselves into cooperation with that."

In praying unto God for an awakening, the issue immediately arises: Is it God's will to send a true revival? How can we know? We discover the will of God in various ways, not the least of which is to search the Scriptures and seek a word from the Lord. What does the Bible say about awakenings? (See Psalm 85: 1-6; Habakkuk 3:2; 2 Peter 3:9.)

These passages along with a multitude of others cry out that God longs to send a glorious awakening. So the question becomes: Does the providence of God indicate a revival is imminent? Are there any harbingers of an awakening on the providential horizon?

Much interest in awakenings prevails today—this is a good indicator. Everywhere people are coming alive to the need. No longer are the advocates of a spiritual awakening a lone voice crying in a wilderness of unconcern. These facts, plus the multitude of others, would seem to indicate this is God's sovereign hour.

Thus we can pray in all confidence and assurance for a profound revival because "this is the confidence which we have in him..." (1 John 5:14,15, RSV). Praying in the known will of God always leads to a confident prayer of faith.

4. The prayer of faith. Prayer unto God that prevails must always be believing prayer. It honors God to ask in faith. Unbelief is a sin; it casts doubt on the very veracity of God's Word. The Bible is full of this faith principle. (See James 1:5-8, RSV.)

But we must admit we do not always find it easy to pray faith's prayer. Two things are usually necessary to rise to that realm of confidence in prayer: (1) We need to know that what we ask for is God's desire. (2) We usually have to pray long enough that the Holy Spirit can give us the inner assurance that our prayer is heard. This point needs stressing in our day of instant everything, including prayer. Perhaps we have not prevailed in prayer because we have simply given up too soon.

5. *"With intense earnestness."* The Revised Standard Version translates the second phrase in our key verse, "intense earnestness." The pungent word Luke used was *ektenos-trans-*lated literally it means "stretched-out-edly." It

pictures a person stretched out in an intensity of earnestness as he prays unto God. In a word we are to pray from a burdened, broken, contrite, and agonizing heart.

Why do we find it so difficult to generate that kind of spirit and attitude in prayer? The Bible is clear concerning God's concern for the contrite heart (Psalm 51:17, RSV). David saw it plainly. Note how he grasped the principle in the context of brokenness over sin. Psalm 51 is a great hymn of confession. Could it be that sin sidetracks us from experiencing the broken praying heart that God so signally honors?

Never forget, "If I regard iniquity in my heart, *the Lord will not hear me*" (Psalm 66: 18, *author's italics*). The first step to a broken, earnest prayer for revival is the prayer of confession. In the final analysis, our whole walk with God is dependent on dealing properly with our sins. Sin is a real problem—even to believers. It is not an overstatement to say that sin is the only obstacle to true revival praying.

6. *Praying in the Spirit*. Perhaps the whole beautiful picture of prevailing praying unto God can be summarized in Paul's phrase, "praying in the Spirit" (Ephesians 6:18). The Holy Spirit is the Teacher in God's school of prayer. He is the One who inspires, instructs, leads, enables, and directs the God-centered prayers of God's people to God's throne room. The Holy Spirit actually prays through the submissive believer and lifts both the prayer and the person praying right into God's glorious presence. He intercedes with "groanings which cannot be uttered" (Romans 8:26). Therefore, all prevailing prayer begins and ends in the believer's openness and yieldedness to the moving of the Spirit in prayer. We must listen to His voice; He knows how to pray unto God! And we must pray with deep earnestness.⁹

CONCLUSION

Only one thing needs to be said: In light of the pressing need of revival for our day, we simply must pray, create *Concerts if Prayer*, urge personal prayer, and be used by God's Spirit to get people on their knees. No prayer—no revival. Much prayer—many blessings. Therefore, let us pray—it really is that simple *fit*



Lewis A. Drummond, Ph.D., is Billy Graham professor of evangelism and church growth at Beeson Divinity School, Samford University, Birmingham, Alabama.

ENDNOTES:

1Mendell Taylor, *Exploring Evangelism* (Kansas City: Beacon Hill Press, 1964), 410.

2Ibid., 410.

3Ibid., 412.

4Edward Lyrene, *The Role of Prayer in American Revival Movements* (Ph.D. Thesis, 1985), 16.

5Cotton Mather, *On Advice to the Churches of the Faithful* (Boston: B. Green and J. Allen, 1702), 4.

6Arthur Fawcett, *The Cambuslang Revival* (London: The Banner of Truth), 114.

7Ibid., 114.

8B.A. Torrey, *The Power of Prayer* (Grand Rapids: Zondervan, 1955), 74.

9The material on Torrey's principles of prayer is from the author's book, *The Awakening That Must Come* (Nashville: Broadman Press, 1978).

No longer are the advocates of a spiritual awakening a lone voice crying in a wilderness of unconcern. These facts, plus the multitude of others, would seem to indicate this is God's sovereign hour.



©1996 BILL FRAUHINGER

Toward a Theology of Revival: One Minister's Journey

humble

seek

pray

turn

THEN

hear

forgive

HEAL

BY GARY KELLNER

I was in the first year of a new pastorate in the spring of 1987 and was also taking a course on "Revivals in America" at Emory University. A vague sense of dissatisfaction, a feeling that things were not quite right, settled over me.

As I studied the great revivals of America's past, I became aware of the profound transfor-

mations that resulted from these powerful, divine visitations. I was particularly captured by the impact these events had on communities

like Northampton, Massachusetts (where nearly 30 percent of the town's population professed conversion during the winter and spring of 1734), or Rochester, New York (where church membership doubled in 6 months).

Then I reflected on the nightly spectacle being played out on network news as prominent ministers bashed each other, and news casters with seven-figure salaries piously pontificated on the evils of greed and the importance of financial responsibility.

Added to the mix was my own sense of personal frustration with my life and the church I pastored. The words of the prophet Haggai seemed to mock the efforts of contemporary ministers, "You have sown much, and harvested little; you eat, but you never have enough; you drink, but you never have your fill; you clothe yourselves, but no one is warm; and he who earns wages earns wages to put them into a bag with holes" (Haggai 1:6, RSV).

It wasn't that I was pastoring a bad church or living in a harsh, inhospitable environment. Roswell Assembly was a young, growing church in one of Atlanta's most prestigious suburbs. The people were supportive and open to new ideas. The board and committees were staffed with learned and well-intentioned people. Our worship services were enthusiastic; and even if someone was not converted in every service, we sensed God's presence, and people were growing in grace.

I had a lovely wife and two children. Life was almost perfect, or at least as nearly perfect as a pastorate can be. However, we were not seeing much happen in our community and certainly nothing like the dramatic experiences of Edwards, Brainerd, Finney, or the early Pentecostal pioneers. That set me on a quest and raised a whole series of questions about the meaning of revival, my own Pentecostal faith, and the relevance of these things to the world in which I lived.

THE STARTING POINT

I began my search where all theological journeys should begin—with God's revelation of himself in the Scriptures. I couldn't escape a verse I had heard quoted all my life and had quoted hundreds of times myself but had never really understood: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn

from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

A careful study of that passage led me to realize that in it lies a foundational principle of God's relationship with His people. I spent the next several months studying this verse, praying over it, reflecting on it, and like most pastors who are grappling with an issue—preaching on it.

The first and most striking insight I gained came from two key words, *if* and *then*. God said if my people will do certain things, *then* I will do certain things. Clearly, revival requires certain actions by God's people. And just as clearly, God is committed to responding to His people when they fulfill the conditions of the covenant. This indicates a role for human responsibility in revival. Revival is not a sovereign act of God unconnected with what people do. Human behavior—our behavior—is an integral part of the process. This does not mean we can force God to do what He does not want to do, but this is a principle of God's government.

The second aspect of the passage that struck me was the particular action that God requires: humbling ourselves, praying, seeking His face, and turning from our wicked ways. The Hebrew root of *humble* means to crouch or cringe, to assume the position of a beggar.

(1) When we "humble ourselves," we recognize our total dependence on God. It is the quality Jesus commended to His disciples (Matthew 5:3). It is the opposite of the spirit of the age—proud, independent, and self-assertive. The spirit of the age is that of the Laodicean church which said they were "rich, and increased with goods, and [had] need of nothing" (Revelation 3:17). Humility recognizes that the Lord is the inheritance of His people, and we are impoverished without Him.

(2) God directs us to "pray." We all understand that revival is somehow related to something we loosely refer to as prayer. The word *prayer* used in this verse comes from the same Hebrew word that describes the position of a Hebrew woman in labor—the position Elijah assumed when he prayed for rain (1 Kings 18:42). What does prayer have in common with a woman in labor? When a woman is in labor, she is focused on one thing—bringing new life into the world.

*Revival is not
a sovereign
act of God
unconnected with
what people do.
Human behavior—
our behavior—
is an integral part
of the process.*

The problem with most of us is not our sins but our ways—the way we think, talk, and respond to others.

Every person who has ever been used of God to pray for revival has discovered this dimension of intercession. It particularly marked the ministry of Charles Finney, who would not begin meetings in a city until he felt a release in prayer. It is what the old-time Pentecostals called "praying through the enemy" — is it necessary to pray like this? Because "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). People and geographic areas are in the grip of dark powers; like the demonized child in the Gospels, these do not come out except through prayer and fasting (Mark 9:29).

(3) God exhorts His people to "seek my face." The concept of God's face in the Old Testament is synonymous with His presence. Thus revival is a manifestation of divine presence, not a technique or a crusade but an inbreaking of God into a place. God's presence transforms the atmosphere and creates a whole new set of possibilities.

(4) God calls for His people to "turn from their wicked ways." The problem with most of us is not our sins but our ways—the way we think, talk, and respond to others. Why does God require this? It seems like the hurdle we cannot overcome. Most of us can't even sustain a New Year's resolution for more than 2 weeks, much less correct our character flaws.

Actually, this last step is an expression of God's mercy. Revival is risky business. The experience of God's presence and a great harvest is invigorating and can be intoxicating. If we are not careful, the exhilaration that comes from revival and our own imperfections can be the occasion for sin. For example, the healing revival of the 1940s and 1950s may have been the greatest manifestation of divine power in American history. Unfortunately, what began with such glory quickly deteriorated into a carnal competition between ministries and the abuse of money, power, and sexuality.

Father God calls on us to turn from our wicked ways because He knows the destructive force they can have upon His children and on His work.

It is important to note the progression of these four steps to revival and that the actions are continuous. No step is optional. Each is necessary to bring us as individuals and con-

gregations to the fullness of God's presence and power. We are to humble ourselves and to keep on humbling ourselves; to pray and keep on praying; to seek and to keep on seeking God's face; and we must constantly turn from our wicked ways.

After studying the passage, I tested it by looking at each of the revivals in the Old Testament. Not surprisingly, every Old Testament revival worked according to this pattern. The results were the same—a renewal of God's presence and power.

PROBLEMS ALONG THE WAY

I was excited—sure I had found the answer—until a pastor friend reminded me that the concept of revival is found nowhere in the New Testament. Rather, the apostle Paul emphasized life in the Spirit and a church ministering in the power of the Spirit. Nothing is more troublesome to an attractive theory of interpretation than unwanted facts. My friend's observation became a nagging question, one that I came back to frequently.

Theological questions cannot always be settled simply by exegeting a biblical text. One ought to look for clues from history as well as the experience of God's people. What I saw as I studied the history of the church suggested that, whether explicitly acknowledged or not, revival—or, if you prefer, renewal—followed the implementation of the four stages of 2 Chronicles.

What, then, is to be said of my friend's objection based on his reading of Acts and the Epistles?

The New Testament literature was written during a time when the Spirit of God was being manifested in unusual ways. Dramatic events occurred in cities like Jerusalem and Antioch, which resulted in the growth of large Christian communities. The Acts and the Epistles were written to vigorous and dynamic young churches in response to pressing problems and questions. To be sure, some principles in the New Testament are valid for all people at all times; but the New Testament writings speak to situations significantly different from those faced by people in the Old Testament and from situations facing the church in the centuries since their writing. New Testament Christians lived in what we would call a perpetual state of revival. Most

Christians since that time have not. They need a paradigm for recovering the presence and power of God.

I wish I could tell you that our church was miraculously and immediately transformed and that a sweeping revival inundated our city. It did not. But I began to change. I was driven to a deeper study of the Scriptures than ever before and felt compelled to spend more time in prayer each day. As a result, my perspective on what was wrong with the church and society was transformed. My sense of what I should be investing in and working toward shifted. The Scriptures gave me a new insight into God's government and, coupled with my study of what God had done in the past, instilled in me a new sense of confidence. I now knew that God would revive His work and manifest himself in grace and power.

Encouraging experiences have followed in the years since. During the year after I started my journey, the church began to change as I shared what God was doing in my life. There were moments when we experienced God's presence in powerful ways. Individuals in the congregation heard the Spirit's call to prayer and revival.

THOUGHTS ON REVIVAL

What lessons am I learning from this journey? One should be careful when talking about what he or she has learned; but I have at least arrived at several tentative conclusions that I offer for your consideration—what Jonathan Edwards might have called "a few seasonable thoughts" on revival:

1. *Revival is a process, not an event.* Americans generally, and Pentecostals particularly, struggle with this aspect of revival. We are enamored with the dramatic moment, the big event. Based on 2 Chronicles 7:14, revival comes from actions which occur over time. What we tend to identify as revival (that is, a large ingathering of converts) is actually a result of the process. We are always looking for the magic bullet, the quick fix, the easy panacea. But revival doesn't come this way.

2. *Revival is a divine moment.* While this may seem like a contradiction of the first point, revival is a process, whether you are talking about the Day of Pentecost, Azusa Street, or the outpouring on Catholic university students at Duquesne in 1967. The history of revivals

What To Do When Revival Comes

BY CHARLES E. HACKETT

Our Fellowship is focused. The cry, "Lord, send revival," is going up everywhere. Revival will happen, for God said He would pour out His Spirit upon all flesh (Acts 2: 17). That includes North America.

In this anticipation and excitement I detect a philosophy that troubles me: "When revival comes it will solve all my problems, cure all my church ills, relieve all pressure, and, in general, put me into overdrive. I will coast the rest of the way" Nothing could be farther from the truth. It is one thing to have revival and something else to conserve the results. Getting someone to pray the sinner's prayer is the beginning of the journey, not the end. If we are having difficulty conserving the trickle we now have, what will we do when the flood comes?

During my 29 years as pastor at First Assembly of God, Lafayette, Indiana, I experienced two great revivals. Each lasted approximately 5 years. These revivals came at a price I did not want to pay: They brought in people I didn't like and caused problems I could not solve. The longtime results were wonderful but not without pain.

Moses' life in the desert with the sheep was much simpler than leading 2 million rebellious people through the wilderness. However, he never experienced the victory in the desert as he did in Pharaoh's court.

Revival is not problem-free, but it is better than the alternative.

Some simple suggestions may help you cope with the fruit of revival—revival that is surely coming:

1. *Keep doing what put you there. Fan the flame. Humble yourself. Develop a servant's heart. Revival usually brings with it a flood of money; however, don't fall in love with money but maintain a spirit of sacrifice. Satan will use the results of revival to detract you. Increase the opportunities for prayer and fasting. Stay focused on evangelism. Develop a "whosoever" attitude and reach out in love to all people, regardless of color or economic status.*

2. *Train and disciple the new converts in the Word. This is hard work and requires patience and good planning. It is done best on a one-on-one basis in Sunday school classes, special Wednesday night classes, and in cell groups. If this is not done, no amount of emotional response to the Spirit of God will make up the difference. We need great services where we worship with abandonment and the tears of the unsaved flow like a river, but we must not overlook the care and disciplining of new converts. Revival with little or no provision for the care of the new converts leaves a church in a state of disillusionment because few people will be added to the church. Consequently, the value of revival could come under question.*

3. *Train and develop lay leaders. Jesus set the example by choosing 12 men who showed little promise, but by pouring a large percentage of His time into their lives He touched the world through 11 of them. It is not God's will for the pastor to run frantically to and fro, trying to take care of all the details while the laypeople stand idly by. Growing a large and healthy church is not determined by how much the pastor can do but by how much he can train others to do.*

4. *Constantly monitor your church structure. You cannot pastor 500 people with the same structure as 200. I found with every 75 to 100 people added to the church, adjustments had to be made to the church structure. Unfortunately, some church leaders equate church structure with Bible doctrine and will not allow change.*

This cannot be ignored or pacified but must be dealt with, which usually results in the loss of longtime members. As painful as it is, this is sometimes the consequence of seeing revival.

Revival is coming whether we are prepared or not. May we be faithful servants who will conserve the fruits.

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

**Nothing is more
troublesome to
an attractive
theory of
interpretation
than unwanted
facts.**

reveals a dramatic, momentous quality. However, while revival is a moment, its effects are not momentary but may be felt for generations. Revival is like a nuclear explosion—the earth shaking, the fireball, the mushroom cloud, the nuclear wind last only a few moments, but the impact lasts for generations.

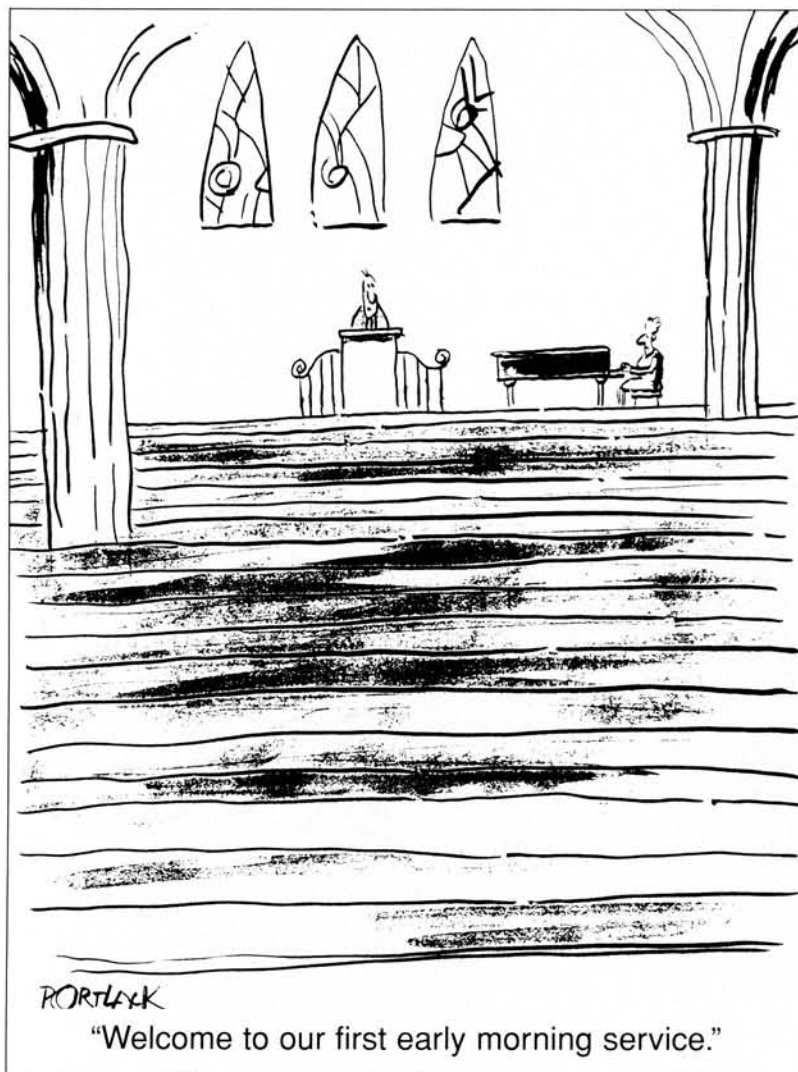
3. *The primary locus of revival is God's people, not the world.* Revival begins in God's people, as 2 Chronicles 7:14 suggests. The social consequences of revival are the result of what occurs in and through a transformed people. Revivals don't happen to a community but through people. Thus the harvest is often delayed. God's people need to be renewed, empowered, and enlarged before a community can be.

4. *A personal theology of revival develops over time.* What began for me in 1987 with a sense of dissatisfaction is ongoing. Like all life-changing insights, this one did not come

without pain and struggle, nor did it move on a steady course.

5. *Revival is rooted in the recovery of scriptural principles.* All genuine renewal begins here. There is a tendency in Pentecostalism to look for renewal first in religious experience. That can be a dead-end street. Throughout church history—whether in the Protestant Reformation, the Wesleyan revival, or the Pentecostal Movement—revival always begins with the recovery of a critical biblical insight.

6. *Revivals usually start in strange and unexpected places.* The Wesleyan revival began, not among the faithful descendants of the Puritans but in a group of High Church Anglican priests. The Pentecostal revival owes much to the eccentric figure of Charles Fox Parham and had its greatest impetus in a livery stable in Los Angeles where poor blacks, Chicanos, and marginalized whites gathered to seek the fullness of God's Spirit.



CONCLUSION

I am still on the journey, and, in the words of an anonymous slave preacher, "I'm not what I was, and I'm not what I'm gonna be, but I'm up from where I was."

The study of revivals has shown me that you can never know when the wave may break on the shore, but God always honors His Word. It does not suggest that every congregation, pastor, or board member will be a participant. Instead, the history of revivals repeatedly shows that large segments of the church settle in to enjoy the fruits of prosperity and respectability rather than retain an unquenchable passion for God and the increase of His kingdom.

For me the study of revivals has reinforced the truth of Galatians 6:9 that "in due season we shall reap, if we faint not." If a national revival has not yet occurred, the promise of revival is present, and the signs of revival are plentiful. **fit**



Gary Kellner is the director of extension and continuing education at the Assemblies of God Theological Seminary, Springfield, Missouri.

Revival

MAINTAINING SPIRITUAL FIRE



We don't really have a problem *obtaining* the fire; our problem is *retaining* the fire.

BY RANDY HURST

"Never be lacking in zeal, but keep your spiritual fervor, serving the Lord" (Romans 12:11, NIV).

Why is the word *zeal* so often reserved for new Christians? It seems that most Christians' spiritual fervency diminishes in time. Researchers have discovered that in American churches the majority of personal evangelism is done by less than 10 percent of the congregation and that almost all of that 10 percent have been Christians for less than a year.

A common expression is, "He's a zealous new Christian." What about "a zealous old Christian"? Both of my grandfathers were zealous old Christians. A fervency was ignited in their hearts by the grace of Jesus and the fire of the Holy Spirit, and it never diminished.

Grandpa VanDover was a bartender and a drunkard who dealt cards and raked the poker table in a gambling house. Grandmother had received Christ in meetings preached by P.T. Emmett, an Assemblies of God pastor. Not long after, Pastor Emmett drove to Grandpa's bar and asked him to step outside, where he challenged him to commit his life to Christ and become a Christian husband and father. Grandpa was saved that week and took off his poker apron for the last time.

Until Grandpa VanDover went home to be with the Lord at age 82, he never lost the joy and wonder of his salvation. I took him out for lunch frequently during the final years of his life. If a waitress gave him 30 seconds, he was 30 seconds into his testimony of how God saved a drunken bartender over 40 years before.

The apostle Paul said, "Never be lacking in zeal, but keep your spiritual fervor, serving the Lord." The Greek word *translated fervor* has a connotation of temperature. It means "boiling" when referring to liquids and "glowing" when referring to solids. The Revised Standard Version accurately translates the expression for "spiritual fervor" as "aglow with the Spirit."

Paul lived his admonition to the Roman Christians. From his encounter with the Lord on the Damascus Road, he was never the same. The fire in his soul never seemed to die. While this is not the norm of most Christians' experience, it is certainly God's will. The New

Testament is clear that the spiritual life of the church was designed by God to be a constant flow of God's Spirit within and through His people.

A familiar hymn refrain from my Pentecostal childhood and youth was, "Revive us again; fill each heart with Thy love, may each soul be rekindled with fire from above." We don't really have a problem obtaining the fire; our problem is retaining the fire. Paul reminded Timothy to "kindle afresh the gift of God which is in you" (2 Timothy 1:6*).

Paul's second epistle to the Corinthians is a very personal Book. Possibly the most revealing passage concerning the inner motives and motivation of his heart is found in 2 Corinthians 5:1-15.

In this passage two major factors are at the heart of Paul's zealous, fervent life: (1) his focus on the eternal rather than the temporal and (2) his personal devotion to Jesus Christ.

In the first few verses of the chapter he rejoiced in the reality of our eternal "dwelling from heaven." For Paul, our earthly body does not even merit being called a building but rather a tent.

Because of his devotion to Christ and his eye on eternity, whether he lived or died was not the point (verses 8,9). His beautiful expression at the end of verse 4 explains what death means for the Christian: "That mortality may be swallowed up by life." Paul's preference for being absent from the body was not pessimistic escapism but a positive faith that was focused on his Lord. He preferred death to life because death means to be at home with the Lord. Thus he could say, "For to me, to live is Christ, and to die is gain" (Philippians 1:21).

Verse 9 in the Corinthian passage reveals Paul's single ambition was to be pleasing to Jesus. Why? "For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad" (verse 10).

The judgment seat of Christ is an awesome thing to face. Paul said, "Therefore knowing the fear of the Lord, we persuade men" (verse 11). His objective in wanting to please the Lord was related to his knowledge of future judgment by Jesus of all those who followed Him.

In the same passage Paul related his motive to the "fear of the Lord," but his motivation

The New Testament is clear that the spiritual life of the church was designed by God to be a constant flow of God's Spirit within and through His people.

**Those of us
in ministry
who long
for revival in
our churches
must first
seek God in
our personal
lives.**

was the "love of Christ." The Greek word used here is translated in different versions as "constraineth" (KJV), "compels" (NIV), and "controls" (NASB).

This word is used of something that literally takes over. In the Gospels it describes those who were controlled by different diseases, such as Peter's mother-in-law who was controlled by a fever. Paul was saying that the love of Christ had taken control of his life the same way a disease or fever takes control of a body. His zeal was not a result of his own will or emotions but the love of Christ.

The compelling love of Christ was not merely a sentimental or emotional thing for Paul. He explained in verse 14 that the reason the love of Christ compelled him was that he had concluded that Jesus died for all and did so that we who live should no longer live for ourselves but for Him who died and rose again on our behalf. The Greek word translated *concluded* here means to make an intellectual and ethical judgment. Paul's fervency was not the product of emotionalism.

The foundation of Paul's fervency was his wholehearted devotion to Jesus. To him the issue was simple. Our life is to be a response to the sacrifice of our Lord. He said it clearly in his well-known statement, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship" (Romans 12:1, NIV).

When Paul admonished Timothy to "kindle afresh" the gift of God within him, he was telling Timothy that the fire of his spirit was burning low and that he could and must do something about it.

How can we kindle afresh our zeal? Like the apostle Paul, we must focus on Jesus and eternity. What sparks the flame of spiritual passion in our hearts is the personal realization of our Lord's sacrifice for us and His grace in our lives. A verse of the great old hymn "My Faith Looks Up to Thee" says, "May Thy rich grace impart strength to my fainting heart, my zeal inspire; as Thou hast died for me, O may my love to Thee pure, warm, and changeless be a living fire!"

As we already observed, our problem is not as much *obtaining* the fire but *retaining* the fire. How do we retain spiritual fire? By maintaining the fire.

As a Boy Scout I learned that to maintain a fire, I needed three things: (1) a constant, fresh supply of wood; (2) a free flow of air; and (3) keeping the ashes cleaned out. The same is true spiritually. To maintain the zeal of devotion to the Lord, we need three similar things: (1) a constant, fresh supply of the Word; (2) a free flow of the Spirit in our prayer life; and (3) continuous cleansing from sin and self-will.

Paul feared that the Spirit-inspired passion for Christ would diminish in the Corinthian believers' hearts: "I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ" (2 Corinthians 11:3).

Those of us in ministry who long for revival in our churches must first seek God in our personal lives. I will never forget a powerful statement by Charles E. Hackett, Division of Home Missions executive director, at the General Council in Portland, Oregon: "Revival will happen when each of us takes personal responsibility for his own spiritual condition." We need to sing again with understanding and conviction, "O Holy Ghost, revival comes from Thee: send a revival, start the work in me!"

Grandfather Hurst lived a rich, full life as a Pentecostal preacher. He retired from the pastorate early to care for my grandmother who was slowly dying from cancer. Even in retirement he was always zealous, daily searching the Word and in prayer. He never stopped growing spiritually. On his deathbed at age 89, when he went home to be with the Lord, his final utterances were a prayer in tongues and a song, "Oh, how I love Jesus, because He first loved me." The controlling focus of His life was still Jesus.

Like Paul, we must keep our eyes on Jesus and eternity. The simplicity and purity of devotion to Christ will enable us to obey Paul's exhortation, "Never be lacking in zeal, but keep your spiritual fervor, serving the Lord." fit



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

Randy Hurst is an Assemblies of God evangelist.

REVIVAL—Selected Bibliography

Books

- Auch, Ron. *Pentecostals in Crisis*. Green Forest, Ark.: New Leaf Press, 1988.
- Bartleman, Frank. John G. Myers, ed. *Another Wave of Revival*. Springdale, Pa.: Whitaker House, 1982.
- Bounds, E.M. *Power Through Prayer*. Grand Rapids: Zondervan, 1962.
- Cho, David (Paul) Yonggi (with R. Whitney Manzano). *Prayer: Key to Revival*. Waco, Tex.: Word, 1984.
- Coleman, Robert E., ed. *Evangelism on the Cutting Edge*. Old Tappan: Revell, 1986.
- _____. *The Coming World Revival*. Wheaton: Crossway Books, 1995.
- Colson, Chuck. "What Is the Cost of Revival" (13-page booklet). Colorado Springs: Focus on the Family (1-800-A-FAMILY).
- Finney, Charles. *Lectures on Revivals of Religion*. Minneapolis: Bethany, 1988.
- _____. Louis Gifford Parkhurst, Jr., comp. and ed. *Principles of Revival*. Minneapolis: Bethany, 1987.
- _____. *Rain from Heaven (formerly In the Day of Thy Power)*. Minneapolis: Bethany, n.d.
- _____. *Reflections on Revival*. Minneapolis: Bethany, 1979.
- _____. *Revivals of Religion*. Chicago: Moody, 1962.
- Lloyd-Jones, David Martyn. *Revival*. Westchester, Ill.: Crossway Books, 1987.
- Mahoney, Ralph. *Is a New Wave of Revival Coming?* Minneapolis: Bethany, n.d.
- Matthews, David. *I Saw the Welsh Revival*. Chicago: Moody Press, 1973.
- Orr, J. Edwin. *The Flaming Tongue*. Chicago: Moody Press, 1975.
- Peters, George. *Indonesia Revival: Focus on Timor Island*. Grand Rapids: Zondervan, 1973.
- Pratney, Winkie. *Revival: Principles To Change the World*. Springdale, Pa.: Whitaker House, 1983.
- Ravenhill, Leonard. *Revival Praying*. Minneapolis: Bethany, n.d.
- _____. *Why Revival Tarries*. Greensburg, La.: Ravenhill Books, 1974.

Roberts, Richard Owen. *Revival*. Wheaton: Tyndale House, n.d.

Smith, Bailey. *Real Evangelism**. Nashville: Broadman, n.d.

_____. *Real Revival Preaching*. Nashville: Broadman, 1982.

Smith, Oswald J. *The Revival We Need*. n.p. and n.d. (Out of print.)

Tari, Mel (as told to Cliff Dudley). *Like a Mighty Wind*. Carol Stream, Ill.: Creation House, 1972.

*A must-read book.

Video

When God Comes: Catching a Vision for Revival, a video on repentance revival, including Asbury College (Kentucky) and Wheaton College (Illinois) in the 1960s and 70s. Produced by Southern Baptists. To order, call: 606-858-4222.

Audiocassettes

Pastor to Pastor series 18 and Revival from Focus on the Family, Colorado Springs, Colo.

Revival: God's Way from Glad Tidings School of Evangelism. To order, call: 916-542-1509.

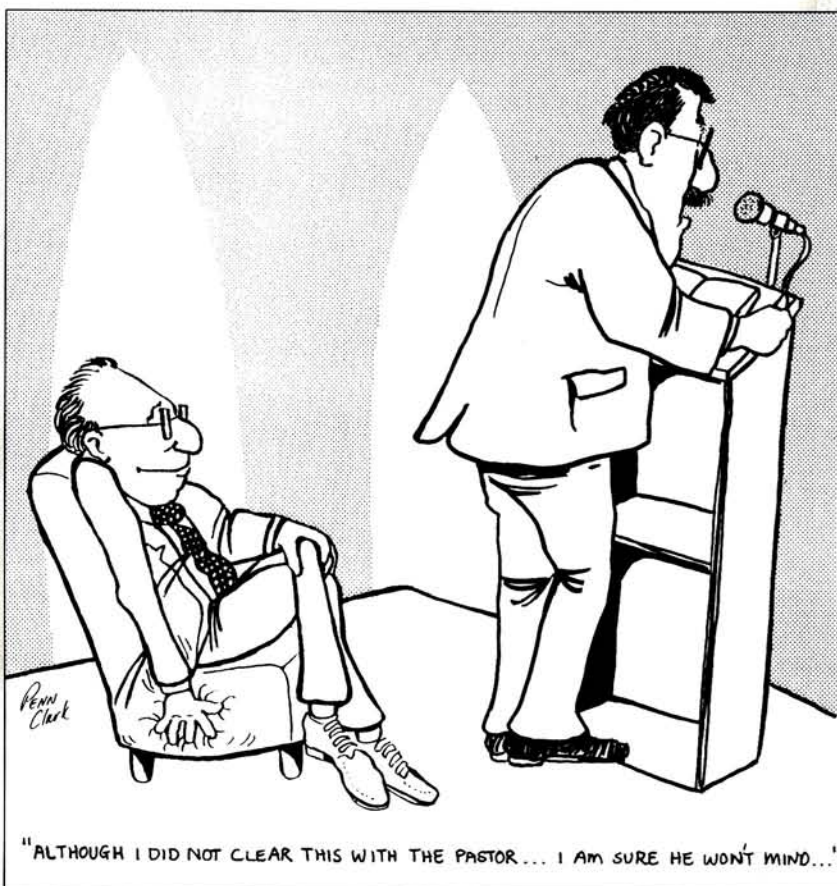
Newsletter

Religion Report Newsletter. Can be faxed to offices once a month.

Compiled by Gainsbrugh Resource Network, c/o First Assembly of God, 3500 Missouri Flat Road, Placerville, CA 95667-5218; tele.: 916-622-3231; fax: 916-622-5706.

We solicit your input on resources for future themes. Please send resource information to the Gainsbrugh Resource Network at the address above. A theme bibliography will appear in each issue of *Enrichment*.

NOTE: Future topics include: Women in Ministry, The Associate Minister, Evangelism



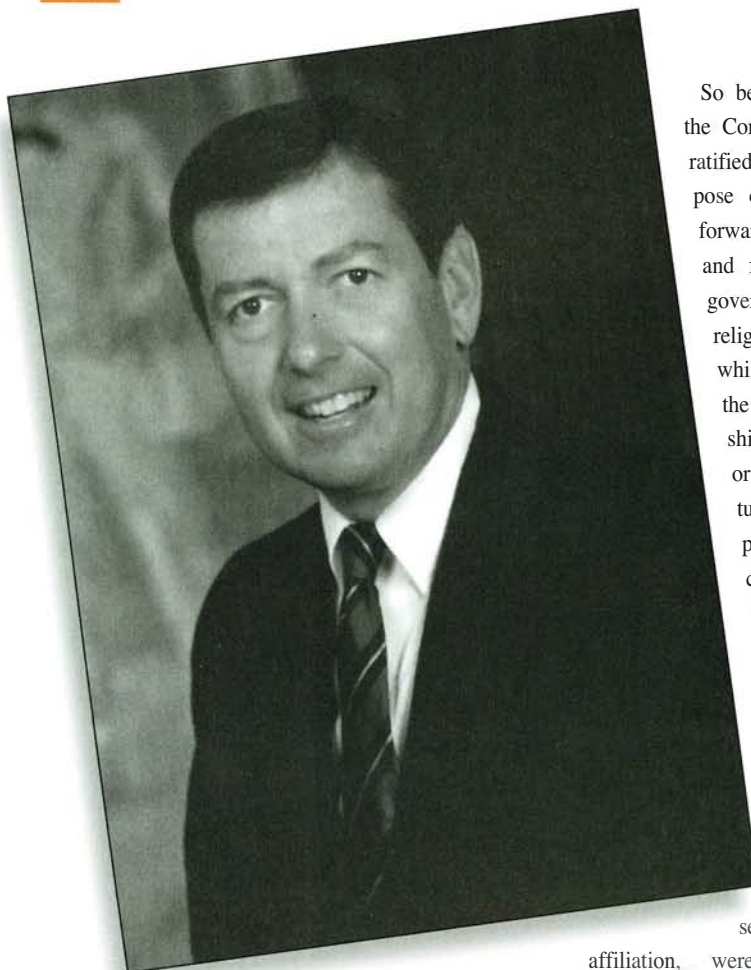
"ALTHOUGH I DID NOT CLEAR THIS WITH THE PASTOR... I AM SURE HE WON'T MIND..."



INTERVIEW WITH JOHN ASHCROFT

Pentecost and American Political Culture

Apart from voting, the idea of direct political involvement at almost any level has not been in the forefront of Pentecostal emphasis in America.



INASMUCH as history has not validated a Pentecostal influence in the shaping of America's political culture, the apolitical posture of our past seems to be mellowing. In this article-interview Richard B. Foth talks with U.S. Senator John Ashcroft about the history of his political career, the nature of true leadership, the role of government in the public debate over spiritual values, and the believer's role in influencing public policy.

"Congress shall make no law respecting the establishment of religion or prohibiting the full exercise thereof "

So begins the First Amendment to the Constitution of the United States, ratified in 1791. The original purpose of the language was straightforward: to provide both restriction and freedom; that is, to restrict the government from imposing one religious system on the people while, at the same time, giving the people the freedom to worship as they desire, individually or corporately. In the two centuries since this concept was penned, religious freedom has come to be expressed in the two motifs that characterize the American dream: *individualism* and *pluralism*.

Nowhere in recent years was that more evident than in the national elections of November 8, 1994, when three United States legislators, who identified themselves as Assemblies of God by affiliation, were sent to Washington, D.C.: Senator John Ashcroft (Missouri), Representative Linda Smith (Washington), and Representative Todd Tiahrt (Kansas).

As American Pentecostals they represent an historic grassroots movement that surfaced across the tracks at the beginning of this century. Now, almost 100 years later, it has become an integral part of the religious landscape of our country. Never, however, has an Assemblies of God constituent held elected national office until now.

Interestingly, that development runs counter to the accepted apolitical approach that has characterized the theological understandings of so many Pentecostals throughout this century. Apart from voting, the idea of direct political involvement at almost any level has not been in

the forefront of Pentecostal emphasis in America. Part of that emphasis, no doubt, is sociological (where we started from in the culture), and part of it is theological (our framework did not esteem political action as spiritual).

Yet, in significant part the First Amendment, which helped to make room for us in this new land, came out of a religious worldview that emphasized intense involvement in politics as a way of expressing the rule of God on earth. As Pentecostal leaders walk through the rough-and-tumble life on Capitol Hill today they face issues not dreamed of in George Washington's and Thomas Jefferson's day, but they strive to provide leadership in that arena nevertheless.

REFLECTIONS ON LEADERSHIP

During a recent drive from Arlington, Virginia, to the Capitol, Senator John Ashcroft and I reflected on the history of his political career and the nature of true leadership.

JOHN, WAS POLITICAL LIFE SOMETHING YOU DECIDED ON AT ONE POINT, OR IS IT SOMETHING THAT EMERGED OVER TIME?

It was like falling into a pool and deciding to swim. I hadn't focused on being a politician, didn't intend to be a politician, but when others I had urged to run for the office of U.S. Congressman all backed out of the opportunity, and when it appeared there would not be more than one person on the ballot, I decided to go ahead.

That single reason probably did as much to provoke a sense that I ought to be involved as anything. We made the decision on the night before the filing deadline. My dad, my wife, and my brother spent time in prayer-individually and collectively-and felt I should run. We felt I was called to serve in the U.S. Congress at that time. As it turned out, I was

called to *run* but not to win.

HOW WOULD YOU DEFINE THE WORD POLITICIAN?

I would mention two kinds of politics: One is the marketing of oneself to the public for service as the representative of the public in policy. The second is the marketing of ideas that will best serve the public so that the public—perhaps not having spent the time, energy, or having access to the same information you have—can come to the conclusion to support and do that which is right.

You're saying that a politician serves two functions: (1) to represent the public's ideas and their concerns in a larger forum and (2) to put forward your own ideas in that larger forum.

I don't know that you'd call it your own ideas, but you market a public policy strategy that's in the public interest. If you see politics as marketing, you first market yourself and a series of ideas to the people. Then when you're in office part of your job is to rally public support behind the right ideas so that you can carry them out; and the public, having embraced them, will endorse them and carry them out.

If you could explain this using two symbols, you'd see the campaign as one aspect, and you'd see the bully pulpit as another. Both are political responsibilities. Both are motivational. One, however, has as its primary objective the adoption and implementation of public policy.

HOW WOULD YOU DEFINE A LEADER?

A leader is a person who selects noble objectives and pursues them with such intensity that others are motivated to join in the pursuit of those objectives. The greatest leaders have redefined the possible by selecting objectives which hadn't previously been part of the

As Pentecostal leaders walk through the rough-and-tumble life on Capitol Hill today they face issues not dreamed of in George Washington's and Thomas Jefferson's day.



With Senator John Ashcroft (left) are Representatives Linda Smith and Todd Tiahrt in Washington, D.C. All three are Assemblies of God laypersons.

If God created us to have the dignity and integrity of individual choices and the responsibility of living with the consequences of our choices, then government should respect that.

common aspiration.

Christ is the greatest leader of all time. He redefined the possible level of responses; for example, instead of "an eye for an eye," He said to "turn the other cheek." When you think of the great leaders of our time—whether it be Sadat, Lincoln, or Christ—they all redefined the possible by developing a way to carry folks to an aspiration which had not previously been understood.

AND THAT CAN HAPPEN IN POLITICS, BUSINESS, MINISTRY, OR WHATEVER?

Yes. Leadership is not confined to a locational setting. It's not poll vaulting. It's not taking a poll to find out where the people are going and using the poll to vault ahead of them; then when they show up say, "See, I'm your leader—I was here first." That's a sinister kind of following.

Additionally, there's a difference between a con man and a leader. A con man is one who will hold your coat while you go fight. He believes in an objective with enough intensity to spill your blood in its behalf—but not his.

WOULD YOU COMMENT ON THE DISCUSSION IN REUGIOUS CIRCLES TODAY ABOUT WHAT IS KNOWN AS THE NAKED PUBLIC SQUA.RE/I THAT IS, WHEN PEOPLE OF FAITH BACK AWAY FROM THE PUBUC DEBATE THEY LEAVE A NATION VULNERABLE. HOW IMPORTANT IS IT THAT BEUEVERS SPEAK INTO THE PUBUC DEBATE IN THE SQUA.RE/I ON THE OTHER HAND, SHOULD WE

POLITICIZE SPIRITUAL VALUES?

My philosophy on those questions is based on my understanding of choice and the fact that God did not impose himself on people, although He had the power to do so, because He created individuals to have choice. The government should not seek to impose God on individuals or to do for God what God refused to do for himself.

If God created us to have the dignity and integrity of individual choices and the responsibility of living with the consequences of our choices, then government should respect that.

The responsibility of government, though, is to allow for the free operation of institutions that help individuals reach their highest and best, and that includes choosing God rather than choosing evil. The role of government is not to Christianize America but to provide an environment in which individuals have opportunity to make their choices for God.

If we, as a government, destroy the family, discredit the churches, and otherwise impair all the institutions that move people in the direction of godly choices, we have been prejudicial as a government. That's wrong.

THANKS, JOHN.

PENTECOST AND AMERICAN POLITICAL CULTURE

Let's take a final look at one part of our nation's theological root system. In simple terms, much early American political thought was framed by Calvin's teachings, for he held

a high view of God's sovereignty. Much of the Pentecostal thought in this century has been shaped by Arminius' teachings; he held a high view of the responsibility of man. In practicality today, many Pentecostals land somewhere in between.

Added to that mix, however, is the theme of American individualism. Rather than reflect on the character of God through a system of theological thought, we tend to reflect on God through a pattern of spiritual experiences. Our experiences, in fact, tend to be highly individualistic. We esteem gifted, anointed individuals. We believe Scripture supports that focus, and it does.

We want strong, gifted leaders so much so that if we're not careful, what was intended in our church constitutions as a "cooperative fellowship of sovereign churches" can degenerate into a "competitive conglomeration of sovereign pastors." That's part of the chance we take with a high view of individualism.

Add to that another historic Pentecostal element of disdaining the world and cherishing heaven. In and of itself that's not bad. After all, if we are pilgrims in an alien place on our way to heaven, we should invest where our treasures cannot rot, be eaten, or be stolen. If, however, that means that one should not get involved in the world's systems (e.g., business, politics, et al, it disallows being salt and light in one entire strata of society.

Perhaps that distancing from certain aspects of national life has mellowed over the years. However, when looked at more closely it is clear that the thing that has brought Pentecostals to the Hill for the first time in the history of our nation is not a theological system of thought about the political world that encourages individual involvement but, rather, individual action prompted by personal, spiritual reflection and a pragmatic need in society.

As I listened to our friends talk about how they got involved in politics, it became clear that they looked at the national moral/spiritual landscape and said, "Someone needs to do something here. Our nation needs help. If no one else will step to the plate, I will."

The fact remains that whether one enters the political arena because of a high view of God's sovereignty, a high view of man's responsibility, or some of both, the net result is the same: Each is a godly motivation, and the direction of

a nation can be powerfully affected.

Pentecost has to do with an infusion of power for service and righteousness. For the members of our Assemblies of God family laboring on Capitol Hill—John Ashcroft, Linda Smith, and Todd Tiahrt—we pray daily power to serve the nation well and to be light in a dark place. *fit*



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

A leader is a person who selects noble objectives and pursues them with such intensity that others are motivated to join in the pursuit of those objectives.



I

INTERVIEW WITH JOSH McDOWELL

Ministering to Youth in a Changing Culture



Josh McDowell, a noted author and youth specialist, has traveled in Campus Crusade for Christ ministry 30 years addressing young people's needs and problems. Here he answers Enrichment staff questions on how the church can better minister to youth in a culture of changing trends and absolutes.

HOW WOULD YOU CHARACTERIZE THE TRANSFORMATION OF AMERICAN YOUTH OVER THE LAST 30 YEARS?

The transformation is twofold: It has gone from (1) concern for problems of the world to concern for problems of the individual and (2) from decision making based upon biblical moral absolutes of right and wrong to decision making based upon the situation-situation ethics, cultural relativism. You decide whether it is right or wrong for you but do not impose or share your values with others. This shift from objective truth, that there is truth outside of self, is determined from within-one's feelings.

Tolerance has become the number one virtue in America. A transformation in our kids' minds has occurred—from "you love the sinner but hate the sin" (negative tolerance) to "you love the sinner and will praise and respect the sin" (positive tolerance), which teaches that every belief, value, lifestyle, and truth claim is equal.

For example, I make the statement, "Jesus Christ is the Son of God." Tolerance says, "I believe Ronald McDonald is the son of God. Look at all the good—the hospitals and children's homes—he has provided." Under the constitution we both have an equal right to hold these beliefs. Under tolerance both are equal. And if you dare say that the claims of Jesus Christ are greater than those about Ronald McDonald, you are a bigot because you are saying there's hierarchy. And so our kids have shifted from negative tolerance to positive tolerance, and all is equal.

With our youth there has also been a shift over the last 30 years from theology's being theocentric to anthropocentric. In other words, our actions have changed from being centered on God to being centered on man. And that's a major thrust.

IS THE WORLD GOING TO SHIFT?

The world has already shifted—a total paradigm shift of truth culturally. We are going through the fastest cultural change in history called tolerance. People say America won't stand for this. The Republicans have been elected, and the conservatives and rural America will rise up.

No they won't. This is the first time for

a cultural shift based upon a paradigm shift of truth. Show me where it has ever been reversed before-the Renaissance, Enlightenment, Darwinism, Tolerance. No. This is what pastors and denominational leaders are missing: The cultural change is based upon a shift of truth-from objective truth to cultural relativism. We see this in the very large percentage of church youth who are living legalism. They are not led of the Spirit-and three-fourths of the parents.

WHY?

Several reasons: (1) Many parents today are products of the fifties and sixties. They are still hooked into the attitudes of that era, and the seminaries have not corrected that through their pastors. (2) We have taught the Scriptures as precepts without moral authority. For example, I ask kids, "Do you believe lying is wrong?" Most say, "Yes." When I ask, "Why is lying wrong?" They say, "Oh, that's a tough one." Their ethical and moral behavior, discerning right from wrong, is based upon a precept, a commandment.

WHAT KINDS OF PROBLEMS DOES THAT LEAD TO?

All a precept or a commandment does is to declare something to be wrong. There is no moral authority to establish that it is right or wrong. All our kids have to stand on basically in a cultural, relativistic society and individual relativism is a precept, "Thou shalt not," with no moral authority. Until they know *why* the Bible says, "Thou shalt not kill, thou shalt not commit sexual immorality, thou shalt not lie," they are living legalism.

The moral authority for the Ten Commandments is the person and character of God, but kids in our finest churches don't know that. The great majority of them do not understand the ethical and moral reasons for right and wrong, and there is a fear they are going to fall. And they are-our finest kids.

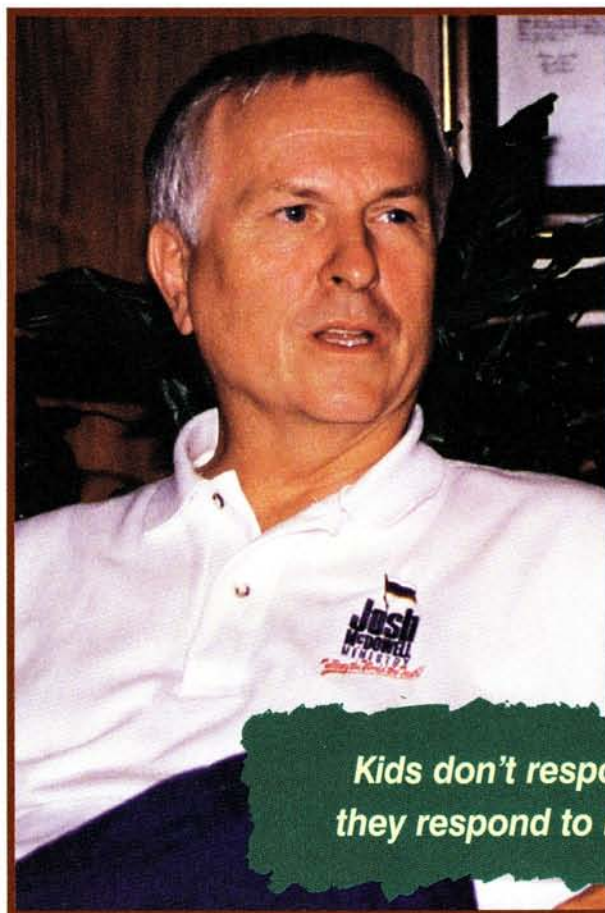
Another problem is anger. Three years ago I brought 42 leaders (one was from the Assemblies of God) together for 3 days to study youth culture and to launch the Right from Wrong Campaign. These leaders said the number two problem we face and need help with is a deep, raging anger among our evangelical,

fundamental kids.

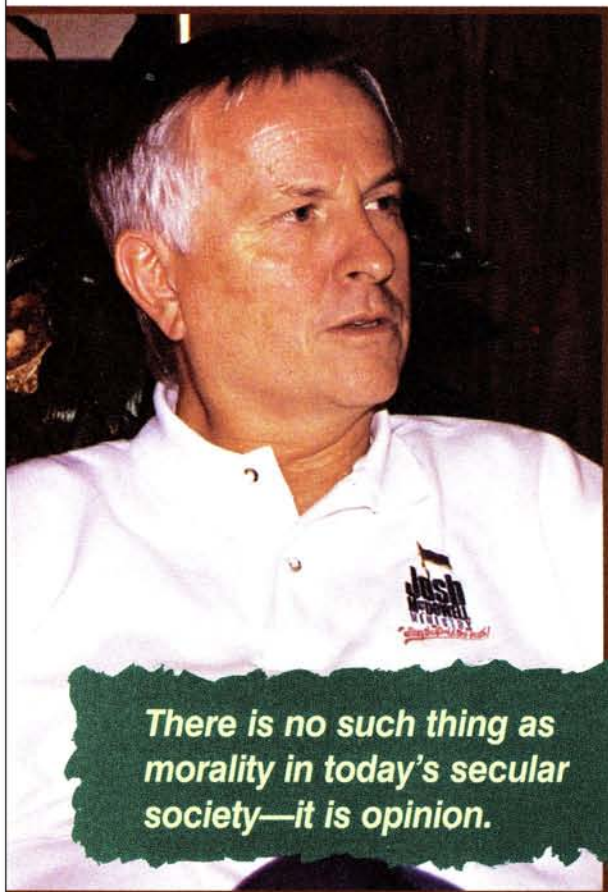
I was recently in Akron, Ohio, and a secular station called and said eight Christian kids were there for a popular program. They asked if the kids could interview me for 30 minutes live at the most popular time kids listen. I agreed to the interview. Their second question was, "Why do we have so much anger?"

Our kids are angry-scared, don't know how to discern right from wrong-and are making wrong choices thinking they are making right choices. For example, the study we did showed that of all the kids (3,795 from 13 denominations-the cream of the crop),

82 percent had been in church, Sunday school, and youth meetings every week during the previous 3 months. Concerning premarital sex, 46 percent said "love made it right." Of those who had ever been involved sexually, which is 50 percent, 77 percent said, "If you love someone, it makes sex right outside of marriage." Thus they are making wrong choices believ-



*Kids don't respond to rules;
they respond to relationships.*



There is no such thing as morality in today's secular society—it is opinion.

ing they are making right choices.

Until the kids can answer the question—which every kid is going to hear, "If you love me, you will have sex with me"—in the very nature and character of God, we are going to have angry, mixed-up kids. The Right from Wrong Campaign's purpose is to take kids back to the very nature and person of God as the basis for right and wrong. We are supposed to teach our kids about God, but if you stop with the precept, you are teaching legalism. You go to principle-moral principle—which is a broad standard of norm. But if you stop there, you are teaching moralism. There is no such thing as morality in today's secular society—it is opinion. And our kids are stuck with just another opinion with no moral authority.

We must go from the moral principle back to the very nature and character of God. For example, why is lying wrong? Because God is truth. Think of this: God has revealed himself as truth. Jesus said, "I am the way, the truth, and the life." Because God is truth in His very

nature and character, there is a moral principle of honesty, which is an absolute-absolute truth.

WHAT DOES ABSOLUTE TRUTH MEAN?

Absolute truth is that which is true for all people, for all places, for all times. Only truth that is absolute protrudes in the very nature and character of God. Thus it is wrong to lie, not because I thought it was a good idea or my parents or my church taught me that but the very nature and character of God. Because there is a moral principle of honesty, there is a specific precept, "Thou shalt not lie." And the moral authority for that precept

is the very character and nature of God himself. So that's where our kids are.

YOU TOUCHED ON TWO MAIN POINTS: LEGALISM AND ANGER. WHAT IS ANGER THE RESULT OF?

Anger is a result of unresolved conflict with parents, of divorce/dysfunctional homes, of fathers not spending time with children and not loving them, of fear of broken homes It is happening to kids from secure homes.

For example, when my son was 6 he came home and said, "Dad, are you going to leave Mommy?"

When I inquired why he asked such a question, he said three of his friends' parents had divorced in the previous 3 or 4 months. He was hearing so much wrong he was thinking, *No matter how much Mom and Dad love each other, they are going to divorce.* That causes anger and fear.

Another cause of anger is what is happening with the mass media. It started with Vietnam where you could see the killing live. The same followed showing

the killing in Afghanistan, Granada, Bosnia.... You see it and feel totally helpless to do anything about it and a distrust of those who are supposed to be able to do something about it. It causes anger, deep anger.

Then they are part of a generation that doesn't have affinity. They are called the Thirteenth Generation, X Generation, Baby Busters, etc. Everything is negative. No one has come up with a positive, and that affects kids.

These are only a few of the causes of the anger.

SHOULD WE ASSUME THE CHURCH IS NOT SPEAKING TO AMERICA'S YOUTH? IS THAT FAIR?

I believe the church is speaking to American youth in many ways, for the church is the most influential body in America. But so often we are resting on past laurels and are still teaching and living as if we live in a Judeo-Christian culture. We don't. *Judeo* means our ethical, moral behavior stems from the Old Testament. *Christian* represents the New Testament. We don't even live in a post-Judeo-Christian culture but an anti-Judeo-Christian culture.

So the church must adjust to the anti-Judeo Christian culture, to nonlinear thinking, to where the kids are emotionally. It doesn't mean we compromise our convictions. Jesus adapted. He spoke differently to the woman at the well and the blind man.

YOU'RE SAYING THE CHURCH IS SPEAKING, BUT ARE WE GIVING THE RIGHT MESSAGE?

Much of the message, yes. When it comes to ethical, moral behavior, no. We are giving legalism. You shouldn't do that because the Bible says so—because

Only truth that is absolute protrudes in the very nature and character of God.

the Bible says, "Thou shalt not." But why does the Bible say you shouldn't lie? commit adultery? covet? commit sexual immorality? When was the last time you heard a sermon on that?

This is where we launched the Right from Wrong Campaign-not that the church is failing, but we want to become more effective. That's the key.

The studies showed 57 percent of evangelical, fundamental kids say there is no objective truth apart from self-not the Bible or anything; 45 percent

say, when it comes to ethical, moral behavior, everything is negotiable; 85 percent base truth on reason-just because it's wrong for you doesn't mean it is wrong for me; 56 percent say God might know truth, but man is incapable of understanding that.

We are in trouble.

WHAT ADVICE WOULD YOU GIVE TO PARENTS AND YOUTH LEADERS WHO ARE TRYING TO KEEP KIDS IN CHURCH?

That wasn't a question I was expecting. I was expecting how to get parents and youth leaders to keep kids in love with Christ? Let me tie the two together.

Rules without relationship lead to rebellion. Kids don't respond to rules; they respond to relationships. Truth without relationships leads to rebellion. You can take truth and hammer it home, as many do. They go to church, hear this truth, and go home and hammer it into their kids. But if you have not built a relationship with that child, it is ineffective. They'll go to church with you outwardly, but they will be somewhere else on the inside. Relationship is the key.

With the Right from Wrong Campaign perspective there are three steps:

1. Teach the truth-precept, principle, person of God. Teach right from wrong.

2. Model the truth. Jesus said, "When a child is fully trained, he will be just like his teacher." But when a child is fully raised he/she will be just like the parents. Moral absolutes. And kids don't believe in moral absolutes. Why? It is not the videos, pornography, or the music but the parents' self-justification-they justify it away. Turning on the fuzzer is the number one variable why our kids do not believe in biblical moral absolutes. We have to teach the truth.

3. Build relationships. Doing these three things-teach the truth, model the truth, and build relationships--doesn't guarantee anything, but it gives you a fighting chance that puts you ahead of the game.

The thrust of our Right from Wrong Campaign is to take the parents as well. As products of the fifties and sixties, they need teaching-anything to take them from feelings to convictions. That is our contribution to the pastor, the youth director, the church-everything. How do we take our kids from feelings to convictions? Through teaching the truth, modeling the truth, and building relationships. fit

And He Gave Shepherds



ILLUSTRATION:
THE ART SOURCE

BY JAMES K. BRIDGES **The past:or/shepherd concept may seem passe in modern culture, but the need for such a gift: to the church has never been greater.**

Ministers are referred to by many titles such as clergyman, parson, preacher, rector, and reverend. But our Lord Jesus Christ chose to be known by only one title while He was on earth: the Good Shepherd (see John 10:11,14). He who was the Smitten Shepherd (Zechariah 13:7) has become our Shepherd and Bishop (1 Peter 2:25), our Great Shepherd (Hebrews 13:20), and our

**The discerning shepherd knows how to lead
the flock into pastures where balanced
feeding makes for healthy sheep.**

Chief Shepherd (1 Peter 5:4).

The faithful Shepherd Lord (Psalm 23:1) has gifted His flock with shepherds, for this is the meaning of the word *pastors* in Ephesians 4:11, "And he gave some... shepherds." The Lord has given shepherds because His church is the "flock of God" (1 Peter 5:2), and we are "his people, and the sheep of his pasture" (Psalm 100:3). The pastor/shepherd concept may seem passe in modern culture, but the need for such a gift to the church has never been greater.

The pastor's role is interpreted primarily in light of the visible tasks performed (e.g., officiating at weddings, funerals, baptisms, dedications, and Communion services). These are vital elements of the Christian faith. When pastors begin to function in a perfunctory way that attaches no importance or meaning to the symbolism, they have lost sight of the deeper spiritual significance of their calling. For example, tacking a Communion service to the end of a church service as an afterthought or appendage of no consequence.

To ensure effectiveness shepherds must see themselves in three major roles: (1) as a pattern for the flock, (2) as a protector of the flock, and (3) as a provider for the flock.

SHEPHERD AS A PATTERN

The Pastoral Epistles (1 and 2 Timothy and Titus) serve as a shepherd's manual for ministers, giving instruction concerning personal life and conduct as well as ministry to the flock. The first principle for entering the ministry is to recognize oneself as "a pattern to them which should hereafter believe" (1 Timothy 1:16). Thus we understand Paul's admonition to Timothy to "take heed unto thyself and unto the doctrine"

(1 Timothy 4:16)-and in that order. The correctness of his lifestyle and conduct were equally as important as the correctness of his teaching and preaching.

The first-century church was taught "to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thessalonians 5:12,13).

First, those who lead must be known to be spiritual, scriptural, trustworthy, mature, and proven-examples and models in personal life, marriage, home and family, church, and community. This is pointed up succinctly in *The New English Bible*: "Remember your leaders, those who first spoke God's message to you; and reflecting upon the outcome of their life and work, follow the example of their faith" (Hebrews 13:7). The Lord intended that His church have scriptural role models.

Role models who are fully known don't happen overnight. They take time. Paul reminded Timothy that he had made a full disclosure of his life and ministry to all to whom he proclaimed the gospel (2 Timothy 3:10).

Second, those who would lead should have the respect and support of the church (i.e., to be "esteemed very highly" and that in love for the service which they render as shepherds of the flock). Such honor, however, is to come only after having become known to the flock to qualify according to the Word of God in life and ministry.

Shepherds are unworthy of esteem (support and following) who are unwilling to be known by those they expect to follow them. This goes for teachers and preachers who come into our churches and homes via radio, television, or other media. To stay in keeping with New

Testament standards we should expect full disclosure of their lives, not just what they are saying. What is their marital standing? their motives? To whom are they accountable regarding finance and moneys raised? What kinds of persons are they when they are not in the pulpit? How biblical are they?

The apostle Peter exhorted the elders of the church that there is more to the office of pastor/shepherd than merely learning how to carry out the duties of the profession. The elder's integrity must be considered. Being a successful shepherd depends on one's example. *The Living Bible* renders it this way: "Feed the flock of God; care for it willingly, not grudgingly; not for what you will get out of it, but because you are eager to serve the Lord. Don't be tyrants, but lead them by your good example" (1 Peter 5:2-4).

Peter's expressed concerns 19 centuries ago should still be ours today. He did not deal with pastoral techniques or the mechanics of the ministry, not that these are not important. He addressed a deeper level of concern that must be set in order before surface matters are dealt with-the shepherd's spirit. Do you have a voluntary spirit? Are you serving in your present ministry or pastorate willingly, happily? Or is it a forced service because you can't find another place to relocate your ministry? Are you pastoring your people grudgingly, holding deep resentments against certain people in the church? Are you continuing in the Fellowship with a spirit of offense against a fellow minister?

One's effectiveness lies in placing this in the hands of the Chief Shepherd and looking to Him for rectification. Whether it comes in an expected way or time is not your concern. Your concern

**As a protector
of the flock, a pastor
must understand the
enemies that confront
the church.**

is, rather, to remove from your spirit anything that will hinder you from becoming the shepherd and overseer of the flock that He intends you to be.

Check your spirit and motives. No temptation is greater to a shepherd than to become an hireling, working solely for what you can get out of it. This involves more than financial considerations, too. Avoid covetousness, which is a form of idolatry.

Run to the Chief Shepherd and with repentance place before Him anything that would replace Him as the center of your life. Even the temptation to become tyrants (dictators)-having to be the center of everything-can be traced to the spirit of avarice. Crucify such greed and pledge to become an exemplary pastor to the flock, remembering it is God's heritage; He will hold you accountable.

**The church as a flock
cannot be pushed
or shoved; it can
only be led.**

SHEPHERD AS A PROTECTOR

As a protector of the flock, a pastor must understand the enemies that confront the church and be a watchman, defender, guardian, guide, and rescuer. That's why the apostle Paul gave such serious warning to the Ephesian elders (leaders/pastors): "And now beware! Be sure that you feed and shepherd God's flock-his church, purchased with his blood-for the Holy Spirit is holding you responsible as overseers. I know full well that after I leave you, false teachers, like vicious wolves, will appear among you, not sparing the flock. Some of you yourselves will distort the truth in order to draw a following. Watch out!" (Acts 20:28-31, *Living Bible*).

The constant presence of enemies waiting to pounce on the flock caused the Eastern shepherd to keep his eyes wide open and search the horizon for

their approach. The shepherd's key advantage is knowing from which direction to expect the enemy.

Pastors today must understand the significance of Paul's warning. The enemies of the church are to be under the watchful shepherd's surveillance, for they may arise from inside the flock as well as outside. "For we are not ignorant of his [Satan's] devices" (2 Corinthians 2:11). The shepherd must bear in mind that thieves and wolves are the same in every generation and may use a different approach, but their purpose is still the same: "To steal, and to kill, and to destroy" (John 10:10).

Sheep stealing and church destroying are as old as the devil. Their greed falsely justifies them in their evil pursuit of tearing up something someone else has worked to build. Tragically, innocent sheep are fooled by the appearance of vicious wolves who parade as teachers and preachers and distort truth. Subtly and cunningly they present themselves as true leaders when their real motive is to get a following of their own disciples. Many sheep cannot discern a wolf masquerading in a shepherd's garb. Hence the pastor's responsibility is to watch over the flock.

The writer of Hebrews appeals to the believers to be obedient and submissive to their leaders based upon the pastoral obligation to "watch for your souls, as they that must give account" (Hebrews 13:17). The shepherd who will not assume pastoral accountability should not be allowed pastoral responsibility or privilege. Pastors are watchmen. Stay alert to the enemy's approach. Listen to the Chief Shepherd's voice as to how to deal with the enemy.

The shepherd is a defender and guardian, for sheep are among the most defenseless of animals. The shepherd's rod and staff are instruments of defense

to protect the flock (Psalm 23:4). In his book *The Minister as Shepherd*, Charles Jefferson said, "We spend too much time coaxing half-dead sheep back to life again and not enough time building barriers against wolves."

Our children and youth need protection-guardians who will protect them against a generation of drugs, alcohol, and perversion. Pastors who look to society to safeguard the church are fooling themselves and shirking their responsibility. Our homes and families must be defended against a society that has rejected the Bible as the foundation for morals.

In the present crisis no shepherd can afford to hide in the middle of the flock or retreat to the rear but, rather, be in the forefront to lead and guide the flock. The church as a flock cannot be pushed or shoved; it can only be led. The shepherd by personal example and the pulpit must lead the church "in the paths of righteousness for his name's sake" (Psalm 23:3).

The pulpit of our churches must take the lead in moving through the deep waters of humanism, sensualism, and materialism and take the brunt of the storms which Satan brings against God's flock. The shepherd will take the offensive as leader and guide, because the "gates of hell shall not prevail against [the church]" (Matthew 16:18).

Some pastors have become so professional they no longer see themselves as involved in the saving or rescue operation of the flock. The propensity for sheep getting lost makes it necessary for the shepherd to be a rescuer. Jesus viewed himself as a rescuer of lost sheep (Luke 19:10). Like our Lord, let us ever be protecting, watching, seeking, guarding, guiding, defending, and rescuing. Not only will the church grow because of new converts, but it will

**Sheep stealing and church destroying are
as old as the devil.... Many sheep cannot discern
a wolf masquerading in a shepherd's garb.**

**The shepherd who will not assume
pastoral accountability should not be allowed
pastoral responsibility or privilege.**

grow because we have not allowed the enemy to steal and kill our flock. We have been protectors.

SHEPHERD AS PROVIDER

The pastor/shepherd has the important role of providing for the flock-feeding, nurturing, healing, and edifying the church (see Ephesians 4:11). While the noun form of the Greek word for *pastor* is translated *shepherd*, the verb form for the same word is translated *fed*: "Feed the flock of God (1 Peter 5:2) and "Feed the church of God" (Acts 20:28).

To follow Jesus' example, we must take seriously the responsibility of nourishing the flock. Isaiah prophesied, "He shall feed his flock like a shepherd" (Isaiah 40:11). In His own ministry while on earth Jesus taught the pastoral duty of leading the flock forth and going before them (John 10:9).

Paul admonished the church to "let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (1 Timothy 5:17). Those who serve the church in a teaching and preaching ministry are worthy of double pay. (The word for *honor* is *stipend*, meaning "respect and remuneration.") Honor is to be shown in a tangible way.

The message of Ezekiel 34 to the shepherds of Israel reveals areas of responsibility assigned to one called to be a pastor: (1) feed the flock, (2) strengthen the diseased, (3) heal the

sick, (4) bind the broken, (5) return those driven away, (6) seek the lost, and (7) gather the scattered (verses 4,5). This chapter begins with a sobering indictment: "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" (verse 2). The answer to the question is a resounding, "Yes." Shepherds are feeders. To do otherwise is characteristic of an hireling, not a true shepherd.

In his book (mentioned above) Charles Jefferson urges ministers to view the sermon as more than a mere work of art. It must be understood as a nutritional feeding of solid food like bread and meat. The discerning shepherd knows how to lead the flock into pastures where balanced feeding makes for healthy sheep.

A pastor who continually rides a favorite hobbyhorse and fails to preach a balanced message from the Word of God endangers the congregation's spiritual health.

We must not get our message above the heads of our people. In a message on feeding the flock of God, Lemuel Ammons reminded preachers that if the shepherd builds the trough too high, the sheep will be unable to reach the feed. Further, he pointed out the importance of bringing the message piping hot to the people. Sheep will not go for cold food. Let pastors strive to enter the pulpit with a mighty anointing that has been kindled by the fire of the Holy Spirit. People will welcome such a meal.

A study of the Pastoral Epistles reveals that the shepherd has a responsibility for three major areas in the life of the flock: sound doctrine, sound faith, and sound speech (Titus 2). Contend for sound doctrine in light of a generation of religious hypocrisy.

"For the time is coming when men will not tolerate wholesome teaching. They will want something to tickle their own

fancies, and they will collect teachers who will speak what they want to hear. They will no longer listen to the truth, but will wander off after man-made myths" (2 Timothy 4:3,4, *Phillips*). A shepherd who follows such lusts will only blaspheme the name of God and His doctrine (1 Timothy 6:1).

God's teaching or doctrine referred to in Scripture is always in the singular, while the doctrines or teachings of men are always in the plural. This points up a major difference between the two. There is no unity or harmony in the doctrines of men or the doctrines of devils, but the doctrine of God fits together and

**Our homes and
families must be
defended against
a society that has
rejected the Bible
as the foundation
for morals.**

harmonizes to the benefit and blessing of all who receive and obey (1 Timothy 4:6,7; 6:3).

Let pastors hear the apostle Paul's strong admonition: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16). You are a provider and a feeder of the flock. Let us hear our Lord as Peter heard Him: "Do you love me? Then feed My lambs and My sheep." (See John 21: 15-17.) **fit**

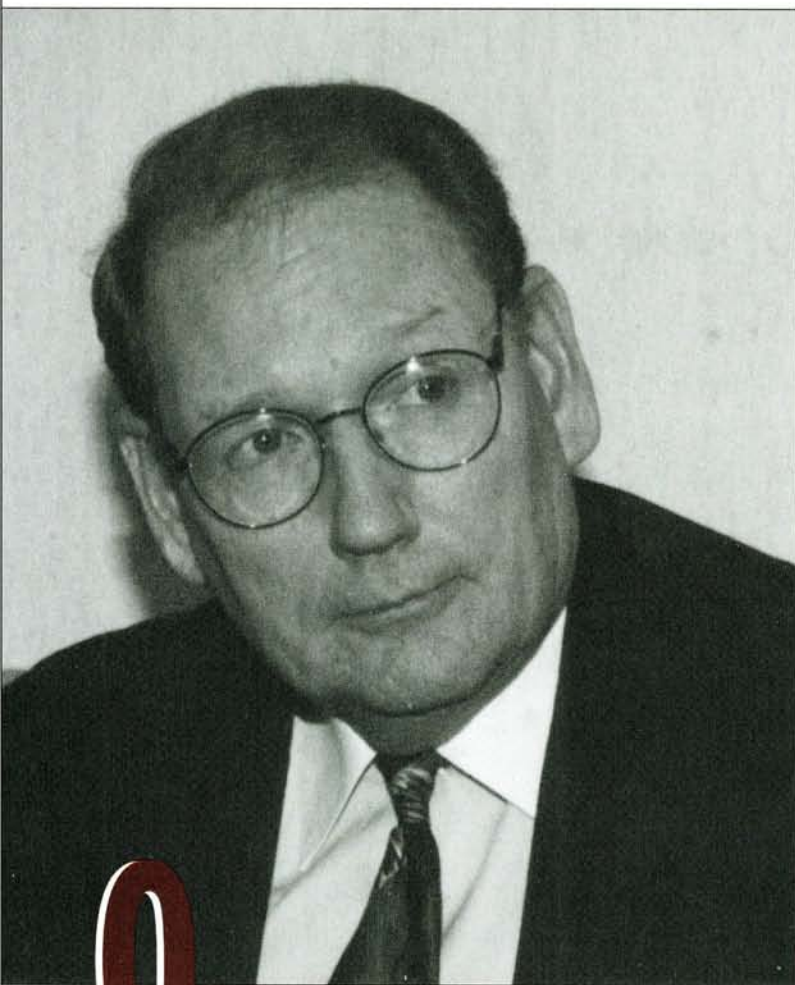


*James K. Bridges
is the general
treasurer for the
Assemblies of
God, Springfield,
Missouri.*

**Remove from your
spirit anything that
will hinder you from
becoming the shepherd
and overseer of the
flock that He intends
you to be.**

INTERVIEW WITH RON ROBERTS

A Leader Among Men



HOW WILL YOUR BACKGROUND AFFECT YOUR LEADING MEN IN THE ASSEMBLIES OF GOD?

God clearly has a sense of humor. To take me from a very conservative church setting in a small town in West Texas, to a career in the Air Force, followed by a career in the airline industry, to a call to full-time ministry strikes me as humorous. It did, anyway, until I realized that He has led Sally and me, in His wisdom, and every step has been planned, orchestrated, and timed perfectly to fulfill His call that has been on my life from the beginning.

My experience, training, and service as a pastor is a unique blend that serves the Lord well as He has placed me here in Springfield.

The solution to many of the problems our churches and society at large face may be laid squarely on the need for more effective, godly men.

Shortly after Ronald C. Roberts was appointed to head the Men's Ministries Department of the Assemblies of God, I wrote in February 1996, Enrichment editor Wayne L. Goodall discussed the new assignment with him.

Roberts has a diverse background that includes being a retired Air Force colonel, a vice president of aircraft maintenance operations for Northwest Airlines, and an associate pastor of Bloomington Assembly of God, Bloomington, Minnesota.

HAVE YOU ALWAYS FELT A BURDEN FOR MEN?

I have always loved people, but because of my professional responsibilities I've been especially involved with men-coached, disciplined, motivated, and worked with men. I have supervised over 8,000 men in my career, and in the past year the Lord has led men to me for guidance and counseling. I have served on several boards that focused on men's ministry and been involved in the development of congregational-level ministries to reach men. The solution to many of the problems our churches and society at large face may be laid squarely on the need for more effective, godly men.



We minister to everyone else, but somehow we've subordinated men's ministry to a group of worthy programs of service by men.

WITH YOUR BACKGROUND, WHY DID YOU ACCEPT THIS POSITION?

In a word, potential—I see great potential for our Fellowship and the cause of Christ if we can become more effective in ministry to men—with emphasis on ministry *to* men. Emphasis has largely been toward ministry *by* men. We minister *to* everyone else, but somehow we've subordinated men's ministry to a group of worthy programs of service *by* men.

I accepted this position because I'm tired of hearing that men are weak and ineffective—characterized as objects of ridicule. The way to change the image substantively is to change men. We must build up husbands, fathers, and leaders of the church. I'm convinced our Fellowship wants to be on the leading edge of this effort. If I thought otherwise, I wouldn't be here. The Holy Spirit has provided a rare window in time through which we must be moving with Him and raising up godly leaders to meet the needs of a sinful, lost world. I want to play a key role in effecting this.

WHAT IS YOUR VISION?

It is simple. In 5 years, if the Lord tarries, other religious groups will be knocking on our door, asking how we've been able to turn so many men toward God—not just having them know about God but having them know God and living godly lives in prayer and service with fewer societal problems.

We already hold the most respect for our missions effort. I want anyone who thinks about ministry to men also to think the Assemblies of God has set the pace.

HOW CAN THIS VISION BE ACHIEVED?

In business we talk about strategic assets—we try to identify our strategic assets and leverage them for greater impact. We also understand synergy. The Assemblies of God has great strategic assets—our colleges, organizational structure, passion for the lost as well as God's presence, headquarters staff, and missions structure, to name a few. We must look for ways to leverage these assets globally to help develop godly men.

That means we challenge ourselves with questions: "What am I specifically doing in my ministry to ensure men are growing into effective husbands, fathers, and leaders?" To our colleges, "What's in your curriculum that contributes to this objective?" "How are you specifically developing pastors to develop men?" Across the staff we must recognize that if we all pull toward each other's objectives, we develop synergy.

We must not be constrained to the past but have creative vision of what He will do through us if we move with Him.



I should be judged by how well I help the children's, women's, or missions efforts. They, in turn, get behind this objective and ask themselves, "What's my department doing to help build godly men?" That will create synergy.

Thanks to the Holy Spirit's initiative, we are presented with another synergistic opportunity for men through Promise Keepers, which affords the vehicle to

drive enthusiasm and rededication at the congregational level.

At the leadership's request, I will pursue an arrangement with Promise Keepers that benefits our churches. Specifically, we will develop-and already have-a concept of a local congregational approach to cooperating with Promise Keepers. When our men attend their conferences and return to their churches, the local Men's

Ministries group will work with them and help them live up to their promises to be godly men.

Also, we must do more on the economic extremes of our congregations-the very rich and the very poor. We will begin to tailor approaches to help men at both ends of the scale, approaches such as executive outreaches as well as mentoring and caring for the neediest among us.

***The Holy Spirit has
provided a rare
window in time
through which
we must be moving
with Him and
raising up
godly leaders
to meet the needs
of a sinful, lost
world.***

PLEASE SUMMARIZE WHERE YOU
FEEL GOD IS LEADING YOU.

I believe God wants us to be ready for Jesus' return-which undoubtedly is soon. God wants His people renewed-He wants men everywhere ready and actively reaching out to the lost to bring as many as possible into the Kingdom. I feel He is leading me to redesign our efforts with boldness and a clean sheet of paper. We must not be constrained to the past but have creative vision of what He will do through us if we move with Him. I hope every pastor, missionary, and Men's Ministries director will sense something new and fresh and will join with us to follow the Lord's leading in setting new priorities to reach and grow men. **lit**



Jesus: Superior to the Angels

PART 2

TEXT: Hebrews 1:4-14, NIV

Angels are in. At least, that is the word from the marketplace. Entire stores specialize in angels—every shape, size, and style. And curiosity-driven buyers are keeping the shelves bare.

If you are like me, you cannot help wondering what all this means. Is it a curiosity rooted in aesthetics or religion? Are these synthetic images ornamental or sacramental? Are we dealing with artistic innocence or spiritual deception?

Why not use this as an opportunity to lead your people into a biblical understanding of

angels? Some points you may wish to develop include the following: (1) Any relationship between an artist's rendering of angels and the biblical teaching on angels is only coincidental. Such depictions are hardly synonymous with God's emissaries who conversed with Abraham over the destiny of Sodom and Gomorrah. (2) The spurious notion that every person has an assigned angel charged with oversight, inspiration, and protection is hardly consistent with the biblical presentation of angels. Scripture presents angels as unique agents of God, dispatched at His will to minister both to himself and His people. There is no room here for sentimentality. (3) Inanimate objects possess no power whatsoever.

BY RICHARD L.
DRESSELHAUS

Any relationship between an artist's rendering of angels and the biblical teaching on angels is only coincidental.

THE THESIS

"So he became as much superior to the angels as the name he has inherited is superior to theirs" (verse 4).

THE ARGUMENT

A Dialogue with the Son

To which of the angels did God ever say,

"You are my Son; today I have become your Father"? (see Psalm 2:7).
"I will be his Father, and he will be my Son"? (see 2 Samuel 7:14).
"Sit at my right hand until I make your enemies a footstool for your feet"? (see Psalm 110:1).

A Directive to the Angels

He says,

"Let all God's angels worship Him" (see Deuteronomy 32:43*).
"He makes his angels winds, his servants flames of fire" (see Psalm 104:4).
*See Septuagint (kai proskunatosan) thought by Delitzsch to be a liturgical use. Not found in the Hebrew

A Description of the Son

About the Son he says,

"Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy" (see Psalm 45:6,7).
"In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end" (see Psalm 102:25-27).

SERMON OUTLINE

1. (Illustrated in) the Father's dialogue with the Son.

2. (Illustrated in) the Father's directive to the angels.

3. (Illustrated in) the Father's description of the Son.

Everywhere the Scriptures decry any attempt to attach spiritual powers to objects made by men's hands.

Having touched briefly on the general subject of angels, you will want to move next to a consideration of the text with its most fascinating presentation of the angelic world. Be reminded that the first-century readers would have been more familiar with this celestial world than we. Theirs was a society steeped in all types of superstition—including sometimes the indiscriminate ascription of human experiences to the work of angels.

Against this background of familiarity the writer to the Hebrews draws a comparison between authentic angels and Jesus Christ—showing Jesus to be better in every way. It is a striking and convincing comparison and would have resonated with striking force in the hearts and minds of these early Hebrew readers. They would have found in the comparison a strong reason to accept their new Christian faith. It is a powerful and convincing literary argument.

You are ready now to consider the thought flow of the entire passage. Look carefully at the analytical outline and observe that I have taken the liberty to rearrange both the introductory statements and the Old Testament quotations themselves to clarify the inner relationships in the passage. My goal has been to treat the text with integrity and yet allow its thought flow to dictate both the arrangement of the materials as well as determine the assigned description for each section.

Generally, the quotations from the Old Testament are exact. Any variations can be explained by the apparent use of the Greek Septuagint rather than the Hebrew text. In one instance, as is noted in the outline, the words that appear are not found at all in the Hebrew text and are thought by some (Delitzsch) to be the result of a liturgical use of the Song of

Moses. It is worth noting, however, that the majority of the Old Testament quotations found in this text are quoted with great accuracy. This is in testimony to the careful use of Old Testament Scripture by the New Testament.

THE THESIS

We begin with a consideration of the thesis or central theme of the text: "So he became as much superior to the angels as the name he has inherited is superior to theirs" (verse 4). All that follows is illustrative and explanatory of this central theme. The subsequent quotations provide the evidentiary material to support the writer's claim that Jesus is superior by far to the angels. This is true as to His person and to His name.

It is fascinating that superiority is linked here to name—"The name he has inherited is superior to theirs." Since angels are typically nameless, one wonders why the comparison moves in this direction. Perhaps it is suggestive of a large hierarchy of angels with only several at the top bearing names (Le., Gabriel and Michael). In comparison to the highest of positioned angels, Jesus is seen to be superior. The rhetorical language of the text only helps to dramatize the comparison—a clever and wonderful literary device.

THE ARGUMENT

Now we come to the supportive and illustrative materials themselves. I have divided the quotations into three sections: (1) a dialogue with the Son, (2) a directive to the angels, and (3) a description of the Son. It appears that the writer is "stacking up evidence" with a broad sweep of Old Testament quotations, leaving no doubt in the reader's mind that Jesus is indeed superior to the angels. It is as if the writer is saying: "Listen to God when He talks with His Son, when He addresses the angels, and in His

Scripture presents angels as unique agents of God, dispatched at His will to minister both to himself and His people.

personal description of His Son-in all these encounters Jesus' superiority is dramatically established."

A dialogue with the Son. The dialogue here secures the essential link between the Father and the Son as to relationship. You will find strong hints of the incarnation ("I have become your Father"), as well as a defining statement on eternal presence ("Sit at my right hand until I make your enemies a footstool for your feet"). The point is: To which of the angels has the Father entertained such conversation? It is a rhetorical question with an assumed reply: None.

In addition to the theme significance of the dialogue, there is also a strong statement on the interrelationships within the Trinity. Granted, there is no reference here to the Holy Spirit, but there is a strong statement as to the highly personal and interlinking relationship between the Father and the Son. It exudes warmth, affection, and essential oneness. The angels are strangers to this.

A directive to the angels. Here the contrast is most striking. The angels are called upon and charged to give worship

to the Son. God has made "his angels winds" and "his servants flames of fire." Superiority is obvious. The angels bow to the Son. Worship flows from them to Him. And all of this at the special direction of the Father.

In a sense the theme of the entire Book of Hebrews rises to its highest level in these introductory verses. Later Jesus is compared to mortals, tabernacles, laws, religious systems, and other more earthly entities. But here the comparative elements move to the heavens. The point is clear: Not only is Jesus superior to all that is earthly, He is equally superior even to the created beings in heaven. Wisely and divinely has the writer chosen these comparisons. Jesus is better-even when compared with all the created hosts of heaven.

A description of the Son. The writer turns now to Old Testament quotations. Each provided significant detail-as if the writer is ready to "clinch the argument." The Father's description of the Son might be summarized this way: (1) His throne is eternal. (2) His righteousness is the symbol of His power. (3) His love of righteousness and hatred of evil

secures His unique influence. (4) He has been set above all His companions. (5) He has been anointed with the oil of gladness (Hebrews 1:8,9).

The writer continues in verses 10-12. (6) He has laid the foundation of the earth and established the heavens. (7) His eternity is assured. (8) He will outlast all that is perishable. (9) His nature is immutable.

What more can possibly be said? It is as if the writer has stated his proposition, presented his evidence, and drawn his conclusion. Jesus is superior. It is incredibly convincing. The last word has been spoken.

SERMON OUTLINE

Having traced the thought flow of the passage, consider how the sermon might be developed. Obviously, a text like this-as glorious as it is-is not easily preached. You will need to add your own creative touch and illustrative materials to help the message breathe with interest and challenge.

Pick up on the inherent drama in the text. Let your mind absorb the impact of the Father's dialogue with the Son and spend time meditating on that most fascinating conversation. This will prepare you well for the preaching event. Then explore the movement and activities of the angels as they, like wind and flames of fire, come before Christ in humble worship and adoration. Here again your ponderings will open to you a great source of preaching material. In the description section you will find a rich assortment of defining and descriptive statements that will preach well.

As you consider the call to the altar, why not focus on the superiority of Jesus. If the Father has so carefully established His absolute lordship, why not follow His example and make Jesus sovereign Lord and Master of your lives? This will fulfill the final purposes of this incredibly glorious text. **It**

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



The Pastor's Day

BY STEVEN R. MAMCHAK

Out of your dreams comes the bright glare of dawn;
With a toss of your head and a deep, sleepy yawn,
Reality creeps in and waits to be born,
Beginning the pastor's day.

Then your mind gets a flash of what this day will send;
There are seeds to be planted and fences to mend,
But first you must pause to spend time with a Friend
At the start of the pastor's day.

So you open your Bible and sit in your chair
And brush a hand through your graying hair
And remember the One who has set your feet there,
For the Lord starts the pastor's day.

But once that is finished there are papers to sign
And people to meet (just an unending line).
It's a hungry agenda that eats up your time,
And it's part of a pastor's day.

You must counsel a family to make their amends;
With paperwork waiting to tie up loose ends,
Then a 2-hour meeting with WMs.
It's all in a pastor's day.

Like the 23 phone calls that come in a bunch;
They expect you to know when you don't have
a hunch,
And the clock shows it's still 2 more hours till lunch.
It's a very long pastor's day.

"Who do I meet next? I don't have a clue.
What are these bills marked 'past due'?
I'd go slowly insane, O Lord, without you;
Stay with me through this pastor's day."

There's an unending list to perplex and perturb you,
And you try to get through it without getting nervous;
Then, "What do you mean it's 10 minutes till service?"
And on through the pastor's day.

But there comes a time when the shadows grow deep,
And you lay your head and get settled for sleep
And consider the day—what you'd discard or keep
From this one pastor's day.

And you realize that even with all the toil in it,
For the treasures of earth you would not trade
a minute;
And the day is pure gold when the Lord God is in it,
Embracing each pastor's day.

For in all the turmoil, the harsh winds, and breezes
Somebody is there who both hears and sees you,
And each pastor's hour is time spent with Jesus,
And that is your pastor's day.

—Steven R. Mamchak, a member of the
New Jersey District, is involved in drama ministry.

Is Baptism in the Holy Spirit Subsequent to Salvation? A Biblical-Theological Analysis¹

BY DOUGLAS A. OSS

THERE IS NO ARGUMENT in broader evangelicalism that the NT describes postconversion "fillings" and also commands the believer to be "filled" with the Spirit subsequent to salvation (cf., e.g., Acts 4:8; 6:3,10; 7:55; 10:19,38; 13:1-3,4,9,52; Ephesians 5:18; 1 Corinthians 12-14). The issue concerning the legitimacy of nonconversion experiences boils down, then, not to whether there are experiences different than salvation but to what kinds of experiences these are. To construct a Pentecostal view of this issue we turn to a biblical-theological survey of the Spirit's work, including consideration of the differences between Pauline and Lukan presentations.²

Although it may sound anachronistic, Pentecostal pneumatology is based on the redemptive-historical approach to biblical theology. While it is true that the redemptive-historical approach is not explicitly part of the history of Pentecostal hermeneutics, it was nevertheless the intuitive approach often adopted by early Pentecostals as they worked through the implications of God's unfolding plan revealed in Joel 2:28-32, for example, and fulfilled in Acts. In contemporary Pentecostal hermeneutics, the redemptive-historical method has become explicit and will remain the foundational approach of the future because it organically demonstrates the validity of Pentecostal pneumatology. Thus our survey will proceed along redemptive-historical lines as we compare the empowering and inner-transforming works of the Spirit with a view toward answering the question of whether it is valid today to seek an "endowment with power" from the Spirit that is different from conversion.³

THE SPIRIT'S WORK WITHIN THE OT PERIOD

The first matter for our consideration is whether there is an empowering work of the

Spirit within the OT period itself that is different from His inner-transforming work. What we find is that the empowering work of the Spirit is much more evident than the inner-transforming. For example, select individuals were anointed with the Spirit to prophesy (e.g., Numbers 11:24-27; 1 Samuel 10:6,10; 19:20; 2 Samuel 23:2; 1 Chronicles 12:18; 2 Chronicles 20:14-17; 24:20; and throughout the prophetic writings), perform miraculous feats (Judges 14:6,19; 15:14-17; 1 Kings 18:12), exercise spiritual power in leadership (Judges 3:10; 6:34; 11:29; 1 Samuel 16:13), or simply carry out their appointed service within God's household (Exodus 35:30-35). Additionally, in numerous miracle narratives where the Spirit receives no explicit mention, the human agents are prophets whose definitive qualification is the Spirit's anointing (e.g., 1 Kings 17:17-24; 18:16-46; 2 Kings 2:19-22; 4:1-7; etc.). While the Spirit's empowering work is evident in the OT, it was limited to select individuals and in most cases "came upon" them for a relatively brief period of time for a specific purpose (e.g., prophecy, deliverance). During the new age the OT anticipates that this work of the Spirit will be democratized in God's household, a point that we will consider further below.

In contrast to these incidents of the Spirit's charismatic activity, we also find evidence of His inner-transforming work in the OT. Effecting the transformation of human nature, this work results in moral conformity to God's will rather than charismatic activity. Whether the OT explicitly presents the Spirit as the transformer of human nature within the OT period itself is a moot question. However, there are instances in which the inner-transforming work of the Spirit is clearly implied. For example, God commands the Israelites to circumcise their hearts (Leviticus 26:41; Deuteronomy 10:16; cf., Romans 2:28,29); the

Israelites are said to have grieved God's Holy Spirit in the wilderness through their rebellion (Isaiah 63:10,11); the OT repeatedly asserts that God honors a humble and contrite spirit (e.g., 2 Samuel 22:28; 2 Kings 22:19; 2 Chronicles 7:14; Psalms 25:9; 51:17; Isaiah 57:15; 66:2); the Spirit gives both moral instruction and guidance (Psalm 143:10; Nehemiah 9:20).

Furthermore, God commanded the members of the house of Israel to rid themselves of immorality and acquire a new heart and a new spirit (Ezekiel 18:31). David expressed this same desire for a new heart in his prayer of repentance for the Bathsheba affair (Psalm 51: 10,17; note the association of this request with David's Spirit anointing in verse 11). But inner-transformation, both required by God and desired by David, is not described as a universal experience among the people of God within the OT period. Rather, the OT anticipates a future new age during which the transformative work of the Spirit will become a universal reality among God's people. So, it behooves us to consider the OTevidence also in the light of its preparatory nature that expresses the hope of future fulfillment, a fulfillment that is realized both with regard to inner-transformation and empowerment in the Nt.

THE OT ANTICIPATION OF THE SPIRIT'S FUTURE WORK

With regard to the empowering work of the Spirit, the OT clearly prepares the way for the "last days" when the Spirit's charismatic power would be universalized among God's people. No longer restricted to a few select individuals, in the future age every member of the kingdom of God would receive the Spirit as prophetic anointer.⁴

This hope is first expressed by Moses (Numbers 11:29), who had become weary of bearing sole responsibility for the leadership

of the rebellious Israelites and appealed to the Lord for deliverance from the burden (verses 10-16). God told him to choose 70 from among Israel's elders and to have them assemble in the Tent of Meeting where, the Lord promised, "I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone" (verse 17*). After the designated elders had assembled, "the Lord came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied, but they did not do so again" (verse 25). The purpose of this anointing was to designate the 70 elders for and initiate them into leadership roles that would alleviate some of the burden that was on Moses. Prophecy functioned as a "sign" that they were indeed so designated and anointed.

However, the Spirit also rested on two elders, Eldad and Medad, who were not selected to go out with the 70, and they prophesied in the camp. In response to Joshua's plaintive request that they be stopped from prophesying, Moses said, "Are you jealous for my sake? I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!" (verse 29). Thus the narrative expresses the hope of universalized charismatic experience in which there is no merely human control over the Spirit's activity but, rather, freedom for the Spirit to come upon whomever He chooses. Moses' wish also presages further canonical expansion in Joel's prediction that "all flesh" would someday prophesy.

The hope for the universalization of charismatic activity takes on more specific form in Joel 2:28-32. After a period of judgment (2:1-11) and repentance (2:12-17), Israel will be restored (2:18). As part of this restoration

God will "pour out" His Spirit on all people (verses 28,29), resulting in universalized charismatic activity (sons, daughters, old men, young men, even servants) and "wonders" in the heavens and on earth (verses 30,31) before the "day of the Lord" (verse 31). During these times, everyone who calls on the name of the Lord, and whom the Lord calls, will be saved (verse 32). In contrast to the old era, when the Spirit's empowering work was restricted to select individuals, the outpouring of the Holy Spirit in this future age will extend to all God's people and will be characterized by the Spirit's empowering work.⁵

As well, the OT looks ahead to the Spirit's future inner-transforming work. The evidence we surveyed above regarding the circumcision of the heart and the work of the Spirit to transform human nature within the OT period (e.g., Leviticus 26:41; Deuteronomy 10:16; Psalm 143:10; Nehemiah 9:20; Isaiah 63:10,11) is expressed as an explicit future hope by the prophets. Jeremiah foresaw the day when the Lord would make a new covenant with His people by writing His law on their hearts and minds (Jeremiah 31:31-34, esp. 33; cf., Hebrews 8:7-13). Ezekiel, moreover, specifically foresaw this future transformation as the work of the Spirit. According to Ezekiel's description of the new age, it will be a time when God puts "a new spirit" in His people and gives them a new heart so that they follow His law (Ezekiel 11:19,20). This moral transformation will be accomplished by God's own Spirit taking up residence in each individual (Ezekiel 36:26,27; 37:14). The hope of regeneration is thus established through the promise of the indwelling Spirit.

So, in the OT there are two primary functions of the Holy Spirit: one inner-transforming, the other empowering. The accounts that describe the Spirit's empowering work consistently portray His empowerment of select individuals to prophesy, perform miracles, deliver, or otherwise carry out their assigned

service. Moreover, the OT anticipates a new age when this operation of the Spirit would be universalized among God's people, no longer being restricted to the select few, and would continue to be characterized by charismatic manifestations. Passages that we surveyed in this regard emphasize the empowering work of the Spirit rather than inner-transformation.

Inner-transforming operations of the Spirit are also evident in the OT witness. The Spirit transforms human nature, effecting circumcision of the heart and obedience to God's law. A new age of fulfillment for this work of the Spirit is also anticipated in the OT. It is an age in which God will put His Spirit in His people, thereby giving them new hearts and minds on which His law is written. The NT reveals the establishment of the new age and the fulfillment of the OT promises in Christ and His body, the Church. So we turn now to consider the NT fulfillment of the Spirit's work.

NT FULFILLMENT OF THE SPIRIT'S WORK

In the age of NT fulfillment the two works of the Spirit continue but now in Christological fullness. For our purposes there is no need to demonstrate the NT fulfillment of the Spirit's inner-transforming work; any standard introduction to theology will cover this material thoroughly, and it is simply not an issue between non-Pentecostal and Pentecostal evangelicals. To wit, both agree the washing of regeneration is the transformative experience in salvation, and the indwelling Spirit is definitive of the Christian (e.g., Titus 3:5-7; Romans 8:9). In fulfilling the OT hope for the Spirit's indwelling work, Christ made the new birth by the Spirit available to all who have faith in Him (e.g., John 3:5-8). Rather, our purpose is to explore whether there is an empowering experience of the Spirit, distinct from regeneration, that is also presented in the NT as the fulfillment of the OT hope for the new age of the Spirit. Discussions of this particular aspect of pneumatology

inevitably revolve around the different emphases found within the writings of Luke and Paul.

Pentecostals have for decades included in their pneumatology the differences between Paul and Luke.⁶ It is important to emphasize here that Paul and Luke developed complementary theologies. That is, even though Paul and Luke have different emphases regarding the nature of the Spirit's work, neither one theologically excludes the other. It is important to avoid modernist arguments that pit Paul against Luke theologically, holding that their pneumatologies are mutually exclusive. Such arguments undermine the basis for Pentecostal pneumatology by robbing it of its moorings in the inspired, inerrant, authoritative Scriptures. Our formulations must be worked out in a manner that neither rejects biblical authority nor undermines it through dialectical conclusions. Regeneration is most certainly *not* excluded by the absence of Pauline regenerative language in Luke-Acts; to argue that regeneration is excluded by Luke's pneumatology would be an argument from silence.⁷

Nevertheless, there are divinely ordained, complementary diversities in Scripture, and the differences between Paul and Luke are crucial to answering our question. After all, if there are no differences, and Luke was simply using a different genre to express the same regenerative theology as Paul, then Pentecostal pneumatology is clearly askew. Pentecostals maintain that each biblical author should be allowed to speak for himself before integrating his perspective into the whole. The interpreter should not flatten out legitimate biblical diversities in the interest of traditional systematic theological categories; the diversities in the NT are God-ordained diversities. And in the case of Luke's focus on the empowering work of the Spirit, incorporating his distinctive contribution is essential to a holistic understanding of the NT teaching on the Spirit. Thus Pentecostals address the question by allowing Luke to carry out

his own theological agenda; the focus of the Pentecostal doctrine of Spirit baptism is on Luke's own use of terminology and theological emphases.

To illustrate this point we will take some examples from Luke's writings beginning with the antecedents to Acts that are found in Luke's Gospel. Luke's account of Jesus' anointed life contains several pivotal descriptions that are unique to Luke; that is, they are not found in the other Gospel accounts. Luke's unique treatment of the Holy Spirit in the public ministry of Jesus begins with the baptism account (Luke 3:21,22). In all three Gospel accounts the Holy Spirit descended upon Jesus after His baptism, but only Luke said the Spirit descended while Jesus was praying (verse 21). This is an important part of the foundation Luke was building regarding the Spirit's work; His empowering work was closely linked to prayer (cf., Acts 4:31; 13:1-3). Moreover, when Jesus was led by the Spirit into the desert to be tempted by Satan, only Luke said He was "full of the Holy Spirit," clearly emphasizing that Jesus defeated Satan by the power of the Spirit (Luke 4:1). Luke also uniquely attributed the power of Jesus' public ministry to the fact that He ministered "in the power of the Spirit" (Luke 4:14), which illustrates Luke's emphasis on the empowering work of the Spirit in the life of Jesus. He clearly portrayed the Spirit as the source of spiritual power that enabled Jesus to defeat Satan and proclaim the gospel with authority (e.g., Luke 4:15-37; cf., Acts 10:38). This same anointing with the Spirit for witness and service was given to the church in Acts.

Beginning with Jesus' commandment to the disciples in Acts 1:5 to wait for the baptism in the Holy Spirit (cf., Luke 3:16), Luke's emphasis was on the empowering work of the Spirit for witness.⁸ Spirit baptism in Acts is not defined in terms of regeneration/sanctification (e.g., moral-ontological transformation) but, rather, in terms of power for witness (Acts 1:8). When the fulfill-

ment of the OT expectation occurred (e.g., Numbers 11:29; Joel 2:28-32) and the disciples were filled with the Holy Spirit (Acts 2:1-4), the experience was described in a manner evocative of OT prophetic anointings, accompanied by prophetic-type speech and other signs (e.g., strong winds, fire). It was not described by Luke in the language of regeneration but, rather, with the language of OT anointing with power.

When Peter subsequently explained the events of the day, he appealed to a prophetic passage (Joel 2:28-32) that described the empowering work of the Spirit (e.g., prophecy, dreams, visions). Furthermore, the introductory phrase to the passage in Joel, "after these things" (Joel 2:28), was changed in Peter's sermon to "In the last days" (Acts 2:17), thus emphasizing the characteristic working of power by the Spirit during the "last days." The conclusion to Peter's sermon (2:38,39), then, must be understood in the light of this context and not an imported Pauline context. Repentance and baptism in the name of Jesus indeed bring salvation (Acts 2:38), but Luke was careful to emphasize the empowering work of the Spirit rather

than inner-transformation.

That Pentecost was the beginning of the Church's mission and the final stage in the inauguration of the new age of the Spirit hardly needs to be reiterated here. Anointing with the Spirit brought to fullness the early believers' experience of the gospel. But the one inauguration of the new age should not be confused with the two distinct works of the Spirit that were anticipated for it. While anointing with the Spirit was the common experience of the initiate in the NT, it is different from regeneration and should not be theologically absorbed into it.

In the same regard, disassociation of the Spirit's empowering work from salvation is not necessary for Pentecostal pneumatology, nor is it warranted from the evidence in Luke-Acts. Peter's sermon explicitly links the outpouring to repentance and baptism in the name of Jesus (Acts 2:38), and as the Kingdom advances according to the program of Acts 1:8 (Jerusalem, Judea, Samaria, ends of the earth), each pivot includes the salvation of yet another major people group (e.g., Samaritans in Acts 8; Gentiles in Acts 10). The common view



©1996 ANDY ROBERTSON

imparted to me, as one raised in Pentecostalism, was that in the NT both salvation and baptism in the Holy Spirit often occurred as part of one conversion-initiation complex of events. Thus, the "ideal" paradigm for NT faith was for the new convert also to be baptized in the Holy Spirit at the very commencement of his or her Christian life. My Pentecostal elders would usually lament the loss of that pattern resulting in a contemporary environment in which the two works of the Spirit are often separated by significant passage of time. The emphasis was on theological separability, not temporal subsequence.

Further evidence of the theological distinctiveness of the Spirit's empowering work is found in Acts 4:31. Here there can be no debate concerning the salvific status of the individuals; they were filled with the Holy Spirit on the Day of Pentecost. Yet Luke used the same language that we observed in Acts 2:4 to describe the initial "filling" to describe this later empowering experience of the Spirit (cf., also the similar language in 4:8; 9:17; 13:9,52). The emphasis in Luke's use of this language was consistently on the empowering experience of the Spirit rather than the inner-transforming, even when the larger contexts of the accounts record the conversion-initiation of new people groups (e.g., Acts 8:14-19; 10:44-46; 11:15-17; 19:1-7). His descriptions of these events portray anointings with the Spirit and power in keeping with the OT's witness and its new age expectation.⁹ Thus, in fulfillment of the OT hope, Luke portrayed the Church as a charismatic community called by God to bear witness to the Lord Jesus Christ during the last days and empowered to accomplish this task by the Holy Spirit. Merely to equate Luke's presentation with Pauline regeneration is to lose a vital dimension of the NT witness to the work of the Spirit in the Church.

Pentecostals, then, read Acts against the background of anointing for witness and service rather than regeneration. This background begins with the

descriptions of the Spirit's empowering work in the OT and its expectation that in the new age this experience would be available to all God's people. Acts records the historical realization of the OT hope in a way distinct from Paul's teaching on regeneration, even though Paul himself was also well aware of the Spirit's empowering anointing (e.g., 1 Corinthians 12-14). Specifically, Luke consistently described the Spirit's work in a manner analogous to the OT anointings associated with the theocratic offices (prophet, priest, and king) rather than moral transformation, although the latter is probably assumed in fulfillment of the OT hope for the internalization of the Spirit's inner-transforming work (Acts 2:38; 10:9-16, 34,35,43). Simply put, Luke's narrative expresses a distinctive and divinely inspired theological agenda, which emphasizes the Spirit's charismatic anointing. Based on Luke's use of terminology, Pentecostals call this anointing with the Spirit and power "the baptism in the Holy Spirit." ¹¹

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

Douglas A. Oss, Ph.D., is the Division of Biblical Education chair, Central Bible College, Springfield, Missouri.

ENDNOTES:

¹This article is condensed from part of a chapter in a forthcoming book entitled *Are Miraculous Gifts Still for Today? Four Views To Help You Decide*, ed. Wayne Grudem, with Richard B. Gaffin, Douglas A. Oss, Robert Saucy, and Sam Storms (Grand Rapids: Zondervan, 1996).

²The two distinct works of the Spirit were a common aspect of early Pentecostal apologies, but no one worked out the methodology in a consistent and explicit manner in those early years of the Movement. It was Dr. Anthony D. Palma who, as a graduate student during the 1960s and early 70s, first developed the biblical-theological evidence in a systematic and thorough fashion. His careful and detailed scholarship demonstrated the OT distinctions between the two fundamental works of the Spirit as well as the diversities in the pneumatologies of

Paul and Luke. Indeed, his lectures on the differences between Paul's "inner-transforming" emphasis and Luke's "empowering" emphasis laid the foundation for later Pentecostal scholarship on the subject. My own course notes are from various courses during the period 1976-79 (courses given at the Assemblies of God Theological Seminary, Springfield, Mo.; the primary courses were "The Holy Spirit in the New Testament Church," "New Testament Theology," and "Greek Exegesis: 1 Corinthians 12-14." J. Not since Dr. Palma did his seminal work has anyone substantively advanced the discussion beyond his original insights, which still stand as the benchmark in the analysis of Pauline and Lukan pneumatology in particular; research conducted since has offered only further nuances. Unfortunately for the scholarly world, Dr. Palma's work has not yet been published.

³The phrase, "endowment with power," was coined in early Pentecostalism as a synonym for baptism in the Holy Spirit (cf. Myer Pearlman, *Knowing the Doctrines of the Bible* [Springfield: GPH, 1937], 308-313).

⁴True even of Messiah; cf. Isaiah 61:1,2 quoted in Luke 4:18,19.

⁵So also Douglas Stuart, *Hosea-Jonah*, (Waco: Word, 1987), 260-261. He explains: "In the new age all God's people will have all they need of God's Spirit. The old era was characterized by the Spirit's selective, limited influence on some individuals: certain prophets, kings, etc. But through Joel the people are hearing of a new way of living in which everybody can have the Spirit."

⁶E.g., Pearlman, 290-320; Palma, "Holy Spirit."

⁷Note, however, that regeneration is not absent from Acts. See, e.g., Acts 15:9, where Peter expressed regeneration in his own words.

⁸This is a reference to John's prophecy in Luke 3:16. The use of fire in the OT (e.g., Malachi 3:2-4) and at Qumran (e.g., IQS 4) as a symbol of purification has often been provided as the background for Luke's usage. This background has been used to argue that Luke was speaking of purification and thus salvation when he wrote of the outpouring of the Spirit in Acts. But in the OT, fire was also associated with the divine sanction of prophetic activity (e.g., Ezekiel 1:4-2:8), prophetic speech (e.g., Jeremiah 5:14; 23:29), and judgment (e.g., Ezekiel 15:4-8; 19:12-14). During the intertestamental period

the association Q/fire with prophetic activity continued. The prophetic word could be described as a torch and the prophet himself pictured as a fire anointing to proclaim God's Word (Sir 48:1; cf. IQH 3:28-36). During this time fire was also used as a symbol Q/God's presence and/or approval Q/certain individuals and their activities, including prophecy and teaching (e.g., 1 Enoch 14:17; 71:5; Ber. Rab. 59:4; Hag. 15b; Pesiq. Rab. Kah. 88b; m., 'Abot 2:10; b., Ta'an. 7a; y., Hag. 2.1.1). Thus, the conceptual background Q/baptism with fire is just as likely to have been this prophetic association.

Luke was describing the beginning Q/ the Church as an anointed community in which prophetic speech as well as other empowering works Q/ the Spirit (e.g., healing, exorcism, etc.) all witness to the gospel Q/ Jesus Christ, and the "tongues Q/ fire" in Acts 2:3 may very well have symbolized God's own sanctioning Q/ the Church's prophetic activity.

9Pentecostals hold that the believer receives the Spirit at salvation as regenerator and indweller, but as anointer subsequent to salvation (cf. Pearlman, 305-308; Ralph M. Riggs, The Spirit Himself [Spn'ngfield: GPH, 1949], 42-46). Riggs

(44) includes a major heading which reads, "All Believers Have the Holy Spirit," and explains, "They who are Christ's have the Spirit Q/ Christ. The Holy Spirit baptizes them into the body Q/ Christ, and the Holy Spirit resides in their hearts. Thus we see that all true born-again believers have the Holy Spirit."

Accountability— When a Pastor Needs a Pastor

*“Iron sharpens iron, so
one man sharpens another”
(Proverbs 27:17, NASB).*

*“Bear one another's
burdens, and so fulfill
the law of Christ”
(Galatians 6:2, NKJV).*

MINISTERS ARE IN A UNIQUE PROFESSION

BY WAYDE I. GOODALL

where they can often avoid accountability. Even though they spend much time with people, deep and transparent relationships with their peers are rare. It has been estimated that 70 percent of ministers do not have a close friend. The same percentage has a lower self-image now than when they started in the ministry.¹ Ministers can pastor large churches and have numerous acquaintances but remain isolated and lonely. This is tragic. Peer friendships are important. Caring for one another is biblical. Having people we are accountable to is critical.

Daniel was part of a group of four—Hananiah, Mishael, Azariah, and Daniel. This group of bonded friends believed in one another and prayed for each other (see Daniel 2:16-18, NKJV).

Our Lord Jesus formed a group called the apostles, and within that group was another small group with Peter, James, and John.

Paul seemed to have a unique group of ministers with whom he spent much time.

When they attended seminary John and Charles Wesley, George Whitefield, and several others were a part of group called The Holy Club. This group supported each other, and much is written to indicate they held each other accountable for their Christian lives (see their club rules at the end of this article).

Accountability groups certainly are not new. I have been privileged to be a part of such a group several times in different ministry loca-

tions. These experiences are some of the richest I have had in ministry. Deep friendships were formed. We sincerely cared for each other. Spiritual direction was often given. We prayed for each other. If any member of the group began to wander from his convictions or faith, the group held him accountable.

Howard Hendricks, a nationally known speaker and professor at Dallas Theological Seminary, has studied 237 instances of men of God who have experienced moral failure. He found only one common factor: Not one of the 237 had accountability relationships with other men. Those who are serious about living pure and effective lives before the Lord will find more strength when accompanied by true brothers.²

Why form a group? One reason is that people need relationships-committed, godly friends who will encourage, love, and pray for them. Louie Giglio defines an accountability group this way: “An accountability group is a place where you are consistently candid, open, honest, and vulnerable concerning [your] potential and actual shortcomings and failures in an atmosphere of mutual love, trust, acceptance, and challenge toward the goal of being conformed to the image of Christ and finishing the race.”³

The writer of Ecclesiastes said, “Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up” (4:9,10, NASB). In accountability groups the members need to agree to the basics of prayer, confidentiality, honesty, seeking the best for each other, and commitment to the individuals in the group.

People with like struggles have a natural bonding. Ministers have similar struggles within their occupation and unique pressure points in personal and family life. When they

**Ministers can
pastor large
churches and
have numerous
acquaintances
but remain
isolated
and lonely.**

attempt to communicate on a transparent level, bonding occurs. I would encourage senior pastors to meet with senior pastors or ministers with like responsibilities; associate pastors with associate pastors; ministers' wives with other ministers' wives, etc. When those with like challenges meet, they identify with each other and develop trust quicker.

We need to look out for each other. Those who walk alone in life and ministry can become isolated, absorbed in their emotional or other struggles, and the enemy can attack easier.

Perhaps all of us have watched documentaries about how African lions hunt. They try to separate an animal from the herd—usually one that is young, wounded, or confused by the herd's movement. When the lion gets the animal away from its companions, he comes in for the kill.

The devil has similar strategies. The writer of Proverbs said, "A friend loves at all times, and a brother is born for adversity" (17:17, NASB). Biblical friends give encouraging and honest evaluations of each other. Everyone has the potential of thinking he/she will never have any failures or shortcomings. Paul warned the Corinthian believers: "Let him who thinks he stands take heed lest he fall" (1 Corinthians 10:12, NASB). James instructed: "Confess your sins to one another, and pray for one another, so that you may be healed" (5:16, NASB).

How can you form a ministry accountability group? In its booklet on this subject, Discipleship Ministries gives this helpful advice:⁴

1. *Common bond.* Choose Christian men (or women choose women) with whom you enjoy common interest and/or occupation.

2. *Desire to grow.* Look for people who have a deep desire to grow spiritually and become all God wants them to be.

3. *Varied maturity (experience).* Others will often stretch and challenge our personal lives and commitments. Those with less experience can bring new excitement into the group, and ministers with more experience can bring tremendous wisdom.

4. *Limited size.* Many have found that three to six is a good number for a group. This size allows each minister adequate opportunity and time to talk each time they meet. Too

many in a group decreases the probability of intimacy and confidentiality and often has scheduling problems.

5. *Sensitive approach.* Pray about whom you should approach; then ask the person to pray about forming a group of ministers. Give each potential member time to consider the level of necessary commitment.

6. *Shared leadership.* Once the group is formed and guidelines are set, shared leadership can be the format, unless God clearly raises up a single leader.⁵

Accountability questions that Charles Swindoll, Chuck Colson, Steve Farrar, and others have recommended are:

- Have you been with a woman this week in a way that was inappropriate or could have looked to others as if you were using poor judgment?

- Have you been completely above reproach in all your financial dealings this week?

- Have you exposed yourself to sexually explicit material this week?

- Have you spent daily time in prayer and in the Scriptures this week?

- Have you fulfilled the mandate of your calling this week?

- Have you just lied to me?⁶

The Wesley brothers, George Whitefield, and others in their group used the following agreement:

1. We will not listen to or willingly inquire after any ill concerning each other.

2. If we do hear any ill of each other, we will not be forward to believe it.

3. As soon as possible we will communicate what we hear by speaking or writing to the person concerned.

4. Till we have done this we will not write or speak a syllable of it to any other person whatever.

5. Neither will we mention it to any other person afterward.

6. We will not make any exception to any of these rules unless we think ourselves absolutely obliged in conscience so to do.

Jerry Jenkins gives helpful advice in what he calls "Hedges for Moral Protection":

1. Whenever I need to meet or dine or trav-

WHEN ARE YOU MOST LIKELY TO FACE TEMPTATION?

- When you have not spent much time with God81%
- When you have not had enough rest57%
- When life is difficult45%
- During times of change42%
- After a significant spiritual victory37%
- When life is going smoothly30%⁸

People need relationships—committed, godly, friends who will encourage, love, and pray for us.

**Peer
friendships
are important.
Caring for
one another
is biblical.
Having
people to
whom we are
accountable
is critical.**

el with an unrelated woman, I make it a three-some. Should an unavoidable last-minute complication make this impossible, my wife hears it from me first.

2. I am careful about touching. While I might shake hands or squeeze an arm or a shoulder in greeting, I embrace only dear friends or relatives and only in front of others.

3. If I pay a compliment, it is on clothes or hairstyle, not on the person herself. Commenting on a pretty outfit is much different, in my opinion, from telling a woman she is pretty.

4. I avoid flirtation or suggestive conversation, even in jest.

5. I remind my wife often-in writing and verbally-that I remember my wedding vows, "keeping you only unto me for as long as we both shall live."

6. From the time I get home from work until my children go to bed, I do no writing or office work. This gives me lots of time with my family and time for my wife and me to continue to court and date.⁷

Ministers need one another-not only to know we have peers who sincerely care and are praying for us, but we need to see all that God is doing in each of our lives. We can

rejoice with each other over the tremendous victories, both personal and supernatural victories in the ministry. Such victories will encourage us in the Lord (see Acts 11:18 and 14:27, NASB).

Every believer needs this kind of encouragement, especially those in leadership positions (see Hebrews 3:13, NASB). We will need each other more and more as we approach the end times. No man is an island. **lit**

Wayde I. Goodall, D.Min., is executive editor of Enrichment and coordinator of the Ministerial Enrichment Office, Springfield, Missouri.

ENDNOTES:

¹H.B. London, "The Pastor's Weekly Briefing," Focus on the Family, February 9, 1996.

²David Atchison and Billy Beacham, Accountability (Fort Worth: Student Discipleship Ministries, 1993), 11.

³Ibid., 7.

⁴A division of Student Discipleship Ministries.

⁵Ibid., 15 (Main points used by permission; comments mine.)

⁶Ibid., 20.

⁷Jerry Jenkins, Focus on the Family, June 1993.

⁸From a survey in Discipleship Journal, Nov/Dec, 1992, 42



Getting Your Church Board on Board

BY JOHN C. MAXWELL

The truth is, nothing will more quickly determine the success or failure of a leader in the local church than how well he/she works with the board.

"GOD SO LOVED THE WORLD that He didn't send a committee." Can you imagine God's assigning the redemption of mankind to a committee? We might still be sacrificing animals in the temple. How could God possibly move through a committee?

Board meetings tend to paralyze-not energize-revival. Right? Votes, consensus, and endless discussion couldn't possibly be of God-or could they?

Who hasn't sat through a poorly led meeting, listening to endless discussion and argument, watching the time tick away as nothing is decided or done? Maybe you were the unfortunate person leading the meeting, aware that it had gotten away from you, but you were powerless to get back on track.

At my first church I went to my first board meeting with no clue about how to lead it. I opened it up like a prayer-and-praise gathering: "Does anyone have anything on your heart that you would like to share?" For the next few hours they talked, I listened, and little was accomplished.

BOARDS: WHO NEEDS THEM?

My experience was typical, which is why most pastors dread board meetings. Such meetings can be boring and fruitless, and sometimes they're even hazardous. Many pastors find interaction with their church boards frustrating and difficult.

God, however, designed His children to work together. The church is referred to as the body of Christ for good reason. We need each other. The good news is that well-managed boards, working together effectively and sharing their gifts, can help the pastor and accomplish the ministry of their churches in ways they never would have considered on their own.

The truth is, nothing will more quickly determine the success or failure of a leader in the local church than how well he/she works

with the board. You can be an incredibly gifted preacher and sense a strong call of God on your life, but if you can't work effectively with your board, your ministry will never reach its full potential, and your church won't accomplish its mission.

WHERE DO I SIGN UP?

A few years ago *Leadership* journal conducted a survey that asked what topic its readers would be most interested in reading about. Two-thirds of the respondents indicated interest in knowing how to work more effectively with boards and committees.

Yet in all the years I spent in Bible college and seminary and in the 26 years I pastored churches, I never once saw a course or seminar offered on "board leadership" or "meeting facilitation."

GET EVERYONE ON THE SAME AGENDA

Two common problems in board meetings are: (1) Each person has his own agenda, and (2) the pastor has a difficult time maintaining control of the meeting. I found this out the hard way, as most pastors do.

In my second church one board member had a habit which demonstrates both of these problems: At the end of every meeting, as we prepared to close, he would clear his throat and say, "Before we go, I have one more item to discuss." As a result we were all broadsided by a negative issue at the end of every meeting. Thus it's important to get everyone on the same agenda.

AN AGENDA THAT WORKS

After getting repeatedly bushwhacked and buffeted in board meetings, I came up with a strategy that works-a three-part agenda that keeps meetings short, productive, and on track. Here's how it works:

Before each meeting, give board members an opportunity to hand the pastor items to put on the agenda; any member can include any item. When the board meets, discuss only the items on the agenda; thus there are no surprises.

The way the agenda is constructed also helps to keep things positive and productive. It's divided into three categories: information, study, and action items.

1. Informational items: Every meeting should start off on a positive note, and the informational section of the agenda makes this possible. In it give five or six positive reports on the ministry of the church. Share how many people attended membership class last week or the exciting ministry of the Holy Spirit at the women's event the day before. Also share news of upcoming events, meetings, or special services. Use this time to inform your board and remind them of the reason for the meeting.

This area of the agenda differs from the "old business/new business" plan where you begin by reciting old business, such as decisions from the past meeting. This is usually fruitless, boring, and negative.

In traditional meetings, more often than not, finance is the first topic addressed, and many meetings never move forward from there. Informational items, on the other hand, are chosen specifically because they are positive, exciting, and set the tone for the rest of the meeting.

Spend no more than 5 minutes in this area—just enough time to whet everyone's appetite and prepare them for the most productive segment of the meeting.

2. Study items: This part of the agenda always contains the most items. Ninety-five percent of your meeting time should be spent studying or discussing these issues and items of interest.

Your goal during this part of the meeting is

to brainstorm ideas. Stand at the chalkboard (or whiteboard/easel) ready to write and call for ideas on the topic at hand. Write down every idea, no matter how unusual or difficult to achieve. If you hear groans or protests of "it can't be done," remind the board this is not the time to register a vote on a particular suggestion. Work to get every possible suggestion—and objection—out on the table.

Never vote on any item that you've listed as a study item. The pressure of a vote causes people to take sides and discourages free and creative thought. Never vote on a study item before the next meeting.

You may keep some study items for months, for every option and objection is put on the table and explored. Other subjects may be study items for only one meeting and then moved on to the next section.

I once kept a topic in the study area for 8 months. My second church had just built a new sanctuary, and the old one stood vacant. I was interested in making it an activity building for sports and recreation, but before I even went to the church I knew that a strong contingent in the congregation had been against an activity building. Some thought it detracted from the business of saving souls.

I felt an activity building would actually help us attract newcomers, especially youth. My main problem was that the foul line for the basketball court would fall right where the altar was, where many people in the church had found Christ.

The solution was to let them come up with the idea, so I left the old sanctuary vacant for 8 months to inspire curiosity. At every board meeting, we brainstormed on possible uses for the old building. When the gym idea came up (introduced by one of the newer, less established board members), I heard gasps. But I just reminded everyone that we never voted on study items and were just exploring ideas.

The pressure of a vote causes people to take sides and discourages free and creative thought.

A well-managed board actually multiplies the efforts of the pastor and staff in accomplishing the ministry.

Gradually, over the months, the board came to realize that a gym was the best use of the building. Only one holdout remained, and I took him to dinner to talk over the whole issue.

"Bob" finally agreed that it was the best option. When I told him I believed we were ready for a vote, I asked if he would make the motion in the board meeting. When he did, it erased the doubts from all other minds, and the vote was unanimous.

Keeping items in the study section allows people to process information without feeling threatened, and eventually a consensus is reached. Only then is an item ready to be put in the last section.

3. *Action items:* The final section of the agenda contains action items, which have already been in the study section for at least one meeting, have already been discussed, and are ready for a vote. Never spend more than 5

minutes in this area. If your board has been honest and the discussion and study have been thorough, there's no reason to spend a lot of time in this section.

If you're currently frustrated by board meetings, you are not alone. Every pastor has been there, and most of us have dreamed of a world without committees. But the truth is, we need our board members. They give perspective, experience, and strength that we don't have alone. A well-managed board actually multiplies the efforts of the pastor and staff in accomplishing the ministry. The Holy Spirit is the One who brings revival, but God can use a pastor and board who work as a team to usher it in. *lit*

John C. Maxwell, D.Min., is the former pastor of Skyline Wesleyan Church in San Diego, founder of Injoy, and can be heard daily on Growing Today national radio broadcast, San Diego, California.

When Is an Issue *Not* Ready for a Vote?

- When there are very few comments. If you bring up a topic and there is an uncomfortable silence, the time's not right for a vote. Once in a board meeting I shared my desire to place a certain member in a ministry leadership position. I was greeted with silence, so I let the matter drop for the moment. The next week I called each board member. They all were glad I'd called; they knew some things about that individual's lifestyle which disqualified him for leadership, but they didn't want to talk about it publicly.
- When a private dissenter remains silent. If a board member has shared misgivings about a proposal with you one-on-one but keeps quiet about it during a meeting, don't force a vote. If you think you can slide it by while he's being compliant, think again. He'll probably undermine the decision later. Move on from the topic but contact him later and ask why he was unwilling to express his concerns. Encourage him to share them at the next meeting. If he doesn't, let the group know of his objections and his reluctance to share them; then discuss them.
- Blank or questioning looks. When you see blank looks, it usually means ideas haven't been communicated clearly enough. Go back and explain the topic again until you're sure everyone's on the same page.
- Deep contemplation. Sometimes people need time to process and digest information' especially if it contains bad or surprising news. Everyone processes issues at different speeds. Encourage board members to take time at home thinking about it. Then address the issue in the future when everyone is ready.
- Key issues are not being discussed. Sometimes when you're brainstorming an idea, you know there are key objections, but they aren't brought up. Avoid the temptation to move for a vote. Any negative issues not discussed won't simply disappear; they'll fester and get worse. Encourage board members to discuss their concerns. And if they won't bring them up, do so yourself.

ndue Influence

CLERGY, CHURCH, & LAW

OVER THE NEXT FEW DECADES over \$10 trillion will be transferred from older Americans to their children. Never before in history has such a sizable transfer of wealth occurred. This will present churches with a significant opportunity, since many older Americans want to leave portions of their estates to their churches.

KEY POINT: What is your church doing to cultivate current and deferred gifts? Churches that are doing nothing will miss out on an unprecedented opportunity. My recommenda-

BY RICHARD R. HAMMAR

tion: Contact the Assemblies of God Foundation for assistance. Its professional resources can provide the help you need.

KEY POINT: IRS statistics reveal that only 10 percent of estates filing estate tax returns from 1989 through 1991 left gifts to charity.

Unfortunately, not everyone is happy when a gift is left to a church. Sometimes relatives challenge such gifts in court, arguing that the gifts should be nullified on the basis of "undue influence." Church leaders must be familiar with the concept of undue influence to reduce the risk of successful challenges to gifts made to the church. The concept of undue influence is easily understood. If a church unduly influences a donor in making a gift to the church, the gift can be nullified. This rule applies both to direct gifts made during one's lifetime and to gifts contained in documents (such as wills) that take effect at the donor's death. Undue influence is more than mere persuasion or suggestion. It connotes total dominion and control over the mind of another. As one court has noted, "undue influence is that influence which, by force, coercion, or overpersuasion, destroys the free agency" of another.

Undue influence generally must be inferred from the circumstances surrounding a gift, since it seldom can be proved directly. Circumstances commonly considered in deter-

mining undue influence in the making of a gift include (1) whether the gift was the product of hasty action; (2) whether the gift was concealed from others; (3) whether the person or organization benefited by the gift was active in securing it; (4) whether the gift was consistent or inconsistent with prior declarations and planning of the donor; (5) whether the gift was reasonable rather than unnatural in view of the donor's circumstances, attitudes, and family; (6) the donor's age, physical condition, and mental health; (7) whether a confidential relationship existed between the donor and the recipient of the gift; and (8) whether the donor had independent advice.

The courts generally rule that the burden of proving undue influence is upon the one seeking to invalidate the gift and that undue influence must be proved by "clear and convincing" or "clear and satisfactory" evidence. Proof by a mere preponderance of the evidence will not suffice.

To illustrate undue influence: Recently an 89-year-old woman executed a will, leaving the bulk of her estate to her church. For many years the woman suffered from alcoholism, and during the 1970s her health and living conditions deteriorated. From 1980-83 the pastor of a local church became closely acquainted with her and visited in her home several times. By 1984 all the woman's friends were members of the church. The pastor arranged for several of them to assist regularly by cleaning her home. Through this process the woman became very dependent upon the pastor and placed great trust in him.

The pastor spent several hours assisting her in cataloging her assets and then asked a church member who was an attorney to contact the woman and discuss the preparation of a will. This attorney had not represented the woman in any other legal matters. After the will was drafted it was sent to the pastor, who

delivered it personally to the woman and discussed its terms with her. A few weeks later a church member took the woman to the attorney's office where she reviewed her will and signed it. All the subscribing witnesses were church members chosen by the pastor.

Seven years after the will was signed the woman died. Her nephew claimed that the gift to the church should be nullified since it was based on undue influence. A trial court agreed with the nephew that the pastor's actions amounted to undue influence since he had overcome the woman's "free agency." This ruling was affirmed by the state supreme court. The court ruled that if a confidential relationship exists between two persons, and the "stronger party" actively assists in the preparation of a will for the "weaker party," a presumption of undue influence arises. The court concluded that a confidential relationship existed between the woman and her pastor, who was her "spiritual adviser and a close personal friend for more than the last 14 years of her life," and that the pastor was instrumental in procuring the gift. The court remarked that the church "was not a natural object of [the deceased's] bounty" and then observed:

It is unquestionable that he actively participated in securing the will which was economically beneficial to [the church. The woman] had suffered from alcoholism and was of advanced age at the time she executed her will. The record does not disclose that she ever received from any person independent and disinterested advice regarding her will. Upon finding that [the pastor] stood in a confidential relationship with [her] and that he had unduly influenced her in the procurement and making of the will in contest, the [trial] court properly shifted to [the pastor] the burden of producing evidence which would rebut the presumption of undue influence.

The court noted that the presumption of

undue influence could have been overcome by showing that the woman received independent and competent advice about the distribution of her estate. Since there was no evidence that she received such advice, the pastor was unable to rebut the presumption of undue influence.

KEY POINT: Ministers should refrain from actively participating in the preparation of a will by elderly or mentally infirm members. However, gifts to a church will be valid if the minister merely suggests and does not actively solicit a gift, the donor is mentally competent, the donor was predisposed to conveying the gift, and the donor had independent advice and assistance in implementing the gift.

In conclusion, many wills leaving portions of estates to churches and other charities have been challenged by "disinherited heirs" on the basis of undue influence. Persons bringing such lawsuits often recognize that they have a weak case, but they sue anyway, hoping that the church will quickly "settle" with them to avoid the potential "adverse publicity" associated with such lawsuits. After all, what church wants to be accused publicly of coercing elderly members into making gifts to the church?

If your church receives a gift under a will that is challenged on the basis of undue influence, be sure to bear in mind the following considerations:

First, undue influence usually is very difficult to prove, particularly when the decedent was in reasonably good mental and physical health at the time the will was executed.

Second, in many states, undue influence must be proved by "clear and convincing evidence"-a more difficult burden of proof than the ordinary "preponderance of the evidence" standard. A church that becomes aware that an elderly or infirm person is considering leaving a portion of his or her estate to the church can reduce the possibility of undue influence

even further by ensuring that the person obtains the independent counsel of an attorney in drafting the will or trust.

Finally, church leaders should recognize that they have a moral obligation to assist in implementing the estate plans of deceased members so long as they are satisfied that no improper influence was exercised. If a former member in fact intended that a portion of his or her estate be distributed to the church, and church leaders too quickly succumb to threats

of attorneys hired by disgruntled family members, then they have violated a sacred trust. **lit**

Richard R. Hammar, J.D., LL.M., CPA, Springfield, Missouri, has served as legal counsel to The General Council of the Assemblies of God since 1978.

Trauma Pastoral Care: The Victim Experience

PART 2

Pastors are called upon to minister to victims of catastrophe, violence, disaster, and other life-threatening events. Understanding the experience of the victim is important to providing an effective pastoral response.

A catastrophe is an extraordinary event (or series of events) which is sudden, overwhelming, and often dangerous. Victims of event-specific catastrophe report that certain experiences are more traumatic than others.

How a person reacts to a given event depends upon the perceived meaning of the experience.¹ The person perceives the event as a threat and instantly feels abandoned by defense, support, and help. The physical body rapidly musters an instinctive behavioral defense. The central nervous system is hyperactive and employs the fight-flight defense mechanism. Decisions are made in series often in less than 60 seconds, not globally considering a range of alternatives. The person's immediate action is an autopilot response of intuitive and learned behaviors aimed at securing whatever sense of safety is possible during the threatening event. The person is more sensitive to the trauma environment, more competitive, more irritable, more possessive, more territorial, and more singularly focused than in normal situations.

The mind and brain respond to provide as much protection for the person as possible. This mind-body response is processing so much information in response to the threat that it often dissociates. In other words, it is as if each millisecond of experience—with all its sensations of sight, sound, touch, smell, taste, and movement—is quickly frozen in memory as if in an ice cube compartmentally detached from the next millisecond of experience. A series of these mental ice cubes is laid down in the victim's memory of the event. The victim



How a person reacts to a given event depends upon the perceived meaning of the experience.

may experience this process as if in slow motion during the trauma. The slow-motion sensation and compartmentalization of sensorimotor-based memory functions to protect the victim from being even more overwhelmed during the event.

When the threat stops and some sense of safety is tentatively experienced, the victim is generally confused by the event and relieved that it is over. As the person begins to think about the event, the ice cubes of dissociated

BY ROBERT D. PARLOTZ

sensorimotor memory melt. What was quickly frozen becomes unfrozen as the person reviews the traumatic experience. During the unfreezing, the victim uses mental word pictures to review the traumatic events just experienced. This reactivates the pain, fears, and other negative threats of the event attached to the sensorimotor memory modules. Most often the individual attempts to refreeze the memory ice cubes quickly.

The person's physical body contains the memory sensations and continuously employs this sensitivity to defend against any future traumatic threats. This is the way the physical body was designed by the Creator to assist humans to defend against threats. The refreezing is an avoidance behavioral adaptation. Avoidance and numbing behaviors (including adaptive responses such as denial, depression, magical

thinking, abuse of alcohol, abuse of drugs, hyperactivity) are attempted by the victim to decrease reexperiencing the trauma. The person tries to avoid physically reexperiencing the threatening event and may appear detached. This avoidance is supposed to protect from the pain of the trauma. The physiology of the brain, however, will not let the person avoid thinking about it. The person keeps replaying the event over

"Seeking a refuge for my soul—" **The Enrichment Help Line**

BY TIM CHAFINS

"THANK GOD FOR THIS HELP LINE!" The caller was on the line for the third time in 4 weeks and feeling much more hopeful than at first. He'd felt trapped in a hopeless situation and didn't know what to do. However, in the intervening weeks our counseling staff had given him hope and biblical guidance.

This caller is not unique in his thankfulness for the Ministerial Enrichment Office's ministry to ministers and their families. Several times a day counselors offer comfort, understanding, and biblical wisdom to those who call the help line.

When the caller finds the courage to dial the toll-free number (1-800-867-4011), he or she can be assured of at least five things:

1. The counselors understand the unique demands and needs of ministers and their families. They are ministers who also have professional training as counselors. In addition, they have firsthand experience with difficult church boards, impossible people, and financial crunches. They know the letdowns and disappointments, the feelings of frustration behind the trial resignation letters, and the often elusive dreams of a healthy, growing church.

2. Counselors understand the tensions that permeate the parsonage and know firsthand the kind of balancing act required to meet the needs of a pastor's own family while simultaneously reaching out and providing the care church families need and deserve. Their families also have lived through the frustrations of life in the proverbial glass house.

3. Callers are assured of confidentiality and anonymity. Great care is taken to provide a safe place for ministers to share their

problems or needs and get adequate help. At no time will the minister be asked his/her name or specific ministry location.

4. Counselors are knowledgeable about a broad spectrum of counseling issues. Their main purpose is to provide support in confusing times, but they can also help recognize and offer understanding for many of the more complex problems of spiritual, mental, and emotional health.

5. Counselors know their limitations, and they understand some things go beyond the kind of help that can be offered over the telephone. They have a referral list of over 4,500 Christian counselors throughout the United States and can usually provide callers with the name of someone nearby whom they can contact for more help.

In the months that the Enrichment help line has been operating, callers have been helped through many different kinds of struggles: the loss of a loved one, church conflict, marital problems, anger management, abuse, rebellious teens, the discovery of terminal illness—the needs go on and on.

No one has to live in a dysfunctional home or in bondage to secret sins. Help and hope are available, and deliverance is possible in the name of Jesus.

Give us a call. I believe we can help.

Tim Chafins is a pastor and counselor in Ohio as well as a counselor for Enrichment help line, which is answered at Emerge Ministries in Akron, Ohio.

ENRICHMENT
1-800-867-4011

A victim's view of the world as safe and protected is shattered in the trauma experience.

and over in the mind. These thoughts are intrusive. The individual's sense of control was threatened by the trauma; the intrusive thoughts about the event further threaten this sense of control.

Trauma victims also may experience increased alertness, oversensitivity, anger, memory lapses, sleep disturbance, lack of concentration, anxiety, restlessness, fear, the numbness of dulled emotions, guilt, shame, moodiness, depression, exhaustion. In the time period immediately following the catastrophic experience, the person is behaving normally to an abnormal event but most often does not perceive this response as normal.

The pastor provides support. Effective trauma pastoral care does not intrude upon the victims with religious activities which are new to them. The recently victimized do not have the energy nor the ability to concentrate on something new, even if it signifies security and safety to the pastor. What is necessary is to create a safe place where the victims can reactivate a sense of personal control and choices. The traumatic experience suddenly took away the individual's sense of safety, control, and choice.

A major key to understanding the victim's experience is expressed in the sense of abandonment and alienation which the person feels as the threat is perceived. This is always a spiritual experience for the victim.

Biblical Job, in the midst of his trauma involving natural disasters and acts of terrorism, experienced his support group as nonsupportive. His normal coping skills are overwhelmed and at least temporarily not able to be employed. He experienced God as silent. Job's worldview was challenged by the trauma. Eliphaz, Bildad, and Zophar were effective for the initial 7 days of

trauma ministry to Job.² They became covictimized by the catastrophic events which besieged Job. All trauma caregivers are vulnerable to this covictimizing experience. However, the confrontations and rationalizations by Job's friends became part of the traumatizing events rather than helpful ministry to Job.² They started as supportive but failed to become trauma pastoral care partners with Job. Instead, they acted like theological tag-team wrestlers, exhausting themselves in chapter after chapter. They ganged up on Job, the victim, with their own agendas and blamed him for being a victim and behaving like a trauma victim. They failed to understand that Job was responding normally to abnormal events of catastrophe.

A victim's view of the world as safe and protected is shattered in the trauma experience. In the next days, months, and possibly years this worldview will need to be reestablished, which is part of the ongoing work of adapting. When a person cannot change a situation, resolution comes through the way the person chooses to handle it. To become a survivor, the victim must incorporate the trauma into personal history as his-

tory rather than an intrusion to be extinguished.

Ongoing pastoral care and counseling will respond to the common spiritual symptoms of traumatic stress: distrust and fear, rejection and betrayal, futility, alienation and estrangement, loss and grief, guilt and shame, and isolation and withdrawal. This follow-up spiritual care continues to assist in a creative rebuilding of the shattered worldview of safety and security and in a sanctifying integrative action of renewal. Integration is the process of making the traumatic victimization a part of one's lived history and of moving from victimhood to survivorhood. ||†

Robert D. Parlotz, D.Min., Ed.D., NCC, is coordinator of the department of behavioral science and associate professor of psychology at Northwest College, Kirkland, Washington.

ENDNOTES:

¹See Part 1, Enrichment (Summer 1996) for bibliography of basic readings to increase knowledge about traumatic experiences.

²Job 2:11-13



©1996 MASTERS AGENCY

Keeping Depression from Your Doorstep— Helps for the Minister's Wife



WHEN ASKED TO IDENTIFY

the emotional problems most common to the minister's wife, depression heads my list. This depression can frequently be traced to distress from one or more of the characteristics common to the life experience of a minister's wife. In various combinations almost every minister's wife struggles with at least some of them. One of the most common problems is that her personal identity is lost in fulfilling her various public roles as the pastor's wife.

With some planning and preparation, however, a minister's wife can learn to manage these potential problems so they don't steal from her personal and Kingdom potential.

Let's see how that can be done.

According to a massive study of ministers' wives a few years ago, only about 20 percent of them feel as "called" to the ministry as do their husbands. If you're one of these few, it's highly likely that had your husband not gone into the ministry, you would have done it yourself. You thrive on it. In some areas you're better at it than your husband. There's nothing else you'd rather do.

Then there's the other 80 percent or so. About 20 percent of these women have *never* liked being a minister's wife, don't like it now, and don't intend to start in the future. The rest, about 60 percent, are ambivalent. Being in the ministry is a love/hate situation. Some days they love it, and some days they don't. If you're in this group, perhaps you didn't marry a minister. When you married your husband he was an accountant; a teacher; a man in some other line of work. The ministry is a lifestyle you didn't expect.

Consider what it would mean to you personally if by some action of his or another person's—your husband were not in the ministry by this time next year. *Who would you be then?* It could happen. He could decide to change professions. He could have a heart attack or die in an auto accident. If he were totally missing from your life next year at this time, who would you be?

You're going to strengthen, not weaken, his ministry by having an identity of your own. For if you love the Lord and your husband, you're going to find an identity and a reason for being that is consistent with being a child of God and not in the least detrimental to your husband's position as the pastor. But it's going to be *your identity—your* reason for being—not his.

Let me suggest a typical scenario of what could easily happen in your life at some point in the future if you don't have an identity

BY RICHARD D. DOBBINS

separate from your husband's ministry. We'll look at a ministry couple called Joe and Janet.

They began their married life as evangelists. Joe played a guitar, and Janet sang with him. Eventually, after their first child was born, they took a pastorate to provide a more predictable schedule. Janet was very active in the church.

By the time they had three children, ranging from infancy to kindergarten age, Janet didn't have time for any active ministry outside the home. Once the youngsters were all in school, she became more active in ministry again because school also provided a predictable

amount of baby-sitting several hours a week.

She enjoyed making calls on families in the church, and they loved seeing her. It was clear she had a heart for ministry. Some of the older folk were particularly happier to see her coming than her husband because she always found time to sit and talk with them.

When the children got into junior high and senior high, however, she had to withdraw somewhat from these activities to provide the necessary supervision for the sons and daughter through the turbulent teen years. After all, her obligations to her children were greater than those to the congregation. (Remember,

You're going to strengthen, not weaken, his ministry by having an identity of your own.

TEN COMMON STRESSORS FOR THE MINISTER'S WIFE

1. You are more prominent in your husband's professional life than the spouse of any other professional person. You are constantly on display with your husband. This fishbowl environment can create tremendous stress.

2. You and your family must expect a life of personal, financial, and family sacrifice. The ministry is still the poorest paid of all professions. Often your family must live in a parsonage. You can find yourself in the middle of a church fight over new kitchen cupboards or trying to protect the privacy of your own home.

3. You are expected to fulfill congregational demands on your time for Christian service. Remember, however, you are doing all God expects of you by being a loving wife to your husband and a good mother to your children.

4. It's hard for you to establish yourself as a person apart from being the pastor's wife without parishioners feeling alienated or rejected by you. However, there are ways. Learn to say to them, politely but firmly, "I wish I could talk longer now,

but I have to go."

5. Don't play favorites in your friendships in the church. If you do, you travel at your own risk. Learn to find your close friends among your peers rather than among the women in your congregation.

6. Learn how to get out of the role of the pastor's wife for a little while every week just to do something fun. Enjoy a walk in the park or a bicycle ride; read a good book or attend a play or concert; engage in a creative hobby; or just enjoy the luxury of an occasional afternoon nap with some quiet music playing.

7. In church controversies of any kind you must remain neutral in public. Heaven help you if you get on the opposite side of a powerful board member or publicly take your husband's side in any potentially divisive situation.

8. You are expected to authenticate your husband's role as a godly man and role model in the community by finding vicarious fulfillment

through his ministry successes. The more godly he is, of course, the easier it is for you to do that from time to time.

9. Others assume you are as trained for public ministry as your husband. You're afraid to reject an invitation to speak and scared to accept it even though the chances are that things will go well, and you'll do a great job. You feel inadequate because you aren't trained for public speaking and don't do it often enough to feel comfortable.

10. You are frequently forced into leadership positions and other situations which demand training and experience beyond your level of preparation.

If some of these tension triggers threaten you with depression from time to time, ask God to help you find creative ways to develop an identity of your own that will glorify Him and are consistent with being the pastor's wife. He will never let you down.

**Find out who
God wants you
to be in Jesus.
Regardless of
what happens in
your husband's
life, you'll know
who you are,
why you're
here, and
where you're
going in God.**

your children's needs have to come ahead of your church responsibilities.)

About the time the last child left home, Joe began to feel God was calling him into a different kind of ministry-teaching college students. He was unaware that this change would prove very difficult for Janet, but when she was suddenly thrust into this totally different life-one that was not of her choosing-she no longer had her identity as the pastor's wife. Because their children were grown and she had worked her way out of her role as an active-duty mother, she no longer had that identity either. She didn't *know who she was* because she had defined herself by the roles she filled, and they had vanished.

Joe didn't understand what was wrong with her. He believed he was doing God's vocational will in his own life, but it had never dawned on him that his new vocation could cause such turmoil and confusion for Janet. Finally, he began to realize that she was in shock and why: The children were grown and gone; they no longer needed her on a daily basis; she was now simply a member of the congregation for whom she had once been the pastor's wife; and she didn't have a comparable place in his new professional life.

It turned out to be one of the best things that ever happened to her, though. In the year or so that followed, Janet discovered something she wanted to do and was consistent with being a

child of God but not in competition with her husband. She took some specialized sewing classes, developed considerable skill as a seamstress, and went into a tailoring business. In connection with a friend, she worked three mornings a week in a shop they named "Thread of Life." Their shop was the friend's sewing room in her home. There Janet had many opportunities to share a simple message of God's direction when someone asked how the shop got its name or how long she'd been doing this kind of work. She was rewarded emotionally and monetarily.

If you consider yourself a minister, just as your husband is a minister, you already have your identity. You can say to yourself, "I'm as called as my husband is called. If something happens to him, I still want to be a minister."

If you're among the large percentage of ministers' wives who don't feel that way, find out who God wants you to be in Jesus. Regardless of what happens in your husband's life, you'll know who you are, why you're here, and where you're going in God. What He suggests will be creative, worthwhile, and productive both for you and His kingdom. And it will help keep depression away from your personal doorstep. **lit**

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



Focus On America

BY CHARLES E. HACKETT

"According to James D. Leggett, vice chairman of the International Pentecostal Holiness Church, only China and India have a larger percentage of unsaved people than the United States.

"George Gallup, American statistician, indicates that North America is the only continent in the world where Christianity is not growing.

"According to a compilation of new data released by the Family Research Council in Washington, D.C., 31 percent of all births in the U.S. are to unmarried women.

"Charles Malik, former United Nations General Assembly president, said: "Nothing compares with the urgency of seeking to recapture the universities for Jesus Christ. The universities have divorced the excellence of the mind from the excellence of spirit and character. Christ is not welcome in the university. In fact, He is ignored if not declared the enemy. To reach the world we live in, this secularizing of the universities, this estrangement if not downright enmity between Christ and the great universities, cannot continue without disastrous results upon the whole of Western civilization."

"Josh McDowell declares in his book, *Right from Wrong*, that 57 percent of our youth cannot state an objective standard of truth even exists.

"Chi Alpha Campus Ministries, the Assemblies of God outreach to secular universities, is encouraging students to participate in missions. "Every Chi Alpha group is encouraged to support missions financially and be actively

involved in evangelistic outreaches," said Dennis Gaylor, Chi Alpha Campus Ministries Department secretary. During the 1994-95 school year, students and staff from some 48

Chi Alpha groups conducted outreaches in Chicago, East St. Louis, New Orleans, Detroit, New York City, and many other cities, as well as in some 21 countries around the world.

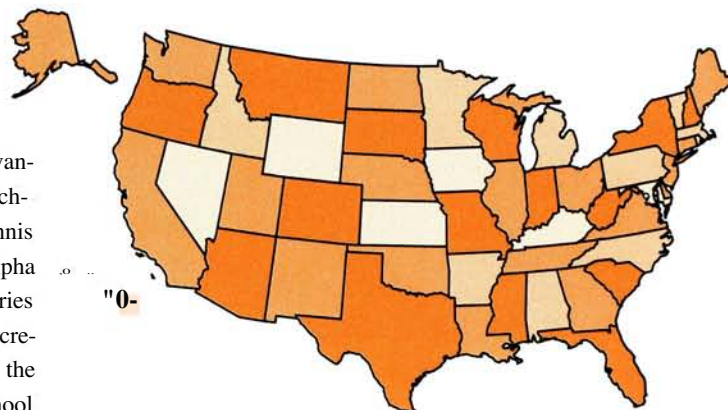
"Today's youth are 20 percent of the population but 100 percent of the future.

"American Indian College of the Assemblies of God is the only accredited Native American Christian College in the United States. Nearly 85 percent of the students are Native American. Alumni represent more than 33 tribes.

"According to the Division of Home Missions Intercultural Ministries Department, between 1980 and 1990 the U.S. added 22.1 million persons to its population. By far, the highest rate of population growth in America is represented by ethnic minority populations.

"Each year some 25,000 people in the United States convert to Islam. According to an Islamic publication, in a single year New York City listed over 8,000 converts, and Washington, D.C., claimed almost 15,000 conversions.

"Lawson Lau in his book, *The World at Your Doorstep*, states one-third to one-half of the world's top positions in politics, business, education, and the military will be filled in the next 25 years by foreign students who have



attended colleges and universities in the United States. How we treat them now could have lasting global consequences.

"In 2010, four states (New York, Texas, California, and Florida) will have one-third of the nation's youth, and over half will be minority.

"The number one method of evangelism remains the planting of new churches," said Marlin Mull, general director of evangelism and church growth for the Wesleyan Church. "More people usually find Christ in the first 12 years of a church's life than they will during the next 40 to 50 years of the church's existence."

"According to Joseph Habibi, nationally appointed home missionary, over 6 million Muslims populate the United States, which is more than Assemblies of God members nationwide. The Muslims are the largest unreached people group in the world.

"Fourteen percent of all children in the U.S. are regularly hungry.

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

Breaking Free from Numbers Prison

BY DONALD D. SMEETON

Most veteran missionaries are prisoners of numbers. Home for a year of deputation, they need to raise a required amount of pledge and cash support before returning to the field. The pressure is on.

Supporting churches—regardless of their size—have a right to expect personal contact with the missionaries they support. Counting two services on Sunday and one each midweek, a missionary has about 150 potential services during a year's itineration. This assumes, of course, that every Sunday and Wednesday service is booked with no cancellations. The missionary is obligated to each of his/her 200-plus supporting churches yet feels pressured by the necessity of making new contacts to raise a greatly increased budget. He/She quickly feels trapped in the "numbers prison."

Is there a solution to such numerical limitations? I believe there is if both missionaries and pastors are willing to be creative and flexible.

Wanting to provide missionaries with the best possible opportunity, pastors tend to schedule missions services only on Sundays. But what about other days of the week? Most church calendars are filled with meetings. Even small churches seem to have an activity nearly every day. Why not plug the missionary into those already scheduled meetings?

Here are some options to consider—ideas which may take some special arrangements and require working with a missionary's schedule, but they can be fruitful for everyone involved.

— Ask a missionary to speak to the

Women's Ministries group during the week.

— Invite a missionary to make a 10-minute promotion for Speed-the-Light at a youth meeting or sectional rally.

— Set aside 10 minutes for a missionary at the start of choir practice. Choirs are comprised of some of the church's most committed members.

— Have a missionary share his/her burden with the church board or missions committee.

— Assign a missionary a time slot at a sectional or district meeting to address the Women's Ministries, youth, Royal Rangers, Bible Quiz, etc.

— Organize a "meet the missionary" evening—at a regular home cell meeting or at a one-time open house.

— Arrange for a missionary to share on special days that are usually hard to book. Consider hosting events such as a Fourth of July picnic with the theme of freedom in Christ, a Christmas celebration highlighting good news to all people, or an Easter service that emphasizes going and telling that He is risen. Missions fits any church theme, and every church theme should have a missionary implication.

— Plan a "meet the missionary" gathering for breakfast on a Saturday morning at a local restaurant.

This list is not exhaustive, but it can spark other ideas. Every opportunity might not be ideal for every church, but all churches can try an approach that best suits them.



Remember that veteran missionaries do not need to preach favorite messages, and neither do they necessarily need big offerings. What they need is the opportunity to report, to express gratitude, and to establish personal relationships.

A sanctuary is not a prerequisite to effectiveness. Missionaries can enjoy a classroom, an activity building, a restaurant, or a living room. They would rather share with five people than to sit in a motel room waiting for the next Wednesday or Sunday service.

"Numbers prison" is a stressful place. But if pastors and missionaries are creative and flexible, it is possible to break free from its grasp. ~

Donald D. Smeeton has been a missionary since 1977 and currently serves in South Africa.

The Great Commission

BY GEORGE O. WOOD

Since the inception of the Assemblies of God in 1914, the number of missionaries appointed and sent out exceeds 4,000. Let us be grateful to the Lord that this Movement has had a heart for Jesus and a disposition to obey His Great Commission.

Jesus has a word for us. It is the same word He gave to the 11 disciples when they met Him on the mountain in Galilee. It was His commissioning message to them, and it's His commissioning message to us (Matthew 28:18-20, NIV).

THE GREAT CLAIM

Jesus' bold and audacious claim, "All authority in heaven and on earth has been given to me," lets us know we can't go wrong when we invest our lives with Him. His authority embraces all of heaven and earth. Angels, archangels, saints in glory, the created order in space and time, the devil and his minions, powers, principalities, thrones, dominions are all subject to Him. He has the final word. Jesus claimed "all authority." No power has been left out.

THE GREAT RESPONSIBILITY

The great responsibility flows from the great claim. The commission to us arises out of the power claimed by Christ: all power is given; therefore, go make that power a reality.

If we do not recognize the *therefore*, we may never go. Too many have looked at their small resources and said, "We can't do this"-looking at their

resources rather than God's. When you look at the Lord's resources rather than your own, you are impelled into the Great Commission.

"Make disciples" is the responsibility given. The business of the Great Commission is not just to get people ready for heaven; its task is to get heaven into them-to make them like Christ-and involves the transformation of life while on earth.

As you go-Judaism was not a missionary religion. It was willing for Gentiles to come, but it had no thought of going. Jesus thought otherwise.

Evangelism is integral to our faith. It would be no more right for us to keep quiet than it would for a doctor who discovered a cancer cure to remain silent. Jesus does not demand us to take trips but, rather, to make disciples. It isn't a question of whether we go. This is assumed. But as we go, we are to make disciples.

The going is to all nations-nations not as geographical or political entities but ethnicities. Our mission of going embraces near and far. The church must be active at the extremities or it becomes chilled at the heart; it must be enlarging its circumference, or its center tends to shrink. We must go to all nations. No person is to be left out.

Baptizing-The focus of Jesus is not upon ceremony but surrender. One may be saved without having been baptized-the dying thief was saved, but he is not the standard. Living the gospel is not a matter of convenience but commitment. Jesus' focus is not on self-fulfillment but self-denial, not on cross-avoidance but upon cross-bearing. Baptism constitutes an initial act of obe-

dience to Christ which should be followed by a lifelong obedience to all His commands.

Water baptism is in the name of the Father, Son, and Holy Spirit-one God, eternally existent. Into His life we are placed, baptism bearing witness of the invisible and spiritual reality of our presence in Him. We are saved when we die to self and lose ourselves in God, raised by Him to walk in newness of life.

Teaching-Going and teaching are the show-and-tell of the gospel. Jesus instructed His followers to teach as He commanded. We find everything He has commanded in His personal example and discourses, parables, precious sayings, promises, and warnings; lessons on hypocrisy, prayer, humility, trust, forgiveness, obedience, marriage, discipleship, and cross-bearing. Our Lord never foresees a time or circumstance when any part of His teaching will become antiquated or untrue, inappropriate or needless. We are to teach all things. No precept is to be left out.

In our culture it is not easy to preach everything He has commanded. "We are sent not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not a new social order but a new birth; not revolution but regeneration; not a new organization but a new creation; not democracy but the gospel; not civilization but Christ..." (*Hugh Thomson Kerr quoted in A Biblical Theology of Missions by George W. Peters*).

THE GREAT ASSURANCE

Obedience to the Great Commission is based on His universal and complete



authority and encouraged by the promise of His unfailing and sustaining presence. We are more than sent. We are accompanied and companioned by the Lord himself.

His presence is personal. More than resources or material blessings, Jesus promised us himself.

His presence is abiding. Jesus assures us He will remain with us: days of call, days of responding to the call, days of cross-bearing, days of revival, days of evangelism, days of sorrow, days of laying down our lives. No period of time is left out.

At age 17, William E. Simpson, son of legendary Assemblies of God Missionary William W Simpson, also began a missionary career. After 14 years of toil and hardship he had very few converts to show for his work. But he had been faithful in sowing the seed.

On June 25, 1932, William E. and a friend were moving some belongings to Tibet when troops who had mutinied

surrounded their truck. Both men were killed by gunfire and robbed of their valuables. The bodies were left by the roadside, and nearby villagers buried them.

When word reached the elder Simpson, he came on horseback to the place where his son had been killed and buried. Remembering many trips and adventures he and his son had shared, he began to sing his son's favorite hymn (by W.A. Spencer):

"The seed I have scattered in
springtime with weeping

And watered with tears and with
dews from on high,

Another may shout when the har-
vester's reaping

Shall gather my grain in the sweet
by-and-by."

Churches that Simpson founded in China's Gansu Province now minister to several thousand believers, and they are still singing the hymns this banjo-playing missionary from the hills of Tennessee taught them, the songs he loved as a country boy.

Jesus' presence is personal, abiding, and victorious. We have the word of a Gentleman of the most strict and sacred honor: "I am with you always, to the very end of the age." ~

-Excerpted from George O. Wood's sermon at the 1996 Missions Celebrations sponsored by the Division of Foreign Missions.

George O. Wood, D.Th., is general secretary for the Assemblies of God, Springfield, Missouri.



RENEWAL

Psalm 51:10.12

INTRODUCTION:

(See Psalm 23:3 and Isaiah 40:31.)

Renewal means to turn back or return as a soul gone away from God; to bring back to a source of health and refreshing. It could apply to an individual, an organization, or a church.

The church needs renewal. We need renewal. We need renewal because this is no time for business as usual. The status quo will not meet the needs of a world gone mad. The enemy is on the rampage. We are under attack. It is only through the power of God that the church will be able to survive this onslaught of evil.

MESSAGE:

What should be the objectives and goals of our church to be on the cutting edge of revival?

1. It should be a place of refreshing for the thirsty (Isaiah 44:3; 55:1; 58:1; Matthew 5:6).
 2. It should be a place of deliverance for the tormented and the bound (Luke 4:18; John 8:32,36).
 3. It should be a place of healing for the sick and afflicted (Mark 16:15-18; Luke 7:22; James 5:14-16).
 4. It should be a place of training and discipleship (Ephesians 4:11-16).
 5. It should be a place of compassion and concern for the cause of Christ around the world (Mark 16:15).
 6. It should be a place where lost men and women are introduced to Jesus-
- Who is the way, without whom there

is no going.

-Who is the truth, without whom there is no knowing.

-Who is the life, without whom there is no living.

CONCLUSION:

This kind of a renewed church can only come about with renewed leadership and when we seek God like Jacob: "I will not let you go until you bless me."

-James R. Swanson, Costa Mesa, California

SALVATION TO THE UTMOST

Hebrews 7:25

INTRODUCTION:

Revelation affords us a complete history of salvation. Nowhere else can we find any trace thereof.

MESSAGE:

1. The people who are to be saved.
 - a. where do these people come?
 - b. How do they come?
 - c. For what do they come?
 - d. In what style do they come?
 2. What is the measure of the Savior's ability?
 - a. To the uttermost extent of the sinner's guilt.
 - b. To the uttermost of the sinner's rejection of Him.
 - c. To the uttermost of the sinner's despair.
 - d. To the uttermost of the saint's distress.
 3. Why is Jesus Christ able to save to the uttermost?
 - a. Because He died to save.
 - b. Because He lives to make intercession.
- (1) A warning-there is a limit to

God's mercy.

(2) A question-Christ has done so much for you; what have you ever done for Him?

-C.H. Spurgeon (Reprinted

from How To Promote and

Conduct a Successful Revival.

Fleming H. Revell Co., 1901.)

SEVEN THINGS A GRATEFUL HEART WILL DO FOR YOU

INTRODUCTION:

An ungrateful heart is the beginning of rebellion (Romans 1:21).

MESSAGE:

1. A grateful heart helps us keep the commandments (Romans 13:10).
 - a. Love produces a grateful heart, and a grateful heart expresses love (Matthew 22:36-40).
 - b. If Eve had been grateful for God's provisions, she would not have sought the forbidden (Genesis 3:1-6).
2. A grateful heart will make a person more willing to forgive (Matthew 18:23-35).

If we appreciate being forgiven, we will be more forgiving (Galatians 6:1).
3. A grateful heart helps us focus on the positive (1 Thessalonians 5:28).

If we look for the reason to give thanks in every situation, we will focus on the good of every situation.
4. A grateful heart can bring peace of mind (Romans 8:18).

The grateful heart remembers God's faithfulness, which will help us to seek His purpose in every event.

5. A grateful heart increases faith (1 Thessalonians 5:24).

Remembering past deliverances with a thankful heart will enable us to anticipate future deliverance.

6. A grateful heart helps us to minister to others (compare Matthew 11:28-30 with Galatians 6:2).

a. Being grateful for what Christ has done should give us a desire to see Him work through us in the needs of others.

b. Being grateful for those whom God used to touch our lives, we should want to be the same kind of an instrument for the sake of others.

c. Being grateful to be a part of the kingdom of God should help us see the need to be a servant of all (Luke 22:24-27).

7. A grateful heart is a protection from the sin of pride (Proverbs 16:18; 1 Timothy 3:6; 1 John 2:16).

A grateful heart is a humble heart.

-David C. Hammerle
Fallentimber, Pennsylvania

REGENERATION

John 3:3

MESSAGE:

1. Regeneration is an absolute necessity.

2. What regeneration is not.

- It is not going to church.
- It is not good works.
- It is not reformation.
- It is not baptism.
- It is not the Lord's Supper.

3. Regeneration is necessary for everyone without regard to character or reputation.

4. Regeneration is not the work of man but of God.

5. Regeneration is wrought through faith in Jesus Christ.

6. Regeneration is accomplished by the Holy Spirit.

7. Regeneration is the only way to see heaven and heavenly things.

a. Changed into a new man with a new nature.

b. With power to overcome temptation.

c. Fitness to dwell in heaven.

d. Singing a new song.

e. Seeing sainted ones in glory.

-DL Moody (Reprinted from How To Promote and Conduct a Successful Revival. Fleming H. Revell Co., 1901.)

WHAT ARE YOU WAITING FOR?

Act 22:16

INTRODUCTION:

There is no reason for delay when the Word of God has an answer.

MESSAGE:

1. "I am waiting until I am convinced" (John 7:17).

2. "I am waiting until I have enjoyed the world enough" (Mark 8:36).

3. "I am waiting for my friends" (Matthew 10:37).

4. "I am waiting until Christians are more consistent" (Romans 14:12).

5. "I am waiting until there is not so much to give up" (Philippians 3:7,8).

6. "I am waiting for feeling" (John 1:12; Acts 16:31).

7. "I am waiting until I am better" (Matthew 9:13).

8. "I am waiting until I am sure I can hold out" (Jude 24).

9. "I am waiting for God's time" (2 Corinthians 6:2).

10. "I am waiting until I die" (Proverbs 29:1).

-R.A. Torrey (Reprinted from How To Promote and Conduct a Successful Revival. Fleming H. Revell Co., 1901.)

KEEP YOUR FERVOR

Romans 12:9-13

INTRODUCTION:

To keep our spiritual fervor we must continually be filled with the Holy Spirit.

MESSAGE:

1. Have fervor in your heart: *adoration* (verses 9,10).

a. We are to have sincere love.



- b. Have loyal love.
- c. Have committed love (1 John 4:1-21).
- d. Have humble love.
- 2. Have fervor in your head: *attitude* (verses 11,12).
 - a. We are to be excited.
 - (1) Condition: serving.
 - (2) Attitude: zealous (Revelation 3:15,16).
 - b. We are to be ecstatic.
 - (1) Condition: hope.
 - (2) Attitude: joyful (1 Peter 1:8).
 - c. We are to be immovable.
 - (1) Condition: affliction.
 - (2) Attitude: patience.
 - d. We are to be unswerving.
 - (1) Condition: prayer.
 - (2) Attitude: faith.
- 3. Be fervent: *action* (verse 13).
 - a. Be charitable.
 - b. Be hospitable.
 - (1) The Greek word translated *practice* in the New International Version is *dioko*, meaning to pursue or persecute—a significant word for Paul (Acts 9:4,5; 26:11).
 - (2) We are to pursue heaven, righteousness, etc. (Philippians 3:14; 1 Timothy 6:11).
 - (3) With the same fervor that Saul, the Pharisee, pursued Christians, we are to pursue hospitality.

-JdJrey Jibben, Elysian, Minnesota

both move beyond the healing event to express gratitude for other benefits.

MESSAGE:

1. Superficiality
Gratitude recognizes the value of the immaterial.
"Who forgives all your iniquity" (103:3).
What you are thankful for says a lot about you.
2. Withholding
Gratitude must be given away.
"I will extol You, O Lord.... Sing praise to the Lord, you saints of His...and not be silent" (30:1,4,12).
"Bless the Lord, O my soul; and all that is within me" (103:1).
3. Familiarity
Genuine gratitude begins with a sense of awe.
"~s for man, his days are like grass" (103:15).
"[He] satisfies your mouth with good things" (103:5).
4. Pride
Gratitude begins with a sense of indebtedness.
"I shall never be moved" (30:6).
5. Forgetfulness
Gratitude is built upon the past.
"Forget not all His benefits" (103:2).

-JCfY Herndon

Bl/r/ingame California

listed directly in 1 Corinthians 12—the one which best serves the immediate need—the baptism in the Holy Spirit with the initial physical evidence of speaking in tongues as described in Acts 2,10,19.

MESSAGE:

1. Tongues is the starter gift.
 - a. It was the first gift to appear on the Day of Pentecost (Acts 2:4).
 - b. It was the first gift to appear in Cornelius' house (Acts 10:45,46).
 - c. It was likely the first gift Paul experienced (implied, 1 Corinthians 14:18).
 - d. It was the first gift to appear at Ephesus (Acts 19:6).
2. It is the kindergarten of the supernatural.
 - a. We are so married to the natural that it is difficult moving into the supernatural.
 - (1) Tongues is a launching pad.
 - (2) Tongues lifts us in the spiritual realm.
3. It is the single gift all may have (1 Corinthians 14:5).
4. It is the single gift which can be manifested almost anytime, anywhere, and in any circumstance.
5. It is the single gift intended for personal edification (1 Corinthians 14:4).
6. It is the language of the spirit (1 Corinthians 14:15).
7. It is a mighty weapon for our warfare (1 Corinthians 10:3-5; Ephesians 6:18).
8. It is the worship gift.
 - a. God is seeking true worshipers (John 4:23,24).
 - b. There is no higher spiritual exer-

FIVE ENEMIES OF GENUINE GRATITUDE

Psalms 30, 103, NKJV

INTRODUCTION:

Both Psalms 30 and 103 are written to express thanksgiving for healing. However,

TONGUES, THE GREATEST GIFT

1 Corinthians 12:7-11

INTRODUCTION:

Which of the gifts Paul listed in 1 Corinthians 12:8-10 is the greatest? Perhaps the greatest gift is the one not

cise than worship.

- c. There is no higher means of worship than worship in the Spirit, in tongues.

CONCLUSION:

While tongues has been labeled the least of the gifts, in many respects the evidence points to it as the greatest of the gifts.

—Robert L. Brandt, Billings Montana

STEADFAST FAITH

2 Timothy 1:12

INTRODUCTION:

Paul had great faith in God after he met Christ (Philippians 4:13). God wants all His people to have faith in Him (Hebrews 11:6).

MESSAGE:

1. Suffering faith
 - a. Practice of suffering—a must for God's people (2 Timothy 3:12)
 - b. Promise of suffering (John 15:18)
 - c. Pay of this suffering (Romans 8:18)
2. Shameless faith
 - a. Declaration (Romans 1:16)
 - b. Determination (Acts 20:24)
 - c. Damnation (Mark 8:38; Cf., 2 Corinthians 11:24-29)
3. Sure faith
 - a. Personal faith (John 3:16)
 - b. Power of faith (Romans 10:13)
 - c. Promise of faith (John 6:37)
4. Secure faith
 - a. Salvation (John 5:24; cf., Revelation 20:11-15)
 - b. Stability (1 Peter 1:5)
 - c. Secure (Jude 24)

CONCLUSION:

God used Paul because of his great faith. He kept this faith until the end. (1) I have fought a good fight. (2) I have finished my course. (3) I have kept the faith (2 Timothy 4:6-8). All his pain and suffering couldn't destroy faith. His suffering-thorn in the flesh (2 Corinthians 12:7)—couldn't weaken his faith.

—Croft M. Pentz
Union, New Jersey

LIVING BEYOND TODAY

John 14:1-3; 1 Corinthians 15:19

INTRODUCTION:

There are eight times more references to the Second Coming than Jesus' first coming. In the fullness of God's time, He came once. Now compelling evidence points to the Second Coming.

MESSAGE:

1. The God of prophecy (Genesis 12:1-3; Isaiah 46:9,10)

The secret things belong to God (Deuteronomy 29:29; Daniel 12:9).

 - a. God will do nothing without revealing His secret by His servants, prophets (Amos 3:7).
 - b. God has revealed by His Spirit (1 Corinthians 2:9,10).
2. The irrefutable signs.
 - a. The return of the Jews to Israel (Matthew 24:32,33).
 - b. A widespread departure from God (2 Thessalonians 2:3; 2 Timothy 3:1-7).
 - c. Iniquity abounding (Luke 17:26-30).
 - d. National distress and global perplexity (Luke 21:25).
 - e. A false peace (Ezekiel 38; 1

Thessalonians 5:3).

- f. Increase of knowledge and travel (Daniel 12:4).
- g. Famine, pestilence, and earthquakes (Matthew 24:7,8).
- h. The global stage for a world order (Revelation 13:15-18).
- i. The alignment of nations (Ezekiel 38).
- j. A witnessing, Spirit-filled church (Acts 2).

3. The imminence of His return (Luke 12:35-40; Hebrews 9:28).

- a. Living beyond today—the future is my hope. His second coming is more believable than the first. Because I have the first advent as a definite sign, the word of prophecy is true.

(1) Matthew and Mark—"Ye shall see the Son of man...coming in the clouds" (Mark 14:62).

(2) Luke—"This same Jesus...shall so come in like manner" (Acts 1:11).

(3) John—"Behold I come..." (Revelation 22:7).

(4) Paul—"The Lord shall descend from heaven" (1 Thessalonians 4:15-18).

- b. Living beyond today—how close are we?

How close do you want Him to be?

(1) Matthew 24:48-50.

(2) Two warnings:

(a) He repeatedly said, "I come."

(b) He repeatedly said, "Don't be preoccupied and complacent."

CONCLUSION:

Read Titus 2:11-13.

—Don Spradling
Long Beach, California



BRINGING HOME THE SPIRITUAL POW'S

Last year a simple rawhide bracelet served as an effective evangelistic tool in bringing people to Christ.

Over 1,700 POW bracelets—similar to the kind people wore during the Vietnam War to remember those who were missing in action—were distributed to the congregation. We bought the strips from a dime-store, and volunteers put a red and a white bead on each one—the red to signify the scarlet stain sin produces, and the white bead stood for Christ making people's lives white as snow.

These bracelets were effective reminders to pray for and invite people to *Heaven's Gates and Hell's Flames*, a drama presentation by a team from the Sunshine Evangelistic Association, founded by Bruce and Ruth Thum, from Phoenix, Arizona. Our church worked in tandem with the team.

The bracelets were a bridge to evangelism, a way for people to say they were praying for spiritual POW's, and reminded Christians of their commitment to fast and pray. The bracelets also prompted people to ask members of our congregation why they were wearing the bracelets, thus opening the way for believers to witness.

The congregation fasted and prayed 40 days in preparation for bringing the POW's home. They turned in prayer commitment cards listing the POW's they intended to invite. These cards were poured into bowls and held up in front of the altar to remind believers we were in this mission together.

We took Psalm 102:19,20 to heart: "The Lord looked down from his sanctuary on high, from heaven he viewed the earth, to

hear the groans of the prisoners and release those condemned to death" (NIV).

Care groups and teenagers canvassed the neighborhoods and invited people to attend one of the presentations. An all-church prayer rally was held the night before the first presentation.

The effort paid off as 482 adults and 84 children accepted Christ.

People still wear the bracelets as reminders that others need to come home to the Lord. They won't stop wearing them until the POW's have found freedom in the One who offers abundant life.

-Pall Kopenkoskey
Grand Rapids, Michigan

MIA'S-MECHANICS IN ACTION

Three years ago we began to notice a special-interest group emerging from the membership core at our church, the part-time mechanic—one who likes to work on cars. This activity demonstrates both the dynamics of relationship building and a meaningful outlet.

A group of about 15 men were not satisfied to have only their own fun, so they began to seek the Lord as to how they could use their talents to minister to the people in the church and community. Thus MIA (Mechanics in Action) was born. Here's how it works:

Those who need to have their cars repaired but cannot afford it can call the church and request help. At that time we ask about their financial situations and whether they can afford to buy the needed parts. If they can't, the church covers the cost. The type repairs we do are minor, such as a broken water pump, new brake shoes, a leaky oil pan, worn-out fan belt, etc.—parts not to exceed \$100.

When we have all the necessary information the MIA coordinator is contacted, and the information is passed on to the worker whose name is next on the rotation. Within 24 hours that worker makes arrangements to look at the car and set a time with the owner either to fix it or, if the job is too big, to refer to a reputable garage.

If the worker can repair the car, which is the case in most instances, he donates his labor. It has proved to be very fulfilling for the men working as well as the recipients.

Since we have extended this ministry to the community at large, it has been a wonderful tool for divine appointments; people are coming to know Jesus as their Savior.

The success of this ministry has been so overwhelming that many auto parts stores and professional garages have begun to give us parts and services at cost—sometimes free.

It's easy to start, it's resourceful in nature, and it gives the children of God an avenue to use their talents for the Kingdom.

-Kevin Weaver, Springfield, Missouri

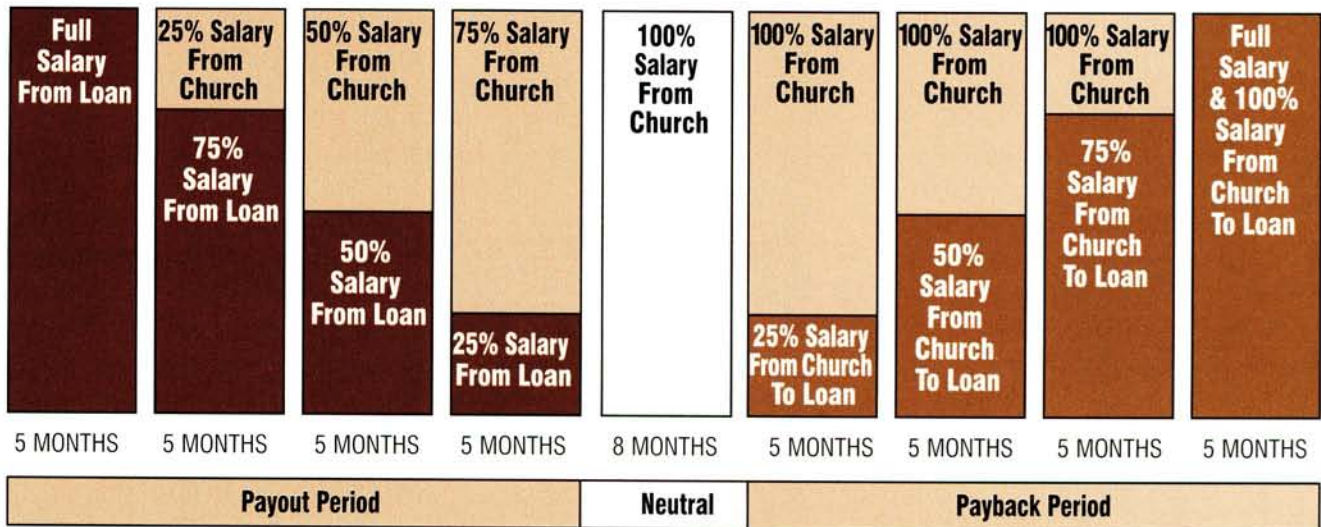
FINANCIAL PLANNING FOR CHURCH PLANTING

Any pastor should be able to answer the call to plant a new church and go to the field as well-equipped financially as the missionary who departs to a foreign field.

Years ago the Lord laid it on my heart to plant a new church. I opened a fund to launch myself into church planting, and the Lord blessed the decision.

It took a number of years for the "pioneer fund" to grow to the launching stage. I believed the Lord wanted me to plant a

Four-Year Payout /Payback Pioneer Plan



church with adequate resources to be a full-time pastor from the beginning of the church.

The plan under which I am working is simple. I determined my total weekly income need, including church start-up costs, and set that as my salary for 5 months. At the end of that time I dropped the amount by one-fourth, and the new church picked up that amount. At the end of the next 5-month period the amount of self-support dropped again by one-fourth and the church picked up that amount. This same adjustment was made for two more periods of 5 months to conclude the payout part of the plan.

At the end of four periods of 5 months, the church paid complete support for a period of 8 months. Then the church continued to pay full salary and began a payback schedule that is in reverse to the payout period. The payback began with an amount equal to one-fourth of salary for 5 months (I am now in this part of the plan).

The payback increases by one-fourth over the next three payback periods of 5 months. At the end of 4 years it is projected the interest-free amount set aside for the project will be completely paid back (see chart).

This is a 4-year plan and demands that length of commitment. It also demands prior training and experience for assurance the project will be successful. If one is to receive the same support as a missionary, he/she should be as well-qualified as the missionary. In addition, church planting requires a definite call to a definite place.

No one knows the full outcome of a plan until it has run its course. At the time of this writing (June 1995) the plan is working for my wife and me. We knew no one in the growing community of Mahomet, Illinois (population, 12,000), when we were led to come here in July 1992. For our first service October 4, 1992, 22 people came. Now-into the third year-around

65 attend the services. Most were unchurched before we brought the church to their community.

I feel the financial plan under which I am working has various applications. A mother church or a group of churches could sponsor the birthing of a new work and another when the first loan is paid back. Revolving loan funds could be established by interested groups of people. Some pastors may be able to launch themselves into new-church ministry. Others may receive some assistance from the district, as I have from the Illinois District, that lessens the amount of self-funding needed.

However the funding is done, church planting is a good investment with long-range rewards. We have found a new kind of fulfillment in ministering to people who knew little of the basics of Christian living. If we have any regrets, it is that we could not do this earlier in our ministry.

-Sam Leroy Thompson, Mahomet, Illinois



PEN PAL MISSIONARIES

The Women's Ministries missions fellowship group was assigned to write to the missionaries supported by our church. They also sent greeting cards for birthdays, anniversaries, and holidays.

Each missions group member has three to five names to adopt. Writing to the missionaries for a response, they would ask questions about the well-being of the family, ministry projects, current needs, etc. Many but not all missionaries write back and express appreciation for the cards and letters.

This is a win-win situation which (1) blesses the missionaries to be remembered by their supporting churches, and (2) it increases missions awareness for the church. When missionaries visit, it is always a blessing to introduce them to the pen pals.

-Todd Weston, Manhattan, Kansas

HONORING POLICE OFFICERS

As a church we wanted to encourage the police officers in our city, so we planned a barbecue steak dinner in our fellowship hall.

Church volunteers set up tables and provided nice table settings. Food was piled high for the police officers and their spouses as well as the reserve officers—our gift to them.

We invited a Christian brother, who is also an officer from another city, to be our guest speaker. His message was short but encouraging.

There was no publicity and no contact with the news media. (It isn't a good idea to let people know that most of the police officers are in a particular location at one

time.) Also, we were not playing politics but simply wanted to honor those in government as the Bible instructs us.

The activity helped us develop a relationship within our police force. The officers themselves talked about the evening for weeks. We hope to honor them annually.

-John Blair, Longview, Washington

MISSIONS CONVENTION BANQUET

During our missions convention each year we offer a banquet to give the congregation an exciting, upbeat, positive view of our world missions programs. This year our convention committee chose a unique idea.

Seven months before the event our historical research committee began gathering information about Assemblies of God missionaries who died while on their fields of labor and missionaries whose children followed them in missions work. (We appreciate the help the Assemblies of God Archives in Springfield gave us.)

The decorations committee chose the theme, "Passing the Torch," and transformed the fellowship hall into a land named "Themissionfield." Decorations included jungle scenes with life-size papier-mache missionaries passing a torch to younger ministers. Table settings featured colorful tablecloths with corresponding artifacts from various countries.

The banquet included a catered meal, prayer in several languages, Scripture readings challenging us to the work of missions, and greetings from various active missionaries and our district missions coordinator. A large Korean choir dressed in beautiful traditional attire gave a powerful concert to conclude

the banquet.

One element of the banquet that has been most remembered was the issuing of a passport to each one who attended. The passport's cover resembled an authentic document and the back had stamps of countries visited. Inside was a picture of the missionary with the date of birth and death, family, hometown, hobbies, talents, interests, etc. Also, a brief synopsis of their lives and ministries, calls to missions, and the countries in which they labored. Each man received a passport of a former male missionary, and each woman received one of a former female missionary.

When the people purchased their tickets, they selected the tables and seats they wished to occupy. Upon arrival they entered "Themissionfield" through a passport and customs office, received a name tag with that missionary's name, and were asked to assume that minister's identity for the evening. As they passed through the customs office, police officers asked them common questions required at border crossings and searched for contraband. Several were prepared in advance to be arrested or given difficult interviews.

Mealtime was spent getting acquainted with everyone's assumed identity. Not only was it fun, but people enjoyed meeting such missionaries as Lillian Trasher, J.W. Tucker, Mollie Baird, Victor Plymire, Theodore Bueno, Bernhard Johnson, Cuba Hall, and Letta Hansen.

While the adults were enjoying the banquet our preschoolers and elementary children were having a Boys and Girls Missionary Crusade (BGM) party in the children's area. They ate what children enjoy and played games with names that resemble traveling and visiting foreign

countries. Children of missionaries were also present and were introduced. The BGMC party focus was to make missions look inviting to young children.

This event encouraged people to take a more personal look at missionaries and missions and recognize the sacrifice, dedication, and stamina that are involved when people go to a foreign land to share the gospel of Christ.

-David G. Rose, Holliston, Texas

BUILDING A CHURCH BUDGET

Regardless of size, every church needs a comprehensive budget. This becomes the tool by which the church board can set policy, establish accountability, and delegate the task of management.

One of the chief causes for church dissension is the confusion over policy setting (what the church should be) and management (how the church is run). When this distinction is observed, the church board, in harmony with pastoral leadership, charts the course and establishes the direction, and the pastoral staff executes the plan. The comprehensive church budget is the instrument by which it is accomplished.

It works this way:

1. The pastoral leadership team meets in the spring to set goals for the next year.
2. Those goals are refined during the summer months.
3. In September the board reviews the goals, projects the income for the next year, and divides that projected income according to departments.
4. In October the board hears a defense from each department head and gives provisional approval.
5. In November the board considers

salary adjustments.

6. In December the comprehensive church budget is given final approval.

This process is simple, participatory, and focused. Board members are given their rightful places as policy setters, and the pastoral leadership team has the delegated authority to do the work of the Kingdom.

It is a management tool that separates policy and management. The result is efficiency, harmony, and effectiveness.

-Richard L. Dresselhal/s
San Diego, California

TWO-WAY WINDOWS REDUCE RISK OF CHILD ABUSE

Lawsuits are on the rise at an alarming rate. Some churches place people into positions of ministry without knowing they are child abusers. Not knowing does not excuse the church. A screening process for every worker is a must.

Along with the formal screening process (see Richard Hammar's book, *Reducing the Risk if Child Sexual Abuse in Your Church*, for detailed information), we have installed two-way mirrored windows

(2 by 2 feet) in our classrooms. By comparison to what they can prevent, the cost is moderate. They were easily installed by our church handyman.

Parents can look in on classes in session anytime in an inconspicuous way without interrupting the children or the teacher. It also lets the teacher know that his/her actions are scrutinized. Our teachers have commented how they enjoy this new feature.

The adage, "You can never be too careful," is true.

-Michael Popineall, Greeley, Colorado

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.

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



TABLE MANNERS

Ever been to a White House dinner? Few of us have. Certainly, it's an occasion for minding one's p's and q's.

This was on the minds of several Vermont friends of Calvin Coolidge as they dined together one night. The dinner passed uneventfully until coffee was served, and President Coolidge poured his into a saucer. Eager to please, the guests did the same. Then Coolidge added cream and sugar. The guests did likewise. Then Coolidge leaned over and gave his to the cat.

Peer pressure is awesome. Good friends can be good for us; bad friends can be bad for us.

-Robert Strand, Springfield, Missouri

A RAMPAGE OF GIVING

Daniel K. Pearsons was a great philanthropist who gave away about \$7 million in his lifetime. He chose to distribute his gifts to colleges where he knew good was being done.

In 1909 he said: "I am having more fun than any millionaire alive. Let other rich men go in for automobiles and yachts. I have discovered, after endowing 47 colleges in 24 states, that giving is the most exquisite of all mundane delights. On my ninetieth birthday I am going to have a squaring up with all the small colleges I have promised money to, and I serve notice now that I am going on a new rampage of giving. I intend to die penniless. If there are any other millionaires who want to have a lot of fun, let them follow my example."

Later Pearsons said, "I now have finished my career as a giver. I had a good time making my money, and I have had a

better time spending it. I am an old man now, and I have reached the limit. I have paid the last dollar of my pledges, and now I propose to rest. Henceforth, I will consider no more pleas. With this I retire. I lie down tonight a free man. I do not owe a dollar in the world."

Pearsons knew the blessing of giving. It is a joy. Be a cheerful giver and expect God to bless your every effort (2 Corinthians 9:7).

*-David Rose
Holliston, Texas*

PARABLE OF THE FISHLESS FISHERMAN

Now it came to pass that a group existed who called themselves fishermen. And 10, there were many fish in the waters all around.

Week after week, month after month, and year after year these who called themselves fishermen met in meetings and talked about their call to fish, the abundance of fish, and how they might go about fishing.

Continually they searched for new and better methods of fishing. They sponsored costly congresses to discuss fishing, to promote fishing, and to hear about all the ways of fishing.

Large training centers were built whose original and primary purpose was to teach fishermen how to fish. Those who taught had doctorates in fishology, but the teachers did not fish—they only taught fishing.

Imagine how hurt some were when one day a person suggested that those who didn't catch fish were really not fishermen, no matter how much they claimed to be. Yet it did sound correct. Is a person a fisherman if year after year he never catches fish?

Is one following if he isn't fishing?

*—From Bridge Builders Friendship
Evangelism Training Course Handbook
(Luis Palau Evangelistic Association).
Adapted and reprinted by the author, John M.
Drescher. Submitted by Robert L. Neuman,
Lansing, Illinois.*

A DIFFERENT PERSPECTIVE

During the Korean War, Jack, a young soldier from a rural town in the Midwest, heard an infant's faint cry from the rubble of a small village. He knelt beside the charred body of a burned baby and was appalled by the open wounds infested with bugs, the stench of death, and the apparent hunger that gripped the child's body. He picked the child up in his arms and wanted to ask, "Why?"

Jack thought of his own son at home, who was probably about the age of the baby he held. His child was safe, loved, healthy. He felt nauseated and gasped, "O God!" in a soft, muffled cry.

Jack had made his relationship secure with Jesus Christ before he was called to the battlefield. Now he needed spiritual strength. God heard, God saw, God felt, and He seemed to speak, "Jack, this is how I found you."

-Jim Lall/dell, Watts, Oklahoma

AS SALTY TODAY AS THEN-1914

Over 80 years ago Evangelist Billy Sunday left the world quite a legacy. People loved his preaching because he seasoned his sermons with salt.

The following pungent quotes, gleaned from his 1914 sermons, are some of the favorites—as salty today as when he first preached them. Perhaps they would be appropriate for the church bulletin,

newsletter, or sermon illustrations.

- Live so that when the final summons comes you will leave something more behind you than an epitaph on a tombstone or an obituary in a newspaper.

- Your reputation is what people say about you. Your character is what God and your wife know about you.

- When your heart is breaking, you don't want the saloon keeper. No, you want the preacher.

- Pilate washed his hands. If he had washed his old black heart, he would have been all right.

- It takes a big man to see other people succeed without raising a howl.

- The carpet in front of the mirrors of some of you people is worn threadbare, while at the side of your bed where you should kneel in prayer it is as good as the day you put it down.

- You are weighed in the balance (but not by Dun & Bradstreet)-you are weighed in God's balance.

- Churches don't need new members half so much as they need the old bunch made over.

- Whiskey is all right in its place-but its place is in hell.

- [Robert] Ingersoll wasn't the first to find out that Moses made mistakes. God knew about it long before Ingersoll was born.

- To see some people, you would think the essential for orthodox Christianity is to have a face so long they could eat oatmeal out of the end of a gas pipe.

- There is more power in a mother's hand than in a king's scepter.

- I have no doubt that there are men looking into my face tonight who will have "1914" carved on their tombstones.

- Jesus Christ came among the common



people. Abraham Lincoln said that God must love the common people-He made so many of them.

- If you want milk and honey on your bread, you'll have to go into the land where there are giants.

- What have you given the world it never possessed before you came.

-Leland May
Maryville, Missouri

KEEP YOUR SOUL FROM CHECK-MATE

Success in chess involves applying certain principles that will also help us win in the game of life. Like each chessman, every individual has a unique role to fill.

The rooks can move right or left, forward or backward, and are the second most

powerful pieces on the board. Some people are like that-they believe in telling it like it is. That's fine-to a point. But even truth can hurt if spoken unkindly.

The bishops also can move across the board but only in a diagonal direction-one only on white squares and the other on black. Like them, we are limited.

The knights are rascals. Always moving two squares in one direction, plus one to the right or left, they can wreak havoc.

In life we often meet the knights of temptation but rarely a frontal attack. They sneak up on us. It is best to stay as far away from danger as possible.

What does the king represent? The goal of the game is to put him in check by making a move from which he cannot escape. He symbolizes the soul, the most important piece on the board of life. Losing

one's soul means losing the entire game.

To win in chess one must be willing to sacrifice any other piece to protect the king. True of life, too. No wonder Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?"

The queen is the most valuable piece. She can move in any direction and can overpower any foe. Except for the feminine connotation, she well represents God. If He is on your side, you can defeat any foe. The ends of the earth, God's chessboard, are under His control.

Occasionally the queen must sacrifice herself to save the king from "check." Reminds us of why Jesus came and gave His life.

The eight pawns are the most vulnerable pieces. After the first move (one or two squares), they can move only one square forward at a time except when capturing a piece by a diagonal move. Players often sacrifice a pawn to gain an advantage. If a pawn can reach the opposite side of the board, he can become any chessman—even sharing the power of the royal queen. That usually means victory.

At only one stage of a game does a player possess an edge over the opponent. The player for the white side makes the first move, a very slight but potentially important advantage.

You can choose to be on the white side-the right side. You and your king can win in the game of life.

-Ralph Ham's
Springfield, Missouri



GIVING CAN TAKE YOUR MIND OFF THE PAIN

In 1989 a polyethylene plant in Dickinson, Texas, exploded, killing 23 and injuring

130 workers. This tragedy enabled one survivor to fulfill a lifelong dream. With part of her financial settlement for injuries received, Janet Little designed and built a modern new church facility to replace the old building her congregation was using. The new church is twice the size of the former structure and includes land in a better location, a balcony, new pews, brightly colored classrooms, and color-coordinated furnishings.

Janet's mother commented, "It took her mind off the pain. She was giving so much of herself that she did not experience all the hurt, pain, and anguish."

Her pastor stated, "It's like paying your tithe-when you put your money in that envelope, you're not responsible anymore. God does the rest!"

Though Janet suffered with second- and third-degree burns, her love for Christ and His church deepened. She told reporters: "God blessed us with this new building, but He doesn't want us to stay in here. He wants us out there in the community."

Janet's generosity reminds us of Jesus' words, "It is more blessed to give than to receive" (Acts 20:35). Try it. As you give out, you will bless others and reap benefits money cannot buy.

—David G. Rose
Houston, Texas

A YOUNG PREACHER'S DILEMMA

A young preacher nervously waited to preach at a ministers conference. In his haste to get to the service he forgot his Bible and notes.

He confided this to a wise elderly minister who was to follow him: "I have forgotten my Bible," he said.

"Well, Son, that's not so terrible," the elderly minister comforted.

"But my Bible had my notes in it!" the young preacher exclaimed.

"Here, use my Bible and just preach what God lays upon your heart," the minister suggested.

Just before the young preacher was

called to speak he found in the elderly minister's Bible a beautifully outlined message. He preached it, and the congregation shouted.

When the confident young preacher sat down the elderly minister scowled, "Son, you have done wrong. You have preached my message!"

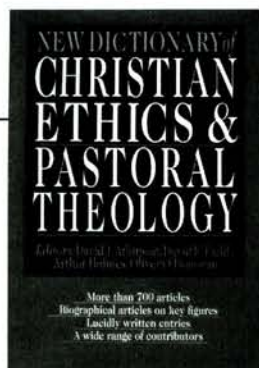
The young preacher smiled as he returned the Bible. "Just preach what God lays on your heart," he said.

—Anonymol/s.

Submitted by Jim Laudell
Watts, Oklahoma

LET US HEAR FROM YOU

Enrichment is looking for great sermon illustrations and will pay up to \$25 for each illustration used. If the material has previously been published, please indicate the original source. Send your contributions to: Illustrate It, *Enrichment*, 1445 Boonville Ave., Springfield, MO 65802-1894



David J. Atkinson, David F. Field, Arthur Holmes, Oliver O'Donovan, editors
(*InterVarsity*, 918 pp., cloth, \$39.99)



Tom Phillips with Mark Cutshall (Vision House, 266 pp., hardback, \$14.99)

B O O K R E V I E W S

New Dictionary of Christian Ethics and Pastoral Theology

David J. Atkinson, David F. Field, Arthur Holmes, Oliver O'Donovan, editors
(*InterVarsity*, 918 pp., cloth, \$39.99)

Combining articles on ethics, psychology, and practical theology in a single volume, this dictionary promises to be a much-used book in evangelical circles and a valuable resource for pastors, social workers, doctors, counselors, professionals, as well as for ministers, teachers, and students.

Over 250 American and British contributors have authored the 700 entries. Preceding the dictionary entries are 18 major keynote articles which provide a basic introduction to the main themes of Christian ethics and pastoral theology. Distinctive article titles include "Global Ethics"; "Ethics of Medical Care"; "Pastoral Care, Counseling, and Psychotherapy"; and "Sexuality." The entire work is written at a nontechnical, easy-to-understand level.

The dictionary portion of *Christian Ethics and Pastoral Theology* includes brief biographical sketches of prominent names in theology, psychology, and counseling. A reader will be hard pressed to think of a topic that is not covered in one of the

entries. Unexpected topics to be found include "Animal Rights," "Espionage," "Ecumenical Ethics," "Eating Disorders," "Economic Sanctions," "Sexual Harassment," "Singleness," and "Taxation and Tax Evasion."

The approach avoids a dogmatic declaration on a given topic. Instead, it surveys various positions that evangelical theologians and ethicists have taken. It also points out positions that Scripture definitely cannot support.

Christian Ethics and Pastoral Theology will be a welcome resource on any minister's bookshelf. It gives sufficient background and optional positions on contemporary moral and ethical issues to allow the reader to find in Scripture pertinent passages which can be applied to the topic.

-Reviewed by Zenas J. Bicket, Ph.D., president of Berean University, Springfield, Missouri.

Revival Signs—Join the New Spiritual Awakening

Tom Phillips with Mark Cutshall (Vision House, 266 pp., hardback, \$14.99)

Revival Signs will appeal to anyone who is interested in revival. A quick read-through or a thoughtful study is beneficial.

The author has been a serious student of revival many years, yet he avoids the temptation to impress the reader with historical minutiae. He has processed a mass of material but has succeeded in making history come alive with vignettes and powerful statements. People who tend to shy away from history will delight in Phillips' treatment of past revivals.

In spite of strong historical overtones, the heart of *Revival Signs* addresses the dynamics and cost of revival. The author pulls no punches but gives undeniable hope to those who are hungry for what God wants to do in our world through a revived church. The book also provides priorities

Primary Purpose-Making It Hard for People To Go to Hell from Your City

Ted Haggard (Creation House, 180 pp., paperback, \$9.99)

The book is well written, easy to read, and emphasizes many proven ministry steps. It also introduces some new insights that I believe will work in any setting. I wish I could have read this book while I filled the position of senior pastor.

Primary Purpose is divided into four sections: (1) Strong, Spirit-filled churches can be planted anywhere with little or no help from the home office. (2) Five primary principles form the basic foundation for successful ministry. (His focus on Scripture, prayer, and respect for other believers powerfully impacted me.) (3) The seven power points are an excellent map for those who are struggling in ministry. (4) Brief but pertinent: What are we going to do about the lost in our city?

Any pastor will be enriched and challenged by this book.

-Reviewed by Charles E. Hackett, executive director of the Division of Home Missions, Springfield, Missouri.

and practices for revival.

Any layperson could benefit from reading *Revival Signs*. The author addresses people in their relation to God, not to their titles or professions. One of the great strengths of the book is its invitation for every person to become a catalyst and participant in the work and ministry of the Holy Spirit.

This book would be beneficial to ministers for sermon material—a resource for illustrations and a gold mine of well-researched statements.

I read this book twice before I was asked to write a review. After completing a quick read-through, I determined it merited careful study. Perhaps many people across America who are hungry for revival will have the same experience.

—Reviewed by Charles T. Crabtree, assistant general superintendent, Springfield, Missouri.

The King James Only Controversy

James R. White (Bethany House, 286 pp., paperback, \$9.99).

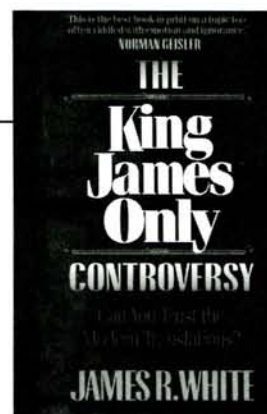
James White deals thoroughly and fairly with an issue that has become quite an emotional one for some people. He writes, "I firmly believe that if people wish to use the KJV, they should feel free to do so. If they find its poetic form, its rhythmic beauty, to be preferable to modern language, let no one be critical."

White deals with the history of the Bible's translations from ancient times to the present. The facts he brings out give a clear understanding of how the King James Version was prepared and how the 1611 version differs from the KJV in use today.

He shows further that in many cases some recent translations are clearer in some passages than the KJV in their presentation of the deity of Jesus Christ. Other arguments of those who say we must use the King James only are discussed objectively. On the other hand, White shows that writings, such as G.A. Riplinger's *New Age Bible*

Versions, are often misleading. In view of the misinformation that so many of the King James only advocates are spreading, people need to read this book carefully. It is eye-opening.

Reviewed by Stanley M. Horton, Th.D., distinguished professor emeritus of Bible and theology, Assemblies of God Theological Seminary, Springfield, Missouri.



James R. White (Bethany House, 286 pp., paperback, \$9.99).

Seek the Welfare of the City: Christians as Benefactors and Citizens

Bruce W. Winter (Eerdmans, 245 pp., paperback, \$18.99)

The title is taken from Jeremiah 29:7 where the exiled people of God were instructed to seek the peace (welfare, well-being) of the city where they lived. The author searches Scripture, early Greek and Roman secular writings and inscriptions, and papyri to show that early Christians followed Jeremiah's advice.

The author deals with the civic responsibility of Christians and how the New Testament encouraged them to live as citizens in a way worthy of the gospel. In a day when Christians are taking an active part in the affairs of government, it is encouraging to see that the early Christians were challenged to wait for the Lord's return and, at the same time, contribute to the well-being of the city where they lived.

—Reviewed by Stanley M. Horton, Th.D., distinguished professor emeritus of Bible and theology, Assemblies of God Theological Seminary, Springfield, Missouri.

The Goddess Revival

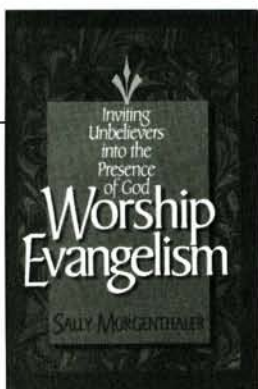
Aida Besançon Spencer, Donna F.G. Hailson, Catherine Clark Kroeger, and William David Spencer (Baker, 304 pp., paperback, \$14.99)

The book is a scholarly effort to refute the current goddess revival with its attending ties to the occult and radical feminism. It is written from the viewpoint of a self-described evangelical or biblical feminist who seems to have a problem using the male pronouns and metaphors for God.

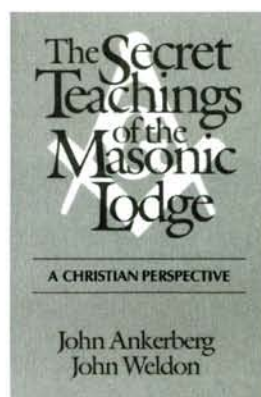
To nitpick about the powerful imagery detracts from the timely main topic of the book, which is to expose the rampant goddess cult, provide a look into its history, and show the way of the Cross to those entangled in the cult.

The book would be useful to those who counsel cult members and others who seek information on the cults. It contains quotations, a lengthy appendix, and a bibliography.

—Reviewed by Dorothy L. Johns, schoolteacher in Springfield, Missouri, and wife of the late Dr. Donald Johns, professor at Central Bible College.



Sally Morgenthaler
(Zondervan, 320 pp.,
paperback, \$19.99)



John Ankerberg and John
Weldon (Moody, 334 pp.,
paperback, \$11.99)

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.

Worship Evangelism: Inviting Unbelievers into the Presence of God

Sally Morgenthaler (Zondervan, 320 pp.,
paperback, \$19.99)

Worship Evangelism: Inviting Unbelievers into the Presence if God is both an affirming and a challenging book for the Pentecostal leader. It is affirming in that the author rediscovered one of the basic principles of our Pentecostal heritage: God uses Spirit-led worship to draw people to Christ. It is challenging in that other beliefs of traditional Pentecostals are tested by the incisive approach to congregational worship. Intergenerational conflicts and methods are examined in considerable detail.

The book is presented in three parts: (1) "Worship: In Search of the Real Thing," (2) "Unpacking the Worship Evangelism Paradigm," and (3) "Worship Evangelism Applied." This structure provides both philosophical-statistical analysis and practical suggestions with revealing anecdotal illustrations. Successful leaders, both Spirit-filled and non-Pentecostal from churches large and small, are interviewed. Helpful indexes give much information on where to find materials needed to take this approach to worship.

The heart of this book is the premise that

the presence of the Lord is essential to evangelism, and His presence is found in the adoration of His people. This is both the biblical view (1 Corinthians 14:24,25) and the testimony of Pentecostal history. Worship evangelism may be a new concept to us, but it was not to our founders.

The Assemblies of God pastor who is interested only in business as usual-enterprising the saints-will not be interested in *Worship Evangelism* and will probably take issue with Morgenthaler's conclusions. However, for those who want to reach beyond one generation or one culture, *Worship Evangelism* is a book to put on the must-read list.

—Reviewed by Steve Phifer,
associate professor of music, Southeastern
College, Lakeland, Florida.

The Secret Teachings of the Masonic Lodge

John Ankerberg and John Weldon (Moody, 334
pp., paperback, \$11.99)

The Secret Teachings if the Masonic Lodge is a revealing look at the beliefs, rituals, and teachings of the Masons. Through careful research masonic documents are compared and contrasted to Scripture.

The Masonic Lodge offers its members social prestige, brotherhood, a sense of mystery, and an opportunity to do charitable work. But that's not all there is to this group. The philosophies and symbols used in the Masonic rituals all point to a worldview that includes God as a benevolent but unapproachable Father who holds all men as His children, regardless of their beliefs. The secrecy and rituals are reminiscent of paganism and the occult.

The book is in four parts: (1) The Masonic Lodge, (2) Religious Secrets: Beliefs, (3) Religious Secrets: Practice, and (4) Mystical Secrets. Extended references at the end make this valuable for other sources on the Masons.

Write the Vision

Richard G. Champion (GPH, 128 pp., paperback, order #02-1082, \$2.95)

As editor of the Pentecostal Evangel, Richard "Dick" Champion wrote a weekly "Viewpoint" column. Following his death May 14, 1994, the Gospel Publishing House printed selected columns in a book, *Write the Vision*.

This book is a gold mine of illustrations pastors would find pertinent to sermon subjects (at least 160) from "actions," "children," "expectations," and "healing" to "tongues," "understanding," and "worship."

Dick's last editorial, "One at a Time," used his fall in the closet to address the need for balance in the church. From his transparent life, he could laugh at his weaknesses or failures in ways that encouraged or challenged others who could identify with his experiences.

—Reviewed by Helen Braxton, Enrichment technical and research editor.

Some of the Masonic teachings that are particularly problematic for Christians include their view of Jesus. They teach He was merely a man, not divine and certainly not the only means of redemption of lost mankind. They teach the Fatherhood of God, including that all men are His children, regardless of any personal salvation through Jesus Christ. Masonic ritual teaches that man is essentially good and can cooperate with God's strength to make himself righteous. Man's fallen state in need of a Savior is not acknowledged.

If someone you love is involved in Masonry, you will want to read this documented book with the Christian perspective.
-Reviewed by JI/leen Turnage, Q[office if Public Relations secretary, Springfield, Missol/ri.

The Coming Revival—America's Call To Fast, Pray, and Seek God's Face

Bill Bright (New Life Publications, 223 pp., paperback, \$9.99)

In 1994 Bill Bright, president of Campus Crusade for Christ International, felt God leading him to undertake a 40-day fast in behalf of the needs of America and the Great Commission. During this time he received a twofold conviction about spiritual awakening: (1) God would visit America in transforming, revival power, and (2) millions of believers must seek God with all their hearts in fasting and prayer before He will intervene to save America.

In *The Coming Revival* Bright's personal regard for fasting is unmistakable. He believes this practice will give participants a quality of life in the Spirit that is otherwise impossible. Not only will fasting bring personal revival and church renewal, it is a key to avoiding divine retribution on a national scale.

Besides motivation, the book addresses a host of other considerations. For example,

preparation before fasting includes objective setting, spiritual examination, and physical preparation. One of the appendixes deals with leading one's congregation in a fast.

This volume should prove instrumental in mobilizing the 2 million people for whom Bright feels impressed to have pray and fast 40 days before the end of the year 2000. It is suitable for personal and group study; Pentecostal pastors recommending it to their congregations may wish to contrast Bright's concept of being Spirit-filled with their own.

-Reviewed by Pal/Zinter, stl/dent, Assemblies of God Theological Seminary, Springfield, Missouri.



Bill Bright (New Life Publications, 223 pp., paperback, \$9.99)



CD-ROM REVIEW

The Works of John Wesley and KJV on Compact Disc

Thomas Jackson, ed. (Providence House Publishers [Franklin, Tenn., 1-800-321-5692], CO-RAM, \$149.95)

The complete text of the 14-volume collection of Wesley's works, edited by Thomas Jackson in 1831, provides the database for this innovative CD-ROM project. This compact disc will revolutionize Wesleyan study today in much the same way that John Wesley changed theological thought in his time by providing instant access to his sermons, letters, and discourses.

Along with the complete works of John Wesley, the CD includes the entire text of the King James Version of the Bible. Hypertext links embedded in the program enable the user to move freely between Wesley's biblical citations and the quotations as they appear in the Scriptures. This technology also allows the user to access footnotes and foreign language translations instantaneously as written or interpreted by Jackson.

The powerful Folio Views® search engine selected for *The Works of John Wesley on Compact Disc* provides a complete index for every word, name, and date used by Wesley. It provides the user with instant retrieval and cross-linking capability, making even the most complex research seem effortless. As users move through his writings, they will come to know this dynamic preacher.

According to Andrew B. Miller, publisher, their primary objective in the development process was to create a program that provided a seamless research capability within the most user-friendly environment available today. "We wanted a product that would address the research needs of all who follow Wesleyan thought," he said.

Windows- and Macintosh-compatible, this program offers an array of additional features. The ability to maintain shadow files for personal notes, text highlighting for easy follow-up, and user-friendly print commands make this the most effective research tool currently available in the world of Wesleyan study.

Providence House Publishers was established in 1990 as an independent full-service press specializing in regional, historical, and inspirational titles.

NEWS & RESOURCES

SACRED ASSEMBLY II TO CON- VENE IN MARCH '97

Assemblies of God General Superintendent Thomas E. Trask and the Executive Presbytery have called for a Sacred Assembly II to convene March 11-13, 1997, at Central Assembly of God, Springfield, Mo., to seek God for a time of spiritual refreshing-personally and corporately as a Fellowship.

The first Sacred Assembly convened in 1994 as a gathering of church leadership to fast, pray, repent, and seek God (Joel 2: 12-17). It impacted ministers and their spouses, college students and faculty, as well as laypeople. Reporting on the effectiveness of the assembly, General Treasurer James K. Bridges said:

"The hunger of those attending the Sacred Assembly for a visitation of God was evidenced throughout the conference by the fact there was more talking to God than talking to man, more actual prayer than talking about prayer. Refreshing testimonies inspired faith. Music and singing designed to show off one's talent was denied a place in the Sacred Assembly; rather, the singing was a balance of psalms, hymns, and spiritual songs (Ephesians 5: 19). The manifestations of the Spirit were evident in a challenging, powerful, scriptural way. Powerful preaching of the Word set a high watermark for Pentecostal preaching in our Fellowship. The Sacred Assembly modeled for us a pattern of worship similar to our New Testament roots."

Sacred Assembly II will follow a similar format as a time of profession, spiritual restoration, fasting and prayer, and listening to hear what God is saying to us as a church and its leaders that "times of refreshing may come from the Lord"

(Acts 3:19, NIV).

Watch *Enrichment* for further details. Circle the dates, March 11-13, 1997, and plan to attend.

PERSONNEL

Arlyn R. Pember, formerly the headquarters personnel director, was appointed national director of the Division of Publication, effective February 1. He succeeded Joseph Kilpatrick who served that position since 1991.

Leroy R. Bartel was appointed national director of the Division of Christian Education, effective June 1, the position formerly held by David Torgerson. Bartel served 12 years at the Southwestern University of the Assemblies of God, Waxahachie, Tex., before assuming duties at the Assemblies of God Headquarters.

BULLETIN INSERT AVAILABLE FORAMADAY

Aged Ministers Assistance is currently extending financial help to nearly 500 aged ministers and their spouses. Each church can help in this caring and much-needed ministry to our pioneer preachers by remembering them on AMA Day, November 24.

To order the bulletin insert for AMA Day check rsc #1 and indicate quantity.

NEW MUSIC ITEMS AVAILABLE

Book and cassette. *New Praise and Worship Songs-For Congregations Who Love To Sing* features 14 new praise and worship songs that have been specifically chosen to facilitate congregational worship. Receive book and cassette for only \$5 to cover shipping and handling. Quantities are limited.

New print-on-demand choral club.

Churches are discovering a new program called The Choir Room which makes starting and maintaining a choir affordable and easy. For a small yearly subscription fee, a church receives quarterly mailings. Each packet includes five song masters, a complete demonstration cassette, an order form, and a set of indexes. After reviewing the songs, the choir director decides which songs *he/she* will use; logs the songs and quantity on the supplied form or calls The Choir Room to log his/her use; makes the copies; and immediately has the needed music. Since the director pays for only what is copied, it saves money and conserves paper as well.

The Choir Room features proven arrangers such as Joe Linn and J. Daniel Smith and produces fun, singable music that is guaranteed. If affordability, quality, and ministry appeal to you, check out The Choir Room. For more information or a free trial offer, contact the Music Department.

Children's cassette. NMD Music has just released a new kids cassette called "Shine My Light," which features 17 songs in split-track format, over 33 minutes of fun music. Since it is split-track, it can be used to accompany kids choirs, worship services, and solos-also great for just listening.

For more information about any of these materials, call the Music Department at (417) 862-2781, extension 4130.

HILLCREST AND HIGHLANDS HARVEST FESTIVAL DATES SET

Hillcrest Children's Home has set its Harvest Festival/open house for Friday and Saturday, October 4 and 5, 1996.

Dates for the Highlands Child Placement Services and Maternity Home's Harvest

Fair/open house have been postponed to Friday and Saturday, November 1 and 2, 1996. Both homes invite church groups to attend these annual activities.

To order Harvest Festival needs lists check rsc #22 and indicate quantity.

For more information call Hillcrest at 1-501-262-1660, Highlands at 1-816-924-6565, or the Benevolences Department at 1-417-862-2781, extension 2184.

DIVISION OF FOREIGN MISSIONS LAUNCHES NEW MEDICAL ASSOCIATION

The Division of Foreign Missions (DFM) has announced the formation of the Assemblies of God Medical Association (AGMA) as an affiliate body of HealthCare Ministries (HCM). DFM's medical missions program. AGMA's purpose is to identify and introduce Assemblies of God health-care professionals to missions and ministry opportunities through HCM. Dr. Steve Moffatt, a physician from Indianapolis, Indiana, has been selected to serve as AGMA's president.

At the request of missionaries and church leaders, HCM has been involved in sending short-term medical evangelism teams around the world for 12 years. Thousands of people have received Christ as a result of HCM clinics.

"We don't want to become a good works or social organization," said Dr. JoAnn Butrin, director of HCM. "Our goal is to bring as many people to the Lord as possible. But healing often comes through our talents, skills, and medicine."

Medical personnel are desperately needed to participate in HCM. Through AGMA, health-care providers will be made aware of current needs. Information concerning openings for physicians and other medical

professionals will be made available through conferences and symposiums on medical missions evangelism. Also, a directory of Assemblies of God health professionals will be developed.

Medical missions provides one more avenue of reaching the world for Christ.

GLOBAL THRUST ASSISTS CANDIDATE MISSIONARIES

Global Thrust, a recently launched program of the DFM, will assist candidate missionaries in getting to the fields of their callings quicker. Churches and individuals are encouraged to participate in Global Thrust by praying for the candidates, contributing financially to the program, and encouraging others to become involved in missions.

"Twice a year the Foreign Missions Board meets and approves candidate missionaries who have a call of God on their lives," said Loren Triplett, executive director of DFM. "However, statistics indicate these recently approved candidates will

need 18 to 24 months to raise their budgets. If we believe that Jesus is coming soon, we must reverse this trend."

For more information on Global Thrust, contact the Division of Foreign Missions.

1996-97 FOREIGN MISSIONS THEME MATERIALS AVAILABLE

"Jesus! Reigns in the Desert" is the 1996-97 DFM convention theme, which emphasizes Christ's power to penetrate spiritually parched hearts around the world with the water of life.

A docu-musical has been produced which features film footage from Lilongwe, Malawi; Calcutta, India; and Moscow, Russia. In addition to a video of the docu-musical, choir books, sound tracks, orchestration, and a production video are available to help local congregations produce the musical.

Other theme-related supplies available in quantity include field posters, theme banner, banquet place mat, bulletin insert and cover, children's activity book, faith

NEWS & RESOURCES

promise card, stickers, lapel pin, and stationery.

For further information or to order convention supplies, contact the Division of Foreign Missions.

NATIONAL PRISON SUNDAY IS OCTOBER 13

National Prison Sunday is October 13 this year. Each Assemblies of God church is encouraged to emphasize ministry to prisoners and their families and receive a special Prison Sunday offering to help combat the crime wave sweeping our country.

According to the Chaplaincy Department, in 1994 America's prison population exploded by 83,252-1,601 new beds built each week. Today over a million prisoners wait for hope behind prison walls.

Our prison ministry supplies Bibles, tracts, and study materials for some 66 Assemblies of God prison chaplains who are valiantly carrying the message of hope in Jesus Christ.

More information about this ministry is available from the Division of Home Missions Chaplaincy Department.

CHI ALPHA CAMPUS MINISTRIES DAY IS SEPTEMBER 29

The Chi Alpha Campus Ministries Department has scheduled September 29 as a day for churches to remember campus missionaries and students on secular university and college campuses across the United States. It is suggested that each church invite a campus missionary to speak and then receive a special offering for campus ministries.

Some 415 campus staff are taking the good news to campuses to reconcile students to Christ and transform the univer-

sity, marketplace, and the world. Some 180 chartered campus fellowships are seeing students come alive in their faith and service in God's kingdom.

Pray for campus missionaries and some 15 million students, including the 500,000 internationals from 211 countries, who are furthering their education on secular college and university campuses.

More information on how to observe this day is available from the Chi Alpha Campus Ministries Department.

BENEVOLENCES CHRISTMAS SUNDAY IS OCTOBER 27

Each Christmas the Benevolences Department sends Christmas gifts to the retired ministers on Aged Ministers Assistance, the boys and girls at Hillcrest Children's Home, and the young women and children at Highlands Child Placement Services and Maternity Home.

Each church can have a part in this Christmas joy by sending a designated Christmas offering to the Benevolences Department.

To order Benevolences Christmas needs lists check rsc #5 and indicate quantity.

WHITNEY LIBRARY FOR THE BLIND DEDICATED

The Whitney Library for the Blind was dedicated to the Lord June 14, 1996, in Springfield, Missouri.

Ministries to the Blind became a separate area in 1994 under the supervision of the Division of Home Missions Intercultural Ministries Department. Paul Weingartner was named librarian.

Ministries to the Blind is essentially twofold: (1) Whitney Library to the Blind and (2) evangelism and discipleship. The

library is an extension of other Assemblies of God ministries and provides books, Sunday school materials, Berean University courses, and periodicals in alternative media for the blind and reading impaired. Evangelism and discipleship reaches not only the blind but often penetrates the family and community.

In its new location since November 1995, the library has added a computer system for record keeping and Braille transcribing. "With the donation of another TED 600 Braille printer, the library is well equipped for producing Braille printing," Weingartner said.

The ministry is also accessible to the blind through the Internet. Materials are being sent to almost every state and some 28 foreign countries.

Churches are asked to pray for this ministry as opportunities for evangelism continue to outgrow the library's human and financial resources. More information on services offered and resources needed is available from the Whitney Library for the Blind.

ASSEMBLIES OF GOD DISCIPLESHIP SERIES ADDS BAPTISM SUPPLEMENT

Church Equipping Ministries, established by John Crowe, a nationally appointed home missionary, has recently created a supplement to the six-book Growing Strong in God's Family 2:7 Series used to train Assemblies of God believers in discipleship. The 2:7 Series was developed by the Navigators, an international parachurch ministry that majors in discipleship. This small-group ministry teaches believers how to have quiet time in the Word, memorize Scripture, study the Bible, share their personal salvation testi-

monies, lead people to Christ and follow them up, lead small groups, and use other tools that help them be effective in the Christian life and in discipling others.

Crowe began using the materials in his home church over 20 years ago. "In 11 years we had over 900 people go through the program," Crowe said. "Our church exploded in growth." He began training other Assemblies of God churches in this ministry, and in 1993 the ministry was brought under the Division of Home Missions umbrella. The Assemblies of God is now the largest user of Navigators discipling materials, according to Crowe.

In January a baptism in the Holy Spirit supplement was added to the series to aid in believers' spiritual growth. The series is available through the 10-hour training seminars Crowe conducts across the country.

More information on this ministry or how you can host or attend a Church Equipping Ministries Seminar for leadership training in the 2:7 Series is available from the Division of Home Missions.

ROYAL RANGERS WEEK CELEBRATES 30TH ANNIVERSARY

October 6-12 marks the 30th consecutive year the Assemblies of God has honored Royal Rangers Week. From its inception in 1962, the Royal Rangers (RR) ministry has expanded into 55 nations with well over 1 million boys having participated in the program.

This year's theme is "Empowered To Serve" (Exodus 9:16, NIV). Just as God instructed Moses to release the Israelites from the grip of Pharaoh, God is compelling us today to free (through the redemption of Christ) a spiritually lost world from the grip of Satan. Royal Rangers leaders across America are taking

this Great Commission seriously.

The Holy Spirit searches for RR leaders who will lead boys from spiritual bondage to life in Christ. Royal Rangers exists for one reason: to reach, teach, and keep boys for Christ.

The Royal Rangers Week bulletin insert (item 729-130) is \$5 per 100. To order, check rsc #34.

LIGHT-FOR-THE-LOST ANNOUNCES FALL BANQUET SCHEDULE

Light-for-the-Lost (LFTL) raises funds annually exclusively to purchase evangelism literature. Over the next 12 months, LFTL has committed to raise approximately \$4 million for this purpose.

Contacts for the LFTL tour conductors follow:

District	Conductor	Telephone
Ala.	Billy Glover	334-279-7172
	Jerry Perkins	334-937-8526
Alaska	Rufus Tallent	907-776-8723
Ariz.	Eugene White	602-775-5377
Ark.	Jerry Bell	501-568-2194
Ga.	S.L. Broadhead	912-745-3903
Hawaii	Rod Highsmith	808-963-6053
Ind.	Joe Livesay	317-742-2485
Kans.	Steven Dow	913-234-5555
Ky.	Lee Williams	502-351-4655
La.	Bill Courtney	504-924-2773
Mich.	Rob Burkhart	810-737-3800
Minn.	Dale Tollefson	612-332-2409
Mont.	Len Ventling	406-245-6374
Nebr.	Ed Canfield	402-397-4561
N.J.	Peter Giordano	609-665-3215
N.Dak.	Mark Burke	701-222-3000
N.Tex.	Mel Surface	817-284-4856
N.Calif.-Nev.	Steve Brown	916-273-1497
N.Mo.	M. Rittermeyer	816-736-5331
N.NewEng.	Greg Randall	207-878-2777
N.W.	D. Westerfield	206-742-5593

Ohio	William Gross	216-823-6457
Okla.	Chuck Freeman	405-789-3892
Oreg.	Steve Stewart	503-998-2135
Penn.-Del.	Dennis Sproull	717-761-4640
ROCKyMtn.	Loyd Hoskins	303-863-4402
S.Dak.	D. Pederson	605-372-4228
S.Idaho	Steve Isaak	208-220-1248
Wis.-N.Mich.	Otto Wegner	414-783-8910

A new video, *Edward Elephant Says ...*, has been produced and distributed to assist in raising funds to purchase the booklet by the same title for AIDS-awareness ministry. This booklet is slanted to children and teens. It explains to those who have AIDS how to care for themselves and how to protect themselves if they do not have AIDS. The "Edward Elephant Says ..." booklet also tells how to find Jesus Christ as personal Savior.

For more information on the fall banquets or these booklets, call 1-800-988-0292.

NATIONAL YOUTH SCHOLARSHIP PROGRAM RENAMED IN MEMORY OF LATE EDUCATOR

The National Youth Scholarship Program has been renamed the J. Robert Ashcroft National Youth Scholarship in memory of the late Assemblies of God educator, college president, and church leader.

Sponsored by the Christian Higher Education and Youth Departments, the annual scholarship program awards three national winners. Applications are available from district youth directors after November 1 and are accepted from January 1 to March 31. To be eligible to apply, high school seniors must attend an Assemblies of God church and plan to attend an endorsed Assemblies of God postsecondary school upon graduation. Dependents of Assemblies of God mission-

NEWS & RESOURCES

aries are also eligible.

The Assemblies of God has 17 endorsed postsecondary schools.

CHRISTMAS OFFERINGS NEED- ED FOR HOME MISSIONARIES

October 27 is the day Assemblies of God churches are asked to help make Christmas a day home missionaries and their families will remember. Churches can do this by highlighting home missions ministries and giving a special offering to show the missionaries they are not alone.

Some 663 home missionaries are bringing light to the darkness in America. They are warriors on the battlefields, winning people of all nationalities to Christ.

SCC PRESIDENT WAYNE KRAISS APPOINTED COMMIS- SIONER OF COMMISSION ON CHRISTIAN HIGHER EDUCATION

The Assemblies of God Executive Presbytery appointed Southern California College (SCC) President Wayne Kraiss commissioner of the newly established Commission on Christian Higher Education.

The Commission administers endorsement of the 17 postsecondary schools.

Kraiss will continue to serve as president of SCC in Costa Mesa. His goals for Assemblies of God higher education include encouraging and equipping those with a call to ministry.

"I think one way to increase the number of ministerial candidates coming out of our schools is not necessarily to increase the number coming in but to slam the back door on those slipping through our fingers," Kraiss said. "I would like to see us develop a future ministers fellowship which begins to track these young people intentionally from their freshman year of

high school all the way through college and into a placement program."

The Christian Higher Education Department, located at the Assemblies of God Headquarters, continues to promote the 17 endorsed postsecondary schools and facilitates the new Commission.

SCC ELECTED TO 1995 TEMPLE- TON HONOR ROLL

Southern California College, Costa Mesa, has been elected to the 1995 Templeton Honor Roll for Character-Building Colleges, a poll of colleges and universities which recognizes institutions promoting the development of character.

The honor roll serves as a reference list of schools for prospective students, their families, and secondary school guidance counselors.

The honor roll is comprised of schools that meet the following criteria: encourages students to explore individual moral reasoning process; fosters positive attitude and overall well-being; encourages spiritual growth and moral values; promotes community-building values; and advocates drug-free lifestyle.

POSTSECONDARY SCHOOLS ANNOUNCE FIRST DAY OF CLASSES, COLLEGE DAYS FOR FALL 1996

The first day of fall 1996 classes and College Days (listed respectively) have been announced by the following postsecondary schools:

American Indian College of the Assemblies of God, Phoenix, Ariz.-Aug. 22; Oct. 24-26.

Assemblies of God Theological Seminary, Springfield, Mo.-Aug. 29; no College Days.

Berean University, Springfield, Mo.-Rolling enrollment (correspondence courses and degrees).

Bethany College, Scotts Valley, Calif.-Aug. 29; dates not available at press time.

Central Bible College, Springfield, Mo.-Sept. 5; Oct. 31-Nov. 2.

Central Indian Bible College, Mobridge, S. Dak.-Aug. 28; Oct. 18,19.

Evangel College, Springfield, Mo.-Aug. 29; Nov. 14,15.

Latin American Bible Institute, San Antonio, Tex.-Aug. 28; Oct. 18,19.

Latin American Bible Institute of California, La Puente, Calif.-Sept. 10; Oct. 4,5.

North Central Bible College, Minneapolis, Minn.-Aug. 28; Oct. 10,11.

Northwest College, Kirkland, Wash.-Sept. 3; dates not available at press time.

Southeastern College, Lakeland, Fla.-Aug. 29; no College Days.

Southern California College, Costa Mesa, Calif.-Aug. 28; Nov. 11,12.

Southwestern University, Waxahachie, Tex.-Aug. 21; Nov. 7,8.

Trinity Bible College, Ellendale, N. Dak.-Aug. 29; Oct. 3-5.

Valley Forge Christian College, Phoenixville, Pa.-Aug. 28; Oct. 3,4; Nov. 14,15.

Western Bible Institute, Phoenix, Ariz.-Aug. 26; Oct. 14, 15.

NEW RELEASES FROM THE SPIRITUAL DISCOVERY SERIES

For the winter 1996-97 quarter (December-February) Radiant Life has released two new titles in the Spiritual Discovery Series:

Facing Midlife Challenges by Raymond t Brock provides the opportunity to discover the Bible's perspective concerning issues such as the transitions of life, per-

sonal fulfillment, physical decline, sexual adjustments, mortality, and more. Brock's many years' counseling experience yield exceptional insights which will help those in the midst of the midlife years and those who are preparing to face them.

Combating the Darkness by John T. Maempa helps the believer to recognize and respond appropriately to spiritual attacks. Maempa avoids sensationalism by directing the learner to biblical passages that provide a firm foundation on which to stand strong in the midst of spiritual warfare. Those who use *Combating the Darkness* will discover the reality of spiritual conflict, the major spiritual players, Satan's chosen arenas, the believer's protection and defense, and the resolution of the ultimate spiritual conflict.

Facing Midlife Challenges and *Combating the Darkness* join 10 titles already released. When completed, the Spiritual Discovery Series will contain 40 new titles divided into four tracks of study.

UPDATED COLLEGE GUIDE AVAILABLE FREE

The third edition of the *Assemblies of God College Guide* was released this summer and features an expanded majors chart. Each of the 17 Assemblies of God postsecondary institutions is covered, including tuition costs, application deadlines, financial aid, and phone numbers and addresses. Business-reply postcards can be returned directly to the schools to request additional information.

About 10,000 *Guides* are distributed each year to prospective students, parents, pastors, youth leaders, and school guidance counselors. Request a free copy for your resource library and/or a prospective college student. Check rsc # 11 and indicate quantity.

Assemblies of God College Commitment Day is September 8. The *Guide* and additional higher education resources are free to churches. Free materials include a theme poster, bulletin insert, prayer card,

and comparative research that examines Christian and secular higher education. Check rsc #12 (theme poster), #13 (bulletin insert), #14 (prayer card), and #15 (research) and indicate quantity of each.

SOUTHWESTERN ASSEMBLIES OF GOD UNIVERSITY RECEIVES REGIONAL, STATE APPROVAL OF GRADUATE PROGRAMS

The Southern Association of Colleges and Schools (SACS) recently granted Southwestern Assemblies of God University, Waxahachie, Tex., candidacy status as a Level III institution. By this action, Southwestern is authorized to offer graduate-level degrees. The State of Texas has also approved this status for Southwestern.

This fall Southwestern will offer a master of science degree in practical theology and a master of education, each a 36-hour program.

A 60-hour master of science in counseling psychology program has been submit-

NEWS & RESOURCES

ted for approval by SACS. Completion of the program will enable students to qualify for Texas State licensure as professional counselors. Southwestern also plans to offer the program this fall.

Graduate classes will be offered during evenings, Saturdays, and summer months to accommodate professional schedules.

SPANISH SUNDAY SCHOOL MATERIALS NOW AVAILABLE

Vida Radiante (Radiant Life) has the following items for use in Hispanic Sunday schools:

1. Spanish Adult Resource Packet. *Folleto de Recursos para Adultos* is an integral part of the Spanish Adult Teacher Guide *El Maestro*. This packet contains worksheets, information sheets, case studies, overhead transparency masters, quizzes, and posters. The material covers 6 months, September '96 to February '97. (See the Radiant Life curriculum order blank for Spanish materials.)

2. All Church Training Series (ACTS): Spanish Student Manual. *Adiestramiento Para Todo Obrero (APTO)* combines three books into one manual. These three comprise the ACTS core curriculum for church leadership training. The three topics are:

Our Church in Ministry/Nuestra Iglesia en Ministerio

Knowing YOL/r Bib/e/Conociendosu Bib/ia
Understanding Bible Doctrine/Comprendiendo Doctrina Bib/ica

The importance of leadership training cannot be overemphasized today. Staffing churches with trained teachers and workers is essential.

3. Directions for the Decade of Harvest. *Direcciones Para La Decada De Cosecha* is the teaching and planning tool for the local church. This resource covers the six

steps of annual planning: evaluating, goal setting, planning, budgeting, selecting curriculum, and enlisting workers.

4. "We Build People": Spanish Presentation Guide for Pastors and Leaders. A New Vision for Making Disciples for the 21st Century/*Una nueva vision para hacer discipulos para el siglo XXI* includes the "We Build People" plan of discipleship that includes (1) commitment to membership, (2) commitment to maturity, (3) commitment to ministry, and (4) commitment to mission.

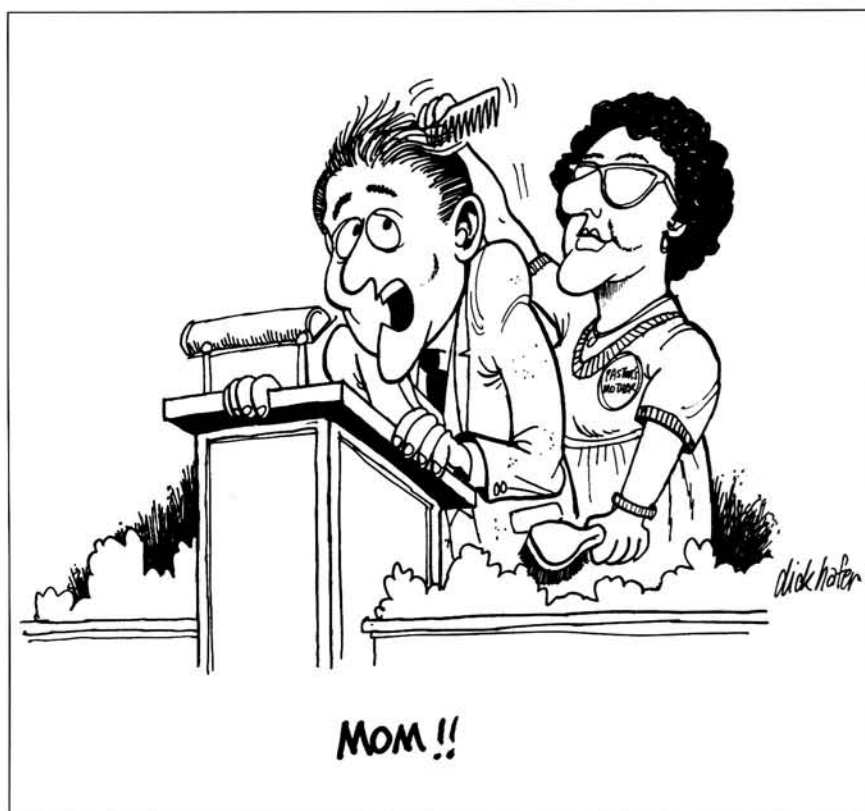
5. Spanish LIFT Series: Learning Insights for Teachers/*Ideas de enseñanzas para maestros* is a series of 16 information brochures to promote growth and evangelism. Each brochure stresses lead-

ership development and helping people find their places of ministry in the local church.

Items 2-5 can be obtained from the Sunday School Promotion and Training Department, 1445 Boonville, Springfield, Mo. 65802.

WOMEN'S MINISTRIES AND MISSIONETTES ANNOUNCE FALL EVENTS

Etta Calhoun Day, September 19, is a significant date on the church's fall calendar. Named for the founder of Women's Ministries, Etta Calhoun Day provides an opportunity for churches, Women's Ministries groups, Missionettes clubs, and individuals to contribute to her namesake



missions fund and Coins for Kids.

The Etta Calhoun Missions Fund provides missionary medical kits, indoor furnishings, and equipment for home and foreign missions and benevolences institutions owned by the Assemblies of God.

Missionettes participate through Coins for Kids and the Nationwide Sleepover the fourth Friday in September each year, which is September 27 and 28 this year. Coins for Kids benefits children around the world by providing furnishings and equipment for projects such as orphanages, camps, and schools.

In 1995 Women's Ministries gave \$58,491 to the fund, and Missionettes gave \$69,922. Goals for 1996 are \$60,000 and \$75,000 respectively for Women's Ministries and Missionettes.

Theme and promotional materials for the Missionettes Nationwide Sleepover /Coins for Kids are sent to churches reporting on the Annual Church Ministries Report. *Woman's Touch* and *Memos* carry program and fund-raising suggestions.

Check rsc #17 to receive a complimentary copy of the "National Women's Ministries projects" brochure and other Etta Calhoun Missions Fund information and rsc #31 for more information on the Missionettes Nationwide Sleepover/Coins for Kids.

MASTERPLAN OFFERS FREE TAPE

A free sample *MasterPlan* tape, the 28-minute weekly broadcast of the Assemblies of God, is available to pastors and churches. Churches may sponsor *MasterPlan*, hosted by Jeffery L. Brawner, on their local stations to reach their communities with the gospel. Sponsoring churches are provided a tag at the end of

the broadcast which indicates the name of the church, location, and service times.

To receive your free *MasterPlan* tape

along with informational brochures, check rsc #33 or call Revivaltime Media Ministries at (417) 862-2781, extension 4142.

With Christ

Ezra A. Addison
Panama City, Florida
George D. Alber
Cheyenne, Wyoming
Charles L. Allen
Platte City, Missouri
L.C. Andrews
Augusta, Georgia
Mervin J. Baldwin
Mesa, Arizona
William L. Barbary
Marshalltown, Iowa
Helen D. Boardman
Lincoln, California
Hubert D. Boese
Fayetteville, North Carolina
David M. Carlson
Lakeland, Florida
James M. Cason
Shreveport, Louisiana
Cecil L. Chambers
Shingletown, California
Stanley E. Cosner
Springfield, West Virginia
Sudie R. Crawford
Ashdown, Arkansas
Winifred Currie
Hendersonville,
North Carolina
Andrew Dawidiuk
Union, New Jersey
Joseph R. DeJulio
Fountain Valley, California
George W. Eastes
Dallas, Texas
Ernest E. Edwards
Birmingham, Alabama
Charles W. Emery
Red Hill, Pennsylvania
Marian L. Farrington
Labelle, Florida
Douglas Fenton
Pittsfield, Massachusetts
Michael A. Ferguson
Henderson, Texas
Harvey D. Ferrell
Lakeland, Florida
Woodrow J. Fletcher
Bothell, Washington
Escal E. Franks
Truth or Consequences,
New Mexico
Troy F. Frazier
Plano, Texas
Rodolfo M. Fuentes
San Antonio, Texas
William A. Garner
Winston, Oregon
Sam P. Garza
Abilene, Texas
David H. Gaub
Longview, Washington
Leon G. Gilmore
Pensacola, Florida

Bernon D. Graves
Paso Robles, California
Lenard E. Griffiths
Santa Rosa, California
Isabel Gurule
Hesperia, California
Mildred M. Hamlin
Coldwater, Michigan
Josie M. Harrell
Bynum, Alabama
Lorraine S. Havemann
Clarkston, Washington
Howard B. Hawkes
Belchertown,
Massachusetts
Donna Hearn
Gadsden, Alabama
Ira L. Heath
Costa Mesa, California
Charlotte Heeteby
Lower Lake, California
Arthur V. Hendrick
Conyers, Georgia
Myron M. Hendrickson
Dallas, Texas
H.D. Herrick
Longview, Washington
Alice G. Hickman
Columbus, Mississippi
Ralph W. Hillegas
Albany, Oregon
Margaret E. Holleman
Glendale, Arizona
Miriam A. Hooks
North Little Rock, Arkansas
Jacob K. Hottel
Abbeville, Alabama
William T. Ingram
Myrtle Beach,
South Carolina
Louise Jeffers
Portland, Texas
Eleanor M. Johnson
Box Elder, South Dakota
Stanton E. Johnson
Phoenix, Arizona
Victor Johnson
Vacaville, California
William I. Johnson
Terre Haute, Indiana
Robert V. Kemp
Houston, Texas
Harvey A. Krist
Flint, Michigan
Carl E. Ladd
Canton, Ohio
Henry C. Lafferty
Eureka, California
Norman F. Langford
Marysville, Washington
Samuel C. Langwell
Springfield, Missouri

Raul A. Lara
Freeport, New York
Wendell H. Lawhead
Waukegan, Illinois
Albert J. Lebeck
Sacramento, California
Graham E. Lee
Blaine, Minnesota
Gwenyth A. Lee
Huntsville, Alabama
Kenneth W. Lemon
Wasilla, Alaska
Switzer Lindsey
Pensacola, Florida
Robert J. Marler, Sr.
Mineral Point, Missouri
Harold L. Martin
Lakeland, Florida
Bernice T. Mast
Morgan Hill, California
Frank R. McAdams
Albuquerque, New Mexico
Sam McGill
Oceanside, California
Paul E. McKeel
Raven, Virginia
James W. Miller, Jr.
Newville, Pennsylvania
Ione Mitchell
Fort Worth, Texas
Antonio Montelongo
El Paso, Texas
Estel I. Moore
Springfield, Missouri
J.C. Moore, Sr.
Irvington, Alabama
Paul H. Moore
Canfield, Ohio
John R.W. Moreland
Muskogee, Oklahoma
James M. Murphy
Notasulga, Alabama
J. Clifford Murray
Olympia, Washington
Florence C. Nelson
Lewisville, Texas
Carl A. Nicholson
Camp Hill, Pennsylvania
Arthur H. Parsons
Mulberry, Florida
Johnnie P. Pecorino
Houston, Texas
James F. Pepper
Sidney, Montana
Thomas C. Perkins
Mendon, Missouri
Mabel L. Phillips
Trussville, Alabama
William E. Porter
Centralia, Washington
James H. Pruitt
Irving, Texas

Mildred M. Pyle
Turlock, California
Roy L. Randall
Fairbanks, Alaska
Avis Reynolds
Wellington, Kansas
Wilson W. Reynolds
De Soto, Texas
Alice G. Richeson
Springfield, Missouri
Orie L. Robinson
Hemet, California
Mike A. Salazar
Denver, Colorado
Percy Salter
Castleberry, Alabama
Bertie L. Sarver
Ocean Park, Washington
Robert E. Schmidt
Bakersfield, California
Eldred H. Schneider
Nampa, Idaho
Irvin O. Schwandt
Sanger, California
Emily C. Schwilke
East Wenatchee,
Washington
Bernice M. Stark
Tucson, Arizona
Barbara W. Stoops
Sterling, Colorado
Arline G. Swanson
St. Peters, Missouri
Garland R. Thomas
Falling Waters,
West Virginia
Paul C. Tunis
Sierra Vista, Arizona
Myrtle Tuttle
Woodville, Texas
Gerald R. Underwood
Seminole, Oklahoma
Robert O. Vines
Duncanville, Texas
Lucy L. Walker
Greer, South Carolina
William J. Waller
Gardendale, Alabama
Janet Lynn Ward
Poth, Texas
Robert R. Way
Houston, Texas
Sidney S. White
Gresham, Oregon
Alfred R. Williams
Saratoga Springs,
New York
Archie J. Winkle
Enid, Oklahoma
Jack L. Wiseman
Crowley, Louisiana
Walter H. Wolff
Cedaredge, Colorado

In Closing

BY RICK KNOTH

It is well for us who are in ministry to ask ourselves if the attitude of our personal lives and the focus of our ministries is such that we have the right to ask and believe God for revival—a soul-searching question but one we must stop to consider.

The work of winning the world to Christ involves a close partnership between Christ and His church. The performance of one member in the relationship is just as indispensable as the other.

Nowhere in Scripture is this principle more clearly outlined than in the Book of Jonah. The greatest obstacle to revival's coming to Nineveh was not the moral depravation of the Ninevites but, rather, Jonah's unwilling and pompous spirit. What Jonah heard from God was a direct, verbal assignment to preach to the Ninevites. What God received in return was a runaway, pious preacher. This partnership in ministry had some serious flaws!

Why did Jonah run? Was he afraid the Ninevites would reject him or his message? Was it out of fear for his life? After all, the Assyrians were Israel's mortal enemies. If Jonah had entertained any of these notions, they were simply a smoke screen to a more serious problem.

Jonah 4 reveals much about the true character of the man. Jonah's prayer for deliverance from the whale's belly saved his life, but it did little to change his attitude. He went to Nineveh hoping to see an outpouring of God's wrath; he came away experiencing a show of God's mercy. He resented God's rescue of the Ninevites from a fate he believed they deserved. Jonah wanted no one else to share in God's

goodness, especially not a depraved Gentile city like Nineveh. Completely harnessed to the expectation that God was going to send judgment to his nation's enemies, Jonah failed to comprehend the depth of God's love and compassion for the lost.

Deeply troubled at the thought of a possible compromise of Israel's most-favored-nation status with God to a wicked outsider led Jonah to plead that God would take his life: "O Lord, take away my life, for it is better for me to die than to live" (4:3*). The major hurdle God faced as He partnered in ministry with Jonah was turning Jonah's self-absorbed attitude to the single concern of converting men.

If that were not enough, Jonah's rancorous attitude came to the forefront over a mere vine God provided to shelter him from the blazing sun. God deliberately chose a vine to expose Jonah's insensitivity toward the Ninevites. In a day's time the vine withered, hurling Jonah again under the heat of an unforgiving sun. For a second time he argued with God and exclaimed, "It would be better for me to die than to live" (4:8).

What lesson did God want Jonah to learn? What is God saying to us in ministry? Jonah's value system was completely amiss. How could he care for a dying plant but have no compassion for a city of 120,000 perishing people? His selfishness and concern for his own comfort extinguished any spiritual response he might have had toward those in need of God's grace and mercy.

Does God face spiritual hurdles in His dealings with us? Could these hurdles be hindrances to revival in our lives and churches? Have the trappings

of this world and an overriding concern for the cares of life dulled our spirits toward the things important to God? Are we unwilling to let go of long-standing racial prejudice? Has our attraction been on acquiring the things money can buy rather than laying up treasures in heaven? Has lust gripped our hearts?

Jonah's plight should be an earsplitting reminder to us that "those who cling to worthless idols forfeit the grace that could be theirs" (2:8). We are vulnerable to the same attitudes that paralyzed Jonah's effectiveness in ministry. We, too, need a renovation of life and gladness in the spirit and, in the words of Andrew Murray, "[confess] the ... sins of the past and [pledge] ourselves ... to a new obedience." Only then will we have a right to ask and believe God for revival.

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



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

ADVERTISING INDEX

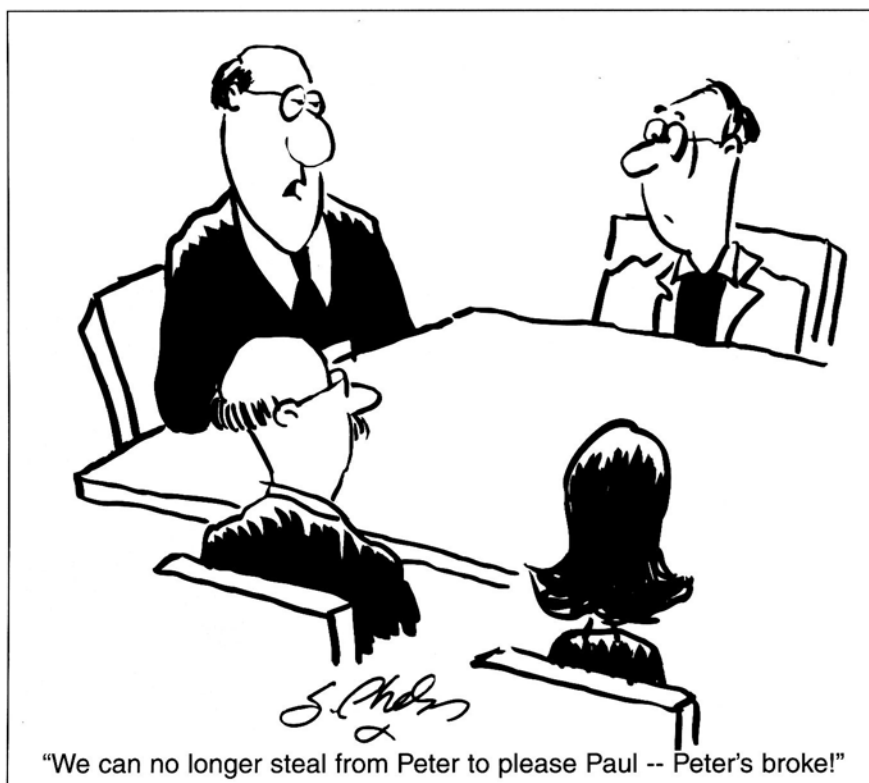
The following descriptions match the box numbers on the reader service card. Simply check the boxes on the card to receive the items which interest you. Postage and handling to be added; also state sales tax where applicable. Prices subject to change. Charge orders are subject to credit approval.

# ADVERTISER	PAGE #
1 Aged Ministers Assistance	60,118
2 Assemblies of God Foundation	26
* Assemblies of God Insurance	20
* Assemblies of God Insurance	125
3 Assemblies of God Loan Fund	67
4 Assemblies of God Loan Fund	87
* Assemblies of God Theological Seminary	29
* Assemblies of God Theological Seminary	53
5 Benevolences Christmas	52,120
6 B&D Contributor Recognition Products	111
7,8 Berean University	83
9 Camman Lighting	123
10 Church Chairs	37
11 Christian Higher Education	82,123
12 Christian Higher Education	123
13 Christian Higher Education	123

# ADVERTISER	PAGE #
14 Christian Higher Education	123
15 Christian Higher Education	123
* Davidson	87
* Decade of Harvest	83
* <i>Enrichment Journal</i>	97
16 E.R. Moore Co.	113
17 Etta Calhoun Missions Fund	87,125
* Federal Gateway	67
18 Fiberglass Specialties	119
* Finkbinder Transfer & Storage	87
* Foreign Missions	14
* Foreign Missions	43
* Foreign Missions	53
19 Gospel Publishing House	90
* Gospel Publishing House	87
* Gospel Publishing House	101
20, 21	
Gospel Publishing House	21
* Graebel Van Lines	97
22 Harvest Festival	58,119
* Highlands	82
* Holy Land Tour	cover
23 Home Missions Chaplaincy Dept.	36
24 Imperial Woodworks	87
* International Media Ministries	77

# ADVERTISER	PAGE #
* Kingdom Computers	81
25 L.L. Sams, Inc.	97
* Latin America Child Care	52
* Book of Life	57
26-29	
Listen to the Experts	81
* Maranatha Village	28
* Marriage Encounter	97
* Miami Tent	101
30 Microframe	97
* Ministerial Enrichment Office	96
* Ministers Benefit Association	27
* Ministers Life Insurance	77
31 Missionettes	125
32 Music Department	81
* North Central Bible College	90
* Office of Public Relations	15
* <i>Paraclete</i>	123
* <i>Pentecostal Evangel</i>	cover
* Pentecostal Leadership Conferences	3
* Preferred Risk Insurance Co.	59
* Radiant Life	7
33 Revivaltime Media Ministries	125
34 Royal Rangers	121
* Sacred Assembly II	36
* Speed-the-Light	6
* Sunday School Promotion & Training	113
35 Suncoast Systems	111
36 Trinity Furniture	119
* Von Der Ahe Van Lines	128
37 Wilson's Interiors	109
38 Windsor Nursery Furniture	103

* Did not request reader service number.



©1996 STEVE PHELPS