

# ENRICHMENT

FALL 1998

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A JOURNAL FOR PENTECOSTAL MINISTRY





# M<sup>inistry</sup> Matters

BY WAYDE I. GOODALL

I recently heard the story of a boy who visited his friend and noticed there were several targets painted on the side of the family's barn. When he looked at the targets, he was astonished that each had an arrow right in the middle of the bull's-eye. The boy asked his friend how he had become such a good shot. His friend laughed and said, "Oh, I'm not a good shot. I just shoot an arrow at the barn, and wherever the arrow hits, I paint a target around it!"

This story reminds me of some who are tempted to say the same thing about ministry: "I'll just shoot the arrow, and wherever it lands, that's where I'll paint the target." They go through life doing "whatever" because "almost anything is ministry." Some have few goals about what they want to accomplish or where they want to lead their congregations.

Because the ministry is so busy, we might be tempted to think: *This is OK; this is what the ministry is all about.* But if we look closely at the New Testament's instructions, there are some targets already there, and they have bull's-eyes. One target is "for the equipping of the saints for the work of ministry." The bull's-eye of this target is "for the edifying of the body of Christ" (Ephesians 4:11,12, NKJV).

The Greek word for *equipping* is used in connection with mending fishing nets or setting a broken bone.<sup>1</sup> The purpose of mending the net is to enable it to do what it has been made to do—catch fish. The purpose of setting a broken bone is to help the bone heal so the person can do what he or she is supposed to do—function again. When ministers equip God's people for the work of ministry, they are preparing

them to do what they were created to do—minister.

You will not find the word *laity* in Scripture. In the Church, God has only sons and daughters. We are all joint heirs in Christ and are to have a ministry in God's kingdom. Everyone has gifts, and the Body is to jointly work together for the advancement of the gospel.

As pastors, we simply cannot and should not do our work alone. To get the job done, we must find, train, and release qualified people in our congregations to do the work of ministry. We have to *work our way out of a job*. We will never run out of work. There are always more people to prepare, and there is always much to do. The point is—a healthy church is a body of people who are trained and set free to minister in God's kingdom.

One Saturday Edward Kimball, a Sunday school teacher from Boston, committed himself to visit each of the boys in his class to be sure they all knew Christ as their Savior. One of the boys sold shoes in his uncle's shoe store. Kimball walked through the store to the stockroom where the young man was stocking shelves. He spoke to the young man about the importance of knowing Christ as his Savior.

The young man, named D.L. Moody, listened to his Sunday school teacher and gave his life to Christ that day. Thousands of people came to Christ because of the ministry God gave Moody. I've often thought: *Where would D.L. Moody be if Ed Kimball had not decided to become involved in ministry?* For that matter, where would many of us be if it wasn't for the ministry of a layperson?

This issue of *Enrichment* is designed to encourage us to "equip" God's people to do what they were created to do—to minister alongside us with the common goal: "to prepare God's people for works of service, so that the body of *Christ may be built up* until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12,13, NIV). **E**

## ENDNOTE

1. Stowell, Joseph M., *Shepherding the Church*, (Chicago: Moody Press, 1997), 84.

## ENRICHMENT RECEIVES TOP AWARD

We are thrilled to inform you that *Enrichment* received the Evangelical Press Association's Award of Excellence in the denominational category for magazines. This award makes *Enrichment* EPA's top denominational choice for 1997. The journal also received awards of merit for its four- and two-color art work presentations. We thank the Lord for His favor.

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



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# I

## INTERVIEW WITH THOMAS E. TRASK

# Ask the Superintendent

*Most church leaders affirm the priesthood of all believers. But they also admit that there is still a gap between what they say and what they practice. The Assemblies of God has given increased attention to the role of the laity. In this interview General Superintendent Thomas E.*

*Trask discusses the importance of putting ministry into the hands of laity.*



### SHARE YOUR THOUGHTS ON THE IMPORTANCE OF MOBILIZING LAITY IN MINISTRY.

Laypeople are the greatest untapped resource in the church—people who believe like we believe, who are part of the church, and who are supportive of the church with their time, talent, treasure, and heart. The reason they attend an Assemblies of God church is because they believe in the church; they believe in the doctrines of our Fellowship. Here is a vast army of men and women endowed with gifts and talents for ministry. A wise pastor will see the potential in laypeople and utilize their gifts.

The Spirit is responsible for the distribution of spiritual gifts, and the Bible doesn't say they are given only to clergy but to the whole body of Christ (see 1 Corinthians 12:11). Every member is important; every member has a function.

If I look at members and say, "Look, I recognize you have gifts and abilities, but I'm not going to let them

function in the Body," I have deprived people of the privilege of sharing and blessing. I have also deprived others of the blessing they would receive as a result of being ministered to by those gifts. That's not a threat to leadership. It is recognition of a biblical principle.

The potential for utilizing our laity is limitless. The reason why some people turn sour is because they have been given gifts and have no opportunity to express them. So we let

laity sit, sour, and soak. That's our mistake. Christians who are busy are happy. They want to be used of God. It's leadership's responsibility to channel those gifts so the body of Christ is the benefactor.

***God puts people in places of leadership, but that doesn't mean they are the only ones who can shine and be successful and blessed.***

#### **WHY ARE SOME CHURCH LEADERS THREATENED BY STRONG LAY LEADERSHIP?**

It's a biblical misunderstanding of dividing authority. God puts people in places of leadership, but that doesn't mean they are the only ones who can shine and be successful and blessed. Possibly, much of a pastor's insecurity is ego driven. If I have to get all the glory and view those around me who are successful as being a threat, there is something wrong with my spirituality, and there is something wrong with my development and maturity in God.

When I was pastoring I tried to find people with gifts I didn't have. For example, I brought in a teacher who complemented my preaching ministry. He was a gift to our church. I was

blessed, and the church was blessed. But if I had viewed him as a threat to me, it would have been selfish on my part. I would have deprived the congregation of the gifts he had to share with the Body.

Pastors must remove the fear factor. Laypeople are not in the church to challenge leadership but to stand alongside leadership. You may ask, "What if I give this person a place of ministry, and he or she is successful?" That's exactly what you want to happen. It isn't reasonable and it isn't scriptural that the pastor does all the work.

In the Early Church the Twelve instructed the church to select seven men so the disciples could give themselves "continually to prayer, and to the ministry of the word" (Acts 6:3,4). One of the handicaps of ministry is that pastors often find themselves short on sermon preparation time and prayer because they are trying to cover all the bases. I've been there. I understand. But God is helping our ministers see the potential in laypeople.

#### **HOW DO YOU EQUIP AND TRAIN PEOPLE FOR LAY LEADERSHIP?**

We can't expect laity to take on ministry in the church until they are trained. Wise leaders will invest themselves in others to multiply ministry leaders. Jesus gathered the Twelve

***Pastors must remove the fear factor. Laypeople are not in the church to challenge leadership but to stand alongside leadership.***

### ***An Admonition to Our Pastors Concerning Revival***

We all need to remember the difference between gently leading people and driving them. Pastors should not try to expect revival to happen or expect a certain manner of worship or responsiveness that their people may not be accustomed to. Pastors should be patient with their people to bring them along—to lead them to greater depths of love and worship to God.

If people leave because they may not have initially responded to your leading, then you won't have opportunity to help and guide them further. They miss out on what God wanted to accomplish in their lives. We must be gentle, wise, patient, kind, tolerant, and Christlike in all that we do.

What I fear is that some pastors are trying too quickly to have the Body experience what God has done within their own lives. With sincere desire they want to bring about renewal or revival within their churches but try to make it happen. This has resulted in some of the prayer and financial backbone of the church leaving.

Look at the way Jesus dealt with Peter. If Jesus would have been harsh with Peter when he failed, he would have never come around. But Jesus' patience, love, and kindness brought Peter back.

I admonish our leadership to love their people. Have a true shepherd's heart, and pastor *all* the sheep in a gentle and kind manner.

—Thomas E. Trask

***It isn't reasonable and it  
isn't scriptural that the pastor  
does all the work.***

around Him and poured himself into them. The Twelve in turn poured themselves into others, and the multiplication factor took place. Pretty soon there was a whole army of people doing the work of the Kingdom, doing the work of ministry.

Lay leaders have to be well spoken of within the church and outside the church. They pay their bills; they are honest; they are moral; they are good; they love Jesus; they are faithful to the church. Those are the basics. You can't put people in leadership and ministry if they haven't proven faithful.

It's the pastor's privilege and joy to help laypeople discover the gifts God has given them and then to train them on how to use



couldn't teach. I poured myself into them so they became models of what I was.

The work of ministry is more than just preaching. Ministry includes praying, teaching, giving, helping. Many ministers are carrying

***The reason why some  
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to express them.***



their gifts. The worst thing you can do is place people in ministry and not explain what is expected. Everyone becomes frustrated. Did you train them so they can perform? Did you hold them accountable?

When I was pastoring we had 40 care groups. I explained to the care leaders what was expected of them and what they could or

their burdens alone because they haven't developed laity to help share those burdens. I pray God will help our pastors look at the people sitting before them every Sunday and see their potential. They are like diamonds to be discovered. They'll be precious and valuable if pastors will help them discover and develop their spiritual gifts. **E**



# Now Concerning Spiritual Gifts . . .



THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD  
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THOMAS E. TRASK  
GENERAL SUPERINTENDENT

August 1998

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Dear Colaborer:

I greet you in the lovely name of our Lord and Savior Jesus Christ. We are continuing to hear good reports of God's wind blowing upon His church (see 1 Chronicles 14:15).

I want to address three dangers that could result in error and harm to the body of Christ.

1. *Some are bestowing or imparting spiritual gifts to men and women.* This is not our responsibility; it does not have biblical precedent. Scripture does say: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he [the Holy Spirit] will" (1 Corinthians 12:11).

Note that the Spirit himself, not people, is the one who bestows gifts upon men and women. In the formal installation of leadership in the Church, there are those whom the Spirit uses as a means for bestowing gifts to men and women. Paul said, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Timothy 4:14). Such laying on of hands is a deliberative decision of church leadership (elders), who do so after thorough observation of the candidate's life and doctrine—not a spontaneous or impromptu act (see 1 Timothy 3:1-7; 5:22). Paul's words to Timothy about not neglecting the gift given him do not serve as instruction for imparting gifts to others but as exhortation to keep the fire burning that went with the original call.

Paul warned the Body: "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). This is a marvelous word of instruction and can be restated simply: Remain grounded in sound biblical doctrine and practice, and you will remain in balance.

2. *Some are using prophecy for personal edification and for giving direction to men and women.* We believe the Spirit can and does, on occasion, speak to men and women through prophecy. Many times it is confirmation to people concerning things the Spirit has already been dealing with them about. But nowhere in Scripture is there instruction that *personal* prophecy is to become the dominant exercise of this gift. This practice can result in personal tragedy, divisiveness to the body of Christ, and further biblical error.

3. *Some are teaching that the manifestation of the gifts and other Spirit manifestations cannot be controlled.* But Paul said: "And the spirit of the prophets are subject to the prophets" (1 Corinthians 14:32).

Let us be careful to give instructions in these matters.

Over the years we as a Fellowship have been able to have life in the Spirit—revival—with a balance of the Spirit and the Word. Because a few, in their anxiousness for God to work, have been unwise is no reason for anyone to stand on the sidelines and become critical and judgmental. May we, as a church, be all that God intended the Assemblies of God to be—a full gospel church having the power of the Holy Spirit, doing exploits for His kingdom.

Sincerely,

Thomas E. Trask  
General Superintendent

P.S. I realize this has not been an exhaustive word on the spiritual gifts. It would be well for you to order Donald Gee's book, *Concerning Spiritual Gifts* (GPH #02VA0486). You will find it beneficial.



# Turning an Audience Into an Army





Every year our church hosts a number of training conferences for pastors and church leaders. These conferences normally attract 3,500 leaders to our campus for 5 days and require an enormous amount of logistical preparation. Literally thousands of volunteer service hours are invested. Without an army of lay ministers, our church would never be able to offer these events.

Recently, a group of several hundred excited volunteers showed up to help prepare for a conference. Some were using their vacation time to help; others had rearranged work schedules in order to assist in assembling packets, preparing name tags, setting up tables and chairs, serving food, and cleaning up. Barbara, a volunteer, summed up the group's attitude: "It's a great way to meet people and serve the Lord. We can never do enough for our church family."

What motivates people to serve sacrificially through their church? What do they need from you to move into ministry? It's not enough just to hope and dream that people will get involved. Your church needs an intentional strategy for leading people to deeper commitment and greater service for Christ.

Our church has commissioned over 4,000 lay ministers through a strategy that includes consistent communication, a practical process, and a simple structure. Your church can use these same elements to mobilize members for ministry.

### COMMUNICATE THE VISION

The starting point is to invest time teaching your members what the Bible says about why they should be in ministry. (See sidebar, *Why Use My Life To Serve Others?*) Lay the foundation in classes, sermons, seminars, and home Bible studies. You should never stop teaching the importance of every Christian having a ministry.

Serving and giving are the defining

characteristics of the Christlike lifestyle (see Mark 10:45). The Bible states that it is every member's responsibility to minister, and it is the pastor's job to equip them for ministry (see Romans 12:1–8; Ephesians 4:11,12). It's a life-changing experience when someone realizes, *I am a minister of Jesus Christ*. All believers, not just pastors, need to experience the fulfillment that comes from having God use them to change lives. It will change their whole attitude.

For example, we have a greeter named Van who is gifted in reaching out to newcomers. Ken, who was Jewish, came to our church with his wife. They had visited several churches looking for

*It's not enough just to hope and dream that people will get involved. Your church needs an intentional strategy for leading people to deeper commitment and greater service for Christ.*

a church where Ken would feel comfortable. On his first visit, he was welcomed by Van. Van shook Ken's hand, looked him in the eye, and said, "I'm really glad you came." Years later Ken explained, "Nobody had ever welcomed me to a church before. Usually, we just silently marched in and marched out." Today, Ken is a believer and an invaluable leader in our church. Because of Van's simple ministry of welcoming people, Ken testifies that he came back to church each week and eventually found Christ. This example reinforces the premise that there are no useless parts of the Body and no unimportant ministries.

### PROVIDE A PROCESS FOR GETTING INTO MINISTRY

Moving members into ministry should be an ongoing process that focuses on empowering people, not on filling positions. We never create a ministry position and then try to fill it. It doesn't work. You'll have a much higher success rate of placing people in ministry if you

focus on the unique, God-given "shape" of the individual, rather than on the needs of the institution. Our ministry placement process involves six steps:

**Step 1: Attend Class 301: Discovering My Ministry.** This class is one of four classes that form our Life Development Process. Each month we offer our basic classes—101: Discovering Membership, 201: Discovering Spiritual Maturity, 301: Discovering My Ministry, and 401: Discovering My Mission.

These 4-hour classes are taught simultaneously on the second Sunday afternoon of each month. Each class builds on the previous one. We provide dinner and children's programs to make it easier for people to attend.

In Class 301 we teach what the Bible says about service, what ministry opportunities are available, and about the SHAPE concept. SHAPE is the acronym I developed that stands for *spiritual gifts, heart, abilities, personality, and experiences*.

The SHAPE process helps a person determine what his or her ministry should be. Every person is uniquely designed, or shaped, by God to do certain things. By identifying and understanding the five SHAPE factors, we can discover the unique way God intends for each of us to serve Him.

**Step 2: Commit to serving in ministry and sign a ministry covenant.** People want to be committed to something that gives significance to their lives. They respond to responsibilities that give life meaning, and they are attracted by a challenging vision. (See sidebar, *Sample Ministry Covenant*.)

**Step 3: Complete a personal SHAPE profile.** This is a simple form that helps people seriously look at how God has uniquely designed them. There are questions covering each of the five elements of SHAPE: What *spiritual gifts* do you think you have? For what or whom do you have a *heart* or passion? If you knew you couldn't fail, what would you do for God with your life? What skills and *abilities* do you have? What is your *personality* type? What has your spiritual

## Sample Ministry Covenant

At the end of Class 301, each person is given a ministry covenant card to sign. It can be adapted for your church.

Having committed myself to membership and the habits essential for spiritual maturity and agreeing with (church's name) ministry statement, I commit to

- discover my unique SHAPE for ministry and serve in the area that best expresses what God made me to be;
- prepare for ministry by participating in ministry training classes;
- demonstrate a servant's heart by serving in secondary ministries as the Body needs me;
- cooperate with other ministries and place the greater good of the whole Body over the needs of my ministry.

Signature \_\_\_\_\_ Date \_\_\_\_\_

The back of the card says:

This certifies that (individual's name) is a commissioned lay minister of Jesus Christ through (church's name) and is entrusted with the related responsibilities and privileges.

Pastor's signature \_\_\_\_\_ Date \_\_\_\_\_

—Rick Warren

journey been like? What kinds of *experiences* have you had—school, work, and ministry? What painful life experiences have you had that you could use to encourage someone else?

**Step 4:** *Have a personal interview with a SHAPE ministry leader.* We have trained individuals to serve as ministry placement counselors. Their job is to help people identify three or four possible areas of ministry. People need individual attention and guidance as they attempt to discover their ministry. Fruitfulness is the result of a good ministry fit, and simply taking the class won't accomplish this.

**Step 5:** *Meet with a leader of the ministry you are interested in.* Each of the 150 different ministries in our church designates someone to welcome and explain to new volunteers the particular ministry they are interested in.

**Step 6:** *Be publicly commissioned at a SALT meeting.* SALT, which stands for Saddleback Advanced Leadership Training, is the most important meeting

in our church. It is the centerpiece of our lay ministry training program. The 2-hour rally includes worship, recognition of all ministries, testimonies from the field, and church news. In addition, we present a Giant-Killer Award to the lay minister who has tackled the biggest problem in the previous month.

My message is a teaching on values, vision, character qualities of leadership, or skills needed for ministry. These training messages are called Lessons on Leadership and are available on cassette tape.

During the commissioning time, we ask new lay ministers to stand, and we invite everyone already involved in ministry to lay hands on them and pray for them.

After taking these six steps, people start serving immediately. We don't overload them with a lot of preservice training. A long, drawn-out training course can wear people out before they get started. We want them to dive right in while they are highly motivated to learn.

A decision to serve in a particular ministry isn't written in stone. If people realize they are mismatched, we don't make them feel guilty for resigning. We just urge them to keep looking for their niche. Many books on spiritual gifts say, "Discover your spiritual gifts, and then you'll know what your ministry is." We believe the exact opposite: Start experimenting with different ministries, and then you'll discover your gifts.

## MINIMIZE MAINTENANCE TO MAXIMIZE MINISTRY

If you are serious about mobilizing your members for ministry, you must streamline your structure. One major reason many church members aren't active in ministry is because they are so busy attending meetings that they have no time left for real ministry.

The most valuable asset people can give to your church is their time. If a man or woman comes to me and says, "Pastor, I have 4 hours a week to give to my church in ministry," the last thing I do is put him or her on some committee.

Committees discuss while ministries do. Committees argue while ministries act. Committees maintain while ministries minister. Committees talk and consider while ministries serve and care. Committees discuss needs while ministries meet needs. We must minimize maintenance in order to maximize time for ministry.

Maintenance is *church work*: budgets, buildings, and organizational matters. Ministry is the *work of the church*. The more people you involve in maintenance decisions, the more you keep them from ministry.

We have no committees at our church. We do, however, have 150 different lay ministries. The number has doubled in the last 3 years. Our paid staff does the maintenance, and our lay ministers appreciate that the time they volunteer is given to actual ministry.

In streamlining your structure, it is better not to vote on ministry positions. There are several good reasons for this:



## Why Use My Life To Serve Others?

- *I was created for service.* I am here for a reason (Ephesians 2:10).
- *I am saved for service.* I wasn't saved just to sit, soak, and sour (2 Timothy 1:9).
- *I've been called to service.* If I claim to be a Christian, then I am called into ministry (Galatians 1:15).
- *I've been gifted for service.* God did not give me a talent to waste on myself (1 Peter 4:10).
- *I am commanded to serve others.* What more reason do I need? Service is not optional (Matthew 20:26–28).
- *Serving proves I belong to Christ.* When I became a Christian, Jesus got another set of eyes to see through, another pair of hands to work with, and another heart to love other people (Romans 7:4).
- *My church family needs my service.* I am needed. I am necessary. If I don't do my part in the body of Christ, others get cheated (1 Corinthians 12:27).
- *Serving others is the way to serve God.* I can't say I love God if I'm never serving in any ministry to others (Colossians 3:23,24).
- *I serve because I owe everything to Christ.* When I think of all that Jesus Christ did for me, anything I can do for Him pales by comparison (Romans 12:1).
- *I serve because service makes life meaningful.* If I'm going to give my life to something, it might as well be for something that's going to last. I want to live for a cause greater than myself (Mark 8:35; 1 Corinthians 15:58).
- *I will be held accountable for my service.* God will ask me, "What did you do with what I gave you?" (Romans 14:12).
- *I serve because it will be rewarded for eternity.* God will reward my service, not my status (Matthew 25:23; John 12:26).

—Rick Warren

(1) It avoids personality contests and attracting people who are only interested in power or prestige. (2) It allows new ministries time to develop slowly, out of the public spotlight. (3) It allows new members a chance to get involved more quickly. (4) It makes removal easier, should people fail in a ministry.

Not voting on ministry positions also allows you to respond more quickly to the Holy Spirit's leading. Once a woman came to me and said, "We need a prayer ministry."

I said, "I agree. You're it."

She said, "Don't I have to be elected or go through some approval process?" She had imagined having to jump through all kinds of hoops first.

I said, "Of course not. Just announce a formation meeting in the bulletin and start it." She did.

You shouldn't have to vote on

whether or not a person can use the gifts God has given him or her in the body of Christ. I'm sure you realize how radical this approach is. In the typical church, members handle the maintenance (administration) of the church, and the pastor is supposed to do all the ministry. No wonder the church can't grow. There's a bottleneck.

The secret to motivating people to serve over an extended period is to give them ownership of the ministries they operate. Allow the people leading each ministry to make their own decisions without a lot of interference from your board. When you give authority with responsibility, you'll be amazed at people's creativity. People respond to responsibility. Expect the best of your people, and trust them with ministry. Give them a challenge, give them control, and give them the credit.

## CONCLUSION

In this article I have used the terms *lay ministry* and *lay minister* so readers would not think I am talking about paid staff. Honestly, I don't like the term *lay minister* because it can imply second-class citizenship and incompetence. Do you want a lay doctor operating on you or a lay lawyer defending you?

In a biblical church there are only ministers. We should treat those who serve without pay with the same respect as those who are paid for their services.

Always keep the vision of ministry before your people. Communicate the importance of their ministries. When you recruit, emphasize the eternal significance of ministering in Jesus' name. Vision motivates people. Guilt and pressure discourage them. Help people see that they are investing for eternity and that there is no greater cause than the kingdom of God.

The church's best-kept secret is that people want to make a contribution—to do something significant with their talents. The church that understands this and gives every member a chance to express his or her SHAPE in ministry will experience amazing vitality, health, and growth. **E**

*Rick Warren is the founding pastor of Saddleback Valley Community Church, Mission Viejo, California.*



*The following tapes are available from The Encouraging Word: "Empowering Your Core for Ministry" (PDC7), "You Are Shaped for Significance" (A62), "Keep the Structure Simple" (PDC12), "Class 101, 201, and 301," and "Lessons on Leadership" (LL3 through LL70). For more information, call 714-888-2500 or visit [www.pastors.net](http://www.pastors.net).*







I

INTERVIEW WITH LEITH ANDERSON

# Laity Involvement in the Church

***I compare the church structure to a human skeleton. If you don't have it, you've got a serious problem; but if your skeleton shows, you're sick.***



***If the true measure of a church's success is the number of people it has in ministry, then the central focus of pastoral care should be placing and supporting people in ministry.***

***Dr. Wayne H. Lee of North Central Bible College recently interviewed Dr. Leith Anderson, senior pastor of Wooddale Church, Eden Prairie, Minnesota. Dr. Anderson, author of a number of books on lay ministry, discussed the subject of mobilizing laity in the church.***

### **IN THE PRIESTHOOD OF BELIEVERS, HOW DO SPIRITUAL GIFTS DIFFER AMONG CLERGY AND LAITY?**

You know, I'm not sure they differ. The distinction is something we've inherited from the Catholic Church.

Spiritual gifts are merely a division of labor and are functional in nature. Normally, clergy are able to use their gifts full-time, but this does not mean their gifts are better than a layperson's. All the spiritual gifts belong to all the people.

### **HOW DID YOUR LAY MINISTRY GET STARTED AT WOODDALE CHURCH?**

Our church was started by laypeople as a Bible study during World War II. It was a nondenominational church and struggled as many churches do. It became more organized in a traditional fashion with trustees and committees—a lot of committees. As the church grew, the choice was between more structure with more committees or less structure and more ministry. We chose to go with less structure and more ministry.

I compare the church structure to a human skeleton. If you don't have it, you've got a serious problem; but if your skeleton shows, you're sick. Most people in our church do not know or care about our church structure because our primary emphasis is ministry.

We have staff pastors linked to most ministries. They don't head up the ministry or do it but make sure people fit into the rest of the organization.

Here's just a couple of examples of current ministries: (1) We have a team of people that help relocate refugee families. A family recently arrived from Bosnia. Ministry volunteers helped to secure housing, furniture, and jobs for family members. (2) Another example is our food ministry. We just sponsored a food drive that brought in 6 tons of food. These ministries take place multiple times each year, all run by laypeople.

### **HOW IS LAITY INVOLVEMENT ORGANIZED IN YOUR CHURCH?**

We have a somewhat presbyterian form of church government with ruling elders and teaching elders. The teaching elders are staff people, and the ruling elders are laypeople. I am the link, serving as a ruling elder and a teaching elder.

Since 9 of the 10 ruling elders are laypeople, they are clearly responsible for the overall direc-

tion—the strategic ministries—of our church. Ultimately, the church is governed by the congregation. But ours is just one form of church structure.

Beyond that we don't have other boards or committees. We have ministry teams organized around their tasks. The task may be music, children's ministry, missions, etc. The teams are responsible to get their ministry done. We don't really supervise them.

Teams write a one-page charter listing what their job is, how they will do their job, and criteria for membership. The charter has to be approved by the elders and renewed every 15 months. Technically, if it's not renewed, the ministry doesn't continue.

In most cases, church membership is not a requirement to be part of a ministry team. However, those in leadership of the ministry teams have to belong to the church. We also have guidelines on what the teams can and cannot do. We are especially careful with finances. Each ministry team must function within our general financial guidelines.

Basically, we have organized our church in a way that sets people free for ministry. For instance, we have over 600 people involved in children's ministries.

### **WHAT PERCENTAGE OF YOUR LAYPEOPLE ARE INVOLVED IN MINISTRY?**

We have 1,800 members, and our attendance nears 4,000. I would say the majority of those who attend are involved in some type of ministry inside or outside of the church. An outside group surveyed our congregation, and at that point 76 percent said they regularly share their faith and invite unchurched people to church.

### **HOW WOULD YOU RECOMMEND PASTORS RELEASE MORE OF THE MINISTRY TO LAITY?**

Our assumption is that no one has all the gifts. But all Christians have spiritual gifts, should know what they are, and should use them. I teach a 6-week spiritual gifts seminar once a year, and we have others teach spiritual gift courses throughout the year.

What we try to do is match people's gifts with our various ministries. Vicki was a layperson in our church involved in volunteer ministry. Then she came on as part-time staff; we paid her way through seminary; and now she's one of our

*Most people in our church do not know or care about our church structure because our primary emphasis is ministry.*

pastors directly in charge of volunteer ministries. When people join the church, she helps them identify their spiritual gifts.

For example, if you come to our church and we need a sixth grade teacher, we may decide your gift is teaching because that's what we need. It may not be your gift at all. Vicki's job is to help you discover what your gift is. She's your advocate, not the sixth grade Sunday school's advocate. She tries to place people in their ministry gift instead of trying to fill up ministry openings with people not qualified for that ministry.

### **HOW DOES MODERN LAITY INVOLVEMENT COMPARE WITH 10 TO 15 YEARS AGO?**

I talked to a man a while back whose father had never missed a church event in 50 years. He went to Sunday school and attended every service, wedding, funeral, and activity. That's how churches used to measure the success of laity involvement. I don't think that's true anymore.

Laypeople highly involved in ministry don't have time to go to all the church activities. Between their jobs and home responsibilities, a working couple can be busy working 100 hours a week. They aren't less committed but must be selective in what they can participate. This is a significant change in the last 10 to 15 years.

### **WHAT ARE THE CHALLENGES PASTORS FACE IN MOBILIZING LAITY FOR MINISTRY?**

People's expectations have skyrocketed. Consider child care. Parents want every toy sterilized after every use. They want the nursery to be the best looking room in the building. They want police background checks of those who work with anyone under age 18. They want excellent materials and wonderful experiences for their child. But they are too busy to be involved in ministry themselves.

So what has happened across America is the standards of excellence have gone up and up, and busyness has gone up and up. It's extremely difficult to mobilize

enough people for ministry to meet their expectations.

Although the main challenge is for people to find time for ministry involvement, another challenge is financial. One time we ran an ad for 2 years for a third shift of custodians; we never got one application. Even churches that have the resources to hire people to do church tasks can't find anybody willing to do the jobs.

*All Christians have spiritual gifts, should know what they are, and should use them.*

Many churches have had to make some tough decisions on what ministries they offer. For example, some churches—large and small—do not have enough people to have a viable singles ministry. So they have chosen not to have one, and I think that is the right decision for them.

### **WHAT MINISTRIES DO CHURCHES HAVE TO OFFER?**

The number one expectation is a really

## ***Four Principles of Lay Ministry***

I've discovered four principles that have helped me get laypeople involved in ministry.

### **1. Stepping Off the Pedestal**

If laypeople are going to minister, they have to see their leaders in ministry situations—both on the giving and the receiving end. My natural inclination is to “do unto others” but discourage people from “doing unto me.” Sometimes the desire to seem self-sufficient is my own, but sometimes other people want me to live up to that image. Either way, if laypeople are going to minister effectively, I must resist being conformed to that image.

Jesus is our example. He found ways to use His own needs to bless people. To Zacchaeus He said, “Can you feed 13 guys at your house? We're hungry.” To an outcast woman at a well He said, “Can you get Me a drink? I don't have a cup.” And the night before His trial and crucifixion, He asked three friends to keep Him company: “I'm scared. Come pray with Me.”

Another way to encourage lay ministry is by having laypeople and church leaders tell publicly what God has done in their lives. People need role models who show their vulnerability—pastors and church leaders who risk sharing their pain and their dreams. Such modeling shows people that ministry begins in weakness, not strength. Then people are encouraged to speak about their own pain, and it releases them to minister to one another with less fear of inadequacy.

### **2. Limiting the Essential Qualifications**

It's normal to fear putting ministry into the hands of laypeople because they haven't proven themselves. But we can put so many requirements in the way that people never reach out to others in Jesus' name.

I believe people must answer three crucial questions affirmatively before they are qualified to minister in the power of the Holy Spirit.

- *Do you have a relationship with Jesus?* The church is full of people who believe in Jesus but have never met Him. The question



great worship experience. People want to experience God. Not too long ago, I went to Brownsville Assembly of God in Pensacola, Florida. I got in line at 3 p.m. with a thousand people from all over the country. It was pouring rain and 42 degrees. I asked many of the people why they were there. The reason they gave? For an experience with God.

An interesting thing has happened in the last 15 years. For the first time in history, the second largest number of Christians in the world are Pentecostals. What I see from a non-Pentecostal perspective is that the main issue is not signs and wonders. The main ingredient is a worship experience that is God-centered.

Second, people want positive experiences for their children. And a third expectation is pastoral care. Younger and middle-aged people don't need as much pastoral care but need a lot of assimilation. Older people need less assimilation and more pastoral care. Younger people will take care of themselves if they are connected to each other.



One of the mistakes many churches make is to try to connect newcomers with old-timers. Old-timers have all of their

relationships established, so when pastors try to introduce newcomers to old-timers, it doesn't work; friendships

Jesus asked His disciples was, "Do you love Me?"

- *Will you love one another as I have loved you?*
- *Will you go into the world in My name?* If we're willing to go as God's representatives to anyplace and anyone, God will place us in ministry.

### 3. Encouraging Risk Taking

Although laypeople often start their ministries with what they would like to do, we want to encourage them to stretch. People accomplish more when they risk more.

Jesus' disciples may have felt He sent them out prematurely, but He sent them out two by two. Alone, they would have been too scared; they wouldn't have taken the risk.

An essential step in preparing people to minister is to encourage them to take risks, to go places where they may fail unless God intervenes.

### 4. Giving Up Control

As a pastor I have to trust laypeople with ministry if I'm going to see results. I have to put my reputation, and the church's reputation, on the line.

If we don't release lay ministry from the control of the pastor and the staff, we end up with programs so small that a few people can run the whole thing. We miss the life-giving power of God, especially that which comes through laypeople sharing the ministry of pastoral care.

Helping laypeople minister is our call as church leaders. It's an adventuresome undertaking.

—Adapted from *Mastering Pastoral Care* by Bruce Larson, Paul Anderson, and Doug Self (Portland, Oreg.: Multnomah Press, 1990), 110–117. Copyright 1990 by Christianity Today. Used by permission.

**One of the mistakes many churches make is to try to connect newcomers with old-timers...; friendships don't automatically develop.**

don't automatically develop.

We introduce newcomers to other newcomers and keep starting new groups and new ministries. But we've also noticed that if you get old-timers and newcomers working together in a min-

I recently went to visit somebody in the hospital, and there were already people from church standing around the bed. They hardly let me in the conversation, and when I suggested we read something from the Bible, someone said, "Oh, we already did that."

I said, "Well, why don't we pray together?"

Someone else said, "You're welcome to, but we already did."

So I just faded away because they were already doing the pastoral care. They didn't need me to do it.

churches. We have thousands of churches in the United States that have less than 50 people. They are lay churches because they are usually family churches—people are related to each other. These kinds of churches do lay ministry because they are not dependent on the pastor.

Churches that average around 200 in attendance tend to be more dependent on the pastor because everybody is not related to each other. The pastor is often the central pillar of the church. Churches this size have difficulty growing beyond 200 unless they use laity for expanded ministry. The pastor cannot do all the ministry in a growing church.

#### **HOW DO YOU KNOW THAT MODERN LAITY MINISTRY INVOLVEMENT IS WORKING IN YOUR CHURCH?**

It is the constant flow of stories from people who say their lives were changed through the ministry of our church. When they are asked who was responsible, they most often name a layperson.

You see, ministry is not just about me. It's about laypeople and the work of the Spirit through them.

One thing I take great pride in is that people don't refer to our church as Leith Anderson's church. It's the church of Jesus Christ. It's not about me. I know I'm important and I have a role here, but it's about what God's Spirit is doing through people. **E**



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*Leith Anderson, D.Min., author of Dying for a Change, A Church for the 21st Century, and Winning the Values War in a Changing Culture, is senior pastor of Wooddale Church, Eden Prairie, Minnesota.*

istry, then they will often become friends.

Every year we build a Habitat for Humanity house. If you ask people why they take a week's vacation, get no money, and work hard all day to build a house, the reason is that they want to meet people and make friends. So our church is constantly creating opportunities for people to do ministry together and build relationships.

#### **HOW DOES MOBILIZING LAITY FOR MINISTRY ALLEVIATE SOME OF THE MINISTRY BURDEN ON THE PASTOR?**

In a church that has a really strong laity ministry, in many ways the pastor is less important, not more important. I once pastored a small church that was centered around me, so the people would call me in the middle of the night to tell me, "It's a boy" or "It's a girl." They don't do that anymore. Now they call other laypeople in the church because we have lay ministry, not just clergy ministry.

#### **DO YOU THINK THE LAITY MODEL YOU HAVE DESCRIBED WORKS FOR ALL CHURCHES?**

It works in different ways in smaller









*Equipping  
Laity*

# Multiplying Leaders



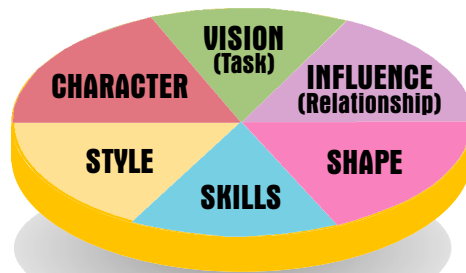


## THE NEED FOR 21ST-CENTURY LEADERS

**W**hat do you see as the greatest need in the church today? Whatever the need, a few leaders cannot meet it. The needs of the church today call us to multiply leaders.

We multiply leaders by growing and developing Christians to a level of maturity and obedience for ministry. Every Christian is called to minister. Leadership development is a process that involves a commitment to equipping, training, and mentoring laity in at least six areas.

### LEADERSHIP



**Six Areas for Leadership Development**

These aspects of leadership are interrelated, but the bottom three support and enhance the more important top three. Effective leadership requires character, vision, influence, and some understanding and development of style, skills, and SHAPE.

### CHARACTER

Someone has defined *character* as what we are like when no one is watching. Godly character forms the foundation of Christian leadership. Christian leaders must be authentic men and women of God. We must model and teach potential leaders to seek God, to surrender personal desires, and to serve God and others.

#### Seek

Jeremiah 29:13 says, “You will seek me and find me when you seek me with all your heart” (NIV). Leaders must learn to spend time daily with God and take time to meditate on His Word. Potential leaders must learn to seek the face of God. Being a leader does not remove this responsibility; it increases it.

#### Surrender

Christian character means we surrender our desires. Leaders must learn to want God’s will more than they want their will. Jesus demonstrated this

in the Garden before His crucifixion when He prayed, “Not as I will, but as you will” (Matthew 26:39, NIV).

John the Baptist modeled surrender when he said, “He [Christ] must become greater; I must become less” (John 3:30, NIV).

One of the great obstacles to effective leadership is that potential leaders want their own way. Selfishness and self-centeredness hurt the work of God. God’s will for the Church is far more important than our desires and wishes. It is His church, and He has given us the joy of following Him. If we want God to be glorified in our lives, we have to get out of the way so people can see Him.

#### Serve

Developing Christian character means becoming a servant. This is being willing to do whatever God wants whenever He wants and for any person, even those considered least. Jesus said, “If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be the slave of all. For even the Son of Man did not come to be served; he came to serve and to give his life to redeem many people” (Mark 10:43–45, CEV).

Multiplying leaders involves character development and includes many values and attitudes such as:

- becoming a servant,
- showing humility,
- demonstrating grace and love to others,
- possessing endurance,
- living a holy life,
- modeling devotion and faithfulness,
- possessing a positive attitude,
- being full of hope and faith, and
- living a life accountable to others.

### VISION

Without character, people cannot qualify for Christian leadership. Without vision they have nowhere to lead. People with vision have direction, conviction, mission, purpose, dreams, objectives, intentionality, and goals.

Effective leaders are vision oriented. They know what they want to accomplish for God.

Paul said, “Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly” (1 Corinthians 9:24,25, NIV).



## ***Leading With an Emphasis in Developing People***

When I talk with emerging leaders, I find that most of them are seeking to serve with organizations that are developmentally aware.

People are an organization's most important resource. Yet most organizations basically use people; they do not develop them. A developmentally aware organization is one that balances concern for task leadership with developmental leadership.

### **DEVELOPMENTALLY ALIVE ORGANIZATIONS**

Seven characteristics of organizations with a strong commitment to developing people are:

- 1. People development.** As an organization develops people, its task is modified, refocused, or expanded as its people move into new levels of skill and capability.
- 2. Resource allocation for development.** Decisions are made on the basis of developmental thinking.
- 3. Lifetime perspective.** The organization has a whole-life perspective of the development of each individual.
- 4. Future-perfect thinking.** The organization makes decisions based on the future potential of individuals and groups.
- 5. Learning posture.** The organization encourages growth and provides resources to model a learning posture at all levels of leadership.
- 6. Relational empowerment.** The organization utilizes mentoring concepts to develop leaders.
- 7. New career tracks.** As people develop, new roles are opened up that fit them.

### **LEADING WITH A DEVELOPMENTAL BIAS**

Churches and ministries that desire to lead with a developmental bias will:

- 1. Commit resources.**
  - a. Set 20 percent of the gross budget for developmental functions.
  - b. Dedicate people resources for developmental functions.
  - c. Have top-level leaders model and promote a developmental mind-set.
- 2. Track development throughout the organization.**
  - a. Keep developmentally aware personnel records.
  - b. Make sure top leaders in the organization are thoroughly familiar with the developmental framework.
  - c. Orient all people in the organization toward developmental thinking.
  - d. Each year review development that has taken place and suggest explicit ways to work on spiritual, ministerial, and strategic formation.
  - e. Make decisions on both the needs of the organization and developmental needs of the individuals.
  - f. Know the potential inherent in individuals and motivate them toward that potential.
  - g. Work out a deliberate training plan for developing each individual.
- 3. Set up a learning resource function in the organization.**
  - a. Send your people to workshops, seminars, and conferences that deal with the skills and knowledge they need in order to develop.
  - b. Provide scholarships.
  - c. Provide books, manuals, and self-study resources.
  - d. Identify the readers, analysts, synthesizers, and other strong learning-posture people in the organization.
  - e. Set up a sabbatical policy.
- 4. Provide informal training.**
  - a. Provide mentoring help for each person.
  - b. Know the mentor capabilities of each person.

—*J. Robert Clinton, Ph.D. Adapted from Ministry Advantage 6, no. 6:1–3, published by Fuller Theological Seminary, Division of Continuing and Extended Education, 135 N. Oakland Avenue, Pasadena, CA 91182; 626–584–5290. Used by permission.*

## Leadership Development Resources

### VIDEO LEADERSHIP TRAINING

*The Five Levels of Leadership* video series by John Maxwell, produced by Injoy, is one of the best training sessions available for leaders and potential leaders. I regularly use it in my classes at the seminary and used it extensively while pastoring. It consists of two 1-hour video sessions with application activities. Also included are notes that can be copied for each participant to use while attending the training.

*Priorities* is another excellent video training series from John Maxwell, produced by Injoy. (For more information contact Injoy at 800-333-6506.)

### MONTHLY CASSETTE LEADERSHIP TRAINING

John Maxwell has two tape series available: (1) *Injoy* designed for pastors and church leaders; (2) *Maximum Impact* designed for Christian businesspeople. Both can easily be adapted for use in leadership development. (Contact Injoy at 800-333-6506.)

### SEMINAR TRAINING

The CLASS 201 (Discovering Spiritual Maturity) and CLASS 301 (Discovering My Ministry) seminar material developed by Rick Warren and the Saddleback Church are excellent and easily adapted to any church. (These 4-hour seminars are available through The Encouraging Word at 714-888-2500.)

The Networking program developed by Willow Creek Community Church and published by Zondervan is also excellent on helping potential leaders identify their developmental SHAPE.

—J. Melvyn Ming

Imagine a young man preparing and training for several months for a big race. The day of the race he gets ready in the starting blocks and takes off at the signal. What would happen if after he runs 10 or 15 yards he stops to look for the finish line? He would lose the race and receive the laughter of the audience. Paul was not like this. He knew where he was going. He had vision.

A runner cannot look back. To do so would risk tripping, losing stride, losing speed, losing courage, and probably losing the race. Instead, a runner strains toward the known finish line and presses with everything he has to reach the objective.

Developing leaders includes helping them discover a personal vision for the ministries they are to lead. Once they have discovered the vision for a ministry, it must be shared. This is often called *vision casting*.

Almost all great Christian leaders have two ministries in mind: the one they now lead and the one it can become. What do you want your ministry to be like 5 years from

now? 10 years?

Vision development involves helping potential leaders

- believe God wants to do something great through them,
- dream about the future,
- set objectives,
- make plans,
- become self-starters,
- lie awake at night picturing what the future holds,
- live out their commitments, and
- have hope and faith in the future.

### INFLUENCE

Good leaders exert a strong, godly influence that attracts followers. If a man says, "I'm a leader," but turns around and no one is following, then he is not a leader in that situation. As John Maxwell says, "He's simply taking a walk."

As pastors and ministers we must lead laity to become full partners with us in ministry. One of the key doctrines of the Protestant Reformation was the priesthood of believers. Every believer can have access

to God and be used by God. But equally important is the Pentecostal doctrine of *ministry of believers*. Every believer has a ministry and is important to the work of the church.

When Bruce Larsen pastored University Presbyterian Church in Seattle, his bulletin and sign in front of the church read:

Pastor and equipper: Bruce Larsen

Ministers: The members of the church

It is wonderful when people believe in their pastor. But it is more wonderful if the pastor believes in lay leaders. One key measure of your effectiveness is how many different lay leaders are involved in weekly ministry.

Influence development includes helping potential leaders know how to

- develop positive relationships,
- motivate others,
- empower others,
- work on a team and build a team (Mark 3:14),
- mentor and coach (2 Timothy 2:2),
- show consideration for others, and
- build a guiding coalition.

Character, vision, and influence are the most important aspects of leadership development. The other qualities, which I call the Three S's, support and enhance them.

### STYLE

Most authorities divide leadership into four major leadership styles: directing, coaching, supporting, and delegating. These styles are various combinations of directive (vision) and supportive (influence) behaviors. You and the leaders you develop can learn how to adjust leadership style for a variety of situations including the receptivity of followers; the culture, history, and socioeconomic background of followers; and the spiritual maturity of followers.

In developing potential leaders we help them discover their preferred leadership style, their backup leadership style, and the implications of their leadership patterns. An excellent resource for testing and explaining this is Norman Shawchuck's book, *How To Be a More Effective Church Leader*. (See sidebar, Leadership Development Books.)

CONTINUED ON PAGE 31



## SKILLS

There are several key skills vital to developing effective leaders. We seek to help potential leaders know how to

- assess their own strengths and strengths in others,
- manage their own contribution and the contribution of others on the ministry team,
- set priorities and put first things first,
- make effective decisions,
- lead a ministry through change,
- do effective time management,
- lead a ministry team, and
- effectively empower and delegate.

## SHAPE

You must know yourself and your strengths before you can effectively lead others. Rick Warren uses the acrostic SHAPE to identify the five things God uses in our lives to make us unique.

**S—Spiritual gifts.** “Each one has a special gift from God, one person this gift, another one that gift” (1 Corinthians 7:7, TEV). These are abilities and talents given by God—special abilities we did not have when we were born.

**H—Heart.** “Guard your heart, for it is the wellspring of life” (Proverbs 4:23, NIV). Our hearts represent our motivations, our interests. God puts different core passions in different people because He wants all the variety of ministries to be accomplished.

**A—Abilities.** “God has given each of us the ability to do certain things well” (Romans 12:6, TLB). These are the natural abilities you are given when you’re born. Some people are good with numbers, words, or people. Others have musical, athletic, mechanical, or artistic abilities.

**P—Personality.** “God works through different men in different ways” (1 Corinthians 12:6, J.B. Phillips, *The New Testament in Modern English*). God loves variety. In order for everything to get done in the world, He gives people different personalities. We’re all different.

**E—Experiences.** We know what happens to us works for our good and fits into His plans. God uses vocational, spiritual,

educational, and painful experiences to shape us.

## THE PROCESS OF LEADERSHIP DEVELOPMENT

**Commit.** The first step is a commitment by the pastor and existing church leadership to develop leaders. This commitment recognizes that leadership development is a process, not a seminar or event. It also recognizes the need to allocate finances and other resources to leadership development. (See sidebar, *Leading With an Emphasis in Developing People*.)

**Create.** The second step is the creation of a multilevel plan for leaders and potential leaders at various stages of development in each of the six areas of leadership. This plan needs to include both specific

training and ongoing mentoring. (See sidebars, *Leadership Development Books* and *Leadership Development Resources*.)

**Start.** The third step is to start with those in positions of influence, including the pastoral staff and church board. As they grow in their leadership effectiveness, they will use their influence to encourage others in their development. **E**

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## Leadership Development Books

The following books provide resource material for churches planning on multiplying leaders. Any of these books can be studied together by a leadership or potential leadership group.

### Foundational

Covey, Stephen. *The Seven Habits of Highly Effective People*. New York: Simon & Schuster, 1990.

Maxwell, John. *Developing the Leaders Around You*. Nashville, Tenn.: Thomas Nelson, 1995.

### Character

Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*, rev. ed. New York: Harper & Row, 1988.

Malphurs, Aubrey. *Values-Driven Leadership*. Grand Rapids, Mich.: Baker Book House, 1996.

### Vision

Barna, George. *Turning Vision into Action*. Ventura, Calif.: Regal Books, 1996.

Nanus, Burt. *Visionary Leadership*. San Francisco: Jossey-Bass, 1992.

### Influence

Blanchard, Ken, John P. Carlos, and Alan Randolph. *Empowerment Takes More Than a Minute*. San Francisco: Berrett-Koehler Publishers, 1996.

Maxwell, John and Jim Dornan. *Becoming a Person of Influence*. Nashville, Tenn.: Thomas Nelson, 1997.

### Style

Shawchuck, Norman. *How To Be a More Effective Church Leader*. Downers Grove, Ill.: Spiritual Growth Resources, 1981.

### Skills

Drucker, Peter F. *The Effective Executive*. New York: Harper & Row, 1967.

Kotter, John. *Leading Change*. Cambridge, Mass.: Harvard Business School Press, 1996.

### Shape

Malphurs, Aubrey. *Maximizing Your Effectiveness*. Grand Rapids, Mich.: Baker Book House, 1995.

—J. Melvyn Ming













# EMPOWERING





# a New Culture of Service in Your Church

BY GARY L. MCINTOSH

**T**he concept of empowerment is not new to our communities of faith. God empowered His people to minister to the world. Christ's final words to His disciples declared, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses" (Acts 1:8\*). After the Day of Pentecost, the Holy Spirit's indwelling power allowed the disciples to effectively serve their world and each other (Acts 2:41–47).

***Engineering a new church culture is like painting over a darker color. The original culture will keep bleeding back through unless people truly buy into the new culture.***

We are an empowered people. The same Holy Spirit who empowered the early disciples for service empowers us to service and ministry. However, the idea of empowerment goes beyond just the availability of power. *Empowerment* is an active term giving authority and responsibility from one in charge to a subordinate. Empowerment in the church takes place when pastors and church leaders delegate responsibility for ministry to laypeople and actually allow them to do ministry. It means that pastors and church leaders allow laypeople to participate or act on the power they already have through the Holy Spirit.

As church leaders our role is not to control those under us but to empower them by granting them permission to become engaged in ministry (see Ephesians 4:11,12). If the apostle Paul were writing to believers today, he might write: "to *empower* God's people for works of service." Paul tells us that the prime reason leaders exist in our churches is to give away ministry, not control ministry.

Of course, in practice it has been unusually hard for pastors and church leaders to give up control and trust their people with ministry. From the church members' point of view, receiving empowerment for ministry is also a little fearful because they are given more responsibility for ministry than they have ever had before. But we will never advance the kingdom of God as we have been commanded to do without empowered people. And we cannot empower people to serve unless both clergy and laity are willing to take the risks involved to do so.

God sent Moses and his brother Aaron to Pharaoh with a simple message, "Let my people go, so that they may hold a festival to me in the desert" (Exodus 5:1). God's people were in bondage and needed to be empowered—given freedom—to serve and worship the Lord. After much struggle they eventually were released but found they were caught in a different type of bondage. Moses, trained in God's laws, felt he had to do everything. He judged the people from morning to night, wearing himself out and frustrating the people who could not get their disputes resolved. Moses' father-in-law, Jethro,

***The same Holy Spirit who empowered the early disciples for service empowers us to service and ministry.***



## *Empowering a New Church Culture*

Changing a church's culture takes commitment, persistence, and time. Here's a simple look at what it takes to empower a new culture in your church.

- **What gets pictured gets done.** The laity loses the vision quickly, so talk about the new culture and illustrate it every chance you get.
- **What gets modeled gets done.** People are leader watchers. They conclude from what you do what is really important.
- **What gets praised gets done.** Praise the behavior you want to reinforce. Reinforced behavior becomes the prevailing attitude. The prevailing attitude becomes the church's culture.
- **What gets trained gets done.** People only do what they know how to do. Make sure they know the mission, values, and philosophy of the new culture of service.
- **What gets measured gets done.** Empowering a new culture requires setting standards and then measuring your results to see if you are matching up.
- **What gets budgeted gets done.** For any plan to come to life, enough money must be designated to make it happen.
- **What gets prayed gets done.** Never lose sight of the fact that the Holy Spirit is the power that creates new vision and direction in your church. Lead your church toward a new culture of service by calling laypeople to prayer.

—Gary L. McIntosh

pointed out the obvious: "You cannot handle it alone" (Exodus 18:18).

People in our churches often find themselves in a similar situation. They have been called out of the bondage of sin and empowered by the Holy Spirit for ministry. But when they attempt to become involved in ministry, they find they are in bondage to a church cultural system that prevents them from doing so. As church leaders we need to hear over and over again God's words to Pharaoh and Jethro's words to Moses: "Let my people go.... You cannot do it alone." Our goal is to empower every member and regular attendee to take ownership of their God-given ministry. But empowering people means we must engineer a new ministry culture of service in our churches.

A major part of a church leader's role is to build a church culture where laypeople are empowered to serve and minister. There are no magical formulas. In many cases it will take some trial and error to arrive at a strong church culture that empowers people to be all that God wants them to be. While it is the Holy Spirit who ultimately brings about needed change, it is also

***Capturing a new culture is only successful when the hearts of your regular worshipers are committed to a new spirit of sacrificial service.***

important to develop a strategy (see 1 Corinthians 3:6). Here are 10 steps to building a new church culture of service.

### **STEP 1: COMMIT TO THE LONG HAUL**

Church cultures are notoriously slow to build and hard to change. Culture involves a shared set of attitudes, values, and goals that takes at least 5 to 7 years to change and build up. It takes a lot of coaching, leadership, and example setting to see it become reality. Part of the difficulty lies in the fact that culture is a "soft" subject. Budgets, plans, buildings are all "hard" subjects that can be touched, read, and reviewed. Aspects of culture—attitudes, feelings, and perceptions—are more difficult to get a handle on.

### **STEP 2: ASSIST LAYPEOPLE IN UNDERSTANDING THE NEW CULTURE OF SERVICE**

Acquaint all church leaders with a general understanding of church culture and specifically what their church's culture currently is like. Church leaders may ignore the soft aspects of culture and be much more adept at dealing with hard items such as budgets, plans, and buildings. Part of the reason it takes 5 to 7 years to engineer a new church culture is that leaders must be educated to understand and see it.

### **STEP 3: TAP INTO KNOWLEDGE PEOPLE**

Spend a lot of time formally and informally asking questions and identifying values and your way of doing things. Search below the surface to identify the unwritten values and rules that presently drive your church. What do your behaviors, values, rules, and atmosphere say about your church? How do members and nonmembers see your church? Be ruthlessly honest in your description. This is no time to fool yourself. Write a picture of the present church culture and identify what needs to be held onto and what new cultural values people would like to see come into existence.

### **STEP 4: MOLD A CULTURE OF SERVICE**

Spend a lot of time with people dreaming as a group. Read passages in the Bible that describe what a church should be, and then verbalize a new cultural vision for your church based on what you learned. What type of atmosphere do you want newcomers to feel when they visit your church? What do you want people to say about your church when they talk to others? What are the values your people naturally buy into? What do you want the new culture to be like in the future?

You should also take time to visit churches that are doing a superb job. Nothing will help you more than experiencing what others are doing. Call 100 people in your community and ask them which churches are the best ones. Then

***Empowerment in the church  
takes place when pastors  
and church leaders delegate  
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laypeople and actually allow  
them to do ministry.***

visit each church that is mentioned. Take notes, talk to people, and sense the atmosphere. Borrow some ideas, adapt some, and even reject others. This experience will help you enlarge your people's vision of what can be done at your church.

**STEP 5: FORMALIZE THE CULTURE**

This begins by creating an official mission statement and set of philosophies and values. Calling laity to a new culture of service will only take place when people understand and feel a sense of passion for the mission and purpose of their church.

A specific challenge or project in your church that reflects the new cultural values will cause laypeople to feel committed again, to feel good about being involved in something worthwhile. It will call them to new possibilities and hope for a new direction for their church.

Laity will only give its total energy to

something when people know, understand, and believe in their mission. You may even want to give the new culture a new name. Strong cultures have slogans that mean something. But don't be fooled into thinking that a new slogan will change things. Slogans mean nothing without actions that support them.

**STEP 6: MODEL THE NEW CULTURE OF SERVICE**

Leaders are crucial to culture. Their words and deeds are the touchstones of a church's culture. Little things will make a big difference in a leader's ability to convince others of the seriousness of the new culture. For example, if church leaders ask members to park farther away from the church in order to leave space for newcomers but then keep their own official parking spaces near the church, they should not be surprised that members will not buy into the new culture of service.

**STEP 7: COMMUNICATE THE CULTURE**

Never force the elements of the new culture on people. Rather, concentrate on making steady progress by communicating in a regular manner the new culture of service. This can be done in several ways.

***Vision Casting***

Leaders must be trained to share their vision every time they can and in as many different ways as possible. Say it. Illustrate it. Print it. Include it in your bulletin. Use stories showing how laypeople are carrying out the vision. Mention it in your letters. Say it often. Never let more than 2 weeks go by without powerfully sharing your vision. Every time you have any type of leadership or workers meeting, be sure to cast your vision.

Many great tools for vision casting are provided by the Assemblies of God We Build People project.

These include posters, bulletin inserts, visual diagrams of the diamond of spiritual growth and the circles of commitment, and many other excellent vision communication tools (available through the Gospel Publishing House at 800-641-4310).



The key is to say *it over and over again*.

Make it your goal that 80 percent of your Sunday morning audience can relate your vision clearly to a visitor.

—J. Melvyn Ming

- Introduce the new culture in a formal manner by kicking it off with a church-wide meeting.
- Rename key people or aspects of your church to communicate a new status and value to them.
- Require all new members to take an orientation class on your church.
- Train a team of at least five people to help train others in the new culture of service.
- Distribute display and wallet cards

***As church leaders our role is not to control those under us but to empower them by granting them permission to become engaged in ministry.***

that communicate the values of the new culture of service.

## **STEP 8: REINFORCE THE NEW CULTURE OF SERVICE**

Use your church's newsletter to reinforce the new culture of service by sharing stories of how members illustrate the new values and goals. During church services, interview people who can give testimonials

supporting the values of the new culture. Send out letters to key laypeople, enlarging upon the importance of the new cultural values.


## **STEP 9: RECOGNIZE PEOPLE WHO EMBODY THE NEW CULTURAL VALUES**

Recognize those who demonstrate commitment to the cultural values of service by giving them an award, flowers, or a specially designed pin. Recognition needs to take place whenever someone goes above and beyond to serve another person. Call the office staff together to recognize office personnel. Go into a Sunday school class to award a class member. Write personal notes of thanks.

Recognition in a public manner lets others see that you believe in the cultural values.

## **STEP 10: HIGHLIGHT THE NEW CULTURE**

Host an annual churchwide event to highlight the new culture of service. Bringing everyone together creates an atmosphere that builds morale and reinforces the new church culture. Take the opportunity to highlight your mission and values to everyone present.

In my limited experience of house painting, I've found it difficult to paint over dark colors. The true color underneath keeps bleeding through. Engineering a new church culture is like painting over a darker color. The original culture will keep bleeding back through unless people truly buy into the new culture. You can write a new mission statement and develop a new slogan, but adopting a different set of values and goals involves attitude. It's easy to write a new constitution and bylaws, but what makes them meaningful is when people are willing to back them up with action. People's true colors will bleed through, and so will your church's. Capturing a new culture is only successful when the hearts of your regular worshipers are committed to a new spirit of sacrificial service. 

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

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INTERVIEW WITH BILL MCCARTNEY

# Laymen: Motivated to Honor and Ministry



Men are in need of new foundations upon which to build their self-esteem, identity, and spiritual lives. As men accept new roles in their families and churches, they are turning to the church and one another for support and direction.

Founder and president of Promise Keepers Bill McCartney met with *Enrichment* managing editor Rick Knoth to discuss the issues facing men and how the church can nurture and activate men for ministry.



**TO WHAT DO YOU ATTRIBUTE THE GREAT MOVE OF GOD IN THE LIVES OF MEN ACROSS OUR NATION? HOW CAN MEN IMPACT OUR NATION? OUR CHURCHES?**

The way this thing has unfolded is like a mystery being unveiled—it keeps getting brighter and brighter until the full light of day (see Proverbs 4:18).

God-given talents. And when we're born again, we have spiritual gifts. The move of God is capturing the hearts of men, and they are going back to their churches, wanting to share their spiritual gifts. However, men have often gone to church to be inspired or educated but not to participate. As a result, the church is bankrupt. What we have is apathetic, indifferent, lukewarm men. But if they learn to use their spiritual gifts, the



*I'll tell you how you can shut a guy down: don't acknowledge his gifts; don't let him use his gifts; don't listen to him. Pastors can seriously damage the men in their churches by treating them this way.*

As I have witnessed what God is doing with men, I trace it to 2 Corinthians 6:17, "Come out from them and be separate, says the Lord. Touch no unclean thing" (NIV). When the Israelites were released into the Promised Land, the Lord cautioned them not to marry or intermarry with pagan nations, because if they did, they would become just like the pagans.

At this time in our nation, men have so caved into the culture you can't tell who they are. Even guys who feel good about themselves—who get up in the morning and have devotions with God—have still compartmentalized the Lord. They don't take Him into their day with them.

Promise Keepers is a call out of God's heart for men to be different, to stand up and show the present culture what the body of Christ is like, to bring light and salt and change the direction of morality in this nation.

When we're born into this world, we have

church will turn around.

Pastors had better get ready, because when these guys come back from lay conferences they're going to be on fire. They will say to their pastors: "Help me discover my spiritual gifts. Show me where I fit in. Show me how I can be a part of advancing the Kingdom."

**WHAT CHALLENGES DO PASTORS FACE AS THEY MINISTER TO MEN, AND HOW CAN THEY HELP MEN IN THESE AREAS?**

First, one of the biggest problems we've identified is prayerlessness. Men do not practice the presence of God. They don't turn to Him in every situation and say, "This is a big decision. I need to take a moment and go before the Lord." God is saying to men, "If you're going to get excited about anything, get excited about your relationship with Me."

God calls leaders to lead by example. If pastors are people of prayer, then they will have

fresh energy and conviction to call men out. When pastors who are prayer warriors—who really walk intimately with God—talk to men about prayer, men will respond.

Second, men don't learn like women do. The best example I can give is the way a football coach teaches the players. A coach's philosophy is to tell the players what to do—tell them once and then tell them a thousand more times. That's how men learn.

Some pastors' sermons don't even connect with the men in the congregation. With men you keep things simple and direct. You have to start with the basics and end with a challenge.

Finally, God has built into men to instinctively want to provide and protect. But they often don't understand that the way you really protect is in the spiritual realm.

I recently saw a quote that said, "It's time men stopped being wimps." The author's definition of wimp was "a man who doesn't take responsibility to be the husband and father God called him to be." A man can provide the greatest protection for his family and feel like the kind of husband and father he should be if he is faithfully praying daily with his wife and children, inviting the power of the living God



to come in and take authority.

Pastors should be role models of this kind of life. If they can get the men in their churches on their knees, it's a slam dunk. That's what God wants.

#### **WHY IS ACCOUNTABILITY AMONG MEN SO IMPORTANT?**

That, again, taps into the masculine context. Men have to get past certain stuff. We're told iron sharpens iron, and one

man sharpens another. So when a man learns to open up and be vulnerable and transparent and then others pray over him and love him in spite of the stuff he deals with, that kind of accountability will wash a man clean.

#### **HOW DO YOU GET A MAN TO BE VULNERABLE AND OPEN UP?**

First of all, pastors have to be in a small group themselves—be accountable, transparent, and vulnerable. Pastors have to be people who will step up to the plate and bare their hearts. Here's the irony of the whole thing: Even though God already knows all that is in a man's heart, it's still important for a man to learn to be transparent.

Men will open up if it is modeled for them. If pastors want men to pray, they should pray. If they want men in small groups, they should be in a small group. If they want men to be transparent, they must be transparent. To produce young men with hearts for God, pastors and fathers have to have hearts for God. Men imitate their heroes.

Just a quick example. Everyone knows that golf star Tiger Woods is hitting golf balls farther and drawing large crowds at PGA golf tournaments. Do you know what has happened to the other PGA golfers?

They're working to improve their swing and drive distance. That's what men do for men. They reproduce what is modeled for them.

### **IN YOUR CONFERENCES, HOW DO YOU PROMOTE MEN USING THEIR SPIRITUAL GIFTS?**

We talk about the Parable of the Talents (Matthew 25:14–30). We tell men they have gifts, and they can't sit on them. They have to give them away, or they will be judged.

After we worship and proclaim the Word of God and the person of Jesus Christ, we devote time to response—to confession and repentance. Then we express extraordinary hope. God has not quit on men. He hasn't stopped calling out to them. We come together as men to take responsibility to do something. We're going to come out from the society that has taken from us what we have to offer. When men go back home, the results show up in the local church. Men go back under the authority of a shepherd and submit and be part of what God would do in that assembly.

God has called us to bring men together and then send them back home to their churches to give their spiritual gifts away. It's working because the Spirit of God is penetrating their hearts.

Pastors can't be apathetic and indifferent. Men are saying to their pastors: "We have let you down. We have not stood with you, but we will today. Help us use our spiritual gifts."

Pastors must be ready to say: "OK. Here's what you can do." If pastors will mobilize and get everybody sharing their gifts, then the men in the church won't feel let down. I'll tell you how you can shut a guy down: don't acknowledge his gifts; don't let him use his gifts; don't listen to him. Pastors can seriously damage the men in their churches by treating them this way.

Pastors have to understand that the church breaks down when it doesn't honor and validate God's gifting inside men. When pastors see the value in how God has gifted men to do certain things

*The move of God is capturing the hearts of men, and they are going back to their churches wanting to share their spiritual gifts.*

and they are validating each other, then the men in the church will begin to use their spiritual gifts.

### **HOW CAN PASTORS MOTIVATE THE MEN IN THEIR CONGREGATIONS TO LIVE GODLY LIVES?**

Here's a real key piece. We had 1.1 million men last year go to stadiums for men's conferences. We researched and found that 62 percent admitted they struggle with sexual sin—pornography, adultery, and sensuality. Christians are caving into the culture.

What pastors have to do is be pure themselves and then pray in the truth in all of its power and conviction. Men want the truth—Jesus' truth. They want to be pierced to the depths of their being, to be called out. That's what's in a man. Motivate men to truth, and they will stand up and turn off the TV.

In Old Testament times, David went into a cave. Men went in with him—guys

who were outcasts, yet they were called David's mighty men (see 1 Samuel 22–24). You can't be around a man of God in close quarters without tapping into what God has invested in him.

### **WHAT IS THE BENEFIT OF GETTING MEN TO COME TOGETHER IN GROUPS IN THE CHURCH?**

You get a guy in a stadium with other men, and he looks around and says, "You know, I'm not so bad. Nobody's looking at me." Meeting together with other men sets a man free to relax. He's not performing. He's not being judged. He's just participating.

You can create that in your church. You can't always put a man with his children and wife on either side of him when he doesn't have his life together. You have to help him get to the place where he can be everything his family needs him to be.

Get men together with men so they are not fearful or guilt-ridden. Then pretty soon, when they are with their families, they can participate fully in church.

### **WHAT CAN PASTORS DO WHEN MEN COME BACK FROM CONFERENCES LIKE PROMISE KEEPERS?**

The smartest thing a pastor can do the



Sunday after men come home from a conference is not to preach. Let the men come up and share. If you let men get in front of your church and tell what God has done for them, then they will faithfully try to live it out. Let them speak while their hearts are tender, and the whole church will be ignited. It's happening all over the nation.

#### **HOW HAS PROMISE KEEPERS CONTRIBUTED TO THE SPIRIT OF UNITY AND COOPERATION ACROSS DENOMINATIONAL LINES?**

Denominational leaders use Promise Keepers as a catalytic entree to bring men together. For example, we recently brought together 40 to 50 men from different denominations. At first there was tension in the room. Although these were brothers in Christ, they were suspicious and guarded. Then the Spirit of God came down, and the next thing we knew these guys were knit together in the power of God's Spirit.


We've also brought together ethnic leaders from different denominations. Here's what happened when we brought in leaders from the Native Americans. They were from different tribes, so they had issues with each other. You know what happened? The Spirit of God came down, and soon they were all weeping and woven together. The same thing happened when we brought in 70 Hispanic gatekeepers from all over the world. The Spirit of God came down, and soon they were confessing their hard-heartedness. Walls were broken down right in our midst.

Let me give you another example. There is a tremendous increase in Catholics being born again. Men are coming back from conferences and saying, "Hey, I don't have what they have." Do you know what some of the different Catholic parishes are doing? They are printing in their bulletins that you must be born again.

And did you know more Jews have

been born again in the last 14 years than in the last 1,400 years? They're coming to Christ. God is bringing the Body together, and He's breaking through all the things that have kept us apart.

#### **WHAT IS YOUR OPINION ON THE IMPACT THE ASSEMBLIES OF GOD IS HAVING ON MEN?**

The Assemblies of God is on the cutting edge of this thing with its HonorBound: Men of Promise programs. They are the pacesetters. Their literature and seminars for men are outstanding. I would encourage all Assemblies of God pastors to work with the national HonorBound department to establish men's groups in their churches. They're tapping into the masculine context in a way in which others are slow to pick up. Men want to be men of honor; they'll submit to it. 

*Bill McCartney is CEO and founder of Promise Keepers, Colorado Springs, Colorado.*

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**"Don't tell the EPA, but sometimes he wastes a whole tree's worth of paper on one sermon."**









*The Lord's plan  
for the world  
cannot be carried  
out solely by  
ministers and  
appointed  
missionaries.*



# Our Co-Mission With

**T**he Gospels and the Book of Acts record that Jesus commissioned each of us to go forth with the good news of forgiveness and redemption to all people. Jesus' statements are understood by believers as His Great Commission to His followers to evangelize the world. For me, this is a *Great Co-mission* to believers to participate in the redemptive purpose of Christ. Perhaps the most direct statement of the ministry of all believers is: "Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

*Working with young people,  
pointing to our foundations as a  
nation, and seeking a daily walk with  
the Lord are among the highest  
privileges I enjoy as a public servant  
and as a layperson in the church.*

As believers, then, we are to follow in His footsteps. The Lord raises us up to a mission that is like His own and is an extension of it. So framed in John 20:21, we can understand the Great Commission in a light somewhat different from that of Acts 1:8, where the work of believers is explained in terms of geography: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

From John we learn that we are called to the ministry of Christ without reference to geography. Ours is a *Great Co-mission* with the Lord—a partnership with Jesus.

After  
the Last  
Supper  
and

Judas' departure, Jesus said: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15).

If we are to follow in the footsteps of our Lord, friend, and partner, I suggest we must do so by first seeking the example of His life and ministry. Jesus' personal ministry touched people in all walks of life and in all parts of their lives, even though it was carried out in a relatively confined area. Thus, all believers are *co-missionaries* with Him, even when their work takes them no more than a block from their homes or places of worship. As a result, to understand the role of laity in gospel ministry, we must look beyond the traditional understanding of ministry. As believers our ministry should be carried out in all parts of our lives and in all our encounters with others. To nurture the work of laity, pastors should affirm clearly the value of believers and their gifts.

Although there is no work more noble than carrying the name of Jesus to distant lands, the Great Commission is not, first of all, a matter of traveling a great distance. And although the church as a place of worship must have hands and feet, neither is the Great Commission, first of all, a matter of finding work to do in the house of God. I suggest that the first duty of laity is to carry forward the ministry of Jesus in the place where we live—in our diverse occupations, in our contacts with people in different circumstances, in our community life.

## MY INVOLVEMENT IN CHURCH

Lay service in the traditional sense has been a central and richly rewarding part of my life. My first memory of service to the church is from the age of 4 or 5 years. My family was in New Jersey to visit my paternal grandmother Elizabeth Livingston who was an Assemblies of God minister. My service was to sing. Through the years I have made gospel music a central part of my life, often serving as a song leader. (Like the fellow said, "I've been getting a lot of requests from the audience, but I'm going to sing anyway.")

I have taught Sunday school classes, and

*It is my hope that  
ministers will encourage  
their members in  
the work of the Lord  
by remembering that  
each one has the  
capacity to respond to  
a calling from God.*

Christ



Janet and I have been privileged to host Sunday school events in our home or in the barn at our farm. We have prayed with the needy and sick and have prayed that our efforts have been part of God's touch of mercy, deliverance, and forgiveness.

I love to work with young people. When I was governor of Missouri, several other leaders and I convened the Governor's Student Forum on Faith and Values in Leadership. My goal was to help young people understand the connection of leadership with faith and

***If we are to follow in the footsteps of our Lord, friend, and partner, I suggest we must do so by first seeking the example of His life and ministry.***

values. The Bible says, "Righteousness exalteth a nation" (Proverbs 14:34). Righteous, godly leadership is founded on faith.

For several years, in conjunction with the national student leadership conference in Washington, I have conducted tours of our great national monuments. The tours recall the foundation of our nation in religious faith. At each monument we read statements of the founders regarding religious faith. We sing patriotic hymns. We give thanks for the faith of those who founded this wonderful nation. Most recently, I led visits to the monuments with hundreds of Promise Keepers.

One of my purposes in convening youth conferences on faith and values and in conducting monument walks is to spread the knowledge that America is a nation founded by men and women of deep religious faith and that our history is characterized by profound respect for faith and values. President Washington believed it was impossible to govern rightly without God and His Word. He believed it was impossible to account for the universe without belief in a Supreme Being, impossible to govern the universe

without His aid, and impossible to reason without arriving at the truth of a Supreme Being.

Before work begins each day, I pause in my office to invite the presence of God into my life and work. There are more prayer groups and more focus on the Bible in Washington than there have been in decades.

Working with young people, pointing to our foundations as a nation, and seeking a daily walk with the Lord are among the highest privileges I enjoy as

a public servant and as a layperson in the church.

## **MY ROLE MODEL**

My father, J. Robert Ashcroft, is my hero. He was a person who believed in nurturing the gifts of laity. During his service as the Fellowship's secretary of the Education Department, the Assemblies of God decided upon broad-based liberal arts education for spiritually sensitive young people. Dad coined the phrase: "The spirit of education must be the

## ***God Can Use Ordinary People***

Suppose you learned that a new religious movement had appeared on the scene in your city? A carpenter arrived that inspired some fishermen and an unpopular Internal Revenue agent. A number of other nondescripts and a few professionals also joined the carpenter's itinerant band. What would you think of such a motley crowd?

Look at the record in Acts. A great miracle took place. A paralytic was perfectly and instantly healed. And the channels God used were "unschooled, ordinary men" (4:13,14, NIV).

The healing could not be discredited. And of all things, two humble fishermen were the ministers used for this miracle. What had happened? Right in the sacred center of the Jewish religion some Jesus people performed miracles. Their dress, mannerisms, and vocabulary identified them as "unlearned and ignorant."

This is the story of the Apostolic Church. Ordinary nonprofessionals became the ministers and missionaries that turned their world upside down and won multiplied thousands to their Lord and Savior.

Although all of us should strive to receive the best training possible, we must remember that God uses everyone who is committed to Him. All believers are important to the work of God because they are part of the body of Christ.

The carpenter from lowly Nazareth had an unimpressive band. But He changed their hearts, challenged their minds, and motivated their wills to do His will. And then He put them through 3 years of training. Little wonder they stirred their world.

Privileges and responsibilities are placed upon those who follow Jesus. God has anointed laypeople in every generation—those diligent in business who, with the leading of the Spirit, give guidance to the ministries of the church. They are prayer warriors whose recognition awaits announcement in eternity. They are generous and sacrificial givers whose stewardship of resources makes God's work possible. They are strong in faith, loyal in spirit, and fruitful in all things. They are important, however, not for what they do or will do but because God loves them and gives them a place in His program for the Church.

Christianity is a layperson's movement. When each ordinary person comes to the place where his or her set of values has Christ and the rest of humanity at the center, the Church will fulfill New Testament Christianity.

*—G. Raymond Carlson, formerly general superintendent of the Assemblies of God, lives in Springfield, Missouri.*

education of the spirit.” In my father’s eyes, seeking out the gifts of laypeople was a way of strengthening the church’s ministry, while telling people they have value. And wouldn’t the friends of Christ have great value? Would not the Lord choose gifted friends who could carry forth His ministry to all areas of life?

When I was a child I often traveled with my father; he was in demand as a speaker in spiritual settings. We spent a great deal of time together traveling to his ministry commitments. He was a very philosophic person, and so we would talk about God and our relationship to God. He always treated me as an adult. In doing so, he was telling me I had value. This is a message we should share with all believers: Each of us is valuable to God, and God desires a personal relationship with each of us.

## CONCLUSION

The apostle Paul made it clear that believers are blessed with various gifts: “Now there are diversities of gifts, but the same Spirit” (1 Corinthians 12:4).

He explained to the believers at Ephesus that some are made apostles, some are prophets, while some are evangelists, pastors, and teachers (see 1 Corinthians 12:8–10).

It is my hope that ministers will encourage their members in the work of the Lord by remembering that each one has the capacity to respond to a calling from God. We must share with people that we value them and appreciate their

***We must share with  
people that we value them and  
appreciate their particular  
talents and abilities.***

particular talents and abilities.

Remember, Jesus didn’t go merely to synagogues to call His apostles. He called them from all walks of life. He assembled a diverse group of people, talented in different ways. Each of them was called by the Lord to a ministry and to a *co-mission* with Jesus Christ.

The church must enlist the talents of

all believers in carrying the good news to the world. To do this with the greatest success, we should look upon one another as friends of and in the Lord, gifted in different ways, and called to join in His ministry to all people. (See sidebar, *God Can Use Ordinary People.*)

After all, the church’s work is outside the church building, not inside. The Lord’s plan for the world cannot be carried out solely by ministers and appointed missionaries. It must be brought to full fruit by all believers. Every believer should be encouraged by the others and be confident that his or her ministry and mission are noble works of God. **E**

*John D. Ashcroft,  
formerly governor  
of the State of  
Missouri, is a U.S.  
Senator from  
Missouri and a  
member of the  
Assemblies of God.*









# The Long Reach of LAITY

*The apostle Paul  
challenges spiritual  
leadership to so  
equip the body of  
Christ that each  
member is prepared  
to see life as a  
holistic opportunity  
for ministry and  
service.*

**H**e was a successful businessman and a dynamic layman, but he had a gripe with preachers: “I have heard only one message in my lifetime that clearly sets forth a theology of the workplace.” He felt slighted, and rightly so.

I stand guilty. Only rarely have I addressed the subject myself. I wonder how many gifted and godly men and women listen to me preach week after week, hoping that at some point I will help them understand the ways God can use them in the workplace.

How is it that ministers have largely ignored such an essential dimension of people’s lives? Why have we not stopped to realize that people spend the majority of their waking hours in the workplace? What other activity occupies so much of their time and effort? A comparative look at our church time and work time helps make the point.

Can we discover a theology from Ephesians 4:11–13 that touches every area of our lives—even the workplace? Can we hear God speaking to us in these verses about a kind of life together in the church that is all-embracing and gives incredible significance to every aspect of life—even the workplace? I think so.

In this passage the apostle Paul challenges spiritual leadership to so equip the body of Christ that each member is prepared to see life as a holistic opportunity for ministry and service.

Here then is a job description for every authentic, dedicated, and sincere spiritual leader. Pastor, this is what we are to be about. We are equippers. Facilitators. Motivators. Vision casters. Enablers. It is our calling to empower God’s people for works of service.

Tragically, Paul’s words have sometimes been ignored. Spiritual leaders often see themselves in all leadership ministry roles. Laypeople are invited to watch, but their role is largely nonparticipatory. A well-known football coach illustrated this dilemma by defining football as “22 men who desperately need rest and 50,000 people who desperately need exercise.”

If spiritual leaders would unleash laypeople by equipping them for works of service, the church would become the most dynamic agency for good. And the impact would be felt all the way to the workplace.

Let’s look more closely at the leadership model of Ephesians 4:11–13. (See sidebar for the outline.)

## THE LEADERS DEFINED

Leadership is the key. With good leadership what is thought impossible becomes possible. Conversely, poor leadership dooms to failure the most worthy of projects. Remember, when God wants something done, He looks for a leader. He invests in leadership.

*Spiritual leaders often see themselves in all leadership ministry roles. Laypeople are invited to watch, but their role is largely nonparticipatory.*

There are good leaders who have assumed incredibly difficult assignments and have succeeded. But there are also leaders who have had unlimited opportunities but have wasted them. It all hinges on leadership.

Who are these leaders God has called to direct the work of the church? Apostles—those uniquely called and sent out by God to establish His church. Prophets—those uniquely gifted to speak the Word of God to the church. Evangelists—those especially called to proclaim the gospel in such a way that people will become true followers of Jesus Christ. Pastors/teachers—those entrusted with the oversight and care of the church.

Some suggest that the offices of apostles and prophets are inappropriate for our day. They think these offices have been declared vacant after the apostolic period ended. I disagree. Each of the four ministry offices is vital to the health of the church.

There is still a crying need for men and women to carve out a church from the quarry of society, establish it well in doctrine and polity, and equip it to reproduce itself. Call this pioneering if you choose, but these kinds of ministries are reflective of the work of an apostle.

What about prophets? Sometimes we shy away from this leadership gift for fear that its presence might lead to fanaticism and authoritarianism. This is an unfounded fear. The church desperately needs leaders who will speak God’s special revelation of truth with power and authority. It is an essential ministry in the church, and God never intended it to cease.

However, the lines of definition between these offices must not be drawn with rigidity. Pastors are to speak prophetically. Evangelists are to have the heart of an apostle. The work becomes more important than the office. An understanding of the leadership gifts will produce balanced, released ministry.

## THE PURPOSE DECLARED

What is the united purpose for the offices of leadership? The clarity and simplicity is profound: “to prepare God’s people for works of service.” That’s it. Apostles, prophets, evangelists, pastors, and teachers have one assignment. (See sidebar, Finding and Developing Leaders.)

It is often said: “A good leader will work himself or herself out of a job.” This is the essence of empowerment. An effective leader trains and models in such a way that others can step in and do the job efficiently. Spiritual leaders are called to empower and then release the members of the Body for ministry and service.

A number of years ago, one of our young men felt led of the Lord to begin a 6 a.m. prayer service in our church. At first, only a few people were present at the weekly meeting. Later, it was expanded to two mornings a week. The numbers and interest grew until now there is a daily 6 a.m. prayer meeting. It remains a lay-led and directed ministry. As pastor I attend and participate; I do not lead. My part is to affirm, encourage, and participate.

Several months ago everyone was



## Outline of Ephesians 4:11–13

### SYNTACTICAL DISPLAY

#### The Leaders Defined

1. Apostles
2. Prophets
3. Evangelists
4. Pastors/Teachers

#### The Purpose Declared

To prepare God's people  
for works of service

#### The Results Described

So that the body of Christ may be built  
up until

1. We all reach unity in the faith
2. [We all reach unity] in the knowledge  
of the Son of God
3. [We all] become mature (attaining to  
the whole measure of the fullness of  
Christ)

### VERBAL ANALYSIS

#### Term

Apostle (*apostolos*)

Prophet (*prophētēs*)\*

Evangelist (*euaggelistēs*)\*\*

Pastor (*poimen*)

Teacher (*didaskalos*)

To prepare (*pro* *ton* *katartismōn*)

Service (*diakonia*)

So that...be built up (*eis* *oikodomēn*)

Mature (*teleion*)

#### Meaning

One sent out

One who speaks for God

One who announces good news

One who shepherds

One who teaches

A purpose clause meaning *for the purpose of perfecting*

Service—from which we get the word *deacon*

A result clause meaning *so that (as a result) ...be built up*

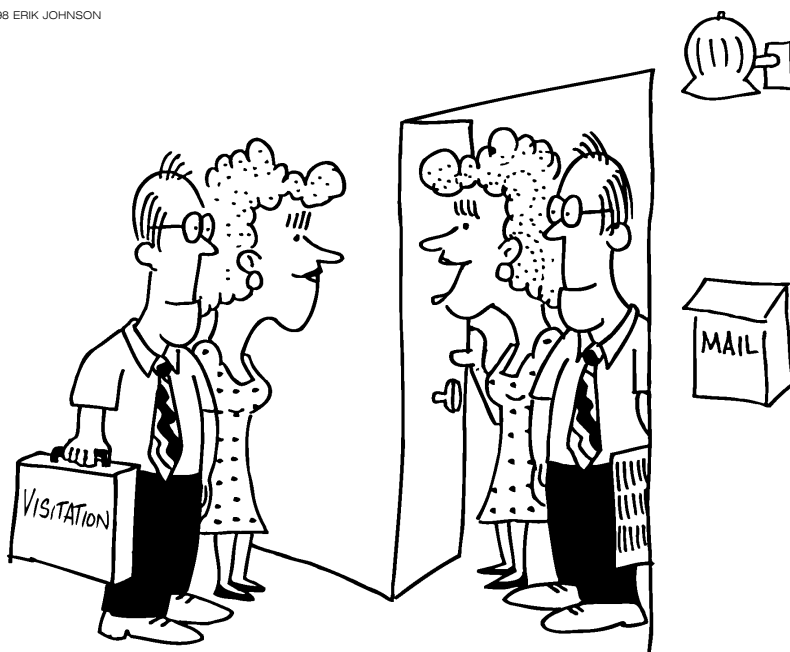
Full grown

\*When an *e* is transliterated as long, it is actually pronounced as a long *a*.

\*\*When two *g*'s appear transliterated together, the first one is pronounced as an *n*.

—Richard L. Dresselhaus

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**"As a matter of fact we *would* be interested in attending a small group with people similar to ourselves."**

encouraged to join in one special morning to "storm the gates." What a joy to see cars flowing into the parking lot as several hundred people gathered for prayer. I took my place in the congregation and participated in an electrifying hour of song, praise, and prayer. My thought was: *The people of God are being released to do the work of ministry.* I was unneeded. Ephesians 4:11–13 was being lived out.

### THE RESULTS DESCRIBED

How will spiritual leadership know if God's purpose has been achieved? Paul set forth the criteria: "So that the body of Christ may be built up until" (1) there is unity in the faith; (2) there is unity in the knowledge of Jesus; (3) there is the presence of a kind of ministry that reflects Jesus Christ and is characterized by unity, knowledge, and maturity.

I am somewhat taken aback. This

## Finding and Developing Leaders

When you see people merely as a means of accomplishing your task, you don't develop leaders who will develop other leaders.

To create a leadership culture:

1. **Be intentional.** Resolve to find and develop leaders. Weave that intention into the framework of everything you do.

2. **Focus on leadership.** Don't be afraid to focus on identifying and developing leaders throughout your church. Look for those who have a real heart for people.

3. **Value the strategic role of small group leaders.** When your ultimate goal is to produce fully devoted followers of Jesus, and the optimal environment for achieving that goal is relationship through small groups, then the most strategic person in the life-change process of the church is the small group leader.

—Bill Donahue. Adapted from *Ministry Advantage*, Sept./Oct., 2, published by Fuller Theological Seminary, Division of Continuing and Extended Education, 135 N. Oakland Avenue, Pasadena, CA 91182. 626-584-5290.

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purpose seems to be ingrown. Contained. Churchy. Restricted. What about the world? What about the people beyond the walls? What about the workplace—where God's people live so much of their lives? What about evangelism?

Then it strikes me with incredible power. The impact of a church so built up

will be irresistible in the world. This is impact and influence at its most profound level. It moves beyond mechanics and functionalism and strikes at the very heart of what the church in the world is all about: the people of God equipped, released, and empowered to change the world.

Recently, I was discussing the future of

one of the departments in our church. The pastor overseeing this department had expressed the need for more salaried help to achieve the level of ministry effectiveness he felt was essential. I suggested he might be able to recruit some capable laypeople who could give the quality of leadership he desired. He reported to me not long ago that he now has several gifted laypersons who are giving him the necessary help to move his department forward. I commented: "You know, there is no limit to where you can go when you recruit laypeople for help and leadership." This is the message of Ephesians 4:11-13.

When spiritual leadership empowers God's people for works of service, the body of Christ is built up in unity, knowledge, and maturity so that its impact in the world will be profound—reaching all the way to the workplace. **E**

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







*Why is it that many churches...are enjoying explosive growth while others are not? The defining difference seems to occur when laypeople move from being mere spectators to participants in ministry—outside the church walls.*

# Let My People Grow



Pastors are generally tempted to evaluate the spiritual health of people by what they observe on the church campus. Lively services, packed pews, filled altars, and income in excess of budget are viewed as conclusive evidence that God is doing great things within the hearts of people. But is this kind of visual evaluation conclusive?

How is it that we have so many energetic worshipers on Sunday morning, yet many of our churches are almost empty on Sunday night? Should this be accepted as the by-product of our fast-paced society, or is it symptomatic of a larger problem?

Why are some churches inside and outside the United States enjoying explosive growth while others are not? The defining difference seems to occur when laypeople move from being mere spectators to participants in ministry—outside the church walls.



### COMMAND OR MINISTRY OPTION?

With more than half of the worldwide Assemblies of God constituents now living within the borders of Brazil, the church in that country presents a

powerful model for revival. In the November 9, 1997, *Pentecostal Evangel*, Terry Johnson was asked, "What can American Christians learn from Brazilian Christians?" His response:

To be witnesses, to evangelize, and pray. The Brazilian Christians' lives are filled with prayer, and they take every opportunity they can to witness.... This is why the church in Brazil is always growing. They are always evangelizing and integrating new converts into the church and teaching them to evangelize as well. Our thrust continues to be evangelism and to motivate the church to evangelize.

It is important to note that Brazilian Christians are normally expected to

evangelize without thought to their personal giftings and talents or other responsibilities in the church.

What a contrast this is to the conventional thinking here in the United States. We view evangelism as a *ministry option* for laypeople on an equal par with singing in the choir or serving on the church board. In fact, lay evangelism is often viewed as a ministry for those not capable of filling higher profile roles in the church. Laypeople often view evangelism in the context of an outreach group to follow up on first-time attenders. We should not be surprised by the lack of church growth in America when many have lost sight of our universal calling to be salt and light in a dark and depraved world.

God commands everyone to be actively involved in personal evangelism for two reasons: (1) The priority of personally sharing our faith with others keeps us, as laypeople, on our knees, in the Word, and in the church services. (2) Personally sharing our faith helps fulfill the Great Commission.

### MY EXPERIENCE

As a layperson I can tell you that it is entirely possible to be a regular attender, serve on the board, sing in the choir, be a good steward, and even go on mission trips—but have no joy. I have been there many times wondering where my joy went and how I could get it back. At other times I was full of joy and convinced I would never lose it again. What was the difference?

*The times when my joy was full were the times when I was personally sharing my faith.*

In both cases I was attending, serving, and giving. In both cases I was held in high regard within my church, even though I was vacillating between two different people within my spirit. It was only after a long period of time that the answer became obvious. Without exception, the times when my joy was full were the times when I was sharing my faith. The personal sharing of my faith made all the difference! Jesus said: "Herein is my Father glorified,

that ye bear much fruit.... These things have I spoken unto you, that my joy might remain in you, and that your joy might remain full" (John 15:8,11). This has been my experience.

### HOW TO OBTAIN FULLNESS OF JOY

The first work of new converts is the automatic sharing of their faith with everyone around them. It has been said, "You can always spot new Christians; they have so much zeal, but they'll get over it." The question that must be asked is: Why do we expect new Christians to lose their zeal as a result of spiritual maturity or cultural expectations? It doesn't seem true of new Christians in Brazil. And our growing churches here at home are filled with people who are boldly sharing their faith throughout the week and enthusiastically inviting people to come to church (see sidebar, Mobilize the Membership).

God's promise to us is that our joy will remain full as long as we are personally leading people to the Lord. Are our laypeople hearing this message? They attend church, serve, and give out of a sense of responsibility. But do they know of the joy of serving the Lord that comes from witnessing for Him?

In the December 8, 1997, issue of *Christianity Today*, Billy Graham said:

A Christian who fails to express Christ's love for humanity through compassionate service is not living a life of full discipleship. In like manner, a Christian who fails to express Christ's love for humanity through clear verbal witness is also not living a life of full discipleship. For too long we have assumed that evangelism was the province of only a few professionals or a task that the pastor alone could do. Such a view is not faithful to the New Testament, nor is it realistic if the challenges of the coming decades are to be met. The task is simply too overwhelming.

In our early years of growth in the United States, clergy and laity were actively sharing their faith and proclaiming the gospel. We were a church on fire. Along with our growth, however, came the improved skills of our clergy. This helped diminish the perceived value of laypeople proclaiming the



## Mobilizing the Membership

The local church will grow in direct proportion to its willingness to mobilize its membership for ongoing evangelistic action. The virus of noninvolvement reaches the terminal stage of congregational life when leadership fails in discipling laypeople into positive Christian service.

Jesus mobilized His followers by discipling them in Kingdom living and sending them out for mission action. Not only did Jesus send the Twelve out on mission, He reached beyond their number and sent out the Seventy (see Luke 10:1–20). Following their mission, He personally critiqued their successes and weaknesses so they might increase their proficiency in personal ministry to both believers and nonbelievers.

The growth of the Church following Pentecost would have been impossible had the disciples not delegated some of the ministry tasks to other congregational members with the appropriate spiritual gifts. The congregation accepted ownership of this vision by selecting seven Spirit-filled men to assist the disciples in ministry.

Obviously, Stephen and Philip, two of the seven chosen, did not limit their ministry to serving tables and distributing food to widows. Philip pushed beyond the racial barriers by preaching to the Samaritans and baptizing the Ethiopian. Stephen went on to perform signs and wonders among the people and gave public defense of his actions. For this he became the first martyr.

The front lines of moral and spiritual battle continue to remain with laypeople. However, they often lack effective witness until they are guided, instructed, and inspired.

Churches will never develop an effective ministry of housewives, farmers, merchants, and craftsmen simply by making public pronouncement. They will achieve effective lay ministry by freeing pastoral leadership to mobilize laity to ministry. Apart from equipping “God’s people for work in his service,” we cannot justify our ministerial offices and denominational agencies (Ephesians 4:12, *NEB*).

The New Testament charges the whole membership with becoming involved in Christian community action and personal witness. Without a mobilized membership, there will be little success in pastoral ministry.

—Wayne M. Warner, Battle Creek, Michigan

gospel. Over time this led to the redirection of lay activity into the much-needed infrastructure of our growing churches.

Today, we generally have a lower expectation of laypeople leading people to the Lord. Many lay Christians do not feel a personal burden to reach the unsaved people who surround them daily. When laypeople do not feel a personal responsibility to share their faith, they are less likely to bear fruit, to have no joy, to grow detached and apathetic, to be slack in

church attendance, to be easily provoked into criticism, and to be more open to falling into grievous sin.

Laypeople are often two-sided when it comes to their Christian walk. Inside the church they can be generous givers and active participants held in high esteem by their pastor. But many do not give any thought to ministry outside the church. Lots of people know how to play church inside the church.

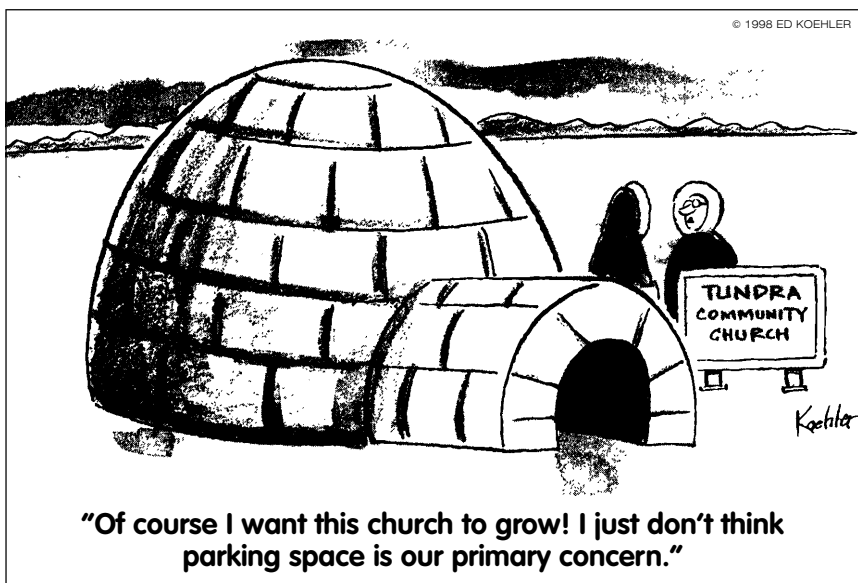
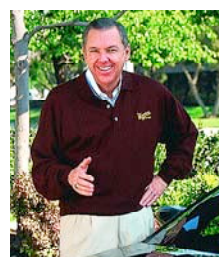
We all know that the church is not just

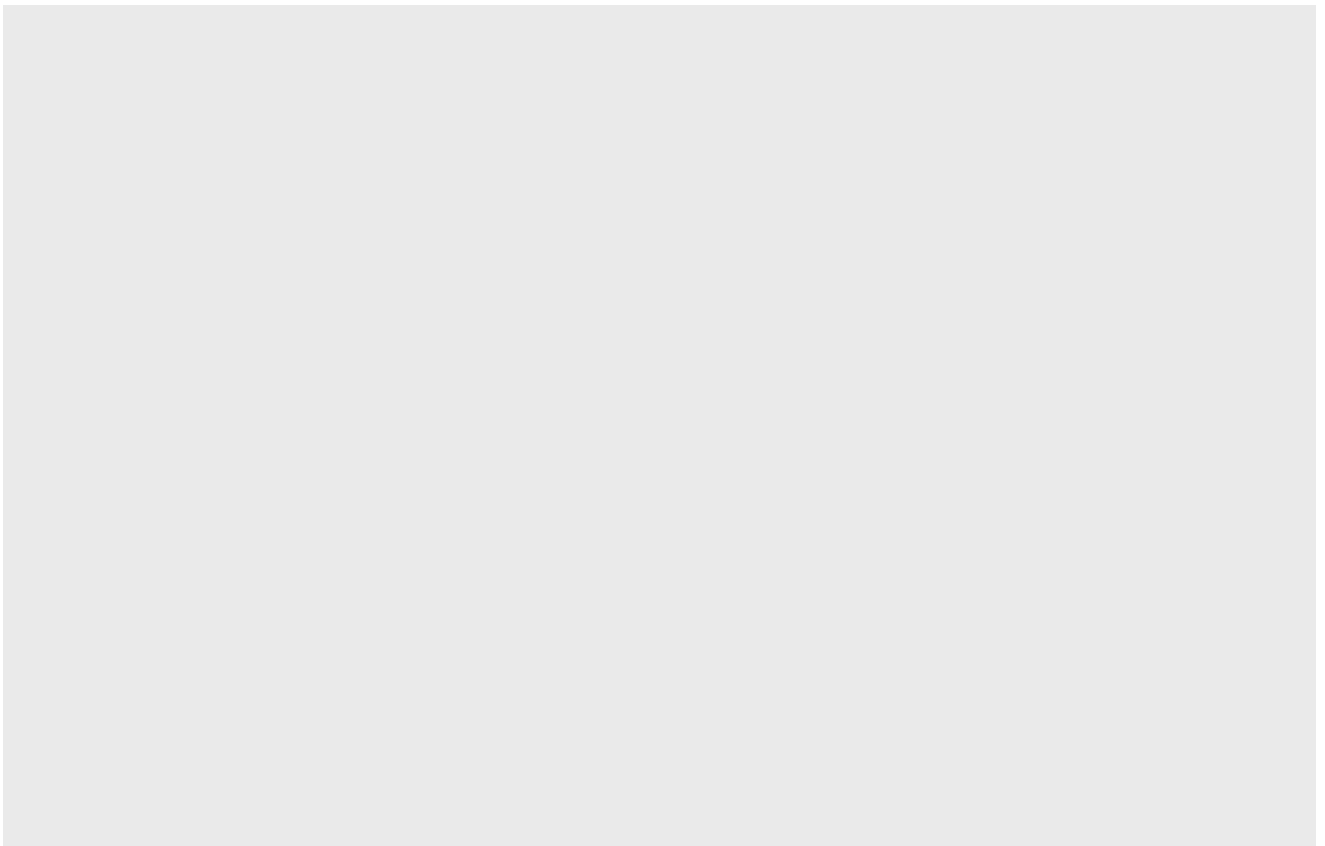
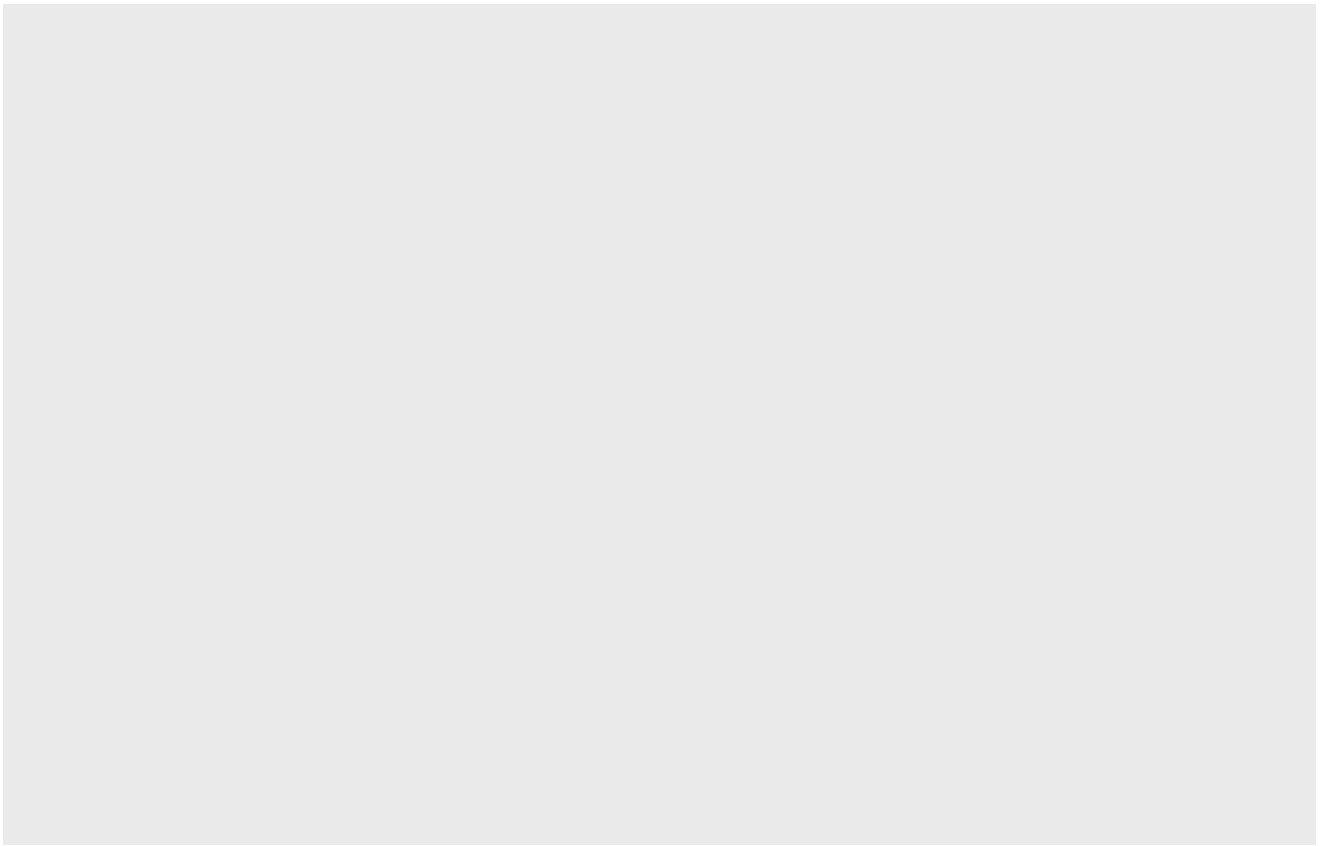
brick and mortar but is comprised of people. Isolating our Christian experience and exuberance to the inside of the church keeps the world from hearing our message. However, when we live our faith outside the walls of the church, we are able to change our world.

John Maxwell likens our lives to a football game and our churches to the huddle. He points out that most Christians never get out of the huddle to play the game. We have over 2 million laypeople in America who average 7 meaningful conversations with non-Christians every week. With these 14 million people under the direct influence of Christian laypeople every week, we have the potential for changing countless lives and reaching our world.

The promise to laypeople is the fullness of joy that will be restored as they begin to personally share their faith. And all we need for this to happen is for pastors to help laypeople see themselves as the church—outside the walls. **E**

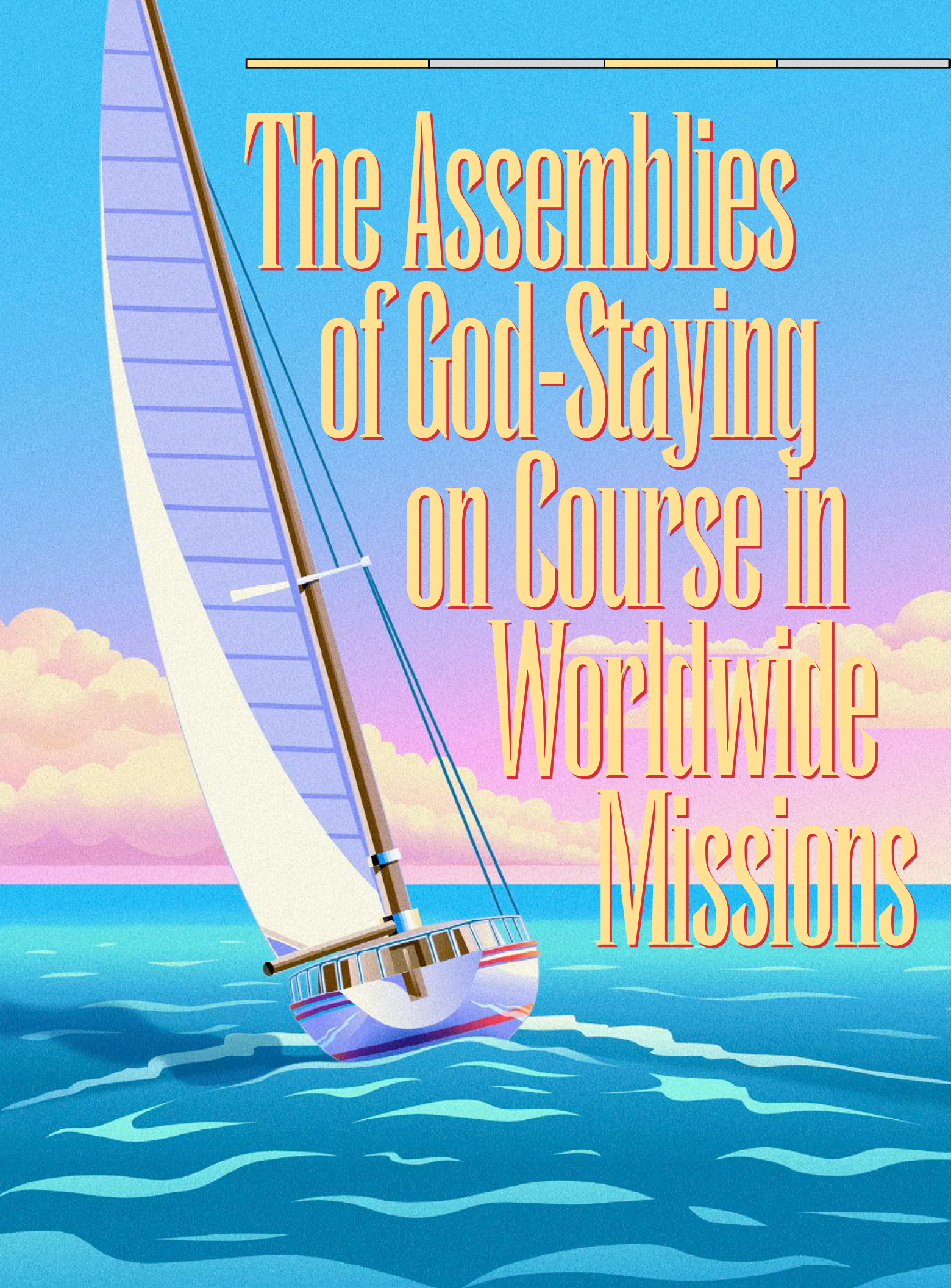
Barry J. Meguiar is president and CEO of Meguiar’s Inc., Irvine, California.







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# The Assemblies of God-Staying on Course in Worldwide Missions



**A**ssemblies of God missionary outreach around the world is extensive in geographic scope and encompassing in breadth of ministry. The reason is simple: Our strategy has been formulated by the Spirit of God himself.

Following are some distinctives of our Assemblies of God worldwide mission. These are not formulations of a strategy committee. They are merely observations of what the Spirit of God led our early missionary leadership to do and what successive leadership has reaffirmed and maintained.

## OUR MISSION

The following four aspects of our mission are biblical mandates we must continue to obey until the King of kings returns to gather His bride from the four corners of the earth (Revelation 7:1).

**Reaching.** *We proclaim the message of Jesus Christ to the spiritually lost in all the world through every available means.*

The cutting edge of our mission has always been evangelism: To penetrate the darkness with the light of Christ's gospel. Jesus made it compellingly plain. He is happier about the one lost sheep that is found than about the 99 that did not wander off (Matthew 18:13).

Recently, John Bueno, executive director of Foreign Missions, challenged missionary candidates always to exemplify evangelism in their personal lives on the mission field regardless of their specialization—teaching, construction, or compassion ministry. Our missionaries must always share the light of the gospel personally with individuals who are in spiritual darkness.

**Planting.** *We establish churches following the New Testament pattern.*

Unless those reached through evangelism are disciplined, most will be lost.

The Great Commission is to “go into all the world and preach the good news to all creation” (Mark 16:15\*). Our Lord also commanded, “Go and make disciples of all nations...teaching them to obey everything I have commanded you” (Matthew 28:19,20).

To obey our Lord's command to make disciples, we are establishing churches in 150 nations. We are called not only to reap a worldwide harvest but also to help conserve it.

You may have heard the term *indigenous church*. *Indigenous* means that something begins, grows, and lives naturally in its own setting or environment.

From the earliest years of our Fellowship, Assemblies of God missionaries have established churches that support and govern themselves. Our mission is to plant local bodies of believers that will live and grow without dependency on the church that sent the missionaries. And as a church grows and matures, the missionary relationship progresses from spiritual parenting to spiritual partnering.

**Training.** *We train leaders throughout the world to proclaim the message of Jesus Christ to their own people and to other nations.*

The apostle Paul told Timothy, “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also” (2 Timothy 2:2, NASB).

From the beginning, the Assemblies of God has focused on training national believers. At present we have 471 Bible schools in 115 nations with more than 64,000 students. Because the heart of our mission is to establish churches that will endure, pastors are needed to care for those reached through evangelism.

**Touching.** *We touch poor and suffering people with the compassion of Jesus*

*Christ and invite them to become His followers.*

Rather than establishing a centralized relief agency, we have localized ministries of compassion led by people who have been called by the Holy Spirit to a specific area. The most effective distribution network for compassion ministries is the 146,348 local churches around the world. They are prepared not only to touch the needy in their areas with the compassion of Christ but to share with them the gospel and offer them a church...a spiritual family where they can grow in the Lord.

## OUR MESSAGE

### Bible-based

Our founding leaders placed our doctrine concerning God's Word first in our Statement of Fundamental Truths because it is foundational to everything we believe, preach, teach, and practice. The Assemblies of God is a Bible movement. God's inspired and infallible Word is the seed of the world harvest, the bread for the spiritually hungry, and the light that proclaims God's grace and deliverance to a world that is lost in the darkness of sin.

### Spirit-empowered

The same Holy Spirit who inspired God's written Word illumines its truth to the minds of hearers and opens their hearts to respond to its message. We are totally dependent on the Holy Spirit to give life to the message we preach and cause growth from the seed we sow. The Spirit convicts of sin, brings assurance of sins forgiven, imparts peace that passes understanding, and guides into all truth. A Pentecostal mission acknowledges and depends on the Holy Spirit to empower our message to bear the fruit God has ordained.

### Christ-centered

The late missionary Bernhard Johnson saw more than 1.8 million respond to salvation invitations in crusades in Brazil. I once asked him, “What do you

believe accounts for the great numbers who make decisions in your crusades?"

He replied, "I always exalt Jesus Christ."

Jesus, God who became man, is the Savior of the world. He offered up His life to redeem sinful mankind. After a sinless life, He rose from death so whoever believes on Him can have everlasting life. He is preparing a place for us and promised to come again so we will be with Him for eternity. Our message to a lost world is that of the missionary-apostle Paul: "Christ, and him crucified" (1 Corinthians 2:2).

## OUR METHOD

### All the church

Many years ago, I dialogued with a professor of missions history, who had served as a Lutheran missionary for 34 years in China and Japan. He was fascinated by the scope of our Assemblies of God missions distinctives. I was intrigued by what provoked his interest and admiration the most—Speed-the-Light and Boys and Girls Missionary Crusade.

"Do you mean children and teenagers are involved in your world missions?" he asked.

When I explained that our children supply translation services and educational literature for our missionaries and that our teenagers supply vehicles and a variety of equipment items for them, he was amazed.

In the Assemblies of God the whole church is mobilized in our worldwide mission. This has been true for so long we often fail to appreciate its uniqueness. Our men supply evangelism literature; our women supply personal and household goods; and our children and teenagers supply literature, vehicles, and equipment.

### Taking all the gospel

Early in the Pentecostal movement many of our churches were called "full-gospel" churches. The full-gospel message assumes that what God promised

to the New Testament church is still promised to the church today. Our Statement of Fundamental Truths reflects this. As many denominations drift away from dependence upon the sovereign activity of God building His church in the world, we steadfastly depend on His supernatural working. The full-gospel message proclaims salvation by grace alone through faith; the baptism in the Holy Spirit; the equipping of the saints through spiritual gifts; divine healing; and the imminent return of Jesus Christ.

### Into all the world

The Holy Spirit led our founders to form the Assemblies of God during the Pentecostal revival early in this century. Most of the reasons they gave for forming the Fellowship related to reaching the world with the gospel. Unlike many church bodies, whose missions focused on just certain parts of the world, our early leaders were compelled by the Spirit to obey our Lord's command to "go into all the world and preach the gospel" (Mark 16:15, NKJV).

The boldness of our forefathers' response to our Lord's command is

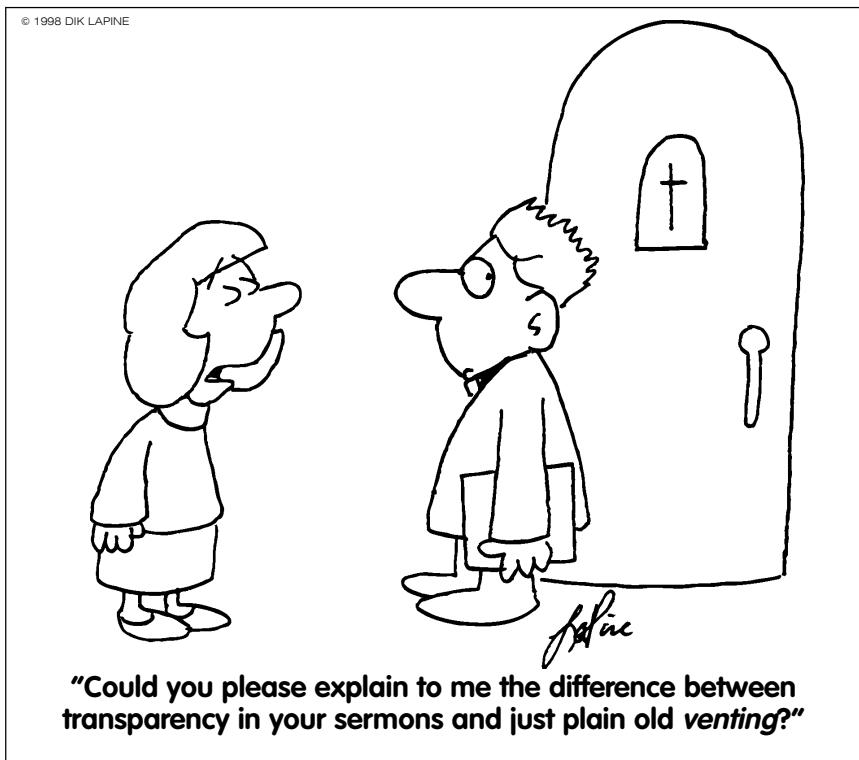
astounding. How could such a small group of Christians even consider attempting to preach the gospel in *all* the world? Because they were truly Pentecostal. They believed both Jesus' *command* to reach the whole world and also His *promise* that they would receive the Holy Spirit's power to do it (Acts 1:8).

Ours is not a man-made strategy. The Assemblies of God was raised up by the Spirit of God to reach a lost, sinful world with the gospel. Our early leaders were led by the Holy Spirit and set the course of our worldwide mission. New winds are blowing and new instruments are available, yet our missions distinctives remain in place. We are still on the same course. **E**

*Randy Hurst is communications director for Assemblies of God Foreign Missions.*



*\*Scripture quotations are from the New International Version unless otherwise noted.*









INSTILLING PURPOSE

IN YOUR CHOIR



**E**very ministry in the church must have a purpose. While such a statement sounds simple, how many church members or leaders can specifically delineate the God-ordained purpose behind each ministry in the church?

As a minister of music, I find myself recruiting new choir members every September and January on the basis of the choir's megaproductions, wonderful fellowship, and beautiful music. While these outward characteristics have merit and are a vital part of ministry, they cannot sustain ministry.

As music ministers we must constantly remind our choir members and ourselves of the fundamental purpose of the choir: to lead people in worship of Almighty God. Accomplishment of this purpose does not happen as a result of well-trained ears, balanced voicing, or even an energetic stage presence. Instead, true worship leading must be a supernatural extension of our love relationship with Christ (Matthew 22:37,38).

We highlight and develop this purpose in our choir three ways: (1) by having monthly prayer meetings, (2) by holding annual choir retreats, and (3) by conducting annual commissioning services.

## MONTHLY PRAYER MEETINGS

The grind of rehearsal time can bring spiritual development to a halt. With the continuing onslaught of Sunday's music, the looming special program every few months, and dealing with interpersonal relationships within the choir, extreme care must be taken to corporately renew intimacy with Christ.

Our choir's weekly rehearsal is Sunday at 5 p.m. While this has worked best to allow the greatest involvement of a broad section of people, the hectic pace demands an additional monthly rehearsal on the third Thursday night. This important time together is centered on practice, praise, and prayer.

1. *Practice.* With the craziness of Sunday's schedule, even when a Wednesday night rehearsal is utilized, an off-night

meeting is a great opportunity to introduce new music, hit problem spots in the music, and launch upcoming musicals in a more relaxed, yet focused atmosphere. In addition to general rehearsal, well-planned sectionals are held during the first hour to practice trouble areas in the music and develop a sense of camaraderie and unity within each section. Sectionals are also great training ground for developing music leaders.

2. *Praise.* Once the woodshedding is out of the way, an extended time of praise and worship is imperative to renew a sense of intimacy with the Lord. In Scripture God called His people to love and worship Him far more often than He called them to activity. For example, in the story of the exodus of Israel, God repeatedly commands Pharaoh to: "Let my people go, so that they may worship me" (Exodus 7:16; 8:1; 9:1,13; 10:7,26, NIV).

It is within God's great plan that we worship Him first (Matthew 22:37,38; John 4:23), then all other ministry activity becomes natural outgrowths of that relationship.

3. *Prayer.* As our relationship with God is renewed, the Holy Spirit empowers us to minister to one another. Sharing prayer requests and praise reports opens the door for body ministry. This is a great opportunity to encourage choir members to minister to one another rather than expecting the ministerial staff to be the only source of spiritual care.

## ANNUAL CHOIR RETREAT

The annual choir retreat meets many of the same objectives as the monthly prayer meetings. Holding a retreat is a powerful tool for revitalizing and focusing vision. Christ often withdrew with His disciples for a time of teaching and prayer. An annual choir retreat affords abundant opportunities for building relationships with each other, for conducting rehearsals of new music, and for encouraging spiritual renewal with the Lord.

1. *Relationships.* Friday night focuses on fellowship and is the kickoff for the 2-day choir retreat. Hectic schedules and limited time often severely diminish the choir's ability to simply get to know each other. An informal banquet along with icebreaker activities and games are all that are needed to allow the choir time to relax together.

Encourage the sharing of past memories and milestones in the choir's history and endeavor to create new memories that night. Close the evening by sharing a theme and a key Scripture verse for the coming year's ministry.

2. *Rehearsal and renewal.* While fellowship continues to play a role on Saturday, rehearsal and renewal are the focal points of the activities. Generous allotments of time for praise and worship can be interspersed with rehearsals. Consider utilizing a music minister or workshop speaker from outside your church. By using someone from the area, expenses can be kept to a minimum.

***As music ministers we must constantly remind our choir members and ourselves of the fundamental purpose of the choir: to lead people in worship of Almighty God.***

We called on a talented music pastor in our area to speak on the dynamics of praise and worship and on the role of music in missions. His fresh perspective coupled with a dynamic altar ministry literally fanned into flame a revival spirit in our choir that has transformed our music ministry.

In addition to spiritual renewal, emphasis is placed on developing skills in music reading, vocal development, and memorization. Assess the overall range of needs of your choir and develop a 5-year plan for spiritual and musical growth.

## ANNUAL COMMISSIONING SERVICE

While each of the previously mentioned methods nurture tremendous spiritual growth, your choir may not fully understand the personal call of God on their ministry. To move beyond the mere fulfillment of a list of obligations and expectations, choir members need to solidify their God-given call to music ministry.

In much the same way a minister is ordained for service, a commissioning service emerged as the vehicle by which the choir could also be ordained for service.

## CHOIR COMMISSIONING AND COMMUNION SERVICE

### Scripture Reading of Biblical Commitment

1 Chronicles 6:31,32; 2 Chronicles 5:11–14; 29:17–28; Acts 20:24

### Charge

Read Matthew 28:18–20.

*Jesus chose and commissioned others to continue the work He left unfinished. In the same manner, He is choosing you to act in the ministry of music here at (name of your church). He has commissioned men and women, not angels. What a privilege He has granted us.*

### Admonition

1. Consider what Christ has done for us. He has—

- a. Saved us from a world of sin.
- b. Filled us with the Holy Spirit.
- c. Given us a knowledge of His Word.
- d. Given us a desire and an opportunity to be a blessing to others.

2. Consider what Christ expects of us:

- a. That we be good stewards of what He's given us.
- b. That we use our talents for one purpose: to glorify and worship God. As we do this, He will guide us into the ministry He has for each one of us.

3. Will you be willing to bear the responsibility the Lord is placing on you? If so, please answer, "I will."

### Anointing and Laying on of Hands

Senior pastor, music pastor, and choir members around the altar. (Songs about the Cross and Communion are played during this time.)

### Communion

Section leaders pass out the Communion elements.

Choruses: "Oh the Blood" and "Draw Me Nearer"

Read Luke 22:20.

*Tonight as we take Communion, Christ's covenant with us through His blood not only reminds us of His atoning sacrifice for our sins but of our obligations to Him and to those around us. For just as Christ sacrificed all to do the Father's will, He is calling us to respond to God's calling on our choir ministry. In dedicating our choir ministry to the Lord, may this time of Communion consecrate the covenant we are making with Him.*

Read 1 Corinthians 11:23–26.

### Benediction

Read Romans 15:6.

—Chuck Spong, II



**"Now, if the choir and orchestra will come down, we can proceed with the sermon."**

Our service takes place during the first monthly rehearsal in January. It is a time for renewal and commitment. (See the sidebar for the outline of our choir commissioning and Communion service.)

Do not leave ministry growth to chance. A well-focused, dynamic ministry is created and blessed by God as it is birthed in prayer and lived out in relationship to Him. These tools—monthly prayer meetings, annual choir retreats, and annual commissioning services—highlight and help work out our ultimate purpose to worship God. Use them to motivate the choir to personal, daily growth through an intimate relationship with God. For it is only through watching and knowing the Father that we will be able to effectively carry out His ministry (John 5:19,20). **E**

*Chuck Spong, II, is executive pastor at GreeneWay Church, Orlando, Florida.*





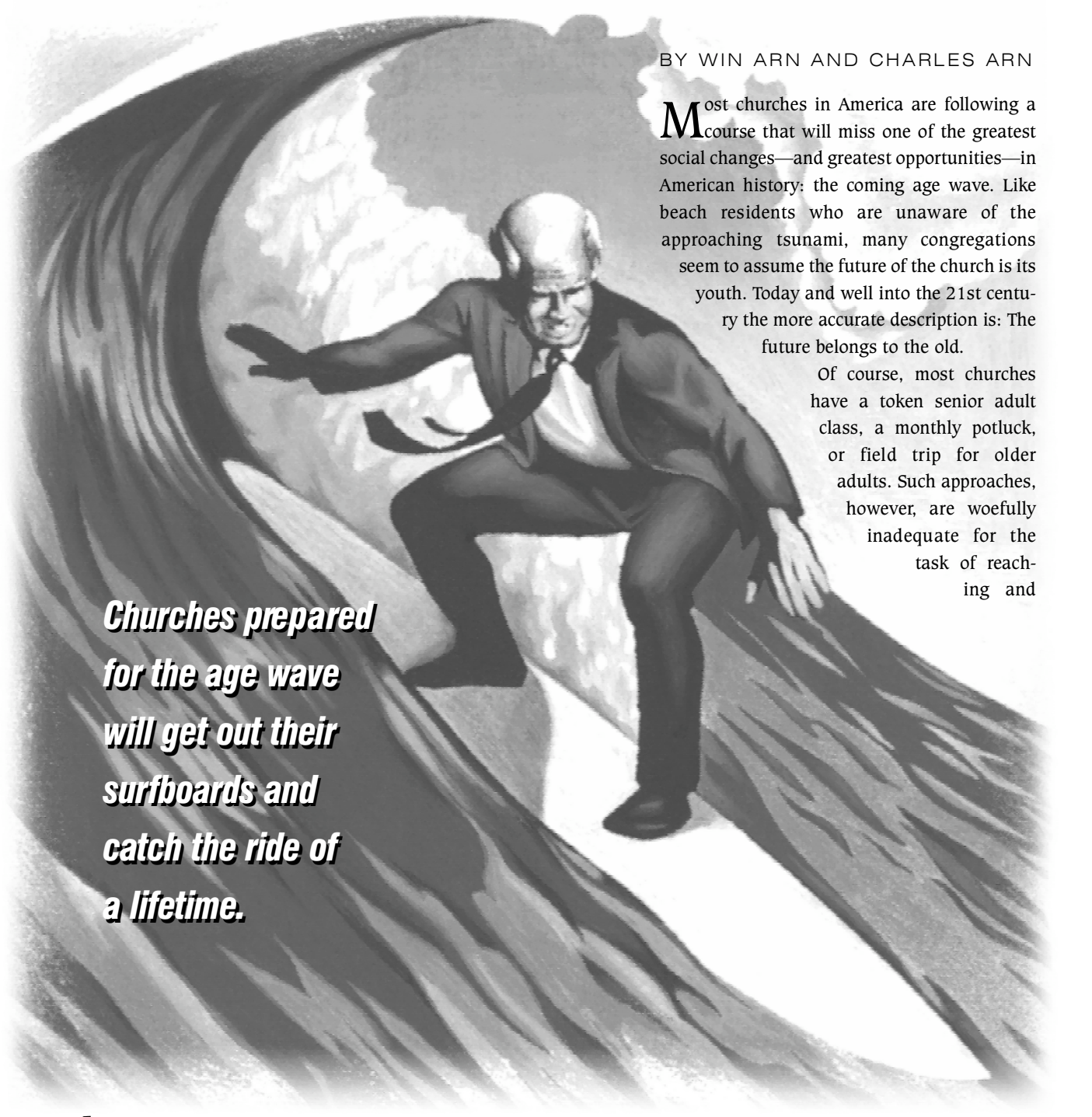


# Is Your Church Senior Sensitive?

BY WIN ARN AND CHARLES ARN

Most churches in America are following a course that will miss one of the greatest social changes—and greatest opportunities—in American history: the coming age wave. Like beach residents who are unaware of the approaching tsunami, many congregations seem to assume the future of the church is its youth. Today and well into the 21st century the more accurate description is: The future belongs to the old.

Of course, most churches have a token senior adult class, a monthly potluck, or field trip for older adults. Such approaches, however, are woefully inadequate for the task of reaching and



***Churches prepared for the age wave will get out their surfboards and catch the ride of a lifetime.***

ministering to the rapidly growing community of persons over 50.

Why are most churches so senior insensitive? Possible reasons are:

*Ageism.* This discrimination diminishes and demeans age. Unfortunately, it is alive and well not only in our society but also in our churches.

*Ignorance.* A minuscule number of church leaders have been trained in the unique needs, opportunities, and outreach strategies required for persons over 50.

*Irrelevance.* Most senior adult church groups are still operating on past assumptions. Senior adults today are far different from their parents or grandparents.

## COMMON CHURCH PROBLEMS AND HIDDEN TREASURE SOLUTIONS

Isn't it ironic that in the midst of decreasing resources, many churches don't realize the *hidden treasure* inherent in the senior adults of the church? What are some common church problems that can be solved by senior adults active in ministry?

### *Old ways of doing senior adult ministry must be reevaluated.*

*Lack of dedicated lay workers.* Senior adults average two to three times as many available hours for church-related activities as any other age group.

*Financial shortfalls.* Senior adult church members give seven times the amount of money that baby boomer members give in the same church.

*Members transferring or moving.* Senior adults change addresses an average of once every 12 years compared to the national average of once every 7 years.

*Lack of long-term church membership.* Senior adults are loyal and committed to their churches.

*Biblical illiteracy.* Most senior adult

members have a wealth of maturity and wisdom they can share with others.

## RETOOLING OUR MIND-SET

The graying of America provides an enormous opportunity for the church to find effective ways to respond to the challenge of its aging population. But without a major retooling of strategies and tactics, the church will be left behind. What can be done?

*Realize that all seniors aren't seniors.* A new generational grouping has emerged in our society during the past generation. Their members are called *middle adults* and include those people between ages 50 and 70. They are, according to *U.S. News & World Report*, "a new generation, different not only in size but in vitality and outlook." Older adults are living healthier, more active, productive, longer lives. In reality, people of 50 or 60 can expect to live 15, 20, or 30 more years. It is, indeed, their middle years. In their own minds they are certainly not senior adults.

*Realize that age makes a difference.* People 30 years old are different from people 60 years old—not only in the hair on their heads but the mind inside. Older adults think differently from younger adults. David Wolfe, a knowledgeable researcher and marketer, draws some fascinating contrasts:<sup>1</sup>

### Mature Adults

- Declining influence by peers
- Declining materialistic values
- More subjective
- More introspective
- High sensitivity to context
- Perceptions in shades of gray
- More flexible
- More individualistic
- More discretionary behavior
- Less price sensitive
- Complex ways of determining values
- Whole-picture oriented

### Young Adults

- Heavily influenced by peers

- Highly materialistic values
- More objective
- More extrospective
- Low sensitivity to context
- Perceptions in black and white
- More rigid
- More subordinated to others
- More predictable behavior
- More price sensitive
- Simple ways of determining values
- Detail oriented

## CHRISTIAN IMPLICATIONS

What does this changing demographic landscape mean for the church?

It means the old ways of conducting senior adult ministry must be reevaluated. The term senior adult may become politically incorrect. As baby boomers inch toward *senior adult* age (the first boomers turned 50 in 1996), the stigma attached to the word senior will make it a liability to effective ministry.

### *Most people do not want to be lumped into the senior citizen category.*

When churches offer a *senior* adult program, at most only 15 percent of church members who are qualified to attend actually attend. Research shows that most people do not want to be lumped into the *senior citizen* category.

Emerging strategies necessary for effective ministry to middle adults have many implications for evangelism and the programming and scheduling of church activities. The church that is *age sensitive* will provide a variety of groups to appeal to the diversity of interests, needs, and activities for each age group.

## GETTING STARTED RIGHT

Five components for developing an age-sensitive adult ministry are:

1. *Find, select, train leaders.* Success of your adult ministry will be directly related to the quality of your leaders. Leaders with a genuine love for the



group to whom they minister will be the most successful.

In research conducted with 500 churches that had a full- or part-time senior adult staff member, only 20 percent of the leaders had received specific training in this area of ministry. They were far more effective—and their adult ministries were more likely to be growing—than were leaders who had received no training. It was also found that retired pastors had more positive results as middle and senior adult leaders if they had received training in the unique issues and challenges of senior adult ministry in the 1990s.

### **The graying of America provides an enormous opportunity for the church.**

2. *Get the facts.* Abundant, accurate information properly interpreted and applied enables churches to be good stewards of God's grace and effective communicators of the gospel of Christ.

What are the actual statistics in your church? How many members are over 50? 55? 60? 65? What are the age groupings in your community? How many are homebound? What percentage are male or female? What are the needs and interests represented in your prospective constituency? Effective programs and activities will be based on the findings of your research.

3. *Begin with an adult ministry, not a senior adult group.* This distinction is important. If you have a senior adult group, you limit potential involvement to those individuals who see themselves as senior adults. Many other adults in your congregation and community will not identify with a senior adult group. By contrast, if your paradigm is adult *ministry*, all kinds of groups can develop, many of which would not even be identified as senior adult. A 300-member church could have 10 to 15 various adult groups responding to a variety of needs and touching the lives of many more people.

4. *Develop a purpose statement.* A clearly written purpose statement will be the guiding light for a successful older adult ministry. This purpose statement should be accepted by the members and be a yardstick to measure progress regularly. If a clear purpose statement is not established and used early in the ministry, the activities will become increasingly self-serving and self-centered.

Here is one purpose statement developed by an age-sensitive adult ministry. Use or adapt it if it describes the purpose you desire for your adult ministry. If not, create your own.

*The adult ministry of (church name) has as its purpose to communicate and share God's love to those inside and outside the church family. The assumption behind the adult ministry, the groups, and activities is that they exist for the purpose of serving, not being served; of giving, not receiving.*

5. *Build your adult ministry on adult motivators.* Marketing researchers have identified reasons older adults buy or don't buy certain products. Their discoveries are valuable to church leaders who seek to reach this same generation and encourage them to adopt a new lifestyle in the Christian faith and community. According to these studies, older adults are motivated by one of five values which form the foundation of their meaningful activity:<sup>2</sup>


### **Today's senior adults are far different from their parents or grandparents.**

- *Autonomy.* They desire to be or remain self-sufficient.
- *Social and spiritual connectedness.* They respond to people more than programs.
- *Altruism.* They desire to give something back to the world.
- *Personal growth.* They desire to continue developing as human beings.
- *Revitalization.* They respond to

activities that bring fresh and new experiences.

Effective older adult ministries of the 21st century will be those that integrate these values and motivators into a creative variety of activities and experiences.

The *age wave* is swelling. The 60-plus age group is growing three times more rapidly than the population at large. For the first time in American history, there are now more citizens over 65 than under 18.

The *age wave* is rapidly approaching. Churches that are not prepared will be swamped by the sheer numbers, diversity, and impact of these older adults. If churches are prepared, they will get out their surfboards and catch the ride of a lifetime. 

*Dr. Win Arn is honorary chairman of the North American Congress on the Church and the Age Wave.*

*He is founder and president of L.I.F.E. International, Arcadia, California.*



*Dr. Charles Arn is editor of Lifeline, a newsletter for leaders of older adult ministries.*



#### ENDNOTES

1. David Wolfe, "Targeting the Mature Mind," *American Demographics*, March 1994, 32-36.
2. For a more comprehensive discussion of these values, see the article listed in endnote 1.

I

INTERVIEW WITH RON MCMANUS

# Developing Leaders for the 21st Century

*We want to help ministers know how to deal with conflict, how to relate to the congregation, how to move the congregation forward, and how to disciple and equip people for ministry.*



**Stress-related issues of life and ministry are taking their toll on those called to lead the church. Those once committed to ministry for life are dropping out at increased rates. Essential to ministry longevity is for ministers to have the necessary skills and tools to do what God has called them to do.**

**The Assemblies of God Ministerial Enrichment Office and EQUIP ministries are partnering to see that today's men and women are well equipped to lead the church of Jesus Christ into the 21st century.**

**Discussing with the Ministerial Enrichment Office coordinator and Enrichment Journal's executive editor, Wayde I. Goodall, this important networking of ministries is Ron McManus, president of EQUIP and formerly pastor of First Assembly of God, Winston-Salem, North Carolina.**

### WHAT IS THE NEW MINISTRY YOU ARE INVOLVED IN? HOW WILL IT HELP MINISTERS?

My burden is to help ministers be better prepared to do what God has called them to do. Part of that process is helping them deal with the life issues and incredible stress that comes in ministry.

The ministry I'm leading is called EQUIP—Encouraging Qualities Undeveloped in People—a nonprofit organization founded by John Maxwell. The objective of EQUIP is to take leadership training into three major arenas: internationally, in urban centers, and on college campuses. We want to equip ministers and those preparing for ministry—to help them become more competent leaders.

### HOW CAN NATIONAL AND DISTRICT ASSEMBLIES OF GOD OFFICES SERVE OUR MINISTERS MORE EFFECTIVELY AS WE PREPARE FOR THE 21ST CENTURY?

I'm grateful for the exciting things God is doing through the vision of the leaders of the Assemblies of God to establish the Ministerial Enrichment Office and the *Enrichment* Journal. The Ministerial Enrichment Office has had a powerful impact on our pastors and leaders across the Fellowship. It's a place where ministers can receive personal help as they face crisis issues in their lives.

We are seeing a shift in our Fellowship toward offering more resources, conferences, seminars, and tools to our pastors and leaders. In the 21st century ministers will view the national and district offices as resource centers—places where they can receive the tools they need to effectively fulfill the mission God has given them.

### WHAT IS THE NATIONAL LEADERSHIP INSTITUTE PROGRAM, AND HOW DOES IT WORK?

The National Leadership Institute of the Assemblies of God is designed to specifically assist ministers who are pastoring churches—those trying to develop their role as leaders. If we can move ministers to another level of leadership through training and equipping, then we can revolutionize



*My burden is to help  
ministers be better  
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has called them to do.*

their ministry. Everything rises and falls on leadership, and a ministry will never move past its pastor. So if pastors grow, then churches will grow. As pastors become better equipped, they will facilitate and release the ministry of their church and congregation.

We've designed the program to bring together a group of pastors and take them through a year-long process of leadership training. Training begins with a 2-day conference. Out of that conference, participants develop an action plan for their ministry.

We teach in three specific areas: (1)

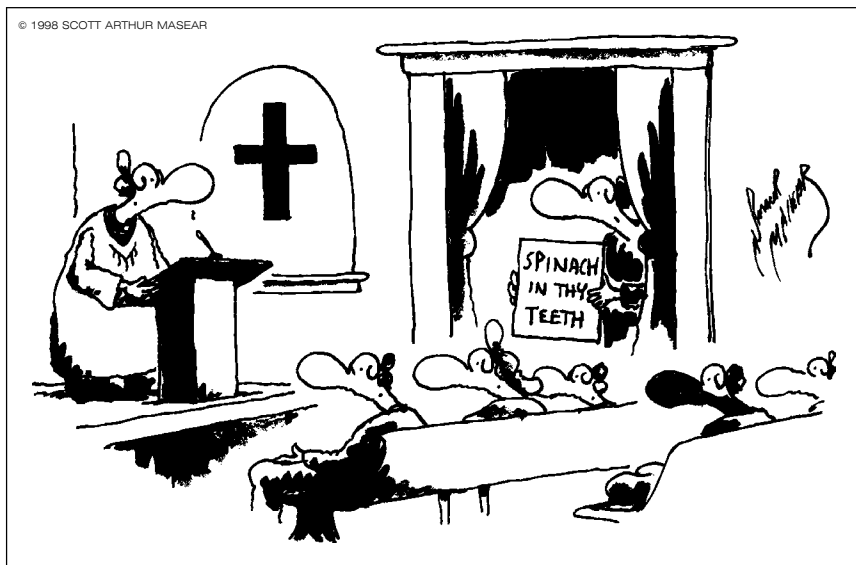
*Spiritual formation.* This deals with character issues, integrity issues, and participants' personal relationship with God. (2) *Strategic formation.* This area deals with mission and philosophy—helping a pastor express the mission of the church and set goals and objectives to fulfill that mission. (3) *Skill formation.* This has to do with leadership and relational skills. We want to help ministers know how to deal with conflict, how to relate to the congregation, how to move the congregation forward, and how to disciple and equip people for ministry.

The 2-day conference is designed to help put these things in place. Then every 3 months for a year, we bring the group back together for a 1-day meeting to talk about how they are doing with their action plans and objectives for ministry.

The year-long leadership training is really a spiritual journey to help pastors obtain the tools to more effectively do what God has called them to do. It gives even our veteran ministers opportunity through these seminars to get to the next level of leadership and ministry.

### EXPLAIN HOW ASSEMBLIES OF GOD COLLEGES WILL FIT INTO THE LEADERSHIP PROGRAM?

We want to make three things available to our colleges: (1) *A leadership course.* We have developed a survey course on leadership in the form of interactive video curriculum. We will give this to our colleges if





they agree to use it. (2) *Leadership conferences*. General Superintendent Thomas E. Trask has issued an invitation to all college presidents in our Fellowship to bring our leadership conferences on their campuses annually for graduating seniors. The General Council of the Assemblies of God will fund the conferences. (3) *Leadership clubs*. We want to find key student spiritual leaders on campuses to develop leadership clubs. We will provide student leaders with free tapes and resources every month that they can duplicate and share with students who are hungry to grow and become spiritual leaders.

### **HOW CAN THE ASSEMBLIES OF GOD MINISTERIAL ENRICHMENT OFFICE, EQUIP, AND THE LEADERSHIP TRAINING INSTITUTE NETWORK TOGETHER TO HELP OUR MINISTERS?**

I see the Leadership Training Institute and the Assemblies of God Ministerial Enrichment ministry networking in the *equipping* process extended to ministers and their families across the Fellowship.

Equipping is a twofold process: (1) It is a *repairing* process that helps people come to holiness and restoration in their lives. (2) It is a *preparing* process that gives leaders the tools to more effectively fulfill the mission and mandate God has given them.

Several Greek words in the New Testament describe the equipping task: (1) *Artios*—(adj.) capable or proficient, and *exartizo* (verb) to equip (2 Timothy 3:17). (2) *Katartismos*—(noun) preparation, act of equipping or training (Ephesians 4:12). (3) *Katartisis*—(noun) the action of being made complete (2 Corinthians 13:9). (4) *Katartizo*—(verb) to put in order, to restore and prepare. This word, used in Matthew 4:21: “*preparing* their nets,” refers to repairing nets that had been broken or torn. This is similar to the times in our lives when debris collects in our lives (our *nets*) and the Lord wants to help repair those areas to prepare us for better service to Him.

It has been the vision of the Executive Presbytery to make ministry resources available to our pastors and leaders. The

National Leadership Institute is another resource that is being made available. It's wonderful to know that our headquarters has the heart and vision to make a difference in ministers' lives. Our leaders have demonstrated incredible support of these new ministry tools and resources.

Jesus knew where He'd come from and where He was going. And He practiced servant leadership. He took a towel and began to wash the disciples' feet. I believe God has called us to work together to help pastors and leaders across this Fellowship come to

terms with where they've come from and where and who God wants them to be. Our job is to help them know where they're going as leaders and pastors.

We want to “wash the ministers' feet.” That's what the Ministerial Enrichment Office and the National Leadership Institute are all about. We want to network together to serve our ministers. **E**

*Ron McManus is president of EQUIP, a nonprofit organization founded by John Maxwell, Norcross, Georgia.*

# Work/Worship

BY WILLIAM D.  
BJORAKER

**In Messiah we can  
experience a substan-  
tial redemption from  
drudgery to mean-  
ingful, enjoyable work  
and achievement.**

**A** *vodah* is the transliteration of the Hebrew word that I am God" (Psalm 46:10\*).  
A word for *worship* and *work*. Have you ever thought about the connection? Is worship work? Is work worship?

The root word means to work or to serve. The cluster of words derived from the root give us insight into the nature of both worship and work.

An *oved* is a worker. An *avid* is a slave. *Avdut* is slavery. Work involves the idea of serving someone. *Avodat Elohim* is the service or worship of the true God. *Avodah zara* is literally strange worship (it is also the title of one of the tractates of the Talmud, which discusses the subject of idolatry and corrupt and false worship).

*Avodat Elilim* is idolatry, the worship of false gods. Indeed, false worship or idolatry is in essence serving the devil and leads to *avdut*—bondage, slavery to Satan.

Worship of the true God in Messiah Jesus through the Holy Spirit and in truth is hard work. It demands expenditure of energy. Worship is not mere campfire singing. It requires focus and concentration of our faculties. "Be still, and

Worship requires an inner humbling, a surrender of self-will, a repentance of sin, and trust. It requires cultivating the presence of God. It ascribes to Him the supreme value of who He is and acknowledges His worthiness (*worth-ship*) in words, deeds, and posture. Worship is hard work.

Work (labor, enterprise, exertion) is always serving. For the worshiper of God, the believer in Jesus, it is serving God. "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus" (Colossians 3:17).

One of the great recoveries of the Protestant Reformation was an affirmation of the dignity of all honest occupations and manual labor as vocations (literally, callings). Historically, the Jewish father was considered derelict if he didn't teach his son a trade. Most rabbis also plied a trade (for example, Rabbi Moshe, the shoemaker, or Rabbi Shaul, the tentmaker).

Work is an essential part and expression of our humanness. It is not, as some mistakenly assume, a result of the Fall. Work was part of



Adam and Eve's activity in Eden before they sinned. They were to "work" the Garden "and take care of it" (Genesis 2:15). Work is an expression of the creativity inherent in human nature made in the "image of God." After all, God is continually working, as Jesus pointed out: "My Father is always at his work to this very day, and I, too, am working" (John 5:17).

Only work that is drudgery is a consequence of the Fall. In Messiah we can experience a substantial redemption from drudgery to meaningful, enjoyable work and achievement. Whatever your job, it can be an expression of worship if you do it unto the Lord.


In modern Hebrew, *uv-dah* means fact. A fact works in or with reality because it is true to reality. Likewise, in modern Hebrew, *u-vad* means adapted—something worked over to fit reality.

One more point is necessary: "Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind [worship].' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself'" (Matthew 22:37–39). These commands are always in that order. If you get them turned around, it will destroy you. That's

a fact. It won't work; it is not true to reality. If you give yourself first to neighbor-love, you will find out it cannot be sustained. You will burn out. Only neighbor-love growing out of primary love for God has staying power. Neighbor-love works when it flows out of a life of worship.

Worship has priority over work, yet true worship is hard work. Work can be a form of worship, and the work of worship has priority over all other work.

"Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58). Let's remember, "Night is coming, when no one can work" (John 9:4).

Let's worship God and get to work. 

*This word study is adapted from Hebrew Nuggets, a series of Hebrew word studies by William D. Bjoraker.*

\*Scripture quotations are from the New International Version.

*William D. Bjoraker is an Assemblies of God home missionary to the Israeli Jewish emigres of greater Los Angeles, Operation Ezekiel.*

***Work is an essential part and expression of our humanness. It is not, as some mistakenly assume, a result of the Fall.***





# illed With the Spirit

## PART 2: Subsequence in Relation to the Baptism in the Spirit

BY ANTHONY D.  
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*The baptism in the Spirit...is logically and theologically separate from the conversion experience, though it may take place either immediately upon conversion or after a time lapse.*

This article addresses the question of *subsequence* in relation to the baptism in the Holy Spirit. Is there, for the believer, a distinct, identifiable experience of the Spirit separable from His work in regeneration? The thesis presented here is twofold: (1) The New Testament teaches the existence, availability, and desirability of such an experience for all Christians. (2) This experience is logically and theologically separate from the conversion experience, though it may take place either immediately upon conversion or after a time lapse. The focus in this article will be on the *fact* of such an experience.

In biblical studies it is axiomatic that for any given area of theology, one must go primarily to the biblical passages that treat the subject most extensively. Luke, especially in the Book of Acts, deals with the subject of Spirit baptism more than any other biblical writer. His reputation as an accurate historian has been adequately established; therefore, incidents he has recorded must be viewed as genuine. Furthermore, he is also a theologian, using the medium of history to convey theological truth. And his writings were inspired by the Holy Spirit. Therefore, what Luke says and teaches must be placed alongside other biblical writings and must not be construed to be antithetical to them. The biblical writers complement—they do not contradict—one another. Proper procedure is to determine what a particular writer or writing says and then relate it to other parts of Scripture.

### NARRATIVE EXAMPLES IN ACTS

The Book of Acts is more than an objective recording of Early Church history. Many of the events it contains have a theological purpose—to show the spread of the gospel throughout the Mediterranean world by the enabling of the Holy Spirit (1:8). The two themes of evangelization and Spirit empower-

ment are so intertwined that one cannot be understood apart from the other. Luke was surely aware of other aspects of the Spirit's work; his close association with Paul would have exposed him to much of Paul's thoughts about the Holy Spirit. But in the Book of Acts, Luke chose to focus on the *dynamistic*, some say *charismatic*, aspect of the Spirit's ministry.

The first instance of disciples receiving a Spirit-empowering experience occurred on the Day of Pentecost, as recorded in Acts 2:1–4. Luke later relates four other incidents in which converts have initial Spirit experiences similar to that of the disciples on the Day of Pentecost.<sup>1</sup> It will be instructive to review and investigate these five instances, after which inferences and conclusions will be drawn.<sup>2</sup>

### THE DAY OF PENTECOST (ACTS 2:1–4)

The coming of the Holy Spirit upon the waiting disciples on the Day of Pentecost was unprecedented. In one very important sense, it was a unique, once-for-all event prophesied especially by Joel (2:28,29) and bestowed by the ascended Jesus (Acts 2:33). The audiovisual phenomena of wind and fire are reminiscent of the giving of the Law on Mount Sinai (Exodus 19:18; Deuteronomy 5:4) and other Old Testament special manifestations (theophanies) of God's presence (2 Samuel 22:16; Job 37:10; Ezekiel 13:13). Wind is an emblem of the Holy Spirit (Ezekiel 37:9; John 3:8); indeed, the Hebrew word *ruach* means both wind and spirit, as does the comparable Greek word *pneuma*. The word *pnoē* (used in Acts 2:2) is a form of the same Greek word. Fire is also associated with the Holy Spirit in the Old Testament (Judges 15:14), in the promise that Jesus would baptize in the Holy Spirit and fire (Matthew 3:11; Luke 3:16), and in the identification of the "seven lamps of fire" with the Holy Spirit (Revelation 4:5; notice the mention

of the Holy Spirit in connection with Zechariah's vision of the seven lamps [Zechariah 4:2–6]).

The historic significance of the Day of Pentecost cannot be overemphasized. Some regard it as the birthday of the Church, others as the counterpart of the giving of the Law and, therefore, the institution of the new covenant. Our concern in this article is with the personal significance of the Day of Pentecost for the disciples upon whom the Spirit came.

Was the disciples' Pentecost experience *subsequent* to their conversion? If those disciples had died prior to the outpouring of the Spirit, would they have gone to be with the Lord? The answer is obvious. On one occasion Jesus told the Seventy, "Rejoice that your names are recorded in heaven" (Luke 10:20).<sup>3</sup> But did Jesus' followers experience, prior to the Day of Pentecost, regeneration in the New Testament sense of that expression?

Pentecostals often point to John 20:22 as the point in time when they experienced regeneration. Jesus "breathed on them, and said to them, 'Receive the Holy Spirit.'" The reasoning is then that their being filled with the Spirit occurred 7 weeks later. In my judgment it is questionable whether the event recorded in John 20:19–23 should be identified as the new birth. The following points need to be made:

1. The unusual verb for *breathe* (*emphysaō*) occurs only here in the New Testament, but it is found in the Septuagint in connection with the creation of man: "The Lord God...breathed into his [man's] nostrils the breath of life" (Genesis 2:7). Some argue that just as God's breath gave life to Adam, so Jesus' breath gave spiritual life to those 10 apostles. While there is a verbal parallel between the two passages, that in itself cannot sustain the position that the disciples were here born again. New Testament writers often use Old Testament language almost unconsciously.

2. An alternate translation would read, "He breathed [exhaled] and said to them, 'Receive the Holy Spirit'" (*translation mine*).

3. Only 10 people would have been born again on that occasion. When would all the other believers be born again?

4. The context does not say anything happened to those disciples at that time. Jesus'

breath was anticipatory of what would happen on the Day of Pentecost. The phenomenon of "a noise like a violent, rushing wind" (Acts 2:2) very likely reminded them of Jesus' act of breathing 7 weeks earlier.

5. The immediate context, both before and after, relates Jesus' saying to service, not salvation: "As the Father has sent Me, I also send you" (John 20:21). "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained" (verse 23). This is similar to Jesus' later statement: "You shall receive power...; and you shall be My witnesses" (Acts 1:8).

6. Pentecostals should be cautious in trying to prove the concept of *subsequence* on the basis of John 20:22.

An alternative, which I suggest, is that we are not required to pinpoint the moment at which Jesus' disciples experienced new birth in the New Testament sense. It is possible, in view of the unique historical situation at the time, that the descent of the Spirit on the Day of Pentecost included His regenerating work, typified by the wind (John 3:8), which *preceded* the experience of being filled with the Spirit. But we must note that the wind and fire were not a part of the disciples being filled with the Spirit.<sup>4</sup>

The question remains, however, why there was a 10-day interval between the ascension of Jesus and the descent of the Holy Spirit. Jesus instructed the disciples "to stay in the city until you are clothed with power from on high" (Luke 24:49). The most satisfying explanation is that the Feast of Pentecost had typological significance that was fulfilled on the Day of Pentecost, just as the Feast of Passover was fulfilled in the death of Jesus. Both the death of Jesus and the descent of the Spirit were divinely timed to coincide with the Old Testament feasts that foreshadowed them. The Feast of Pentecost was a harvest festival, at which the firstfruits of the harvest were offered to the Lord. Acts 2 celebrates a harvest of 3,000 persons who were gathered into the kingdom of God. It is worth noting that pilgrims would have been in Jerusalem from all parts of the Roman Empire.

#### THE SAMARITAN PENTECOST (ACTS 8:14–20)

If we must look for one incident that illustrates

*It is possible...that the descent of the Spirit on the Day of Pentecost included His regenerating work...which preceded the experience of being filled with the Spirit.*

**If we must look for one incident that illustrates the doctrine of subsequence, none is more decisive than the experience of the Samaritan converts.**

the doctrine of subsequence, none is more decisive than the experience of the Samaritan converts. This passage is the clearest of all for the Pentecostal and the most troublesome for the non-Pentecostal.

Consider my observations and comments.

1. Philip's message to the Samaritans was clear. He proclaimed Christ to them (Acts 8:5); he preached the good news about the kingdom of God and the name of Jesus Christ (verse 12).

2. Philip's ministry was attested by "the signs which he was performing" (verse 6), which included demon expulsions and healings.

3. The Samaritans who believed were baptized. It is unthinkable that Philip would have baptized them or permitted them to be baptized if they had not been genuinely converted.

4. The apostles in Jerusalem heard that Samaria had "received the word" (verse 14). This expression is synonymous with being converted (Luke 8:13; Acts 2:41; 11:1; 17:11,12; 1 Thessalonians 1:6; 2:13; James 1:21).

5. The endorsement of the Jerusalem leadership was indeed desirable, almost imperative, in view of the long-standing animosity between Jews and Samaritans. This incident shows that neither conversion nor baptism entails receiving the Spirit in the sense that Luke uses the expression.

6. The Scriptures nowhere teach or imply that *salvation* is received by the laying on of hands (Acts 8:17). The Book of Acts does show, however, that sometimes a *postconversion experience* of the Spirit is received following the imposition of hands (9:17; 19:6).

7. This experience of the Spirit by the Samaritans was not the internal change that comes at conversion. It had an external, observable aspect. As F.F. Bruce, the eminent New Testament scholar, comments: "The receiving of the Holy Spirit in Acts is connected with the manifestation of some spiritual gift."<sup>6</sup>

The Samaritans' unusual and identifiable experience of the Spirit some while *after* their conversion and baptism is a strong argument in favor of the doctrine of *subsequence*.

### **SAUL OF TARSUS (ACTS 9:17)**

Three days after his conversion, Saul was visited by Ananias who laid hands on him and

said, "The Lord Jesus...has sent me so that you may...be filled with the Holy Spirit."

My observations include:

1. Ananias did not call upon Saul to repent, but he did tell him to be baptized, which would symbolize the washing away of Saul's sins (Acts 22:16).

2. The imposition of Ananias' hands was in order for Saul to be filled with the Spirit, not to be saved. The imagery of being filled with the Spirit occurs in the Book of Acts first in 2:4. The Scriptures nowhere use this terminology of *being filled* as a synonym for *being saved*.

3. There was a time span of 3 days between Saul's conversion and his being filled with the Spirit.

4. An individual, not a group, is filled with the Spirit. Often those who emphasize the redemptive-historical approach focus only on groups, which they say are representative, upon whom God bestowed the Spirit in a special way when He incorporated them into the Church.

### **CORNELIUS AND HIS HOUSEHOLD (ACTS 10:44-48)**

The intriguing narrative about Cornelius reaches its high point with the outpouring of the Spirit upon him and his household. Cornelius was not a Christian prior to Peter's visit; he was a Gentile who had forsaken paganism and had embraced Judaism to the extent that he was a God fearer. At the moment Peter spoke of Jesus as the one through whom "every one who believes in Him receives forgiveness of sins" (verse 43), Cornelius and his household apparently responded in faith.

***The postconversion experience of being baptized in the Spirit is a work of the Spirit distinct from regeneration.***

Simultaneously, it seems, they experienced a special outpouring of the Spirit similar to that received by the disciples at Pentecost, as Peter later told the leadership in Jerusalem (11:17; 15:8,9).

The terminology Luke employs to describe their experience of the Spirit is not used elsewhere in the Book of Acts to describe one's conversion: "the Holy Spirit fell upon" (10:44),



“the gift of the Holy Spirit” (10:45; 11:17), “poured out upon” (10:45), “baptized with the Holy Spirit” (11:16). These expressions are interchangeable with terms such as “filled with the Holy Spirit,” found in connection with Pentecost and Saul (2:4; 9:17), and “receiving the Holy Spirit,” found in the Samaria narrative (8:15,17,19). In addition, the Samaria incident speaks of the Holy Spirit “falling upon” the believers (8:16), as well as the experience being a “gift” (8:20)—two additional terminological connections with the Caesarea account.

The Spirit experience of the new believers in Caesarea parallels that of their predecessors in Jerusalem, Damascus, and Samaria. But unlike the experiences of the Samaritans and Saul, its occurrence was virtually simultaneous with their salvation experience.

### THE EPHESIAN MEN (ACTS 19:1-7)

Two important and interrelated questions are crucial for a proper understanding of this passage: (1) At the time Paul encountered these men, were they disciples of Christ or disciples of John the Baptist? (2) What did Paul mean when he asked them, “Did you receive the Holy Spirit?” We must remind ourselves that Luke, writing under the inspiration of the Spirit, has accurately given the essence of Paul’s question.

When Paul came to Ephesus, he found “some disciples.” The word *disciple* (Greek *mathētēs*) occurs 30 times in the Book of Acts. Both before and after this passage, it means *a disciple of Christ*.<sup>7</sup> There is no reason why Luke would have deviated from his consistent application of the word. Some argue that his use of the word *some* (certain) (the Greek indefinite pronoun) implies they were not Jesus’ disciples. But Luke uses the same word in the singular when he speaks about Ananias and Timothy, calling each “a certain disciple” (9:10; 16:1). The simplest explanation for his use of “some” is found in Acts 19:7, which says there were “about twelve men”; Luke was not sure of the exact number.

The situation of these men is comparable to that of Apollos (18:24-28) who was already a believer “speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John” (verse 25). Priscilla and Aquila “took him aside and explained to him the

way of God more accurately” (verse 26). He was a Christian in need of further instruction; so it was with the Ephesian men.

Considerable discussion revolves around Paul’s question: “Did you receive the Holy Spirit when you believed?” (Acts 19:2). Some translations have “since” or “after” instead of “when.” A strict translation, and one which lessens theological bias, is: “Did you receive the Holy Spirit, having believed?” (*translation mine*). In the Book of Acts, the terminology of “receiving the Holy Spirit” is found in the Samaria and Caesarea accounts (8:15,17,19; 10:47; see also 2:38). Paul, therefore, is asking the Ephesian men if they have had an experience of the Spirit comparable to that of the Samaritan and Caesarean believers.

Paul was not playing a theological word game with these men. He acknowledges that they had indeed believed. Much has been written about the tenses of the two verb forms in Paul’s question and whether, from a grammatical standpoint, the receiving of the Spirit should be understood as taking place at the moment of believing or, alternatively, at a time subsequent to the believing.<sup>8</sup>

The context provides the best answer. The experience of the Spirit about which Paul inquired is the experience recorded in verse 6. In this instance it came about by the imposition of his hands and was accompanied by external manifestations similar to those previously experienced by believers (2:4; 10:46). The experience recorded in 19:6 was not coincident with their salvation. Even if one is convinced that Paul, by his question, had reservations about the genuineness of their salvation, the fact remains that this experience of the Spirit *followed* their baptism in the name of the Lord Jesus and was *preceded* by the laying on of hands.

It is often maintained that Luke’s portrayal of the Holy Spirit, especially with reference to being filled with the Spirit, differs from that of Paul in his letters. The Ephesus incident, however, shows that Paul, just as Luke, believed in an experience of the Spirit for believers that was distinguishable from the Spirit’s work in salvation.

It is significant that this incident occurred more than 20 years after the Day of Pentecost. Among other things, it teaches that the Pentecostal experience was still available to believers well removed from that day both temporally and geographically.

*A pattern has emerged from this inductive study pointing up the reality of a postconversion, identifiable work of the Spirit in a believer’s life that is sometimes called the baptism in the Holy Spirit.*

## SUMMARY STATEMENTS

The postconversion experience of being baptized in the Spirit is a work of the Spirit distinct from regeneration. It does not imply salvation is a two-stage process.

In three of the five instances (Samaria, Damascus, Ephesus), people who had an identifiable experience of the Spirit were already believers. At Caesarea the experience was virtually simultaneous with the saving faith of Cornelius and his household. In Jerusalem the recipients were already believers in Christ, even though it is difficult (is it even necessary?) to determine with absolute precision the point in time when they were born again in the New Testament sense. A variety of interchangeable terminology is used for the experience: "baptized in the Spirit," "receiving the Spirit," "filled with the Spirit," "the Spirit coming upon."

The experience is recorded for groups (Jerusalem, Samaria, Caesarea, Ephesus) as well as for an individual (Damascus).

*The Book of Acts does show, however, that sometimes a post-conversion experience of the Spirit is received following the imposition of hands.*

The imposition of hands is mentioned in three instances (Samaria, Damascus, Ephesus)—by apostles on two occasions (Samaria, Ephesus), by a nonapostle on one (Damascus).


In three instances there was a clear time lapse between conversion and being baptized in the Spirit (Samaria, Damascus, Ephesus). The waiting interval for the Jerusalem outpouring was necessary in order for the typological significance of the Day of Pentecost to be fulfilled. In the case of Caesarea, there was no time lapse.

This postconversion experience of the Spirit is called a gift (2:38; 8:20; 10:45; 11:17). Therefore, it cannot be earned, nor

is it a reward for or a badge of holiness.

It is a gift, but it is inappropriate to call it "a second work of grace." Such language implies that a believer can have no experience of God's grace between initial faith in Christ and the initial infilling of the Spirit. Yet every blessing ever received comes from the Lord as a result of His grace.

This distinct, postconversion work of the Spirit does not rule out other experiences of the Spirit that may precede or follow it.<sup>9</sup>

A pattern has emerged from this inductive study pointing up the reality of a postconversion, identifiable work of the Spirit in a believer's life that is sometimes called the baptism in the Holy Spirit. 

## ENDNOTES

1. In 2:1–4; 8:14–20; 9:17; 10:44–48; 19:1–7.
2. For ease of expression, the following shorthand designations for events in the respective chapters will sometimes be used: Jerusalem or Pentecost (chapter 2);



Samaria (chapter 8); Damascus or Paul (chapter 9); Caesarea (chapter 10); Ephesus (chapter 19).

3. Scripture quotations are from the *New American Standard Bible*, unless otherwise noted.
4. A companion inquiry into the significance of the fire is legitimate. A starting point is a consideration of fire in Scripture as a purging, sanctifying element.
5. Responsible Pentecostals teach that a person is indwelt by the Spirit at the time of conversion (Romans 8:9; 1 Corinthians 6:19) but that the baptism in the Spirit is an experience of the Spirit distinct from His indwelling.
6. F.F. Bruce, *The Acts of the Apostles: The Greek Text With Introduction and Commentary*, 2nd ed. (Grand Rapids: Eerdmans, 1952), 187. See Part 1 of this series (*Enrichment* Journal, Summer 98) that discussed the difference between Ezekiel's and Joel's prophecies as they relate to the promised Holy Spirit.
7. The only exception is 9:25 where "disciples" is qualified by "his," meaning they were Paul's disciples.
8. A discussion of the issues in Greek grammar, though necessary, cannot be covered in this brief article. The same grammatical construction occurs twice more in this account and in both

instances indicates an action that follows, not accompanies, the action of the participle. The men were baptized in Jesus' name *after* they heard, not while they heard (verse 5). The Spirit came upon them *after* Paul laid his hands on them, not necessarily at the moment his hands touched them (verse 6).

9. Part 4 of this series will cover wider

aspects of the terminology "filled with the Spirit" and "full of the Spirit."

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# Managing Church Conflict Creatively

## PART 3: Achieving Clarity of Communication

*Editor's note: See spring and summer 1998 issues of Enrichment for Part 1 and Part 2.*

BY RICHARD D.  
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In Part 3 we will consider how to achieve clarity of communication in meetings.

Love often expresses itself in honest confrontation. Differences of opinion do not necessarily equate with an absence of love.

Remember, the six interpretations of every spoken communication are:

1. What the speaker intended to say.
2. What the speaker actually said.
3. What the speaker thought he or she said.
4. What the hearer needed to hear.
5. What the hearer actually heard.
6. What the hearer thought he or she heard.

Pastors, you should work toward creating clear communication in your meetings. Transferring thoughts and feelings from one mind to another is a complex and difficult challenge under any circumstance. The deeper the feelings of either party involved, the more difficult it becomes. But it's not impossible.

### GUIDELINES FOR COMMUNICATING UNDER PRESSURE

Here are some guidelines for communicating under pressure that you may wish to share with your church leadership for future times of deliberation together. Of course, every churchwide or committee/departmental meeting should begin with prayer for open minds and the guidance of the Holy Spirit in arriving at the best possible resolution of all issues to be considered.

- *In your deliberations, try to use more I statements than you statements.* I statements tend to be *informative*: "I feel we should get started on..." or "I think it would be good for the church if we..." *You* statements tend to be *blaming*: "You make me so angry," or "You always want the decisions to go your way." If you need to express anger, then own that anger and express it something like this: "When we

talk about this subject, I tend to feel angry because..." Do you see how different—and how much less accusing—that sounds?

Stating things in terms of what you feel and what you believe is needed will undoubtedly prove more effective than complaining about what is lacking in someone else's suggestion.

- *Give supportive feedback when people are willing to express their thoughts.* Statements such as "I'm glad you feel secure enough to express your feelings," "Thank you for sharing your ideas and feelings," or "You are a valuable member of this committee" will encourage more openness and honest dialogue—qualities which are sorely needed in the church.

- *Watch for metacommunication.* Metacommunication is a message about the message. For example, if I come to a troubled situation and say, "As I was praying the other night, the Lord spoke to me about this," I'm sending a message about the message I'm just about to give you. I'm telling you, "Don't challenge this;

***Whether or not you always approve of other members' ideas, you should still be able to accept each other as valued members of the local body and the body of Christ.***

the Lord spoke to me." It comes across that the Lord never talks to anybody else.

If everybody sends that kind of message about their message before they give it, it's going to be obvious that somebody's mistaken. So watch for the messages about the message.

- *Flag unnecessarily provocative words.* Instead of telling someone, "You're wrong about that," learn how to say, "It might be viewed from this point of view." You could also say, "I've listened to our discussion, and it certainly helped me to see things a bit differently," or "While I was listening, it occurred to me that

another way of looking at it might be....”

## ABC'S OF GOOD COMMUNICATION

Let me share a simple ABC formula for good communication when you are involved in emotionally charged and difficult meetings.

**A—Accept each other.** Whether you always approve of other members' ideas, you should still be able to accept each other as valued members of the local body and the body of Christ.

***Don't say things that are primarily designed to express your anger and hurt the other person.***

**B—Become a good listener.** Good listeners indicate they are hearing what is being said. They stop what they are doing; they don't doodle or skim through correspondence while someone else is speaking. They pay attention and indicate they are listening by facial expressions and appropriately responding with words or a nod of the head.

**C—Choose your words carefully.** Words that are thoughtfully selected and properly expressed can provide direction and healing. But if words are carelessly selected and thoughtlessly used, they can be incredibly hurtful and destructive.

Here are some suggestions to help you choose your words carefully.

1. Let the other person finish what he or she is saying before you attempt to answer. Don't interrupt.

2. Restate what you think the other person has said before you attempt to answer. You earn the right to respond by first proving that you have clearly understood what was said. You could say, "If I understood you right, you said...." This gives the speaker a chance to clarify any misunderstandings.

3. Prior to the meeting—

a. Monitor your thoughts on the difficult issues you are going to be discussing.

b. Edit them for accuracy and clarity.

c. Mentally rehearse how you are going to present them to the group.

## FOUR RULES FOR A "FAIR FIGHT"

When it becomes obvious that there are major differences of opinion and the road to resolution is going to be a long and difficult one, remember these four rules for a "fair fight." I most often share these with married couples who have communication problems; however, they are certainly applicable to such intense situations as difficult church board and committee meetings.


1. *Stick to the subject.* Don't dig up last month's garbage.

2. *Don't "fight" dirty.* Don't say things that are primarily designed to express your anger and hurt the other person. This makes your job more difficult and produces memories that are hard to erase.

3. *Learn how to negotiate.* Make the department, program, congregation, and the body of Christ the real winners. Put their needs ahead of your need to win. This doesn't mean you go 50/50 all the time. Sometimes you will have to go 60/40, 80/20, or even 90/10. Of course, not every decision can be reached through compromise, but be willing to use it whenever and wherever it works.

4. *Stay good humored.* Learn to see your disagreements in light of that little transitional phrase from the Gospels: "It came to pass." Remember, the vast majority of your differences will "come to pass."

By following these various guidelines, you teach people in your departments and on your board to express themselves in a way that allows for a variety of viewpoints without their being afraid they are offending God.

Part 4 will cover how to arrive at a satisfactory decision. 

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## Complimenting and Complementing Your Husband's Sermons

BY KRISTY  
ROBERTS DYKES

Not long ago I sat in church looking at my tall, handsome husband as he stood behind the pulpit preaching. He was comparing the characteristics of David's soldiers to Christians fighting the devil. After he shared a poignant illustration, I marveled at his ability to communicate week after week.

Visualizing myself as a cheerleader cheering the quarterback to victory, I sat there with a pleasant and interested look on my face. After the service I complimented him on specific parts of his sermon that were particularly helpful to me.

In our first years of ministry, I took his sermons for granted. In fact, I was a little quick to critique him. Worse yet, sometimes my

thoughts during his sermons concerned my roast in the oven or upcoming church activities.

Two events transpired in my life that changed my view of his preaching. I had to "walk in his shoes" when he asked me to start teaching the sanctuary adult Sunday school class and to speak for Mother's Day.

As I stood before my new class—a large group of pillars in the church who were very knowledgeable in the things of the Lord—I was awed with the huge responsibility of teaching them the Word, week in and week out.

One day the Lord gently asked me: "What about those times you criticized your husband

*One day the Lord gently asked me: "What about those times you criticized your husband or failed to compliment him?"*





or failed to compliment him? You have a lesson outline, preselected Scriptures, and even a suggested prayer in the printed lesson plan. For each sermon he preaches, he has to pray and seek Me to find the right Scripture and then search for applicable illustrations and points.”

How true I found that to be. When the month before Mother’s Day approached, I began to pray and search the Scriptures for my sermon. *This can’t be too hard*, I smugly thought.

My Bible has 1,378 pages in it. What Scripture was I to select? The first week went by, then the second and third. I became earnest with the Lord, beseeching Him to return before Mother’s Day. When He finally impressed a particular passage on my heart, a realization dawned: Preachers are geniuses. How else can they find three different sermons for each week of the year when one sermon took me weeks to compile?

Have you every watched ice skaters? It looks easy as they glide across the ice in perfect precision. But ice skating is difficult to master, and so is preaching.

As ministers’ wives we must fulfill Genesis 2:18 that speaks of wives being helpmeets for their husbands. *The Modern Language Bible* says, “I will make him a suitable helper, completing him.”

The two important words—*compliment* and *complement*—are both connected to the definition of *complete*: to make whole or perfect. These words go hand in hand as the minister’s wife completes her husband by complimenting and complementing him.

Listed below are some ways you can compliment and complement your husband.

#### **During the Sermon**

- *Pray silently that God will anoint, guide, and give wisdom to your husband.*

- *Appreciate the sermon for what it is: a word from God through His anointed servant.*

- *Allow God’s Word to sink into your heart and minister to you. Pray for those in the congregation who need to*

### ***Strive to keep a pleasant and interested look on your face to cheer him on.***

hear the particular truths of the sermon.

- *Strive to keep a pleasant and interested look on your face to cheer him on.* Maintain constant eye contact. If the congregation senses you are uninterested, they’ll react in like fashion.

#### **After the Sermon**


- *Compliment him by commenting on specific parts of his sermon.* You could say: “You brought out some truths I had never thought of before”; “That was a great illustration about eagles”; or “Those points were a real

encouragement to me.”

- *Let your husband hear you compliment his sermons in front of others.*

- *Look for an opportune time to share your insights.* Do not offer your helpful comments immediately preceding or following his sermon.

- *Listen to your husband talk about the victories and defeats of the ministry.*

Yes, I’ve decided preachers are geniuses. I wonder what my genius is preaching about next Sunday? Whatever the topic, I’ll find specific things to compliment, thus complementing my husband. 

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# M

## PARTNERS IN MINISTRY

# Matters of the Heart

BY DONNA L.  
BARRET

*The condition of an associate's heart affects the ministry atmosphere and communicates messages that go far beyond spoken words.*

The condition of an associate's heart affects the ministry atmosphere and communicates messages that go far beyond spoken words. Matters of the heart are revealed in our reactions, attitudes, and prayer times.

Here are five areas that keep an associate pastor's heart spiritually healthy.

### 1. DEVELOP A HEART FOR THE WHOLE CONGREGATION.

Look at the areas of the church you are neither directly involved in nor responsible for. Are you happy with the success of those in charge of other ministry areas? Are you burdened to pray for someone else's area of ministry? Are you willing to help out in an area that isn't *your* ministry? Do you serve joyfully and with a shepherd's heart?

A senior pastor must keep the whole congregation in focus at all times—so must an associate who is going to be a blessing to the pastor. Certainly there are specific areas an associate is assigned to and must focus on, but that focus should never be to the exclusion of seeing the big picture.

When I was a youth pastor, I would have preferred to specialize rather than diversify. At the time I could not see the value of my involvement with shut-in visitation, music, funerals, or hospital calls. Over time, however, it proved helpful in giving me more comprehensive ministry experience. As a youth pastor it was helpful for me to be involved with the young people's family members at various seasons of their lives. During times of focus, don't get blinded in your peripheral vision to the ministry needs of the entire congregation.

A helpful associate is one who can serve various places as the need arises. And a valuable associate is one with a general working knowledge of the entire church and its ministries.

### 2. REPRESENT THE SENIOR PASTOR'S HEART TO THE PEOPLE.

When you interact with people of the church, whether it's conducting a leader's meeting, filling the pulpit, or visiting the hospitals, do you communicate the senior pastor's heart? In a larger church with multiple staff, the senior pastor may not be able to personally interact frequently with every group and every individual.

As the associate you are the conduit of the pastor's heart to the congregation and sometimes other staff members. This requires you to *know* the pastor's heart. How does the pastor feel about the congregation? What is the pastor's vision for the church? Make it your responsibility to learn these things. You can know the pastor's heart if you listen carefully,

*Matters of the heart are revealed in our reactions, attitudes, and prayer times.*

ask good questions, and pray together.

Watch for opportunities to verbalize the pastor's sentiments to the people. For example, as you conclude a hospital call, tell the patient, "Pastor (name) will be thrilled to hear how well you're recovering. He and Mrs. (name) have been very concerned about you." Or when training leaders or conducting meetings, you might say, "As volunteer workers, you are instrumental to the ministry of this church. Pastor (name) is really depending on each one of you." Be sure to keep the pastor informed (either verbally or in written reports) on pastoral care issues.

Young people are always interested in what the pastor thinks of them but many times have little direct interaction. A good youth associate communicates the pastor's heart often. The youth should hear you pass on encouraging remarks from the pastor such

***A senior pastor must keep the whole congregation in focus at all times—so must an associate who is going to be a blessing to the pastor.***

as: “Pastor (name) and the staff are praying for you,” or “Pastor (name) was so proud of you when I told him how well you did at the outreach last Saturday.”

An unchecked heart, however, will take this same tool and misuse it. Have you ever been tempted to say, “The pastor would not want us to do it that way,” when you don’t really know how the pastor feels about a particular issue? It’s sometimes easier to make such statements than take responsibility for your own leadership decisions.

### **3. MAINTAIN A PURE HEART TOWARD THE SENIOR PASTOR.**

Situations arise continuously that have the potential, if not dealt with, to cause jealousy, apathy, or hurt in your heart toward the pastor. Here are some practical steps to help you keep your heart right.

- *Realize the pastor is human.* Like all of us, the pastor has strengths and weaknesses. Part of the reason you are positioned in the church is to provide balance to the ministry team.

- *Remember the pastor in prayer daily.* There’s something about praying for people that keeps your heart right toward them. Seeing God as the source of the pastor’s help will take the burden off you to try to make changes.

- *Resolve conflict according to Matthew 18:15.* When it comes to one of the most critical of relationships in the church, that of the pastor and the associate, we often pass our offense off to our spouse or another staff member rather than seek resolution.

- *Resign if you continue to have heart problems toward the pastor.* Better to minister elsewhere than to cause conflict for the senior pastor.

### **4. MAINTAIN RELATIONSHIPS WITH STAFF AND FAMILY MEMBERS CLOSE TO THE SENIOR PASTOR’S HEART.**


Work hard to manage relationships that are important to the pastor. These relationships may be with church board members, custodial staff, office workers, sound/video/lighting technicians, or family members. Protect and foster those relationships from the pastor’s perspective rather than from yours. Consider how a damaged relationship will cause grief for the pastor. Be a peacemaker and don’t create conflicts the senior pastor will have to arbitrate and repair.

### **5. DON’T TAKE IT TO HEART WHEN PEOPLE PREFER THE SENIOR PASTOR.**

There is a special place in the congregation’s heart for the senior pastor that cannot be filled by any other staff member. There will be times when you work

with people who will go around you to the senior pastor for their ministry needs. In the case of a funeral, personal counseling, a wedding, or time of sickness—things you can do as well—people may simply prefer their senior pastor. Don’t take it to heart and be personally offended when this happens. Be sensitive and honor the special relationship a senior pastor has with the congregation.

### **CONCLUSION**

An associate pastor wears many different hats. Whatever tasks your portfolio includes, always remember that you haven’t truly succeeded until you learn to keep yourself in good shape daily concerning matters of the heart. 

*Donna L. Barrett is associate pastor at Bethel Temple, Parma, Ohio.*





# Increasing Care Through Lay Counseling

BY SIANG-YANG  
TAN

*Such a ministry of caring and people helping has been given to all Christians but especially to those who have the spiritual gift of exhortation or encouragement.*

One of the pressing needs of the church today, especially as the Holy Spirit lovingly and graciously brings more and more people to a saving faith in Jesus Christ, is for more and better pastoral care of God's people. Larry Crabb, well-known Christian psychologist, recently emphasized that he is "about one central thing: to see more of God's people shepherded."<sup>1</sup>

It is increasingly difficult for a pastor to shepherd or care for God's people in the church who are hurting.<sup>2</sup> Such a ministry of caring and people helping has been given to all Christians (e.g., Galatians 6:2; 1 Thessalonians 5:11,14) but especially to those who have the spiritual gift of exhortation or encouragement (Romans 12:8). Other appropriate spiritual gifts have been given such as knowledge, wisdom, healing, discerning of spirits (1 Corinthians 12:8–10,28), and mercy (Romans 12:8). The Lord Jesus has called us to carry each other's burdens (Galatians 6:2) and to care for one another with His *agape* love (John 13:34,35).

Scripture teaches the priesthood of all believers (1 Peter 2:5,9). We are to be ministers and priests to one another. A key area of ministry in the church is, therefore, that of lay pastoral care and lay counseling (people helping)—God's people being shepherded by appropriately gifted lay caregivers or lay counselors.

Increasing care through lay counselors or lay caregivers is both a biblically based ministry as well as one that has received much research support. Research shows that lay counselors are effective in helping people with their problems in living.<sup>3</sup> How then do we go about establishing such lay caring and counseling ministries? There are at least five steps to follow.<sup>4</sup>

## 1. CHOOSE AN APPROPRIATE MODEL OF LAY COUNSELING MINISTRY.

I have described three major models:

a. *The informal, spontaneous model.* People

care for one another naturally and simply, without any further organized structure.

b. *The informal, organized model.* Lay counselors are specially selected, trained, and supervised, but they do their caring and counseling ministry in informal settings such as homes, restaurants, and hospitals.

c. *The formal, organized model.* Lay counselors are specially selected, trained, and supervised, but the caring and counseling ministry takes place by appointment in a more formal office setting or lay counseling center.

*It is increasingly difficult for a pastor to adequately shepherd or care for God's people in the church who are hurting.*

The real choice is between the informal, organized and the formal, organized models. Some large churches actually have lay caring and counseling ministries that utilize both models, thus providing different levels of people helping to those in need. Furthermore, in some cultural contexts such as ethnic minority churches and churches in specific parts of the world, the informal, organized model may be more appropriate since the stigma against formal counseling and having to set up appointments may still be great.

## 2. OBTAIN THE FULL SUPPORT OF THE PASTORAL STAFF AND CHURCH BOARD FOR THE LAY COUNSELING MINISTRY.

It is crucial to have the full support of pastoral and church leaders so that the lay counseling ministry can get started properly. Such a ministry should be seen by church leadership as an extension of pastoral care and counseling and as a biblically based ministry that is essential for the health and growth of the church.

### 3. SCREEN AND SELECT APPROPRIATELY GIFTED AND QUALIFIED LAY COUNSELORS FROM THE CONGREGATION.

Selection may be open or closed. *Open* selection involves making a public announcement to the entire congregation inviting people to apply to become lay counselors but without making any

***[Lay counseling] should be seen by church leadership as an extension of pastoral care and counseling and as a biblically based ministry that is essential for the health and growth of the church.***

guarantees about who will eventually be selected. *Closed* selection involves pastoral and church leaders nominating potential lay counselors from people they already know quite well who seem to be appropriately gifted for this area of ministry

Whether open or closed selection is used, potential lay counselors still need to be interviewed and then eventually

selected for training. Final selection of lay counselors is usually done at the end of the initial training provided.

The following are some helpful criteria to use for selecting potential lay counselors:

- spiritual maturity;
- psychological/emotional stability;
- love for and interest in people;
- appropriate spiritual gifts such as exhortation or encouragement;
- adequate life experience;
- previous training or experience in lay counseling or people helping (helpful but not necessary);
- age, gender, socioeconomic, and ethnic/cultural diversity relevant to the needs of the church;
- availability/teachability;
- ability to keep confidentiality (with exceptions to confidentiality usually including child abuse or elder abuse and danger to self or others).

### 4. PROVIDE AN ADEQUATE TRAINING PROGRAM FOR LAY COUNSELORS.

There are various training programs available. They usually range from a minimum of 24 hours to 50 or more hours of

training in basic listening and helping skills. The training sessions can be spread over several weeks to several months, meeting weekly or biweekly, for 2 to 3 hours each time. The number of lay counselor trainees for such an initial training program is usually limited from a few trainees up to 25.

Gary Collins, president of the American Association of Christian Counselors, has recommended that the following content areas be covered in any good training program for Christian lay counselors:<sup>5</sup>

- basic Bible knowledge relevant to people-helping ministry;
- knowledge of counseling skills with opportunities for practice through role playing;
- basic understanding of common problems such as depression, anxiety, stress, and spiritual dryness;
- awareness of ethics and dangers in counseling; and
- knowledge of the importance and techniques of referral.

Lay counselors should also know how to obtain informed consent from counselees before starting lay counseling with them. Counselees also need to be



made aware of limits to confidentiality, which usually include situations where there is child or elder abuse or danger to self or others.


Collins also suggests the following components of a good training program:

- clear, practical lectures;
- good reading assignments;
- modeling/demonstration of good counseling skills by the trainer or professional counselor; and
- experiential practice, especially through role playing.

## 5. DEVELOP PROGRAMS/ MINISTRIES FOR USING THE TRAINED LAY COUNSELORS.

The specific programs or ministries for increasing care through lay counselors will depend on the model(s) of lay counseling already selected. Ongoing training and supervision of lay counselors should also be provided, if possible, by a licensed mental health professional or at least by an experienced pastor or church leader who has been involved in caring and counseling ministries. Regular supervision of lay counselors, usually in small groups and one-on-one when needed, should be held on a weekly or biweekly basis.

It should be noted that in some states, licensing laws for professional counselors may not allow you to use the term *lay counselor* or *lay counseling* for such a ministry. In these situations, other terms such as *lay helpers* or *lay caregivers* and *lay helping*, *lay caregiving*, or *shepherding* should be used instead. Legal advice should also be obtained to determine whether malpractice insurance is necessary for lay counselors.

Increasing care through lay counselors is a crucial part of shepherding God's people. It should be done in the power and gifting as well as truth and fruit of the Holy Spirit<sup>6</sup> so that more lives can be touched, healed, and made whole to God's glory. 

### ENDNOTES

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# Personal Liability of Church Board Members

In the past, church board members performed their duties with little if any concern about personal legal liability. But this is changing. An increasing number of church board members are being sued personally. What has changed? What are the most common theories of liability? What can board members do to protect themselves? These are critical questions addressed in this article.

## THEORIES OF LEGAL LIABILITY

### *Tort Liability*

The most common basis of liability is the commission of a tort. A "tort" is an injury to another's person or property caused by either an intentional act or negligence. Examples include the negligent operation of a vehicle in the course of church work, defamation, fraud, copyright infringement, and wrongful termination of employees.

Board members ordinarily do not incur personal liability for such torts solely because they serve on the board. They must be actively involved by directing or participating in the wrong. A board member ordinarily will not be liable for the torts committed by other board members without his or her knowledge or consent. Obviously, board members having any question regarding the propriety of a particular action being discussed at a board meeting should be sure to have their dissent to the proposed action registered in the minutes of the meeting.

### *Contract Liability*

Church board members may be personally liable on contracts they sign in either of two ways. First, board members may be liable on contracts they sign without authority. Second, board members may be liable on contracts they are authorized to sign but which they sign in their own name without any reference to the church or to their "representational capacity." To prevent liability, board members who are authorized to sign

contracts (as well as any other legal document) should be careful to indicate the church's name on the document and clearly indicate their own representational capacity (agent, director, trustee, officer, etc.).

### *Breach of the Fiduciary Duty of Care*

Church board members have a "fiduciary duty" to perform their duties "in good faith, in a manner they reasonably believe to be in the best interests of the corporation, and with such care as an ordinarily prudent person in a like position would use under similar circumstances." This duty commonly is referred to as the "prudent person rule" or the fiduciary "duty of due care."

Church board members can reduce the risk by (1) attending all of the meetings of the board and of any committees on which they serve; (2) thoroughly reviewing all interim and annual financial statements and reports and seeking clarification of any irregularities or inconsistencies; (3) investigating and correcting any other irregularities or improprieties; (4) thoroughly reviewing the corporate charter, constitution, and bylaws; (5) dissenting from any board action with which they have any misgivings and insisting that their objection be recorded in the minutes of the meeting; and (6) resigning from the board if and when they are unable to fulfill these duties.

### *Breach of the Duty of Loyalty*

Church board members have a fiduciary duty of loyalty to the church. This duty generally requires that any transaction between the board and one of its members be (1) fully disclosed, (2) approved by the board without the vote of the interested member, and (3) fair and reasonable to the corporation.

To illustrate, assume that a board member owns a carpeting business and is selected to install new carpeting for the church. In most states such a transaction will be appropriate so long as the board member's personal benefit is

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BY RICHARD R.  
HAMMER

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**To prevent liability, board members who are authorized to sign contracts should be careful to indicate the church's name on the document and clearly indicate their own representational capacity.**

**Church board members may be legally responsible for violating the terms or restrictions of properties and funds held in trust by the church.**

fully disclosed, the transaction is approved by a disinterested majority of the board, and the transaction is fair to the church.

***Violation of Trust Terms***

Church board members may be legally responsible for violating the terms or restrictions of properties and funds held in trust by the church.

To illustrate, assume that a church raises \$250,000 for a new building fund and later decides to cancel the project. Can the board spend these funds for other purposes? The important point is this—designated funds are held by the church “in trust” for the designated purpose. When the church abandons the building project, the designated contributions are revocable at the option of the donors. In most cases donors who made designated contributions can be identified, and they should be asked if they want their contributions returned or retained by the church and used for some other purpose. Church boards must provide donors with this option in order to avoid violating their legal duty to use “trust funds” only for the purposes specified. Of course, churches should advise these donors that they will need to file amended tax returns if they claimed a charitable contribution deduction for their contributions in a prior year.

***Securities Law***

Most state securities laws impose civil liability on every board member that (1) offers or sells unregistered, nonexempt securities; (2) uses unlicensed agents in the offer or sale of its securities (unless the agents are specifically exempted from registration under state law); or (3) offers or sells securities by means of any untrue statement of a material fact or any omission of a material fact.

In recent years, a number of churches have violated some or all of these requirements. Such violations render each board member potentially liable, and the amount of liability can be substantial.

***Wrongful Discharge of an Employee***

In the past, employment agreements of *unspecified* duration could be terminated “at will” by either the employer or the employee. No “cause” was necessary. In recent years, courts in a number of states have permitted dismissed “at will” employees to sue their former employer on the basis of a number of theories, including: (1) wrongful discharge in violation of public policy (e.g., employee terminated for filing a worker’s

compensation claim or for reporting illegal employer activities); (2) intentional infliction of emotional distress; (3) fraud; (4) defamation; and (5) breach of contract terms. Directors may be personally liable to the extent that they participate in such activities.

***Willful Failure to Withhold Taxes***

Church board members having authority over a church’s day-to-day financial affairs can be personally liable for the amount of payroll taxes that are not withheld or paid over to the government by the church. It does not matter that they serve without compensation, so long as they act willfully. Clearly, church leaders must be knowledgeable regarding a church’s payroll tax obligations and ensure that such obligations are satisfied.

***Loans to Directors***

Most states prohibit the board of a church or other nonprofit corporation from making loans to either directors or officers. Board members who vote in favor of such loans can be liable for them in the event that the loan is unauthorized or otherwise impermissible. Church boards must check the state law under which they are incorporated before considering any loan to a minister.

**“IMMUNITY” STATUTES**

Most states have enacted laws limiting the liability of church board members. The most common type of statute immunizes *uncompensated* directors and officers from legal liability for any negligent act committed within the scope of their official duties. “Willful and wanton” conduct or “gross negligence” is not protected by such statutes. Why have most states enacted such laws? The primary reason is to encourage persons to serve as directors of nonprofit organizations. In the past, many qualified individuals have declined to serve in this capacity out of a fear of being sued. The immunity statutes respond directly to this concern by providing directors of nonprofit organizations with limited immunity from legal liability.

**MISCELLANEOUS DEFENSES**

A few defenses are available to the directors and officers of nonprofit organizations in addition to state “immunity” laws. One relates to unincorporated churches. It is the general rule that members of unincorporated churches cannot sue other members for injuries they suffer in the course of church activities. This rule on occasion

can protect church board members. In addition, most courts have ruled that church board members cannot be sued over internal “ecclesiastical” disputes, including the selection, discipline, or dismissal of church members.

As a general rule, board members are not responsible for actions taken by the board *prior* to their election to the board (unless they vote to ratify a previous action). And board members ordinarily are not liable for actions taken by the board *after* their resignation. Again, they will continue to be liable for actions they took prior to their resignation.

A number of state laws permit non-profit corporations to amend their bylaws

to indemnify board members for any costs incurred in connection with the defense of any lawsuit arising out of their activities as directors. **E**

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**A helpful resource for church boards.** In 1997 Richard Hammar released a new resource for church boards. His “4-Hour Legal Training Program for Church

*Boards” is a 4-hour audio tape set that fills a critical need—providing church board members with an introduction to key legal issues. In eight easily understood 30-minute presentations, church board members are introduced to such vital topics as fiduciary duties, personal liability, church records, and personnel issues. Every board member needs to be aware of the information in this set. Copies can be ordered by calling Christian Ministry Resources at 800-222-1840.*







## Understanding the New Age Religion

BY KERRY D.  
MCROBERTS

**New Age thinking embraces the concept that everything in existence is one essential reality.**

The occult odyssey of the New Age entices the spiritual adventurer into a mystical awareness of oneness where nothing really is as it seems. This *separate reality* is inhabited by sorcerers, psychic healers, UFOs, fire walkers, channelers, goddesses, g u n s, fauns, and beckoning spirits that attempt to control the nature and destiny of humanity.

The New Age is an extremely large, diverse network of organizations and individuals. Because of its diversity, it has been analogized by one writer to the "proverbial elephant discovered independently by three blind men: one came upon his leg and likened him as a tree; another got hold of his trunk and likened him to a hose; the third stumbled upon his tail and insisted he was like a rope."<sup>1</sup> Thus, it must be stressed that when critiquing the New Age, the consensus of a part may not be true of the whole.

Although there is a wide range of beliefs and emphases among groups and individuals that come under the collective banner of the New Age, certain basic assumptions are true of the whole. The edifice of New Age thought rests upon four distinctive philosophical pillars.

### 1. Reality is a *seamless garment*.

New Age thinking embraces the concept that everything in existence is one essential reality. The universe is perceived as a *seamless garment* without distinctions; all that is, is one reality.

Monism (from Greek *monos* meaning *single*), a concept of Vedic Hinduism, is another name for a seamless, undifferentiated universe where ultimate reality is a single, organic whole without independent parts. Only reality wears the seamless garment; everything else is naked illusion.

### 2. God wears the *seamless garment*.

The belief that God is all in all, or that all that exists is an extension of God's essence, is pantheism. New Agers believe that apart from God, there is no true reality. Pantheism imbues the material universe with consciousness. Matter is not dead, as

in the thinking of the naturalist; instead, an impersonal force or consciousness is the essence of all reality.

### 3. People wear the *seamless garment*.

It follows from pantheism that if God is all, and all is God, then humanity, as a part of the *all*, must be inherently god.

A rather irreverent joke circulates around college campuses that portrays how New Agers feel about themselves: How are you going to recognize God when you get to heaven? Answer: By the big G on His sweatshirt. The New Age boldly declares that *people* wear the sweatshirt with the big G.

Beginning with evolutionary presuppositions, New Age people see themselves at the peak of the evolutionary cycle. The birth of a mystical humanism is viewed as the result of an evolutionary metamorphosis resulting in the exaltation of men and women from the status of human to godhood.

Singer John Denver (now deceased), a graduate of The Forum (a psychospiritual cult), enthusiastically endorsed the New Age worldview: "I can do anything. One of these days, I'll be so complete I won't be a human; I'll be a god."<sup>2</sup> New Agers, attired in their "sweatshirts," fearlessly kick open the door of the occult and announce their unqualified divinity.

### 4. New Agers have a cosmic consciousness.

According to the New Age, people need to abandon the psychological limitations of Western thought and turn East. People need a change of consciousness, a mystical experience, to be made aware that they are *really* wearing the sweatshirt with the big G on the front.

In the New Age, the expanded consciousness of humanity is believed to be the most powerful acting force on the physical plane. The energies required in the ethereal counterpart to bring in the New Age are occultly under the control of human consciousness. The reordering of reality is limited to a person's own state of mind, for the "New Age

is consciousness first, form later.”<sup>3</sup>

As New Age people attune their consciousness with the consciousness of ultimate reality, the idea of the New Age will materialize on earth. This is the New Age vision.<sup>4</sup>

### A PARADIGM SHIFT

In order for a new planetary culture to emerge, New Agers insist that we must first experience a radical reordering of our thinking. The transformation New Age seeks is the orientation of humanity to the New Age worldview and brand of spirituality.

Modern people, according to the New Age, are incapable of dealing with complex social ills such as inflation, psychoses, disease, famine, war, and crime. Physicist Fritjof Capra is among many intellectuals who point to these global crises as evidence to indict former ways of thinking (he includes Christianity), stressing that they are obsolete:

More than 15 million people—most of them children—die of starvation each year; another 500 million are seriously undernourished. Almost 40 percent of the world’s population has no access to professional health services, yet developing countries spend more than 3 times as much on armaments as on health care. Thirty-five percent of humanity lacks safe drinking water, while half of its scientists and engineers are engaged in the technology of making weapons.<sup>5</sup>

New Agers believe humanity needs a new mode of thinking in order to capably address and resolve the problems of today’s world. As the minds of humanity are transformed, according to New

Agers, the birth of the New Age, a planetary paradise, will be ushered in.

### CONCLUSION

Adorned in the optimistic praises of unlimited human potential, the ancient but ever-appealing lie of the serpent, “You will be like God” (Genesis 3:5, NIV), has been repackaged in the wrappings of the New Age agenda.

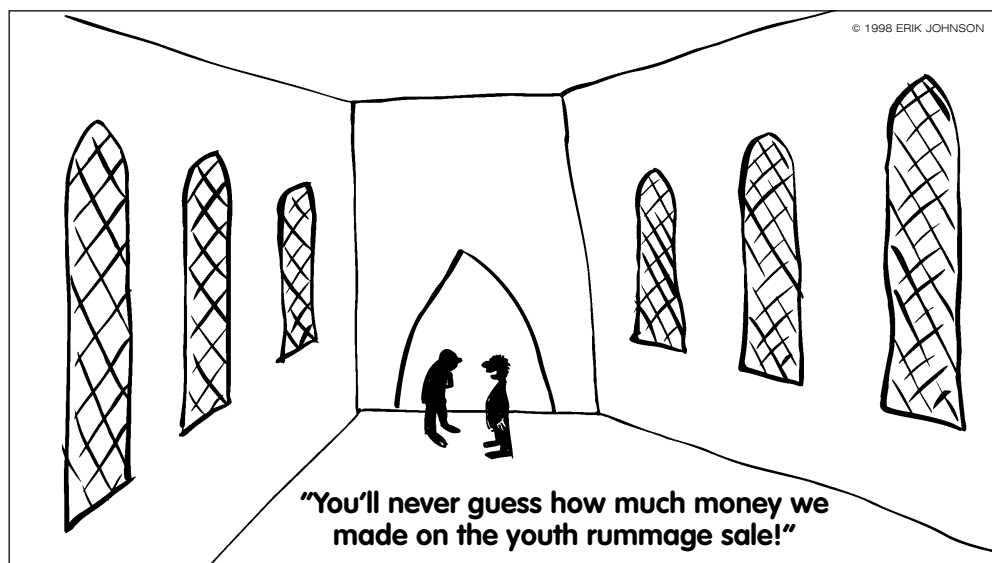
The New Age is tirelessly working to usurp the prophetic role of Christianity in Western civilization. It and other competing worldviews hope to reshape the thinking and destiny of masses of people in Western civilization.<sup>6</sup> Western Christianity needs another great reformation that will impact society once again with the *relevancy* of the Christian faith. **E**

### ENDNOTES

1. Elliot Miller, “The New Age Movement—What Is It?” *People Weekly*, January 26, 1987, 31.
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3. David Spangler, *Revelation: The Birth of a New Age* (Middletown: Lorian, 1976), 211.
4. For a thorough critique of New Age tenets, see the chapter in my book, “Critiquing the New Age Myth,” *New Age or Old Lie?* (Peabody, Mass.: Hendrickson, 1989), 66–81.
5. Quoted in Marilyn Ferguson’s, *The Aquarian Conspiracy* (Los Angeles: J.P. Tarcher, 1980), 28.
6. See “Christian Perspectives and Antidotes,” *New Age or Old Lie?* 126–132, for several practical, biblical responses to New Age influence.

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**According to New Age thinking...matter is not dead,...instead, an impersonal force or consciousness is the essence of all reality.**





# Maximizing Ministry Marriages

*BY LARRY THOMAS*

*Instead of being unjustly saddled with the image of perfection, the parsonage family should be viewed as a model of being able to overcome imperfections and problems in the home.*

The number of ministerial marriage breakdowns is a growing concern among denominational leaders. These problems are not new, however, but have been masked by smiling facades and hidden behind parsonage walls.

Too often the ministerial couple will opt to ride out or solve their problem rather than seek professional help. The risk of having their problem discovered by members of the congregation far outweighs the potential of finding help. Thus they spend a lifetime suffering in silence, missing out on the joy of a fulfilling relationship.

Ministry marriages are no different from other marriages in most respects but are uniquely different in others. Ministerial marriages face many outside influences that are difficult, if not impossible, to control.

Several factors in ministry marriages often keep them from being fulfilling.

## UNREAL EXPECTATIONS

Some people in the congregation think the parsonage should always be perfect and have faultless children. The parsonage family is not exempted from problems any more than other families in the church.

Instead of being unjustly saddled with the image of perfection, the parsonage family should be viewed as a model of being able to overcome imperfections and problems in the home—modeling to the congregation that problems can be solved and worked through successfully.

## UNDEFINED PLAYING FIELD

All fields of competition have boundaries—foul lines, goal lines, yard markers, in bounds and out of bounds. The purpose of boundaries is to know when and where to begin or halt a game. Imagine a football game without out-of-bounds markers.

Parsonage couples often find themselves on a field without boundaries, with no defined starting or quitting time. One more thing always demands to be done.

Roles, both real and perceived, are sometimes undefined as well. Each member of the flock may expect something different from the pastor and his or her family. This can create great stress and pressure, especially if a minister is overly sensitive to others' expectations.

## LACK OF PRIVACY

The minister's family may develop the sense of living in an office that is open 24 hours a day. Meals, devotions, family time, and private times can easily be interrupted by unimportant phone calls or knocks on the door.

This is likely to occur if the church provides a parsonage. Some people in the church may feel a greater degree of ownership than they should. The parsonage is someone's home, not the church's house.

Such interruptions can become intrusions that rapidly build into resentments—feelings that can become more complex when a husband or wife feels the other is not taking sufficient steps to remedy the problem.

## FINANCIAL STRESS

Most ministers do not receive large salaries, but they incur extra expenses unique to their positions. While the salary package may include extras, the available cash is often less than sufficient.

Financial stress can do as much or more damage to a relationship than any other single factor. As a result, usually one spouse in the relationship will seek additional employment, which creates a different set of stress factors.

## GOOD NEWS

For all these stresses there is a workable solution. To receive the maximum benefit from





preventive measures, everyone must make a conscious effort to change. The following steps can lead toward a sound and secure relationship.

1. *Give priority to the important things.* For your next family devotion, go back to Genesis 1 and 2 and look at the sequence of events God used to establish the first family unit. Long before there was a church, government, or committees, God put a man and a woman together to meet one another's needs.

The priority list is simple: God, family, then the ministry. Keeping things in proper order is a must. Many preachers have said later in life that if they could do things over, they would spend more time with their families. A top executive said it well when he announced he was taking early retirement: "Did you ever hear anyone say on his death bed, 'I wish I had spent more time in the office'?"

Don't sacrifice the important for the urgent. The urgent is that which pops up in a moment's time and clamors for our time. The important is that which will have lasting results.

For example, a phone call during a game of catch with your son may be urgent, but the game of catch is important. The memory of your choice

will last a lifetime.

2. *Take time for each other.* Troubles develop in relationships when one or the other ignores the mate for any reason. If this is an ongoing occurrence, resentment and hostile feelings can develop.

The clergy couple must have a prime-time relationship, which means they will plan to share quality time with each other. Ministers sometimes relegate personal times to late nights when they are exhausted from a long day. This robs a couple of the fullness of their relationship.

The greatest gift you can give your mate is your uninterrupted time. Take time for each other. Take a long walk. Listen to each other and share thoughts, fears, or feelings.

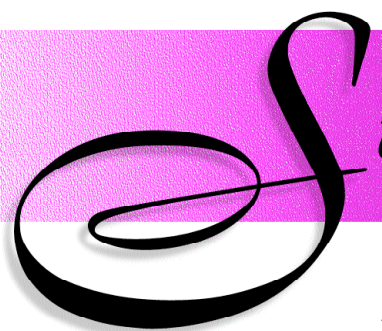
Go on a picnic and take the kids along. Leave the beeper and cellular telephone at home. Go wading in a stream, chase butterflies, sit on a quilt under a shade tree, toss a softball, or do any of the other fun things that bring the family together. Such times are well invested.

Plan a quiet evening at home for just the two of you or for the entire family. Play games, talk, or do whatever you enjoy doing.

Occasionally plan a night or two in a nearby town. The hotel doesn't have to be expensive to be nice. Make arrangements with another couple to keep your children in exchange for your keeping theirs when they go away. Memories are not made of what we do *for* our families but what we do *with* them.

There is no reason why the clergy home cannot be a happy, fulfilling one. While it has circumstances going against it, with planning and understanding your relationships can be better than ever. God created man and woman to complement each other. He intended for a couple's relationship to grow and become richer. It may take some reeducation and readjustments, but it can work. It will be worth the effort. **E**

*Larry Thomas is training and administration coordinator/district director and college liaison for the Sunday School Promotion and Training Department, Springfield, Missouri.*



# Successful Church Planting

BY CHARLES E.  
HACKETT

**Successful church planters are not excess baggage in our Fellowship; they are a necessary part of our spiritual growth and health.**

Unity among God's people produces miracles. An example of this is a new church planting in Indianapolis, Indiana: La Gran Comisión (The Great Commission Church), pastored by Marvin Calderón.

It began with the vision of General Superintendent Thomas E. Trask who launched the planting of 12 minority churches at the 1997 General Council. Immediately, Pastor Ron Bontrager and Lakeview Temple, Indianapolis, picked up the vision and made a significant contribution to the success of La Gran Comisión. Superintendents Ignacio Marrero, Midwest Latin District, and Charles Crank, Indiana District, along with Pastors Mickey Davis and Joel Cavazos played major roles in leading their districts in supporting this new church.

The Convoy of Hope, led by Hal Donaldson, was a powerful tool as the team partnered with Janie Boulware-Wead and Larry Graham of Hispanic Project 2000 to touch hundreds of lives as the church was launched. MAPS workers, under the direction of Patrick J. Donadio, rebuilt and renovated the church's facilities as needed.

As a result of these combined efforts, a healthy debt-free church has been planted, primarily to serve the Hispanic community of that area. This has not been a strain or a major burden on anyone, yet a strong church has been established.

This is the best church-planting strategy I know of, yet we do so little of it. In 1997 our Fellowship of almost 12,000 churches planted only 238 churches—several of them won't make it because they did not have a healthy birth—and closed 202 churches, with a net gain of 36. These numbers are too low for us to accept and are unnecessary because we know how to do it right. La Gran Comisión in Indianapolis is a good example.

We must stop flying blindly; it only leads to a disastrous crash in our church planting. We must partner across all lines with those who

love God and have a burden for the lost. Territorialism and pettiness have no place in Kingdom business. These are days of revival, and God's expectations for the Church always rise in times of revival.

Another important factor in successful church planting is the pastor of the new church. We say it over and over: "The leader is the key." Too often, however, church planters are viewed as those who could not make it anyplace else. We need to give those among us who are fitted as church planters the kind of support, recognition, and honor they deserve. Successful church planters are not excess baggage in our Fellowship; they are a necessary part of our spiritual growth and health.

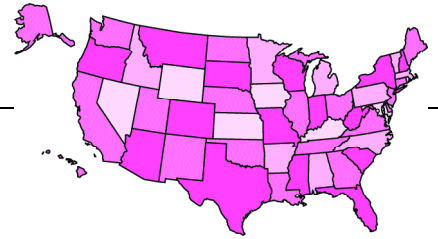
***We need to give those among us who are fitted as church planters the kind of support, recognition, and honor they deserve.***

When we no longer plant churches in our burgeoning cities, we will begin to die. There is no Plan B to substitute for starting churches. We must be intentional in our church-planting strategy. We must seek out, train, and support those who are gifted in starting churches. It is still our scriptural command to send laborers into the harvest. The church and the will of God must have first priority over our pride, prejudices, or position.

The Division of Home Missions stands ready to assist, train, and give direction in church planting. We have assembled a team that will bless and encourage any district or local effort to establish another beachhead in the enemy's territory. With the grace of God and by working together, we can plant churches successfully. **E**

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





## ***DISCERNMENT AND DEMOGRAPHICS***

Have you ever prayed for discernment about outreach into your community? Help is available from A/G D-CRN (Assemblies of God Demographic and Church Research Network).

Based on U.S. Census Bureau, Equifax NDS/WEFA Group (National Decision Systems/Wharton Economic Forecasting Associates), ACMR (Annual Church Ministries Report), and Internet sources, D-CRN maps and reports are demographic tools that can be used as you prayerfully explore outreach possibilities for your community. Here are some ways D-CRN products are used.

**Church planting.** Pastor Harold Stone felt called to plant a church in Iowa. D-CRN reports confirmed the need for a church in Coralville.<sup>1</sup> Celebration Assembly of God, approved as a home missions project, is now a thriving church in Iowa.

**Youth outreach.** Site studies and a U.S. Geological Survey Map, indicating all area high schools, showed Doyle Robinson masses of inner city young people within a few miles of a metropolitan church.<sup>2</sup> Armed with maps and reports, he stirred metropolitan pastors' hearts with a vision for reaching the youth.

**Feeding the hungry.** Convoy of Hope planners study thematic maps plotting pockets of poverty by census tract for cities all over the U.S.<sup>3</sup> Data helps planners choose sites for distribution of food and clothing. Much of the data can then be shared with local pastors.

**Locating ethnic groups.** While going over data for Convoy of Hope outreaches during General Council 1997, planners noticed a large concentration of Hispanics near one of the proposed distribution sites. A tent was set up in the park for a church service. Now 65 Hispanics meet for services 2 blocks from the site. Local churches are sponsoring this new Hispanic work with backing from both the Midwest Latin and Indiana Districts.

**Developing a missions statement.** A discouraged pastor in Georgia contacted the Decade of Harvest office. After finding out about the resources available, including data on the large unchurched population in his area,<sup>4</sup> he was encouraged to develop a missions statement for his church focusing on the lost.

**District office analysis.** Several districts use D-CRN resources to better understand the need for new churches and Royal Rangers and Missionettes groups in each county.

**Educational purposes.** Data is available on a wide variety of topics, including 1995 Estimates and Projections to 2000 for population, age, race, households, and income and 1990 statistics for the same topics as well as ancestry, language, families, labor, poverty, housing facilities, marital status, educational attainment, employment, and disability. Areas include block groups, census tracts, school districts, cities, metropolitan areas, counties, states, and the nation. Data on graphs, charts, and maps transfer easily to transparencies for teaching purposes.

**School districts information.** Names, addresses, phone numbers, and student populations are available for school districts, as well as the other topics previously mentioned.

Because of funding and support by Decade of Harvest, the Division of Home Missions, the General Secretary's office, and Data Administration, we are able to offer products at a cost significantly lower than other vendors (as little as \$10). This service is restricted, however, to Assemblies of God credentialed ministers and church staff.

For more information, call 417-862-2781, extension 3075, 3230, or 3381; or fax us at 417-863-6614, attention: Statistician.

### **ENDNOTES**

1. Based on adherents reported by the 133 Judeo-Christian church bodies participating in the "1990 Churches and Church Membership Study," compared to county population.
2. Site studies may be based on any distance from any street intersection in the U.S. and include a black-and-white map indicating major street boundaries.
3. Thematic maps are full color and may be based on areas as small as block groups or as large as states.
4. Same as endnote 1.

—Sherri Doty, statistician, Assemblies of God Headquarters, Springfield, Missouri.  
Efraim Espinoza, coordinator, U.S. Decade of Harvest, Springfield, Missouri.



# Prayer Requests or Wish Lists?

BY SANDRA G.  
CLOPINE

*It seems at times that people express wish lists rather than sincere prayer requests to God.*

Having served the past several years with a national prayer ministry, I have encountered interesting, and sometimes puzzling, prayer requests. It seems at times that people express wish lists rather than sincere prayer requests to God. In fact, some treat God in a casual, somewhat frivolous, manner. They remind me of those who pray to "the man upstairs" or use some other flippant address to God.

Do God's people not know better? Have they so little knowledge of God's Word that they do not recognize Him as Creator, Prince of Peace, the Holy One with whom nothing is impossible? Do they not have the kind of personal relationship with the Lord that draws them close to Him?

I'm grateful we serve an approachable God. We can cry out to Him anytime and anyplace. We need not formulate long formal prayers or recite a learned catechism. But we must never forget that He is God, our Father in heaven, and we must approach Him hallowing His name (see Matthew 6:9).

A.W. Tozer said, "When we become too glib in prayer, we are most surely talking to ourselves."<sup>1</sup> Billy Graham once commented, "Prayer is more than a wish. It is the voice of faith directed to God."<sup>2</sup>

Maybe our problem is that we think of prayer as a never-ending list of requests. However, an important element of prayer is spending time with God, listening with a submissive mind and heart. The writer of Ecclesiastes said: "Walk prudently when you go to the house of God; and draw near to hear rather than to give the sacrifice of fools, for they do not know that they do evil. Do not be rash with your mouth, and let not your heart utter anything hastily before God. For God is in heaven, and you on earth; therefore let your words be few" (5:1,2).<sup>3</sup>

Most prayers in the Bible were concerned with Kingdom matters, rather than personal likes and dislikes. Hearts were broken from time to time because of the pervasiveness of sin and evil desire. Church leaders felt burdened for new Christians whose spiritual growth was slow or stunted. But words spoken in prayer came from

hearts that had enjoyed marinating in the quiet power of God's presence.

One of Jesus' disciples observed Him praying in a certain place. Apparently, he was struck with Christ's intimate relationship with His Father. When Christ completed His prayer, the disciple urged, "Lord, teach us to pray" (Luke 11:1).

*An important element of prayer is spending time with God and listening with a submissive mind and heart.*

In our cacophonous world of clatter and clang, it might do well for us to rehearse the Psalmist's words, "Your gentleness has made me great" (Psalm 18:35). And again, "Be still and know that I am God" (Psalm 46:10).

Perhaps this is why the fasting and prayer movement is spreading around our nation. The Lord is showing His people the strength of spending time with Him, feasting on His Word, and aligning human plans and purposes with God's. People are realizing the restorative power of humility and brokenness before Him.

I'm sure our prayer requests take on a different perspective when they emanate from a life enthralled with Christ, when pleasing Him and desiring His holiness become more important than selfish ambition. May God help us to find that secret place of simple obedience, waiting on the Lord, renewing our strength, and impacting our world through prayer. God answers prayer when our hearts are in tune with His. **E**

## ENDNOTES

1. Randall D. Roth, ed., *Prayer PowerPoints* (Wheaton, Ill.: Victor Books, 1995), 90.
2. Ibid., 64.
3. Quotations are from the New King James Version.

*Sandra G. Clopine is coordinator of the Assemblies of God National Prayer Center, Springfield, Missouri.*



## THE SEVEN WARNING SIGNS OF BACKSLIDING

### Hebrews 2:1

#### INTRODUCTION:

Every Christian must examine his or her life on a regular basis for the warning signs of backsliding. No one is immune.

#### MESSAGE:

1. The focus of your heart changes from the things of God to the things of the world (Deuteronomy 1:27–36; 1 Kings 11:1–4).
2. You become more concerned about yourself rather than God and other

people (John 6:26; Philippians 2:4,21; Matthew 22:37–39).

3. You no longer have a passionate love for God and His Word (Psalms 18:1; 119:11,16,17,105; Hosea 6:1; 12:6; Zechariah 1:3; Malachi 3:7).
4. You quench the voice of the Holy Spirit (John 16:13; 17:17; 1 Thessalonians 5:19).
5. Your lifestyle becomes more sinful rather than more holy (1 Corinthians 6:9; Galatians 5:19–21; Ephesians 5:5; Hebrews 12:14–17).

6. Your church attendance becomes less important to you (Hebrews 10:25).

7. You no longer respond to altar calls (2 Samuel 12:1–13; Isaiah 6:5; Jonah 3:1–5,10; Luke 18:9–14; Acts 2:36–38; Revelation 1:17).

#### CONCLUSION:

Does your life reflect any of these warning signs of backsliding? If so, you can make a fresh commitment to the Lord today and reverse the trend.

—James T. Meadows, Kansas City, Missouri

## ABSENT FROM THE BODY, PRESENT WITH THE LORD

### 2 Corinthians 5:8

#### INTRODUCTION:

Of the observations of the text, I shall insist upon this: the souls of true saints, when they leave their bodies at death, go to be with Christ.

#### MESSAGE:

The departed saints’—

1. Presence in heaven
  - a. Heaven is a place (2 Corinthians 12:2; Ephesians 4:9,10).
  - b. Heaven is the abode of holy angels (Matthew 22:30; 24:36; Mark 13:32).
  - c. Heaven is the home of departed saints

(Hebrews 11:13–16).

2. Presence with Christ
  - a. Living saints are absent from the Lord.
  - b. Departed saints are present with the Lord.
3. Perfect conformation and union with Christ
  - a. The believer’s conformity to Christ
  - b. The believers’ union with Christ
4. Immediate converse with Christ
  - a. Christ’s glory draws the saints to Him.
  - b. Heaven is the appointed place for the expression of love.
5. Reception into a glorious fellowship with Christ

- a. They are partakers with Him in the enjoyment of the Father.
- b. They are partakers with Him in the glory of His dominion.
- c. They participate with Christ in His eternal employment of glorifying the Father.

#### CONCLUSION:

Let us all be exhorted hence earnestly to seek after that great privilege that has been spoken of, that when we are “absent from the body,” we may “be present with the Lord.”

—Adapted from a sermon by Jonathan Edwards

## BREAKING UP IS HARD TO DO: GOD’S VIEW OF DIVORCE

### Matthew 5:31,32

#### INTRODUCTION:

Three presuppositions:

1. The Bible is authoritative.
2. God is a gracious, loving God.
3. Our approach is to be gentle.

#### MESSAGE:

1. The teaching of the scribes (verse 31).
  - a. The Mosaic command (Deuteronomy 24:1–4).
  - b. The meaning confused (Matthew 19:7).

#### 2. The teaching of the Old Testament.

- a. God’s Word (Genesis 2:24; Jeremiah 3:1; Malachi 2:13–16).
- b. God’s will (Matthew 19:3–8).
  - (1) Divorce was never in God’s plan.
  - (2) Divorce was allowed because of the limitations of the human heart.

#### 3. The teaching of Jesus (verse 32).

- a. The definition.
- b. The divine illustration (Hosea 1).
- c. The direct intention (Matthew 19:9,10).

#### CONCLUSION:

1. The *sanctity of marriage* requires our best commitment.
2. The *strength of our commitment* is weakened by our sinful nature.
3. The *sinful nature* in our life can be counteracted only by the power of Christ.
4. The *power of Christ* takes you where you are in life.

—John Lindell, Springfield, Missouri



## DIVINE HEALING

### Mark 1:40-42

#### INTRODUCTION:

As we examine this text, we will discover four things involved in the leper's cleansing that will build our faith in the area of divine healing.

#### MESSAGE:

1. The condition of the leper (verse 40).
  - a. The degree of his condition (Luke 5:12).

- b. The decision to come.
2. The cry of the leper (verse 40).
  - a. The desperation of the cry (Matthew 8:2; Luke 5:12).
  - b. The determination of the leper.
3. The compassion of the Lord (verse 41).
  - a. Jesus responded.
  - b. Jesus touched.
  - c. Jesus spoke.
4. The cleansing by the Lord (verse 42).

- a. A spoken cleansing.
  - b. An immediate cleansing.
  - c. A complete cleansing.

#### CONCLUSION:

The cleansing of the leper is an important example for us to follow in building our faith in God for personal divine healing.

—Randy Cartwright,  
Cape Girardeau, Missouri

## FOLLOW ME

### Matthew 4:19

#### INTRODUCTION:

Conversion is most fully displayed when it leads converts to seek the conversion of others. We most truly follow Christ when we become "fishers of men."

#### MESSAGE:

1. Something to be done by us: "Follow me."
  - a. We must be separated to Him that we may pursue His object (Matthew 6:24).
  - b. We must abide with Him that we may catch His Spirit.
  - c. We must obey Him that we may learn His method (Matthew 11:29; 28:20; 1 Thessalonians 2:7).
  - d. We must believe Him that we may

- believe true doctrine.
  - e. We must copy His life that we may win His blessing from God.
2. Something to be done by Him: "I will make you."
  - a. By our following Jesus, He works conviction and conversion in people. He uses our example as a means to this end.
  - b. By our discipleship, the Lord makes us fit to be used.
  - c. By our personal experience in following Jesus, He instructs us till we become proficient in the holy art of soul winning.
  - d. By inward monitions, He guides us what, when, and where to speak.
  - e. By His Spirit, He qualifies us to reach people.
  - f. By His secret working on people's

hearts, He speeds us in our work.

#### 3. A figure instructing us: "fishers of men."

The person who saves souls is like a fisher upon the sea.

A fisher is dependent, trustful, diligent, persevering, intelligent, watchful, laborious, self-denying, daring, successful.

#### CONCLUSION:

Successful ministers are made, not born. They are made by God, not by mere human training.

We all can partake in the Lord's work and be specimens of His workmanship by following Him.

—Adapted from a sermon  
by Charles H. Spurgeon

## THE GOSPEL

### Romans 1:16

#### INTRODUCTION:

The gospel is the good news—good news that everlasting life awaits all who accept Christ as Savior.

#### MESSAGE:

1. Pride—"For I am not ashamed of the gospel of Christ."
  - a. Denial (Mark 8:34).
  - b. Dedication (Mark 8:35).
  - c. Damnation (Mark 8:36,37; cf. Psalm 9:17; Revelation 21:8).
  - d. Destruction (Mark 8:38; cf. Matthew 7:23).

2. Power—"for it is the power of God."
  - a. Power to save (Romans 10:13; cf. John 6:37).
  - b. Power to sustain (1 Peter 1:5; cf. 2 Timothy 1:12; Jude 24).
  - c. Power to satisfy (John 14:27; Philippians 4:7).
3. Pardon—"unto salvation."
  - a. Purpose of salvation (John 3:16).
    - (1) Recognition (Romans 3:23).
    - (2) Repentance (Luke 13:3).
    - (3) Reception (John 1:12).
  - b. Plan of salvation.
  - c. Power of salvation (2 Corinthians 5:17).

#### 4. People—"to every one that believeth; to the Jew first, and also to the Greek."

- a. Seeing faith (Romans 10:17).
  - b. Scriptural faith (Hebrews 11:1,6).
  - c. Salvation faith (Ephesians 2:8,9; cf. John 5:24).

#### CONCLUSION:

The gospel is free. The price has been paid for our salvation. All we need do is accept this gift. After salvation, we should not be ashamed of Christ.

—Croft Pentz, Union, New Jersey





## HALLELUJAH

### INTRODUCTION:

The word *hallelujah*—praise ye the Lord—is found hundreds of times throughout the Word and also appears almost unchanged in many languages. *Praise ye the Lord* highlights some of the vital principles of praise.

### MESSAGE:

#### 1. Our opportunity.

- Praise is fitting (Psalm 107:8).
- Praise brings victory (2 Chronicles 20:21,22).
- Praise brings God's presence (Psalm 22:3).
- Praise characterizes God's people (Isaiah 38:19).

- Praise should be continuous (Psalm 34:1).
- Praise should be given for all things (1 Thessalonians 5:18).

#### 2. Our obligation.

- Some complain instead of praise (Numbers 11:1).
- Some forget to praise (Luke 17:17,18).
- Many have set an example (Exodus 15:20,21; 2 Samuel 6:12–15; 2 Chronicles 5:11–14; Luke 2:14).

#### 3. Our objective.

- Praise belongs to the Lord (Isaiah 48:11).
- Praise should not be given to ourselves (Acts 12:23).

- Praise should not be given to people (1 Corinthians 1:31).
- Praise prepares us for the worship of heaven (Revelation 19:5,6).

### CONCLUSION:

The last five Psalms begin and end with the words “praise ye the Lord” or “hallelujah.” Our speech should start and finish the same way. Hallelujah living will make every experience a hymn of love and our lives a benediction to all we meet.

—Ralph W. Harris  
Springfield, Missouri

## JESUS WILL COME AND HEAL

### Matthew 8:7; Luke 7:7

### INTRODUCTION:

We see in this passage a miracle in the physical world and are thereby taught what our Lord Jesus can do in the physical and spiritual world.

### MESSAGE:

#### 1. The perfect readiness of Christ.

- He did not debate with the elders of the Jews (Luke 7:4,5).
- He granted their request (Luke 7:6).
- He did not question the centurion's proposed change.
- He did not suspect the centurion's motive.
- He did not demur to the comparison of himself to a petty officer.
- He answered the prayer and faith of the

centurion.

Our Lord's love to sinners, forgetfulness of self, willingness to please us, and eagerness to fulfill His mission should encourage us in prayer to Him for ourselves and others.

#### 2. The conscious ability of Christ.

- He was not puzzled with the case.
- He was not put in doubt by how extremely sick the servant was.
- He spoke of healing as a matter of course.
- He treated the method of procedure as of no consequence.
- He wondered more at the centurion's faith than at the cure.

Omnipotent grace moves with majestic ease. Let us thus be encouraged to hope.

#### 3. The abiding method of Christ.

- It is a comeback to the original form of

working in creation.

- It is a method that suits true humility.
- It is faith's chosen manifestation of God (Psalm 119:162).
- It is reasonable. Should not a word of command from God be enough?
- It will succeed. All we need is a word from the Lord.
- We rely on God's Word for others.

In this case, our Lord spoke and it was done. He is accustomed to heal by His Word through faith. Both faith and the Word of the Lord are matters for all time.

### CONCLUSION:

Henceforth, let us go forward in His name, relying upon His Word.

—Adapted from a sermon  
by Charles H. Spurgeon

## THINK AND THANK

### Psalms 103:2

### INTRODUCTION:

Who among us could look upon all the gifts we have received from our Heavenly Father without praising Him?

The Psalmist mentioned five great benefits in particular.

### MESSAGE:

#### 1. “Who forgiveth all thine iniquities.”

- Comprehensive forgiveness.

b. Constant forgiveness.

#### 2. “Who healeth all thy diseases.”

- Healing for the body.
- Healing for the soul.

#### 3. “Who redeemeth thy life from destruction.”

- Preserved from enemies.
- Preserved from accidents.

#### 4. “Who crowneth thee with loving-kindness and tender mercies.”

- God's love lifts us.

b. God's mercy sustains us.

#### 5. “Who satisfieth thy mouth with good things, so that thy youth is renewed.”

- The Lord satisfies.
- The Lord renews.

### CONCLUSION:

The more we think of all the Lord's benefits to us, the more we will praise Him.

—Gordon Chilvers



## SANCTIFICATION

### INTRODUCTION:

The salvation experience includes:

1. Redemption—sacrifice of love.
2. Justification—satisfying of law.
3. Regeneration—supplying of life.
4. Sanctification—securing of loyalty (permanently).

### MESSAGE:

#### 1. The scope of sanctification.

- a. Sanctification is separation from the world and separation unto God.
  - (1) Negatively, it is growth away from sins of the body, mind, heart, conversation, all ungodliness (Proverbs 4:23,24; Isaiah 52:11; Romans 8:13; 12:1; 2 Corinthians 6:17–7:1; Hebrews 3:12; James 3:6; 4:11).
  - (2) Positively, it is growth toward obeying God's Word, will, Spirit (Deuteronomy 6:17; Psalm 119:9,11; 143:10; Luke 8:21; John 16:13; Romans 8:14; 1 Thessalonians 4:1; 1 John 5:3,4).

- b. Sanctification is not legalism or sinless perfection (Proverbs 20:9; Ecclesiastes 7:20; 1 Corinthians 10:12; Galatians 3:1–3; Ephesians 2:8,9; 1 John 1:8; Jude 24).

#### 2. The stages of sanctification.

- a. Initial, instantaneous, positional sanctification (Romans 8:1; Hebrews 10:10).
  - (1) Become God's people.
  - (2) Opportunity/ability to begin a life of sanctification.
- b. Progressive, continuous, practical, experiential sanctification.
  - (1) Because of initial sanctification, we are free from the power of sin.
  - (2) We have a new responsibility—life of separation.

#### 3. The source of sanctification.

- a. The act of God.
  - (1) Every aspect of salvation is accomplished by grace through faith (Romans 1:17; Ephesians 2:8,9; 1 Thessalonians 5:23,24).
  - (2) There is only one source of sanctifi-

cation—God.

- b. The role of God's Son.
  - (1) Jesus purchased our sanctification.
  - (2) We must have faith in Jesus to provide our sanctification (Acts 26:18).
- c. The role of God's Word.
  - (1) Jesus cleansed His first disciples with the Word (John 15:3).
  - (2) Jesus cleanses us through the Word (Ephesians 5:25–27).
  - (3) We are built up toward sanctification by the Word (Acts 20:32).
- d. The role of God's Spirit.
  - (1) Revealer of truth, and truth sanctifies (John 16:13; 17:17).
  - (2) Enables us to put to death misdeeds by convicting us (Romans 8:13).
  - (3) Helps us guard our salvation (2 Timothy 1:14).
- e. The response of humanity is to know, reckon, yield (Romans 6:9,11,13).

—Judy Brown, Ed.D., Springfield, Missouri

## THE TRUE CHRISTIAN'S LIFE

### Hebrews 11:13,14

#### INTRODUCTION:

In confessing that they were strangers and pilgrims, the Old Testament saints declared this was not their country nor their settled abode, but it was some other country they were seeking and were traveling to as their home.

#### MESSAGE:

#### 1. Christians ought to desire heaven.

- a. The pilgrim seeks the place of the journey's end (Matthew 6:33).
- b. The pilgrim does not rest in the comforts and pleasures met with on the road.

#### 2. Christians ought to seek heaven by

traveling the way leading there.

- a. The way of holiness (Hebrews 12:1).
- b. The way of obedience.

#### 3. Christians ought to travel laboriously.

- a. To be expected.
- b. Necessary to overcome difficulties.

#### 4. Christians' entire lives should be spent in traveling this way.

- a. Travel early on this way.
- b. Travel diligently on this way.
- c. Persevere in this way (Hebrews 12:1).

#### 5. Christians ought to grow in holiness to come nearer to heaven.

- a. Pilgrim's purpose.
- b. Pilgrim's growth.

#### 6. Christians' primary concern is preparation for heaven.

- a. The world is not our abiding place.
- b. The future world will be our everlasting abode.
- c. Heaven is the place where our highest end and good is obtained.
- d. Our present state is designed to be a preparation for heaven.

#### CONCLUSION:

Christ tells us that He is "the way, the truth, and the life" (John 14:6; cf. John 10:9). If we, therefore, would improve our lives as a journey toward heaven, we must seek it by Him and not by our own righteousness.

—Adapted from a sermon  
by Jonathan Edwards



## ENCOURAGEMENT EVANGELISM

Our approach to evangelism has been adapted from Steve Sjogren's premise for the *servant evangelism* model: "Non-Christians may not remember what they've been told regarding God's love, but they always remember what they have experienced of God's love."<sup>1</sup>

Each of our encouragement evangelism projects is designed to show God's love in a provable and practical way. For example, we had a free soft drink giveaway—all offers of donations were refused—during our community's annual parade. A bright business-size card was tucked under the tab of every soft drink. On it was printed our church's name, phone number, and this message of encouragement: "We're glad we had the chance to serve you! We hope this small gift brings some light into your day. It's a simple way of saying that God loves you—no strings attached. Let us know if we can be of assistance." Our church planted many gospel seeds through this encouragement evangelistic outreach.

Because the theme of encouragement and kindness has been so contagious in our church, a style of evangelism characterized by grace has been beautifully birthed in the hearts of those in the congregation. In the process, our congregation has buried the negative images that are often associated with evangelism.

### ENDNOTE

1. Steve Sjogren, *Conspiracy of Kindness* (Ann Arbor, Mich.: Servant Publications, 1993), 228.

—Gary Deskins, *Vader, Washington*

## RETAIN, RECALL, RELIVE

It is difficult for youth and adult class

members to remember the content of a Sunday school lesson after several weeks. Some members have difficulty remembering even last week's lesson.

To help members retain and recall previous lesson content, the following idea works wonders.

Sunday school teachers can mount a sheet of poster board or a large, heavy-weight piece of paper on the wall behind or beside where they teach. Near the end of the class period, they give each class member a crayon or marking pen to write a simple phrase or sentence about what they learned from the day's lesson. Have them write the statements large enough for all to see from the back row of the classroom. Ask them to put their initials by their written thoughts.

With the poster behind the teacher, class members will have the tendency to look at what they wrote the week before or several weeks before. They will mentally weigh their statements with others. Remember that repetition aids learning.

Using this method causes reflection, repetition of thoughts, and new considerations and ideas. The end result is that students' long-term memory will retain, recall, and relive what they have learned, and better teaching will be accomplished.

—Adapted from Neil E. Jackson, Jr., 100 Great Growth Ideas, (Nashville, Tenn.: Broadman & Holman Press, 1990), 139. Used by permission.

## WORKER APPRECIATION

Recognize special groups such as nursery workers and greeters who work sacrificially but many times go unnoticed. Host a banquet and present a gift to every volunteer worker as an expression

of the church's appreciation for a job well done. All recognitions should take approximately 30 minutes but are worth every second. (Larger churches may have to sponsor a number of dinners.)

To allow time for fellowship, start the evening around 6 p.m. by serving appetizers in a room other than where the banquet will be served. Then begin dinner at 6:30. In churches where a regular Wednesday evening meal is served prior to the service, the banquet meal can be served for a slightly higher cost. The recognition program can replace the regular evening service. This seems to work much better when more folks are accustomed to coming to church, and other people can break loose to be there.

Following dinner and the recognition part of the program, you can provide special music that will set the stage for the guest speaker. The pastor can make a few closing remarks, pray, and send the people happily on their way. From the beginning fellowship time to the benediction should only be about 2 hours.

Enlist the older youth who are not regular volunteer workers to care for the preschoolers, provide activities for the elementary children, and to serve the dinner. This allows all volunteer workers to attend the banquet and receive recognition. It also enables parents to enjoy the evening without worrying about their children.

—Adapted from Neil E. Jackson, Jr., 100 Great Growth Ideas, (Nashville, Tenn.: Broadman & Holman Press, 1990), 142. Used by permission.

## TWELVE STEPS TO PLANNING A WOMEN'S RETREAT

The following are steps anyone can follow to plan a successful women's retreat.





## Step 1: Know your purpose.

What are you trying to accomplish? Is the retreat's aim to provide a restful weekend, deepen a participant's prayer life, or provide parenting skills? State the purpose clearly; it will be the determining factor in whether ladies will want to attend.

## Step 2: Give the retreat a name.

Based on the purpose, make up a name such as Ladies Getaway Weekend, Prayer Power, or Learning Time for Moms.

## Step 3: Set the date.

Check the church calendar for open dates and avoid holiday weekends.

## Step 4: Determine the length of the retreat.

Will the retreat last for a day,

overnight, or a weekend? The determining factors will be cost and how much time the participants are willing to take.

## Step 5: Decide where you will go.

Look around your area for conference or retreat centers. Ask others who have planned retreats for their opinions. Consider cost, driving time, and what the facility has to offer.

## Step 6: Determine the cost.

You can keep expenses down by putting a number of people in each room or by going to a retreat center where you are allowed to prepare your own meals. You may even be fortunate enough to find someone who has a large home available. Factors in determining how much to charge will be the cost of the retreat center and how much you are planning to pay the speaker and worship leader.

## Step 7: Choose a speaker.

Decide who will be retreat speaker, how much you will pay, and what accommodations you'll provide. Make sure the speaker knows how many sessions to provide, length of sessions, and method of teaching you prefer—lecture or lecture plus learning and group activities.

## Step 8: Plan the schedule.

Include these four basic ingredients for a successful retreat: fellowship, worship, teaching, and mission.

*Fellowship.* Plan structured activities that invite participants to get to know each other.

*Worship.* Include time for praise and worship to bring the participants into the presence of God. A good worship leader is a big help in this area.

*Teaching.* Get the best speaker you can afford. If you can't afford a speaker and there isn't anyone in your group

who has this skill, think about using a videotape.

*Mission.* The mission goes back to the purpose. The participants will be satisfied with the retreat if they go away after the retreat refreshed with new ideas for growth.

## Step 9: Select a worship leader.

You are blessed if you have someone in your church who can take charge of this area of the retreat. Just make sure she knows how much time she has. If for some reason you cannot find a worship leader, you can always use praise tapes to sing along with.

## Step 10: Delegate responsibilities.

In addition to the teacher and worship leader, you will need these volunteers: a publicity person, someone to run the information table when people arrive, a retreat leader to act as emcee and to make sure everything runs smoothly, a transportation coordinator, a food coordinator, small group leaders, an activities coordinator, a treasurer, and someone to prepare an evaluation questionnaire for retreat participants to give feedback on how to improve the retreat.

## Step 11: Begin the publicity.

Distribute flyers highlighting the name and purpose of the retreat, the date, the length of time, the cost, where you will be going, speaker's name, map or directions to the retreat center, and an information contact person.

Advertise in the church newsletter and announce the retreat.

## Step 12: List who's coming.

Start making a list of who is coming and who has paid.

Now, sit back, and relax. You're going to have a wonderful women's retreat.

—Mary Legner, Dayton, Ohio



## SAMPLE RADIO PUBLIC SERVICE ANNOUNCEMENT

Here is a sample radio public service announcement fax form. Once a master is typed up, you can keep copies on hand to fill out, or you can keep the master on your computer.

If you need an idea of how much time your announcement will take, here's a handy rule to follow: One word equals 5 spaces, so count the total number of letters and spaces and divide by five. A 10-second PSA has 28 to 30 words, and a 30-second one has 90 to 95 words.

(Church name)

(Church address)

(Pastor's name)

(Church's phone and fax numbers)

(Contact person)

Today's date:

To: Radio Station (name) Fax:

Re: (Name of special service or activity)

**Public Service Announcement**

Number of pages (including this one): 1  
PSA \_\_\_\_\_

Start: **For immediate release**

End: (Date you wish ads to stop)

Brief description of activity: (sample below)

(Your church name and location) is presenting the popular drama, "Heaven's Gates and Hell's Flames," at 7 p.m., June 2-4. Utilizing special sound-and-lighting effects, this drama has played all over the country before capacity crowds. (Church name) is providing nursery care for all performances. For free tickets, call (church phone number).

—Diana Kruger, Renton, Washington

## A TALK-SHOW MISSIONS BANQUET

Television has changed forever our cultural makeup. At our church we have even rethought the packaging of our annual missions banquet by taking our cues from popular television talk shows.

The fellowship hall is set up with tables for the banquet, and at the front of the room is an elevated platform area furnished like a talk-show set, complete with desk, couch, plants, and a movie screen. There is a videocassette recorder on a tripod and a television set on each side of the platform, serving as monitors.

Following the meal the congregation remains seated for the missions program. One of the church comedians begins the program by welcoming everyone, telling a couple of missionary jokes, and introducing the pastor.

The pastor comes out and sits behind the desk and gives an overview of the

evening program. He then welcomes the first missionary. As they sit on the couch, the pastor conducts a fast-paced interview focusing on the missionary's background, current assignment, and a recent anecdote of God's grace in his or her life or in the life of a national. The missionary is invited to share a few slides, with commentary, that are projected on the screen behind the pastor's desk. An alternative to this is to show a video clip from the field that is viewed on the two monitors. To break up the presentation, the pastor introduces a person or an ensemble from within the congregation to perform a special number.

Then it's the youth group's turn to do a commercial publicizing a fund-raiser to benefit a youth missions trip. Following



the commercial-type announcement, the pastor goes out to the congregation with a microphone and allows individuals to ask questions of the missionary guest. (Just repeat this format if you have more than one missionary guest.)

The television monitors and VCR equipment do more than give the missionaries a means to show their videotape. The rest of the time a camera operator is taping the program and broadcasting it on the monitors. This assists in creating a studio-type situation as well as aiding those who can't see the platform very well. A practical result is having a videotape of the entire missions program that can be duplicated and sent to missionaries on the field or kept in the church library for subsequent viewing.

If the video is made with missionaries in mind, the congregation can be invited to come up to the camera at the end of the program to give a brief personal greeting to the missionaries who will receive the tape.

Our missions committee has discovered a new excitement for planning missions conferences, and the congregation responds well to creative ways of packaging the traditional missionary visit.

—Greg Asimakoupoulos,  
Naperville, Illinois

## VITAL PUBLICITY

Your church needs to pay close attention to its visibility in the community. Church signs, listing the service schedule, and telephone book listings are a vital link to the community.

The local newspaper is also an invaluable tool for the small town church to become better known in the community. And newspapers do not charge for everything they print. Various ways to use the local newspaper are: church page listing, promotional articles, devotional ads, advertisement flyers, special event ads, personal congratulations, public service announcements, thank-you letters.

You should also contact local radio and television stations to see if they pro-

vide a cost-free format for special announcements. See if your cable network has an information station. Most of these sources will offer free public service announcements with enough prior notice.

Community canvassing is a personal way of contacting people. Caution should be used in these areas because of the abuses that have taken place over the years. But I guarantee that no one can resist a person who shows genuine concern.

Check into the advertising possibilities, stay within your budget, and publicize the fact that your church is in the community.

—Clyde Harvey, Ellendale,  
North Dakota

## MINISTRY IDEAS WANTED

*Enrichment* will pay up to \$50 for each published account of a ministry idea. Send your ideas, along with a detailed description, to: Ministry Ideas That Work, *Enrichment* Journal, 1445 Boonville Ave., Springfield, MO 65802-1894.

E-mail: You may send your ministry ideas to [enrichment@ag.org](mailto:enrichment@ag.org)





## MISSIONARY TURNED BUSINESSMAN

A young man and his wife were accepted by a missionary board and assigned to an African field. When they arrived in New York City for final arrangements, it was discovered that his wife's health would not permit them to enter missionary work. Brokenhearted and discouraged, the man gave their situation to God in prayer.

The young man's dentist father also operated a small business of making unfermented wine for use in Communion services. The missionary candidate returned home, took over the business, and developed it into a large company. The Welch family name is still used for a brand of juices.

The missionary-turned-businessman was able to give thousands of dollars to missions. What seemed, at first, cause for disillusionment became the avenue of greater blessing and extending of God's kingdom. God makes everything turn out for the best (see Romans 8:28).

—Submitted by Morris Chalfant, Bourbonnais, Illinois. Parts of this account were confirmed by a representative of the Welch's company.

## DO YOU KNOW WHO HIS DADDY IS?

When Ben Hooper was born years ago in the foothills of East Tennessee, boys and girls like Ben who were born to unwed mothers were ostracized.

Saturday was Ben's toughest day. His mom would take him to the general store to buy their supplies. Invariably, other parents in the store would often say loudly enough for both mother and child to hear: "Did you ever figure out who his daddy is?"

During school Ben would stay at his

desk during recess because none of the children would play with him. At noon he ate alone.

When Ben was 12 a new preacher came to town. Ben heard exciting things about him—how loving and nonjudgmental he was and how he accepted people just as they were. He made people feel important and cared for.

One Sunday Ben decided to go hear the new preacher. For the first time in his life, he caught a glimmer of hope. After the service was over, Ben quickly stood up to leave, but the aisles were clogged with people. As he was working his way through the crowd, he felt a hand on his shoulder. He turned and looked up into the eyes of the young preacher who asked him, "Whose boy are you?"

Instantly, the church grew deathly quiet. Slowly, a smile spread across the face of the young preacher until it broke into a huge grin, and he exclaimed, "Oh, I know whose boy you are. The family resemblance is unmistakable. You are a child of God. That's quite a heritage you've got there, boy. Now go and make sure you live up to it."

—Zig Ziglar. Adapted from *Stories From the Heart* (Vision House, 1996). Used by permission.

## JUST FOR TODAY

Just for today—

- I will, like Paul, forget those things which are behind and press forward.
- I will, like David, lift up mine eyes unto the hills from whence comes my help.
- I will, like Abraham, trust implicitly in my God.
- I will, like Enoch, walk in daily fellowship with my Heavenly Father.
- I will, like Jehoshaphat, prepare my heart to seek God.
- I will, like Moses, choose rather to

suffer than enjoy the pleasures of sin.

I will, like Daniel, commune with my God at all times.

I will, like Job, be patient under all circumstances.

I will, like Gideon, stand firm even though my friends be few.

I will, like Aaron, uphold the hands of my spiritual leader.

I will, like Isaiah, consecrate myself to God's work.

I will, like Andrew, strive to lead my brother to a closer walk with Christ.

I will, like John, lean upon the bosom of the Master.

I will, like Stephen, manifest a forgiving spirit toward all who hurt me.

I will, like the heavenly host, proclaim the message of peace and good will.

—Submitted by Doug Rose, Belleville, Illinois. Adapted from *Fresh Elastic*, by Barbara Johnson (Revell, 1956).

## NATIONAL DAY OF THANKSGIVING INITIATED BY ABRAHAM LINCOLN

On October 3, 1863, President Abraham Lincoln issued a formal proclamation, passed by an act of Congress, initiating the first National Day of Thanksgiving:

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the most high God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy....

I do, therefore, invite my fellow citizens in every part of the United States, and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the heavens....

It has seemed to me fit and prop-



er that God should be solemnly, reverently and gratefully acknowledged, as with one heart and one voice, by the whole American people.

—*Adapted from* Pastor to Pastor Newsletter, November/December 1997, *Focus on the Family*, Colorado Springs, Colorado.

## MAYFLOWER THANKSGIVING

On November 29, 1623, 3 years after the arrival of the *Mayflower* pilgrims and 2 years after their first Thanksgiving, Governor William Bradford issued an official proclamation of a day of thanksgiving.

To all ye Pilgrims:

In as much as the great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetables, and has made the forests to abound with game and the sea with fish and clams, and inasmuch as He has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience; now I, your magistrate, do proclaim that all ye Pilgrims, with your wives and ye little ones, do gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the daytime, on Thursday, November ye 29th, of the year of our Lord one thousand six hundred and twenty-three, and the third year since ye Pilgrims landed on ye Pilgrim Rock, there to listen to ye pastor and render thanksgiving to ye Almighty God for all His blessings.

—*Adapted from* Pastor to Pastor Newsletter, November/December 1997, *Focus on the Family*, Colorado Springs, Colorado.

## HE NEVER MADE A TOUCHDOWN

An article, published in the *Texarkana, Tex./Ark. Gazette* (1990) entitled “‘Too Tall’ Jones Calling it Quits,” relates the phenomenal stats of the Dallas Cowboy all-pro defensive end who dominated the field for 15 years. Jones made 1,032 tackles, blocked 86 passes, intercepted 3 passes, and recovered 19 fumbles—all in 245 games. The article states, however, that “he never made a touchdown in his career.”

In football the touchdown is what the whole game centers on. Yet the world recognized a man who played the game and was highly successful but who never made a touchdown. Why? Because he had a position to play, and he played that position to the best of his ability. If the people in the church would only find their place, whether it is a prominent position or not, they would be a success in the kingdom of God. Not everyone can make a touchdown, but everyone can play his or her position to the best of his or her ability. When we do, we all win.

—*Guy Parrish, Muskogee, Oklahoma*

## SAYING HIS PRAYERS

A little lad, saying his prayers at his grandmother’s knee, prayed, “If I should die before I wake,” then paused.

“Go on,” urged his grandmother.

Suddenly, the little lad scrambled to his feet, hurried downstairs, then in a few moments was back at his place again, taking up his prayer where he had left off.

When the little fellow was tucked in bed, the grandmother questioned him lovingly about the interruption.

“I was thinking what I was saying,” insisted the boy. “That’s why I had to stop. You see, I’d mixed up my little brother’s zoo and stood all his wooden

soldiers on their heads just to see how angry he would get in the morning. But, if I should die before I wake, I wouldn’t want him to find them that way. So I had to go down and fix them up.”

With a quiver in her voice the grandmother said, “I imagine there are a good many prayers that would not be hurt by stopping in the middle to undo a wrong.”

—*Adapted from* Come Alive With

Illustrations by Leslie B. Flynn (Baker Book House, 1987). Used by permission.

## THANKFUL IN EVERYTHING

The late Matthew Henry, a well-known Bible commentator, was robbed one day and made the following entry in his diary:

Let me be thankful—

first, because I was never robbed before;

second, because although they took my wallet they did not take my life;

third, because although they took my all, it was not much; and

fourth, because it was I who was robbed, not I who robbed.

—*Adapted from* Stories for the Heart (Vision House, 1996).

## TO QUOTE

A man ought to live so that everybody knows he is a Christian...and most of all, his family ought to know.

—*D.L. Moody*

In almost everything that touches our everyday life on earth, God is pleased when we’re pleased. He wills that we be as free as birds to soar and sing our Maker’s praise without anxiety.

—*A.W. Tozer*

Our Lord has written the promise of the Resurrection, not in books alone but



in every leaf in springtime.

—*Martin Luther*

On D.L. Moody's gravestone it says:  
*He that doeth the will of God abideth forever.*

Forgiveness is the fragrance that the violet leaves on the heel that has crushed it.

—*Mark Twain*

Lord, Thou knowest better than I know myself that I am growing older. Keep me from getting too talkative and thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Teach me the glorious lesson that occasionally it is possible that I may be mistaken. Make me thoughtful but not moody, helpful but not bossy; for Thou knowest, Lord, that I want a few friends at the end.

—*Anonymous*

Worry does not empty tomorrow of its sorrow; it empties today of its strength.

—*Corrie ten Boom*

Of two evils, choose neither.

—*Charles H. Spurgeon*

Character is a long-standing habit.

—*Plutarch*

Everyman is a volume, if you know how to read him.

—*William Ellery Channing*

Resolved never to do anything which I should be afraid to do if it were the last hour of my life.

—*Jonathan Edwards*

Give to us clear vision that we may know where to stand and what to stand for—because unless we stand for something, we shall fall for anything.

—*Peter Marshall*

God is not a cosmic bellboy for whom we can press a button to get things.

—*Harry Emerson Fosdick*

All I have seen teaches me to trust the Creator for all I have not seen.

—*Ralph Waldo Emerson*

Of all kinds of knowledge that we can ever obtain, the knowledge of God and the knowledge of ourselves are the most important.

—*Jonathan Edwards*

Often God has to shut a door in our face so that He can subsequently open the door through which He wants us to go.

—*Catherine Marshall*

Happiness consists in being happy with what we have got and with what we haven't got.

—*Charles H. Spurgeon*

## GEORGE WASHINGTON'S DAY OF THANKSGIVING

On October 3, 1789, at the urging of Congress, President George Washington proclaimed a day of thanksgiving for the entire nation:

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor...

Now, therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these

United States...that we then may all unite unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquillity, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed....

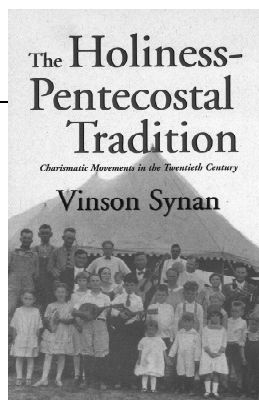
And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions...to promote the knowledge and practice of the true religion and virtue.

—*Adapted from Pastor to Pastor Newsletter, November/December 1997, Focus on the Family, Colorado Springs, Colorado.*

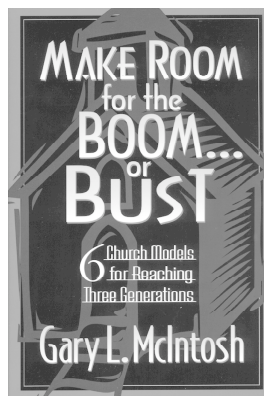
## ILLUSTRATIONS WANTED

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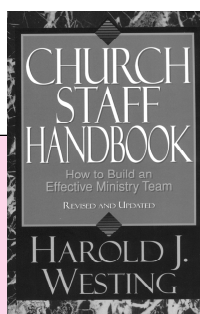
E-mail: You may send your illustrations to [enrichment@ag.org](mailto:enrichment@ag.org)



Vinson Synan (*Eerdmans*, 340 pp., paper, \$25)



Gary McIntosh (*Baker*, 192 pp., paper, \$11.99)



Westing gives practical, biblical insights for developing a staff and molding that staff into an effective ministry team. His book is filled with guidelines and projects that will facilitate as well as motivate people toward godly teamwork.

The author talks about the spirit of a shepherd leader and believes the heart of team members is understanding they are servants.

Even for those who cannot afford multiple staffs, this book will inspire and give ideas for the use of lay leaders.

I recommend *Church Staff Handbook* as an aid to the development of an effective ministry team.

—Reviewed by Larry Meeks, pastor, Trinity Assembly of God, Deltona, Florida.

## The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century

Vinson Synan (*Eerdmans*, 340 pp., paper, \$25)

*The Holiness-Pentecostal Tradition* provides an objective and trustworthy account of the Pentecostal and charismatic movements, focusing on events occurring in the 20th century.

Synan, a respected Pentecostal scholar and historian, begins with the conversion of John Wesley and provides a thorough study of the American holiness movement. He traces its roots to Wesleyanism and to the major role that Methodism played in its early formation.

A major theme is that “the Pentecostal Movement was first and foremost a product of the spiritual milieu of America’s holiness movement” (143). Synan draws an interesting comparison that just as the holiness movement was a child of Methodism, so the Pentecostal movement was a child of the holiness movement (106).

Anecdotal highlights of individual personalities who played such vital roles in the holiness, Pentecostal, and charismatic movements include names such as Wesley, Woodworth-Etter, Parham, Seymour, Cashwell, Mason, McPherson, Roberts, and Bennett, to name a few.

With this expanded reprint, the author has not only brought the story of the Pentecostal and charismatic movements current to our times, but he has included the worldwide impact of this spiritual phenomenon among the nations. This volume is required reading for

any believer who wants to gain a historical understanding of the Pentecostal and charismatic movements.

—Reviewed by James K. Bridges,  
Assemblies of God general treasurer,  
Springfield, Missouri.

## Make Room for the Boom...or Bust: 6 Church Models for Reaching Three Generations

Gary McIntosh (*Baker*, 192 pp., paper, \$11.99)

McIntosh offers an insightful presentation of ways a local church can fulfill the Great Commission. He also warns churches that ignore the wonderful opportunities being presented by today’s searching culture.

The book identifies three current generations being reached by the church as Builders (ages 52+), Boomers (ages 33 to 51), and Busters (ages 14 to 32). It also identifies key elements of each. McIntosh’s main point is that the church must build evangelism bridges into the world of the Boomer and Buster or risk going *bust*.

He cautions that restructuring a church is tricky business because most churches have established their philosophy and ministry for Builders. To shift such an emphasis in a church may honor God and reach the lost, but it is not for the faint of heart.

*Make Room for the Boom...or Bust* offers six possibilities for reaching all three generations. McIntosh also looks at the multiple-track church, satellite church, and rebirthing of an existing church. Each model is illustrated by a local church using these individual tracks.

The author presents a biblical and practical argument for church restructuring. It is truthful and encouraging with a consistent note of hope. His material has been helpful in our own church restructuring project.

—Reviewed by Donald E. Ross, D.Min.,  
senior pastor, North Seattle Christian  
Fellowship, Seattle, Washington.

## The Blessing

Thomas E. Trask and Wayde I. Goodall  
(Zondervan, 224 pp., paper, \$12.99)

Many books have been published on the work of the Holy Spirit. *The Blessing* is destined to be a classic, for it possesses a rare blend of history, theology, and inspiration. Both scholar and



## B O O K R E V I E W S

novice will find it rewarding.

Written in an engaging style, *The Blessing* contains answers to questions many are asking about the Holy Spirit and modern-day Pentecostals. This book—like few on the market—will inspire readers to seek the blessing of the Holy Spirit and to rely on His power when sharing their faith.

*The Blessing* is a must read for anyone desiring a deeper understanding of the baptism in the Holy Spirit and the Spirit's role in their lives. For those who have grown up in a Pentecostal church, *The Blessing* is a reminder to be sensitive to the leading of the Holy Spirit.

Scripture and testimonies are masterfully threaded through the text, leading readers on a journey from the Day of Pentecost to today's Pentecostal movement.

The authors—in a display of balance and conviction—address a wide range of issues, including: initial physical evidence; benefits to speaking in tongues; receiving the Baptism; fruit of the Spirit; signs and wonders; spiritual gifts; manifestations and human responses; order in the church; dangers and abuses; and much more.

Everyone who reads this timely, pertinent work will understand why the Pentecostal church is the fastest-growing Christian movement on earth. In addition, readers will come away with a greater hunger to live a Spirit-filled life.

—Reviewed by Hal Donaldson, editor,  
Pentecostal Evangel, Springfield, Missouri.

### Cities of the Biblical World

LaMoine F. DeVries (Hendrickson Publishers, 398 pp., hardcover, \$34.95)

DeVries, an associate professor of religious studies at Southwest Missouri State University, Springfield, Missouri, has worked with excavation and publication phases of archaeological excavations (Banias, Ai-Radanna). In this book, he presents the reader with up-to-date information on over 50 cities, towns, and fortresses from the biblical world.

The author groups Old Testament cities into five areas and New Testament cities into two, with each area and city getting one chapter. Generally, DeVries opens a chapter on a city by showing how it related to biblical events. Next, he often describes the location and geo-

graphical features of the site, along with their effects on agriculture, trade, and government. Where possible, he includes a brief description of archaeological excavations. He then constructs a short history of the city that draws on archaeology, ancient texts from that site or elsewhere, and the Bible.

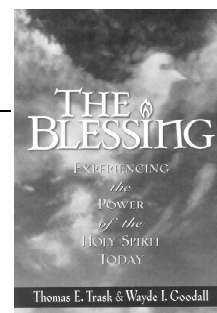
The book is an excellent resource for Bible studies that relate to one of these cities or areas, and it is easy to get right to relevant information. DeVries encourages further study by including bibliographies, maps, illustrations, photographs, and indexes. Readers who work their way through the book will find they have a much clearer view of what it was like to live in the biblical world.

—Reviewed by Donald A. Johns, Ph.D., adjunct faculty, Assemblies of God Theological Seminary, Springfield, Missouri; assistant director for Print Translations, American Bible Society, New York, New York.

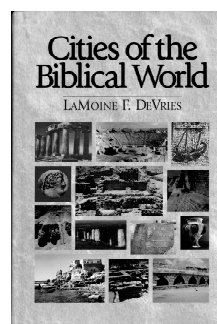
### How To Start a New Service: Your Church Can Reach New People

Charles Arn (Baker Books, 272 pp., paper, \$17.99)

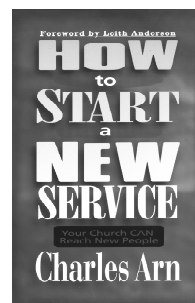
You hope a book does what it sets out to do. When it goes beyond and answers questions you didn't know you needed to ask and offers the key to the most appropriate and least expensive expansion of evangelism strategies, you work it and recommend it to all who will listen. Arn's book is state of the art. Don't start a new service without reading it.



Thomas E. Trask and Wayne I. Goodall (Zondervan, 224 pp., paper, \$12.99)



LaMoine F. DeVries (Hendrickson Publishers, 398 pp., hardcover, \$34.95)



Charles Arn (Baker Books, 272 pp., paper, \$17.99)



### Who Cares?

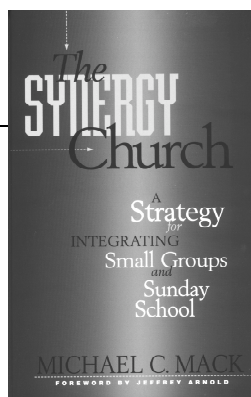
Reproducible children's video (Gospel Publishing House, produced by Boys and Girls Missionary Crusade, available in Spanish and English with closed-captioning, \$14.95 single copy, \$5 each for 5 or more)

The question: Who cares? The answer: God does.

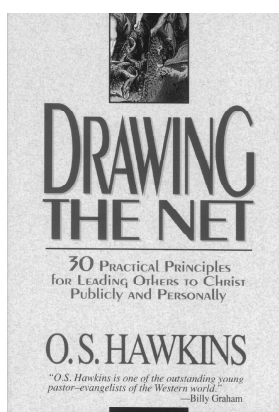
*Who Cares?* is a new, reproducible, 7-minute video that makes it easy to equip the children in your church to tell their unsaved friends about Jesus' love and forgiveness. It combines real kids, lively puppets, and fun animation to answer questions such as: Who is Jesus? What is sin? Who sins? What can I do about sin? What does the Bible say about sin? How can I ask Jesus to forgive me?

Some children are already using the video to tell friends about Jesus. The children in your church can too.

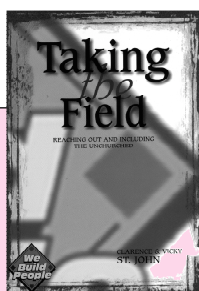
—Reviewed by Sharon Ellard, early childhood consultant, Sunday School Promotion and Training Department, Springfield, Missouri.



Michael C. Mack (Baker, 192 pp., paper, \$13.99)



O.S. Hawkins (Broadman and Holman, 143 pp., paper, \$8.99)



### Taking the Field

Clarence and Vicky St. John (Gospel Publishing House, 128 pp., paper, \$4.50)

Church leaders who have struggled with motivating their people to take the gospel outside the walls of the church will want to read *Taking the Field*. The second in a series of five books dealing with the We Build People model of discipleship, its focus is on reaching the unchurched and winning them to Christ by building relationships with them.

The book outlines keys for meeting the needs of the culture outside of the church. And the authors emphasize that reaching the unchurched requires two things: love for them and a vision that they can be reached. This book offers practical suggestions for including people in your circle of care—the first step in discipleship.

—Reviewed by Juleen Turnage, director, Office of Public Relations, Springfield, Missouri.

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The author presents all the practices for adding a service, including information on how congregation size, age, growth pattern, demographics, neighborhood, and pastoral tenure impact the chances for success. He gives sensible suggestions on how to research, decide, gain approval, design, promote, and evaluate. Even more importantly, he connects the task to the Great Commission. He establishes the need for evangelism in America and develops a clear argument for intentional people-group targeting.

With the resources we already have in facilities and people and our potential to make adjustments in music and style to attract new kinds of people, we could begin the most effective and efficient outreach ever by starting a new service.

Get a copy of this book—no, get two, and give one to a friend.

—Reviewed by C. David Gable, D.Min., assistant superintendent, Southern California District of the Assemblies of God, Irvine, California.

### The Synergy Church: A Strategy for Integrating Small Groups and Sunday School

Michael C. Mack (Baker, 192 pp., paper, \$13.99)

Mack defines *synergy* as “a cooperative action by different people or groups in such a way that the total effect is greater than the effect of the sum of the individual parts working independently of each other.” In other words, various programs of the church need not compete and detract from each other’s effectiveness. He

argues that “Bible study in Sunday school and small groups does not need to be an either-or situation.” They can exist together in the Christian education program of a congregation in a win-win relationship.

He evidences genuine appreciation for Sunday school ministry in the church but believes “that the present-day adult Sunday school needs to be retooled in most churches.” He offers a sensible approach for integrating Sunday school and small groups.

The book offers a refreshing, healthy balance by accenting the value of Sunday school for Bible study, while affirming the value of small groups relationally. He objectively acknowledges that “Sunday school is still the foundational ministry among the nation’s fastest-growing churches.”

Mack’s discussion of form and function issues in the church, as well as his analysis of the “edifice-complex” many congregations struggle with, is well worth the price of the book.

—Reviewed by LeRoy R. Bartel, Division of Christian Education national director and the Division of Church Ministries coordinator, Springfield, Missouri.

### Drawing the Net: 30 Practical Principles for Leading Others to Christ

O.S. Hawkins (Broadman and Holman, 143 pp., paper, \$8.99)

*Drawing the Net* was written by a pastor for pastors on how to practically and prayerfully bring people to the altar during a church service.

From the inception of the Assemblies of God, the altar call has been a valuable tool the Holy Spirit has used to change the lives of men and women. *Drawing the Net* is a superb book that deserves to be read at least twice a year by every minister.

The book gives practical, sensitive insight on how to give an effective altar call. As every pastor knows, many unchurched people do not know Christian vocabulary. Hawkins urges preachers to make their invitations clear.

Chapters 4, 11, and 21 are worth the price of the book. In those pages Hawkins demonstrates how to make the invitation personal and convincing, yet friendly.

The appendixes are extremely good. Beginning on page 123, the author gives a word-for-word example of an invitation he has



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used effectively through the years.

Preacher, this is one book that's a must. Buy it, read it, and employ it.

—Reviewed by Thomas Lindberg, D.Min., pastor,  
First Assembly of God, Memphis, Tennessee.

## Leaders on Leadership

George Barna, ed. (Regal Books, 318 pp., hard cover, \$18.99)

Barna put together an all-star team of recognized leaders within the Christian community to produce a book rich in content and practical helps for today's Christian leader.

His premise is: "Leadership is an art, not a science.... Leadership is a learned behavior." That's good news for the majority of pastors who may not be "born leaders" yet fill positions that demand and require strong, effective leadership.

Barna's focus is on spiritual leadership. As Jack Hayford writes in the chapter entitled, "The Character of a Leader": "There is a radical difference between managing and measuring a secular business's success and evaluating the true fruit of a spiritual leader."

Chapter headings include: "The Vision Thing," "What Leaders Do," "Becoming a Spiritually Mature Leader," "The Leader as Change Agent," and "The Importance of Prayer in Leading People." The book concludes with a bibliography of resources for Christian leaders.

This book challenged and inspired me personally to further growth and development as a Christian leader. As Barna writes: "If He has called you to lead, lead. It is your privilege, your responsibility, and your joy. Praise Him for the opportunity to experience the life He has given you to its fullest through the exercise of your call, your gift, and your abilities. Lead God's people in such a way as to make Him proud."

—Reviewed by Todd Weston, pastor,  
First Assembly of God, Manhattan, Kansas.

## 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.

## Partners in Ministry: Laity and Pastors Working Together

James L. Garlow (Beacon Hill Press, 136 pp., paper, \$9.99)

James Garlow is a pastor, teacher, counselor, administrator, motivator, mentor, and historian. From his years of studying church history, he offers a masterful manuscript on the premier principle for church growth: laity and pastor working together. His book shows how to turn an audience into an army, a crowd into a church, and an assortment of people into a ministering body of believers.

The principle employed by Jesus to lay the foundation of the Church was to choose and disciple people to be His partners in ministry. Jesus knew that a disciplined laity is essential to continue the work He began. And pastors who lead growing, thriving, mature congregations employ this same principle.

One of Garlow's strongest chapters deals specifically with how to train and release every believer for ministry and how to overcome every obstacle to lay-ministry training. *Partners in Ministry* is about mobilizing laity to ministry.

The author writes with clarity and passion, is theologically correct, and historically aware. This book should be required reading for every Bible school student and every pastor who desires to build a church that will make an impact upon its culture.

—Reviewed by J. Don George, senior pastor,  
Calvary Temple, Irving, Texas.

## Married to a Pastor's Wife

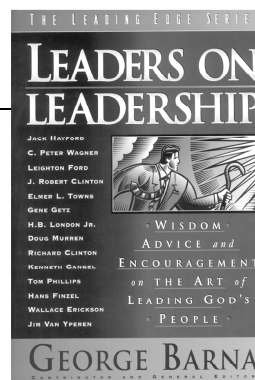
H.B. London, Jr., and Neil B. Wiseman (Victor Books, 287 pp., hardcover, \$16.99)

The cover of this book appropriately pictures a minister and his wife in a glass house. Promoted as a "book to help pastoral couples survive ministry risks," it covers subjects such as the dreaded E word (expectations), ministry myths, and finding contentment.

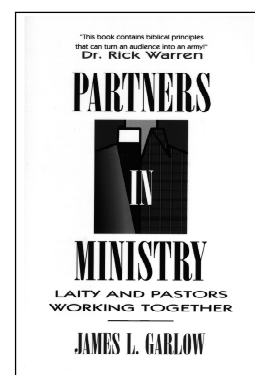
The authors' underlying theme is that all ministers' wives are original creations who bring their own special talents and personalities to their situations. Perhaps the theme's purpose is to drill into our hearts that we don't have to strive to be like anyone else.

At the beginning the authors provide vignettes of historical and contemporary ministers' wives recounting details of their home lives as well as their Kingdom work. Throughout the book well-known minister husbands offer tributes to their wives.

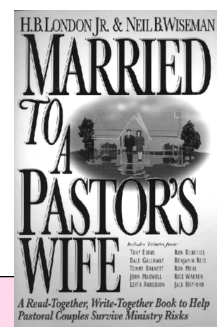
—Reviewed by Kristy Roberts Dykes, a minister's wife, Lakeland, Florida.



George Barna, ed. (Regal Books, 318 pp., hardcover, \$18.99)



James L. Garlow (Beacon Hill Press, 136 pp., paper, \$9.99)



# NEWS & RESOURCES

## **SPEED-THE-LIGHT DAY IS SUNDAY, OCT. 18**

The theme for the 1998-99 STL year is "Your turn." Order Speed-the-Light bulletin inserts, offering envelopes, theme video, banners, and more by calling GPH at 800-641-4310.

## **TWO ALL-NEW IT'S ALL ABOUT YOUTH VIDEOS RELEASED**

These new youth videos are an ideal resource for campus clubs, youth groups, or small groups. Using the bold, straightforward discussion of four students, teens are provided relevant biblical solutions to life's challenging questions.

In *Behind the Mirror* the real-life issues of self-esteem, attitude, apathy, and depression are presented. The soon to be released *What's Your View?* video addresses racism, social status, fads and trends, and political correctness. Each video is comprised of four 5- to 7-minute segments.

*Behind the Mirror* is available for \$15, item #731-333. To order, call GPH at

800-641-4310. A promotional video is also available upon request from the national Youth Department by calling 417-862-2781.

## **RADIANT LIFE RELEASES ENHANCED CD**

Radiant Life is the first Sunday school curriculum provider to release an enhanced audio/visual compact disc for youth material. The Sound Traxx enhanced CD, produced to meet contemporary needs of youth leaders and Sunday school teachers, offers cutting-edge, biblical entertainment that will enhance every teen's spiritual growth.

"The enhanced CD opens an exciting, new world of potential ministry for Sunday school teachers, youth leaders, and students," said Michael Clarensau, editor in chief of Radiant Life. "We are thrilled to be the first curriculum to provide such a remarkable and enjoyable resource."

Sound Traxx contains a variety of music from top Christian artists, QuickTime music videos, and other inter-

active, biblically based entertainment. The CD can be used in CD players and personal computers and is multiplatformed for IBM and Macintosh.

Sound Traxx CDs are ideal for Sunday school classes, youth meetings, small group discussions, and personal spiritual growth.

Individual CDs are available for \$11.98 each or \$8.99 each for 10 or more. For more information, call Radiant Life at 417-862-2781, ext. 4370.

## **PENTECOSTAL EVANGEL HAS WEB SITE**

Visit the *Pentecostal Evangel's* web site at [www.ag.org/evangel/](http://www.ag.org/evangel/). The site includes a Who We Are section, listing the magazine's history and mission statement; a Coming Soon section, which previews upcoming *Evangel* issues; Subscribe and Advertise pages; writer's guidelines, for those interested in submitting an article; and a Meet the Staff section, with each staff member's photo and E-mail address.

## **NEW MISSIONS WORLD EDITION OF THE PENTECOSTAL EVANGEL DISTRIBUTED**

Through a special partnership between Assemblies of God Foreign Missions and the *Pentecostal Evangel*, the Great Commission is being presented to a greater readership. Since April, the *Missions World* edition of the *Pentecostal Evangel*, distributed the first Sunday of each month, presents the work of foreign missions. Articles and creative design report what God is doing around the world, help believers understand their role in the Great Commission, and inspire a passion to reach the unreached. Stateside and foreign readers can subscribe to the *Missions World* editions (12 issues per year) by calling 800-641-4310.



### **EVANGELISM EDITION OF PENTECOSTAL EVANGEL AVAILABLE**

Copies of the *Evangel*'s quarterly evangelism editions are still available. Take advantage of these effective witnessing tools by calling 800-641-4310 (20 cents per copy; minimum order of 50).

### **CIBC: NAME CHANGE AND MOVE**

Central Indian Bible College, Mobridge, S. Dak., is moving and has a new name, effective with the 1998-99 school year. The board voted to relocate the school to Rapid City, S. Dak., and change the name to Black Hills Indian Bible College of the Assemblies of God. President Robert Koscak has moved to Rapid City to prepare for the relocation. CIBC is one of 17 endorsed Assemblies of God postsecondary schools.

### **ON COURSE MAKES CHANGES**

*On Course*, the quarterly Assemblies of God magazine for teens, is now being shipped to youth leaders a month earlier each quarter. The distribution change facilitates better coordination between *On Course*, the school year, and A/G district youth events.

The new distribution dates are: summer—mid-May; fall—mid-August; winter—mid-November; spring—mid-February.

*On Course* has expanded to 32 pages and includes devotionals from Radiant Life Youth Curriculum and regular columns from Youth Department leadership. A preview and suggestions for using *On Course* are featured each quarter in the Youth Department's *It's All About Uth*, a publication for youth pastors and leaders.

*On Course* is free and is published jointly by the Christian Higher Education and Youth Departments. To request *On*

*Course* for your youth ministry, check rsc #5 and indicate quarterly quantity needed. Or call 417-862-2781, ext. 3320; fax 417-866-1146; or E-mail [oncourse@ag.org](mailto:oncourse@ag.org).

### **ETTA CALHOUN MISSIONS FUND—A NEW NAME AND EMPHASIS**

At the first National Women's Ministries Leadership Seminar held in Springfield, Mo., Aug. 3-5, a new name and emphasis will be announced for the Etta Calhoun Missions Fund.

A significant event on the church's fall calendar, Etta Calhoun Day is Sept. 19. Named for the founder of Women's Ministries, it provides an opportunity for churches, Women's Ministries groups, Missionettes clubs, and individuals to contribute to the Etta Calhoun Missions Fund and Coins for Kids.

The fund provides medical kits and vital medical services to Assemblies of God foreign missionaries. In addition, indoor furnishings and equipment for home and foreign missions and national

benevolent institutions are provided.

Missionettes participate in the fund through Coins for Kids. Their offerings benefit children around the world by providing furnishings and equipment for orphanages, camps, and schools. Contributions from Missionettes are received in conjunction with the annual Nationwide Missionettes Sleepover, Sept. 25, 26.

Women's Ministries gave more than \$50,000 to the Etta Calhoun Missions Fund in 1997, and Missionettes gave over \$70,000. Goals for 1998 are \$65,000 and \$85,000, respectively.

Theme and promotional materials for the Nationwide Missionettes Sleepover/Coins for Kids are sent to churches reporting on the Annual Church Ministries Report. *Woman's Touch* and *Club Connection* carry program and fundraising suggestions.

Check rsc #11 to receive a complimentary copy of the "National Women's Ministries Projects" brochure and other materials featuring the new name and emphasis of the Etta Calhoun Missions

# NEWS & RESOURCES

Fund. Check rsc #12 for more information on the Nationwide Missionettes Sleepover/Coins for Kids.

## DATES FOR BENEVOLENCES CHILD CARE HARVEST FESTIVALS SET

The annual Hillcrest Children's Home Harvest Festival will be held Friday and Saturday, Oct. 2, 3. Highlands Child Placement Services and Maternity Home will observe its Harvest Festival the following Friday, Oct. 9.

The homes depend on these fall events to receive much of their food and other supplies for winter. Church groups are invited to participate by bringing or sending their Harvest Festival items.

To receive Harvest Festival needs lists for Hillcrest and Highlands, check rsc #3.

## BENEVOLENCES CHRISTMAS IS OCT. 25

Christmas gives us an extra reason to help those in need. The pioneer Assemblies of God ministers on AMA, the children at Hillcrest, and the young women at Highlands need to know that someone cares about them. Giving at Christmas to one or more of these ministries is an excellent way your church or church group can be a blessing to others.

Check rsc #2 to receive Christmas needs list for Aged Ministers Assistance, Hillcrest Children's Home, and Highlands Child Placement Services and Maternity Home.

## AMA DAY IS NOV. 22

For 65 years Aged Ministers Assistance has helped our pioneer ministers who are in financial need.

Thanksgiving Sunday, Nov. 22, is AMA Day. Please receive a generous offering for AMA and consider including this caring ministry in your monthly World Ministries Giving.

A free AMA Day bulletin insert is available for your church. To order, check rsc #1 and indicate quantity.

## FALL BRINGS LIGHT-FOR-THE-LOST BANQUETS

Light-for-the-Lost fall banquets will soon be under way. Held during the spring and fall seasons, the banquets are the primary method LFTL uses for raising funds for evangelistic literature. The banquets feature missionary speakers, opportunities to make faith promises and give to evangelism literature projects, and prayer for missionaries. The family atmosphere generated at these gatherings provides an opportunity to involve your entire church in missions.

Districts scheduled to hold a banquet tour and area LFTL representatives are:

Ala.	Billy Glover	334-279-7172
	Jerry Perkins	334-937-8526
Alaska	Roger Davis	907-456-3718
	Jeff Nelson	907-683-2862
App.	Joe Burnside, Jr.	540-989-9764
Ariz.	Leigh Metcalf	520-772-1360
	Ralph Hilton	520-296-7039
Ark.	Jerry Bell	501-568-2194
Ga.	Dennis Clanton	912-745-3903
Hawaii	Doug Gugudan	808-247-4030
Ind.	Joe Livesay	765-743-5587
Kans.	Steve Dow	913-234-5555
Ky.	Lee Williams	502-351-4655
	Troy Boggs	606-878-0549
La.	Bill Courtney	504-926-0076
Mich.	Rob Burkhart	248-737-3800
Minn.	Dale Tollefson	612-332-2409
Miss.	PT. Palmer	601-373-1943
Mont.	Len Ventling	406-259-9600
Nebr.	Stephen Bowman	402-397-4321
N.J.	Peter Giordano	609-665-3215
N. Dak.	Mark Burke	701-222-3000
N. Tex.	Melvin Surface	817-284-4856
N. Calif.-Nev.	Steven Brown	916-273-1497
	Richard Mariott	916-646-1753
N. Mo.	Mark Rittermeyer	816-736-5331
N. New Eng.	Gregory Randall	207-878-2777
N.W.	Jimmy Burnett	425-640-0222
Ohio	William Gross	330-823-6457
Okla.	Lindell Warren	405-478-1696
	Chuck Freeman	405-789-3892
Oreg.	Brian Mercer	541-459-2587
Pac. Lat. Am.	David Cartiel	818-968-5088
Pa.-Del.	Thomas Rees	717-795-5921
Rocky Mtn.	Lloyd Hoskins	303-934-6940
	Don Terpinitz	970-241-3422
S. Dak.	Dwayne Pederson	605-372-4228
S. Idaho	Steve Isaak	208-220-1248
Wis.-N. Mich.	Otto Wegner	414-783-8910

For more information about the fall banquets, call 800-988-0292.

## L FTL BULLETIN INSERT AVAILABLE

A new LFTL bulletin insert is now available. This free fund-raising piece is targeted to the Tatar people of Central Asia.

LFTL bulletin inserts are useful for banquets, LFTL-emphasis services, missions conventions, or in any setting where missions is promoted.

To order this free insert, call 800-988-0292.

## **BEREAN UNIVERSITY EXPERIENCES GROWTH**

Enrollments in Berean University's Spanish programs, study centers, and college-level courses accelerated to new heights in 1997.

**Spanish program.** The rate of growth in the Spanish program revealed an 82 percent increase. Berean offers to Spanish speakers degree and nondegree programs for either personal enrichment or for ministerial requirements in the U.S. Spanish districts.

**Study centers.** Study center enrollments rose 46 percent, with 10 new study centers added per month in 1997. Study centers are student groups that desire to study Berean curriculum together at designated locations (usually church facilities) on a regular basis. Approved facilitators lead the classroom sessions for these groups and administer the course exams.

Berean study center coordinator Jessica Dorn said, "We now have approximately 550 study centers nationwide. This number includes all study centers: Spanish, Urban Bible Training Centers, institute level, and college level. Most of the new UBTCs were birthed because churches want to train and equip their adult workers for ministry."

**College enrollments.** Berean college-level course enrollments increased 33 percent in 1997 over 1996. Students accepted into the college program can take courses leading to associate of arts and bachelor of arts degrees.

The growth in these three areas of enrollment mirror and confirm the new

nationwide trend in education: distance learning is perceived as an increasingly effective method of instruction.

**Technology advances.** To stay current with new advances in distance education, Berean University added an integrator/analyst to its technology staff last year.

Another innovation was the establishment of electronic communication with a greater number of students. Berean now has an E-mail list of 1,500 people, which includes prospective students, current students, and alumni. Utilizing E-mail, students can more quickly ask and receive answers to course questions and get information about their student records and accounts.

During 1997, Berean conducted 6 on-line courses for 50 students who had access to computers with modems. Berean will offer 23 on-line courses in 1998.

The university expanded its web page in 1997, offering on-line chapel services, library resources, catalog and course

ordering capabilities, and study partners. Any Internet user may access Berean's web site at <http://www.berean.edu>.

## **INTERCULTURAL MINISTRIES DAY IS AUG. 23**

America is a reflection of the world, culturally and ethnically. Consider these statistics:

(1) Nearly 2 million Gypsies live in the United States. (2) America has the world's third largest Hispanic population. (3) Over 8 million people in America are blind or severely visually impaired. (4) One out of 11 people in the United States are foreign born. (5) There are over 600 Native American tribes in America. (6) There are 1,350 unreached people groups that have come to or already live in America.

America needs missionaries to reach the world that lives within its boundaries. On Sunday, Aug. 23, the Division of Home Missions asks you to remember our intercultural missionaries in a special way. You can make a difference.



# NEWS & RESOURCES

## **NATIONAL PRISON DAY IS SEPT. 20**

Even an hour behind prison bars is an hour too long for most people. Yet Assemblies of God prison chaplains ask God daily to protect their lives as they place themselves in situations that would give most people nightmares.

It is not an easy road to travel.

America's prisons are one of our greatest evangelism fields. With over 14 million people a year being arrested in the United States, prison chaplains have a "captive" audience in which to sow God's Word. Every year thousands of inmates personally experience the love, forgiveness, and salvation of Jesus Christ through the ministry efforts of our prison chaplains.

The Division of Home Missions Chaplaincy Department asks that you specifically remember prison chaplains and their ministry on National Prison Day, Sept. 20. Along with God's hand of physical protection, prison chaplains also need to be uplifted in prayer for the powerful spiritual opposition and emotional strain they face daily.

If you want to learn more about industrial and institutional chaplaincy—

including prison chaplaincy, supporting chaplains in prayer, or ministering to prisoners—contact the DHM Chaplaincy Department.

## **COLLEGE STUDENTS AWAY FROM HOME—HOW DOES CHI ALPHA HELP?**

Twice a year college students flood onto U.S. university campuses by the millions. Almost all have one thing in common: They are away from home.

The goal of Chi Alpha Campus Ministries is to help students adjust to their new life, make the right decisions, and offer them the opportunity to meet Jesus. This past year many Chi Alpha groups have seen their numbers double and even triple in size. The meaning is clear: Chi Alpha is meeting the needs of students—and they're responding.

On Sunday, Sept. 27, the Division of Home Missions requests that Chi Alpha Campus Ministries be lifted up in focused prayer by our Assemblies of God churches.

"Many Chi Alpha groups make a special effort to be on campus when students first arrive—especially the international students," said Dennis Gaylor, national director of Chi Alpha Campus Ministries. "They help students move in, get them acquainted with the campus, and let them know Chi Alpha is there for them."

If you want more information about Chi Alpha Campus Ministries, contact DHM Chi Alpha Campus Ministries.

## **12TH ANNUAL MAPS RV VOLUNTEER CONVENTION SLATED FOR OCT. 4-10**

The 12th annual MAPS RV Volunteer Convention will be held Oct. 4-10, 1998, in Carlinville, Ill.

This year's events will include special services, over 50 project presentations, and workshops offering basic training in areas such as CPR, electricity, plumbing,

and carpentry.

Scheduled speakers are Charles T. Crabtree, assistant general superintendent; James K. Bridges, general treasurer; Charles E. Hackett, DHM executive director; and Patrick Donadio, MAPS Department director.

All those attending the convention are encouraged to bring a supply of \$2 bills to use as a witnessing opportunity when making purchases in Carlinville.

## **RECEIVE A CHRISTMAS OFFERING FOR HOME MISSIONARIES OCT. 25**

Sunday, Oct. 25, you and your church will make an important decision—a decision that will help determine what kind of Christmas our home missionaries will have this year.

The Division of Home Missions knows your gifts are part of God's provision for our home missionaries. It's not expected, but it's so deeply appreciated.

Take a moment now to write it on your calendar: *Oct. 25—Christmas offering for our home missionaries.*

## **MILITARY CHAPLAINCY NAMES NEW DIRECTOR**

On Jan. 27, 1998, CAPT Charles W. Marvin, CHC, USN, was unanimously accepted and approved by the Executive Presbytery as the Division of Home Missions Chaplaincy Department director. He assumed leadership of the Chaplaincy Department upon his retirement from the U.S. Navy at the end of January.

Marvin, who was assigned as the Assistant Chief of Staff (Religious Ministries) at the Marine Corps Recruit Depot, San Diego, has a B.A. in Bible from Bob Jones University, a B.D. equivalent from Reformed Presbyterian Theological Seminary, and an M.Th. from Princeton Theological Seminary.

Pastoring 13 years before entering the chaplaincy, Marvin was in the U.S. Navy Reserves for 8 years before being honorably discharged in 1961. He received ecclesiastical endorsement from the Commission on Chaplains for active duty in the U.S. Navy in 1969.

In 1971 Marvin entered active duty in the U.S. Navy, reporting to First Marine Division at Camp Pendleton, Calif. He achieved the rank of Captain in March 1990. He also served on the Commission on Chaplains from 1992–94.

“I’m looking forward to the opportunities and challenges of guiding the Chaplaincy Department,” Marvin said. “I believe God has prepared me and placed me in this position for a purpose, and I’m anxious to see what adventures in ministry await all who are served by the department.”

He and his wife Beverly have four children: Julie Randolph, Mandy, Sara, and Matthew.



# With Christ

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Porterville, California

Melvin Baldwin  
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Pennsylvania

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# In Closing

BY JOHN PALMER

## **NOBODY IS AN ORCHESTRA**

One arm is not a body. One soldier is not an army. One wolf is not a pack. One quarterback is not a football team. One bee is not a hive. One star is not a galaxy. One singer is not a choir. One believer is not a church. And one musician is not an orchestra.

Nobody is an orchestra. Itzhak Perlman and Isaac Stern, two of the finest violinists of the 20th century, are not an orchestra. It takes many musicians playing a variety of instruments to form an orchestra.

God designed the local church to be an “orchestra”—individual believers playing their instruments under the leadership of the eternal maestro, the Lord Jesus Christ.

From Ephesians 4:11–16 we can identify three key components of this orchestra:

**1. Maestro.** When Zubin Mehta, considered by many to be the world’s premier symphony conductor, stands in front of the orchestra and raises his baton, every musician is focused on his every move. He establishes the tempo. He dictates how loudly or softly the piece will be played. He assures that each instrument blends with the others to produce a harmonious, pleasing sound.

Jesus Christ is our maestro. He is the Head of His orchestra—the Church. From Him the “whole body [is] joined and held together” (verses 15,16\*). He keeps us—musicians—from going our own direction and provides loving and consistent leadership.

**2. Musicians.** The apostle Paul identified two groups of musicians in the orchestra. The first group is comprised of section leaders—the apostles, prophets, evangelists, pastors, and

teachers (verse 11). Their responsibility is to help the other members of the orchestra be the best they can be—to help them fulfill their God-given potential. The section leaders are called to “prepare God’s people” so they can do ministry (verse 12).

To understand what it means to prepare or equip believers, it is helpful to examine the Greek word *katartizo* as it was used by Jesus in Matthew 4:21. When Jesus first met James and John, they were “preparing [mending] their nets.” Just as good fishermen need

*Under the leadership of  
our Maestro, God expects the  
spiritual leaders in the church  
to properly prepare laity to  
do ministry*

mended nets, so the church needs prepared, perfected, equipped, and mended believers. Under the leadership of our Maestro, God expects the spiritual leaders in the church to properly prepare laity to do ministry. We prepare believers through sound biblical teaching, loving personal ministry to them, and practical hands-on training for service.

The second group of musicians in this orchestra is comprised of laypeople. They are the ones God calls to do the majority of serving in the church. And when they do, something wonderful happens: The entire “body...grows and builds itself up in love, as each part does its work” (verse 16).

**3. Music.** Music is the ministry that each person in the congregation does. And it’s truly amazing how harmonious the music sounds as we follow the Maestro.

We all do certain things well. So God

calls us to use the gifts we have received “to serve others, faithfully administering God’s grace in its various forms” (1 Peter 4:10).

One important key in building a strong, spiritually alive church is to help people find their niche in ministry. Someone has aptly said, “Never try to teach a pig to sing; it wastes your time, and it annoys the pig.” Pastor, most of your people want to do something significant for the Lord. Teach them the principles of gift-based ministry. Meet with people individually to assess their strengths and calling. Then help place them in a ministry in which they can flourish. And they will. The music they play will bless everyone.

One of spiritual leadership’s biggest challenges is to get everyone in the congregation to play their instruments in the orchestra. Everyone must. That’s the way God planned it. No one individual, however talented and committed, can do all the ministry that needs to be done.

Nobody is an orchestra. But when all members play their instruments together under the leadership of Maestro Jesus, they become a well-trained and finely tuned orchestra that produces beautiful music—music that pleases our Maestro, glorifies our Heavenly Father, and draws unbelievers into the faith. **E**

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

*John M. Palmer is senior pastor of First Assembly of God, Des Moines, Iowa.*





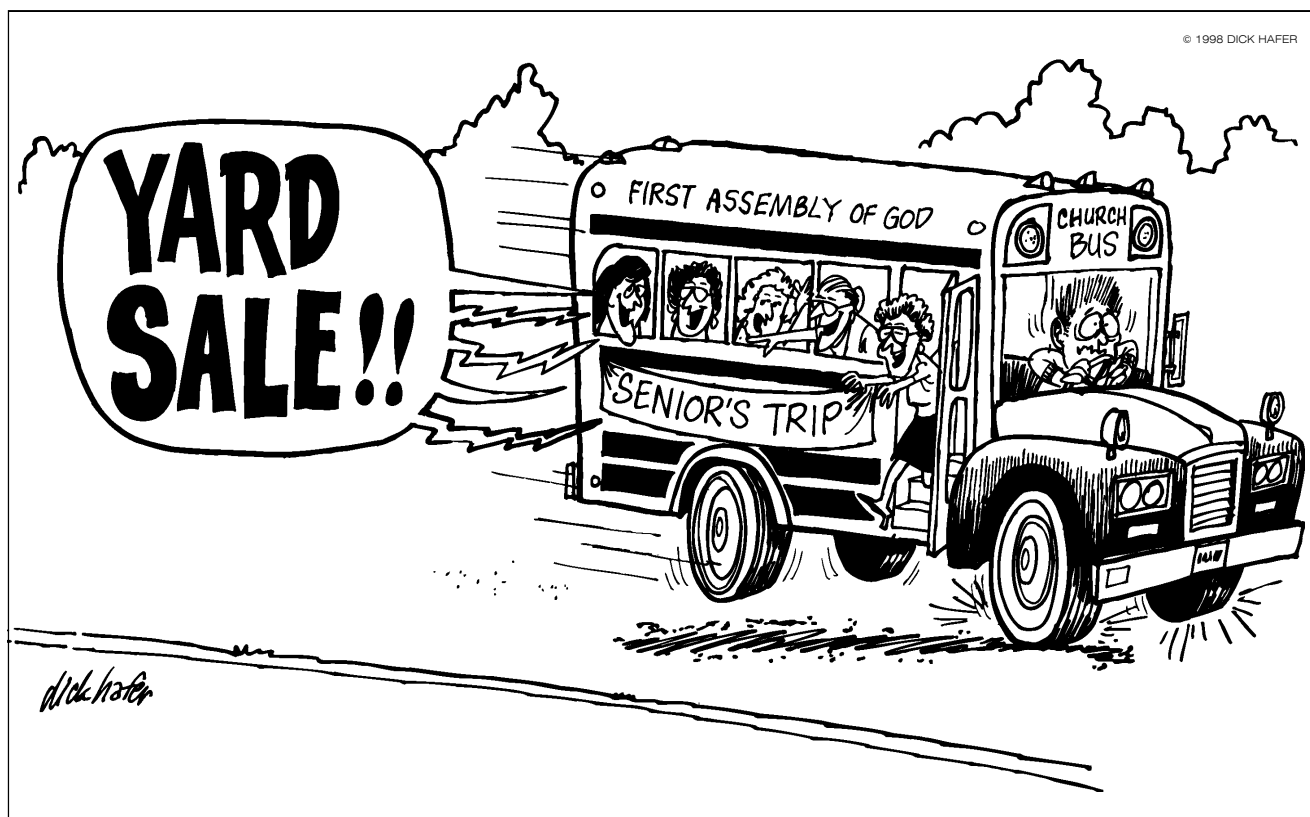
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